

Feature Report on the Conference PP4&5

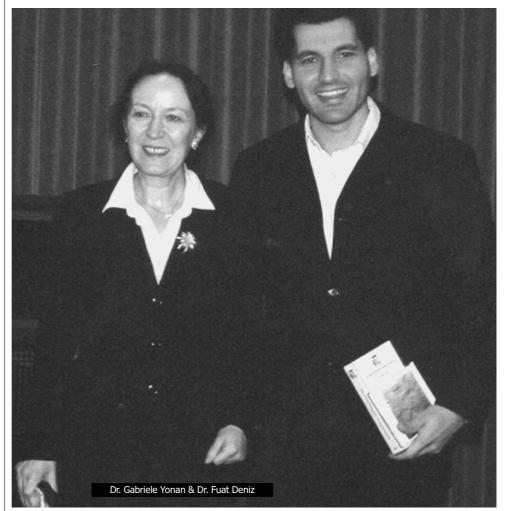
You've Come a Long Way Baby...

Fairfield Community Arts Network Media Release, 15 July 2000

Yes, two young Assyrian people will be seen by millions of viewers around the world during the Medal Ceremonies in the Sydney 2000 Olympic Games. Nahren Al-jeloo and Sargon Karim have been chosen to take part in presentation of Medals, Flowers and Flags, by the 2000 Olympic games organisers.

Fairfield Community Arts Network (FCAN) was approached by the Medal Ceremonies committee and asked to encourage young people from the community to apply for Medal presentation positions, during 2000 Olympic games. Few young people from Fairfield community did so.

Nahren and Sargon are honoured and feel very proud to be selected for these positions. This is a special celebration for the Assyrian community, because most probably this is the very first time that two Assyrian young people have been given this opportunity. So look for these beautiful young people during the 2000 Olympic Games and salute them.



ASSYRIANS • AFTER ASSSARIA Persecutions & Massacres of the Syriac Speaking Christians

Being such a nice bunch at the AYGV, we have gotten together a few University qualified tutors who will be available every Sunday to assist you with your studies. The tutors can help with classes, study techniques, time management, and other academic needs.

They will be held every Sunday from 6-8pm, at the Coburg Library (Rear Meeting Room) Cnr. Victoria and Lousia St., Coburg

The tutorials are organised for Semester 3, starting from Sunday, 16th July, 2000 to Sun 10th September, 2000

Using the worldwide resources of Zinda: www.zindamagazine.com

IRAQ BUYING BACK MESOPOTA-MIAN ARTIFACTS

(ZNDA: India) After decades of turning a blind eye, officials in charge of Iraq's rich heritage of antiquities are trying to save what they can. Instead of threatening the artifact pilferers with prison, financial rewards are being offered for the safe return of treasures taken. "The size of the reward depends on how rare the items are and the extent of any damage," said Donny Geroge Youkhanna, director of the official antiquities documentation centre.

Buying back stolen antiquities is part of a programme by the Iraqi leadership to halt organised artifact crime. Iraqi leader Saddam Hussein awarded the campaign top priority after several incidents when up to

200 men armed with machine-guns attacked and plundered burial sites. "This kind of thing never used to happen," said Youkhanna. "It used to be sufficient to post just one guard at an archeological dig."

Archeologists in Iraq say the drain on the country's heritage is considerable. Amid the chaos caused by the 1991 Gulf War, 11 museums in provincial capitals were either destroyed or ransacked. Around 4,000 pieces are missing. "A lot must have been hidden away in Iraq

have been hidden away in Iraq during this period," said the official.

ASSYRIANS JOIN MIDEAST LEADERSHIP CONFERENCE IN THE U.S.

(ZNDA) According to a Mideast Newswire report on June 29th, 13 ethnic organizations in the United States including Copts, Lebanese, and Assyrians have formed a Mideast Christian Leadership Conference.

A Press Release by Freedom House international issued in Washington DC stated that "leaders of Mideast Christian organizations in the United States formed a national conference, named MECHRIC (Middle East Christian Conference). The new conference will raise the profile, in Washington, of the concerns of the various Christian communities in the Middle East."

The announcement was made at a meeting convened at the U.S. Capitol by U.S. Senator Sam Brownback, Chairman of the International Relations Subcommittee of Near Eastern and South Asian Affairs, and Freedom House's Center for Religious Freedom.

The meeting focused on the special historical role of Christian communities in the Middle East and the importance of the spiritual, intellectual and cultural contributions of Christians in the Middle East both to Christianity itself and democracy in general.

ASSYRIANS @ AUS-TRALIA'S CELEBRA-TION 2000

Brothers and sisters, On Saturday June 10th, 30,000 Christians from every part of Australia arrived at Stadium Australia, to sing, dance and parade as a part of Celebration 2000 and the Global March for Jesus. It was fantastic to see representatives of the Assyrian Nation standing together around the track

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brought tears to my eyes to see the unity

and the love of God showing through the Assyrian group. The many colours in the

Assyrian customs and the magnificent FLAG

had a great visual impact on those watching. Many people commented on how lovely the

Assyrian group was and what an impact it had

We have had so much positive response

towards the Assyrian group. Thank you all for

your commitment, your love and for being part

of this once-in-a-lifetime event - Celebration

2000. May God bless the Assyrian Nation all

KHATAMI RECEIVES ASSYRIAN REP-

Courtesy of Iranian News Agency IRNA;

(ZNDA: BBC) Iranian President Hojjat ol-

Islam Mohammad Khatami on Tuesday, 4 July

2000, said that followers of several religions

had throughout the history peacefully

coexisted with each other in Iran and stressed

their contribution to the development of the

President Khatami who was meeting the

deputies of the religious minorities in the

on the audience.

around the world.

RESENTATIVES

Tehran, 4 July 2000

Shoshan Homeh, Australia

Iranian-Islamic civilization.

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religions.

Iranian Parliament or Majlis, recalled that "revelation" was the common element of all divine religions and observed that Islam puts great emphasis on peaceful coexistence with followers of all religions.

The Iranian president said that the status of affairs in Iran and its fate equally affected all its nationals, regardless of their religion, and highlighted the need to prepare appropriate living conditions for the followers of all

Khatami underscored the heavy responsibility of Majlis deputies who represent religious minorities and expressed hope that all Iranian minorities would cooperate to deal with their own affairs. In the meeting, the Assyrian delegates presented Khatami a report of the current status and problems of the Assyrians in Iran. They

also expressed support for the reform programs and the comprehensive development plans of Khatami's administration.

ASSYRIAN-SURYOYE DEMONSTRA-TORS OCCUPY GOVT BUILDING

(ZNDA) According to a report published in Beth-Suryoyo-Othuroyo, on July 24, nearly one hundred members of the Patriotic Revolutionary Organization of Beth Nahrin (PROB) entered the governmental building in Lausanne, Switzerland to attract the attention of the media and the Swiss government officials toward the precepts of the Treaty of Lausanne, ratified in 1923. An official statement was presented to the Swiss government and the European Parliament. According to the report a lawsuit against the Treaty of Lausanne will be filed.

The demonstrators forced their entry into the government building where the historical Treaty of Lausanne was signed. Last month the city of Lausanne had previously denied permission for their peaceful demonstration. The Treaty of Lausanne granted almost no rights to the Assyrian people. The

Assyrian-Suryoye activists demanded an increased improvement in the treatment of the Assyrian-Suryoye people by the Turkish Republic.

Report compiled by Matay Arsan, Holland.

2-NAKOSHA. August 2000

SYMPOSIUM SYRIACU



Members of the Mandaen community with Dr. Erica Hunter

Y ydney University hosted the Eighth International Congress for Syriac Studies. Between 26 June 2000 and 1 July 2000, over 120 eminent scholars from all parts of the world gathered to hear the latest revelations and news regarding the Syriac field of study.

Highlights included a report on a new project of creating an encyclopedia of Syriac heritage, which was presented by Dr. George A. Kiraz. Yet to be edited, Kiraz explained how the Encyclopaedia, which was still unpublished, was aimed at scholars and students of Syriac studies, and would include pictures, maps, diagrams and tables

A handful of the other lecturers included, Dr. Gabriele Yonan, who spoke about Theodor Noldeke's Unpublished New Aramaic/ Syriac materials. Dr. Edward Odisho, who spoke about the orthographic impact of gutturalisation on the transliteration of loan-words in Aramaic. Dr.

Robert Hoyland, who gave a lecture assessing early Syriac writings on the prophet Muhammad. Dr. Erica Hunter, who spoke about the conversions of Turkic tribes. Also, Dr. Coakley discussed the important manuscripts of Mushe of Nisibis. Reverend Dr. Anthony Vallavanthara, from India's Church of the East, who spoke about the Saint Thomas Christians, and east Syrian missionary activities in the early and Middle Ages. Rabbi Tarmida Hathem Saed, from the Mandaen tradition lectured on the Christian and Mandaen perspective on Baptism and Mr. Robert Gabriel from Lebanon spoke about Syriac Relations with Crusaders in the 12th and 13th centuries.

Besides the fact that the conference was being held outside of Europe for the first time in 32 years, the concentration of some of the world's best Syriac scholars also helped attract an audience, of more than 150 people, for this unique and informative conference.∎



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assisting Assyrians where ever they are...



It is a very fine line that separates scholastic reasons, from propaganda. In the past two months there have been a few conferences that discussed the grim history of the Assyrians living in the Middle East, at the time of the Young Turks' movement.

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people Many have interpreted the reasons, and the motives behind these conferences in various ways; sadly feelings of anger, and revenge are easily provoked in such situations.

I do not believe that any of the organisers were aiming to anger the Assyrian people against the Turks. In my mind all the conferences held scholastic aims, and were conducted to prove, and document a part of our history.

It does worry me when people take the wrong idea, and are upset with the images, and stories presented at these conferences. I do not blame any person for feeling angry, I did as well - humans should not treat each other in such a horrific manner. But I do hope that no one was left with

the feeling of revenge in their minds. History should be learned, and understood so it is not repeated again. It should not be studied so old grudges are kept fresh in our minds.

So how should we use this newly found information? Unfortunately the situation for the Assyrian people, and other minority groups has not improved much in the past century. There is great political unrest in the region, and the grunt of it falls on the minorities. By bringing such historical facts to the world, we are insuring that such atrocities will not occur again.

I guess it's all a message of peace. I don't think we should be angry at the Turkish government. I think we should reconcile with them, to better the future of both parties.

The Assyrian Remembrance Day was commemorated only a few days ago, and I hope we all joined in the spirit snd lit a candle in memory of all who have fallen victims to the harsh times of our history.

On another note, on the 13th August 2000, Nakosha is presenting its first Open Day. We are hoping that many of our readers will attend the day. We are going to present the ideas, and ambitions that drive Nakosha, and we are looking for the readers opinions, and thoughts.

Following Melbourne's open day, a second open day will be conducted in Sydney on the 27th August 2000, and we are hoping that we get to meet our audience up there.

The conferences that took place in Sydney and Melbourne have taken up most of this issue, and we hope that we have done our job proper, and have covered all aspects of the gatherings.

itled 'Assyrians After Assyria', one of the firstever International genocide conferences dedicated to telling the tragic history of the Assyrian people, was held by the Macquarie University Centre for Comparative Genocide Studies, in conjunction with Sydney University's Department of Semitic Studies on Sunday 2nd July at Sydney University. The main organiser, The Assyrian Australian Academic Society (TAAAS), along with a 250 strong, mainly Assyrian audience, arrived early in preparation for the conference. Professor Colin Tatz, the director of the Centre for Comparative Genocide Studies, officially opened the conference with the following words, "Genocide in the 20th century, is alive and well".

Dr. Gabriele Yonan, a historian from Germany, presented the first paper of the conference, titled 'Germany's impact on the Assyrian Holocaust'. She explained how German archives revealed that the Germans were actually responsible for inciting the 'Holy War'. Their methods were subtle, but powerful, taking Oriental propaganda, first created in Berlin, and disseminating it in Constantinople. The main aim of the German propaganda was to incite the Holy War, according to Dr. Yonan, "On the basis of a pan-Islamic alliance they used the Holy War concept to mobilise the Muslims in Asia Minor." The end result, however, was far different from what the Germans had anticipated. Instead of initiating a Holy War, to incite the Muslims in Africa, Asia Minor and the Middle East, to overthrow their British and French colonialist overlords, the Holy War turned inwards, culminating in the genocide of 1915.

Professor Edward Odishoo, a Linguist from the U.S.A., presented a paper titled 'Cultural and Linguistic Genocide'. He added a new twist to the definition of Genocide, explaining how shocked he had been when a colleague, recently informed him that Syriac, the language of the Assyrians, was on a list of the world's endangered languages. According to Professor Odishoo this loss of language was a new form of, "... self-inflicted genocide". The only remedy was the establishment of full-time Assyrian schools. He then gave the example of the fulltime Assyrian schools in Northern Iraq, which were educating a new generation of Assyrian students to maintain the Assyrian language for generations to come.

Dr. Fuat Deniz, from Orebro University in Sweden, then presented his paper titled 'Maintenance & Transformation of Ethnic Identity'. He presented a social scientist's point of view on the Assyrian experience. His explanation showed how Nationalism was one of the main factors responsible for the genocide of the Assyrian people. According to Dr. Deniz, "The idea of Nationalism is a modern phenomena, that changed us from religious based groups to national groups". The Turkish nationalism of the Young Turks had greatly transformed the Ottoman Empire. Dr. Deniz explained how, "The diversity that was tolerated by the Ottoman Empire millet system stopped with the Young Turks". In the eyes of the Young Turks, their survival was dependent on the homogenous nation state. Dr. Deniz elaborated further explaining how the increased conscious of ethnic identity was actually fuelled by the homogeneity expressed by the nation state. He also explained how the ethnocide initiated by the Young Turks was responsible for the migration known as the Diaspora. He then ended his paper quoting the world famous poet, Khalil Gibran, "We have been transformed from an indigenous to an immigrant society".

Stavros Stavrides, a historian from RMIT in Melbourne, presented his paper titled 'Nation-building and Oil Politics'. Mr. Stavride's paper glossed over the Assyrian history of World War 1, and explained what the Laussane Treaty had really meant to the Great powers, and what affect it had had on the Assyrians. Denied a voice in the Laussane Treaty of 1923, the Assyrians were instead used as Levies to put down repeated Arab revolts, while the British established an oil state. Behind closed doors, the British made an agreement with their ally, France, to give them 25% of the oil wealth. According to the evidence, he had collected, the British drew up today's Middle East, in an



ieo جَمَّة دِلِمحِب فَبعَة اوَهُمْ يَعَبدُهُ دَيَمدُومُ مُوديتَه بِمَ جَمَدَ جَمَّة يَعَبدُة حَيمدُوم بَهم عَمدَ عَمدَهم .

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(همَحْدَّة وفَدَعْتَة)، جَدِ نَعِذِه كَمَمَحْدَة وفَدَعْتَة وَقَدَعَة مَلَمَ تَجَبَعَة تَيْتَعَمْمَة حَسْدِة حَكَ عَمَمَعَتْمَة وَصَمَعَة وَقَدَ عَكَمَ تَكَمَدَية تَتَمَدَّة وَتَمَة وَدَّة تَمَمَ وَثَمَّة عَلَمَ وَحَدَية تَحَبَّه دَمَعَعْنَه مَن وَيَّة تَمَمَ وَثَمَّة حَسْدِة ، خَكْلَتْ عَمَدَة تَحَمَّة حَلْبَعَة تَحَفَّذُه فَكَر حَبَّه مَن وَبَلَه خَتِحَة حَجُة بَمَةَة حَلْبَعَة تَحَفَلُه فَكَر حَبَّه مَن وَبَلَه خَتِحَة خَفَة تَحَمَّة حَدَة مَعْدَة مَعَادَه مَن مَنْ عَدَ مَعَة يَعْ يَحْمَدُهُمُ مَعْدَعَة مَعْهُ مَعْدَة مَعْدَة مَعْدَة عَدَة يَعْنَ وَعَدَه مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعْدَة مَعَمَّة مَعْدَة مُعْدَة مُعْدَة مُعْدَة مَعْدَة مَعْدَة مِعْدَة مَعْدَيْعَ مَعْدَة مَعْدَة مَعْدَة مَعْدَة مُعْدَة مُعْذَيْنَة مُعْدَة مُعْدَة مُعْذَيْنَة مُعْدَة مُعْدَة مُعْدَة مُعْذَة مُعْذَيْنَة مُعْدَمَة مُعْدَة مُعْذَة مُعْدَة مُعْدَة مُعْذَة مُعْذَيْنَة مُعْدَة مُعْدَة مُعْدَة مُعْدَيْنَة مُعْدَة مُعْذَة مُعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْدَة مُعْذَيْنَة مُعْذَيْنَة مُعْذَيْنَة مُعْدَة مُعْذَيْة مُعْذَيْنَة مُعْذَيْة مُعْذَيْة مُعْذَيْة مُعْذَيْة مُعْذَيْه مُعْذَيْة مُعْذَيْة مُعْذَيْة مُعْذَيْ

attempt to hold and maintain their oil puppet-state, which was called Iraq, under King Faisal. In an effort to appease the Turks, behind closed doors, the British finally ended the deal successfully by paying the Turks 500,000 pounds in order to ".. shut them up".

After last year's conference, Professor Abdul Maasih-Saadi returned to deliver his paper titled, 'From Survival to Revival: The Aftermath of Genocide'. He began by explaining the different names for the different Assyrian groups, which are due to the rich history by which various groups identified themselves. "For thousands of years the Assyrians had been the proud inheritors of a glorious past", he said staring at the audience. He explained how far the Assyrians had fallen, especially during World War 1, when we were reduced to desperation and annihilation.

"No course of action was safe because of the Turks". said Professor Maasih-Saadi. Turkish treatment towards Assyrians that joined the Russians, in the East, and fought against them, or, Assyrians, that remained passive, as they did in the West, was the same. Professor Maasih-Saadi concluded by telling how, "Their [Assyrians'] nature gave them the strength to endure against all that befell them, and to stand tall after it was complete".

Dr. Racho Donef presented his paper titled, 'Assyrians in the Turkish Republic : Disappearance of a culture?' His paper began by detailing how the Laussane

treaty was used to further oppress the Assyrian people. Officially, the Turks promulgated the belief that "All people in Turkey are Turks". Twisted, and State sanctioned, history was used to glorify the pre-Islamic Turkish past. The Turkish State was clearly out to assimilate all minorities through the process of Osmonisation. This policy was clearly evident in Turkish laws, such as the wealth tax, and banning the right to speak non-Turkish, were just some of the human-rights abuses, which led to the migration of thousands of Assyrians between, 1921 to 1922. Today, only 4,000 to 5,000 Assyrians are left in Turkey.

The Sydney born Nicholas Aljeloo then presented his paper, titled, 'Who are the Assyrians', which began by defining the world's current opinion of who the Assyrians are. He then began a systematic approach of presenting extensive archival evidence that validated the Assyrian continuity from after the fall of Nineveh right up to the modern era. Mr. Aljeloo then explained that the reasons, for the denial of the Assyrian continuity, are, ".. politically, not historically, or scientifically motivated."

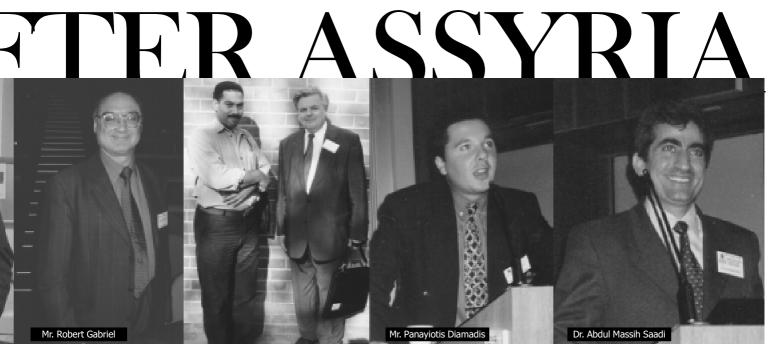
Panayiotis Diamadis then presented his paper titled, 'The Assyrian Genocide as part of the Christian Asia Minor Holocaust'. He then went on to explain the causes of 'Genocide'. The existence of an ancient hatred, combined with the means to commit the 'Genocide'.

along with the technology to commit the 'Genocide', and the actual killing act all combined to produce 'Genocide'. Mr. Diamadis then went on to prove that according to the very same definition, he had just finished explaining, the Assyrians had not only suffered 'Genocide', but the, "Assyrian genocide has continued from 1915 until today."

At the end of the conference the crowd was left with a sense of having taken part in something truly historic.

A week later, a second conference was held by TAAAS, at Gloria Twin's Reception in Melbourne, on the 9th July, 2000. Over 80 attendees where greeted to a scaled down, but more "down-to-earth" conference. Dr. Gabriele Yonan's paper, was followed by Dr. Fuat Deniz's paper. Then the audience was given the opportunity to question the presenters. This was followed by a screening of 'The Untold Holocaust'. The crowd was overwhelmed by the event and many stayed on, after the conclusion of the conference, to personally greet the speakers and ask further questions. The short, but concentrated, conference had apparently left the audience thirsting for more.

Conferences, such as these, can set an official precedent, so that future generations can continue to seek recognition and justice for the past crimes committed against the Assyrian people, in an effort to ensure that no future genocides take place.



هجىب جب كوهيدًا دەجدى مكوهيدًا يھوديًا

(بُهوذَه من حَهَد نُهوند) تُوْع وَمْع معتَكْم وكمعَدْ عصر معتَكْم عنهم المَعْدِ عنهم المُعَام المُ فَوَهَمْ وَفُقْهِ ٢ وَمُوَوْ ٢ وَمَكْثَرُ عَوْمَ عَدُدُ ٢ فَعَامَ عَدُدُ ٢ دِمْ حَدِيمٌ ٢ دِجْمَة ٢ مِوَدْت ٢ ، ٢ مَحْدَ ٢ مَحْدَ ٢ مَحْدَ ٢ مَعْد مَوْ٢ حجيم بوقع دمحود، ددود في د في منه جمع جم بوقع دِهِدِب دِهنَهُ ٢ دِدِوةٌ عِلْ عِمْدٍ ٢ ، حَمَمٌ ٢ دِسْجَ جِعِتْ ٢ هَمِعَومُ ٢ دهذم حبدشة دسوبذر بله جعثته دجمه بهمته دهده . مودخد دهذب دهد وشعبت فخرفهد ودبدد وذه كرقد حوهجد مفحقد وفجد هندمه محقه فهفقد .

المحتج جهجت ، محكفية متجمحة جبكتية مر تهفدية مكع کەدذيد در سددةيد دهدىك وديد وقه كنوه كروند ٤ حجتدو محمد عند و ترقع حومتها . حومتها . حمتها محمد عده دبة مود تعبد المعند المعادية المعادية المعادة معادة المعادة معادة المعادة معادة المعادة معادة المعادة الم دِحْتَتْ لَمُودَنْتُ حَصْلِح.

ا حدفه مذ حدف همر مدحد مد دهد مدهد دده مدهد ، اة لا بته حسَّه) ، خد موددده دلك ولا يهمدلا دي دي ستخسله وكيم هماهه سومة وسو المحدم هدور لاع تنتدع فَت مەوحْدٍ بْم ذِهدْدٍ جَعَلْحُدٍ يَحْهدُكْتٍ ، دَبِنْدَ عُجَحَ جَجْدَة لام يَذِيحِمْ 2 مَعَمَدُكْتَعَ حَجَدِمْ 2 مَكْرَه فَدَعَيَةٍ تَحْتَجَمْ 2 دَخِتَعَ هر دِنْهُمْ دِدْهُ ، حقدمدٍ مهمحَدٍ هِجدَّدٍ جِه فَت سمعجدَه فخمتنى . مەمەمەجە دۆرمى فخرم بىدۇڭى تىدۇنى ۋىز موذخع بد دُذي كفيوتع دفختيع لأو عهمدُكتع دووع سُدَ سَبِدَةٍ حَد عود هَدَةٍ دِيْهِهذَكَتْهِ دِهْوَةٍ حَمْعدهُ هذک دیگر

دەحھەد لخدنىك بەدر مى كەخ مەدخىدى دەخى دەخكە مەخكە بەخكى ب אייט א דיגו (לקעודי טמרבניטאישי אך הנעוז دِنْهِوذْبِيْ)، حصف هُدْمه كَمْدْ إِوَمْ لاحد مَا دِنْكَمْتْبِ حمججىتەم، مھيجكەم، كەمدخية شة جغدحةة مختغ

مسوديد دحك ممعكمية دفيشة دومير دومدي وجمير وحودية وخدية دِجْهِدِيعَتْدٍ هَسْبَدٍ، وَوَقْ فَقْ سَخَ سَنَكْ شَدْوَهُ وَجَعْتُهُ عَلَيْهُ عَلَيْهُ وَعَلَيْهُ وَ حضود ٢ ومع حكميد دِيْمٌ ٩ حيمٌ ٢ كَر جُدد بوَهُ ٥ كَسِدَيْ لحتبشيغ جبثغ لأه فتبمة لأبي يتخذونيغ وفختهية لأت دېرةە حدكد خدد د د د كمني خه فرغ م جرد م م م م م م م م م م م ەكەمە ئۆت دويد يكر كېږۇند قىد وَمْ مىدىد د دبغر جهودخية معودة لحور فخمجة لمعبشية كمفدة جِلْهِذْرٍ جِهْمَدْحَتْرٍ حَرِ تُهْمَذْ بِعِ مَنْدَهِتْبِرٍ .

دحم سلقع لهم خلاج حثدث وفخشع حصده حجه لحكم فع ۵،۵۵ عمد (فخمید دمجدده کر ورجید) . محمد مورد مورجه حَكَ هَذِحَمَّة جِيرِهُ لا تَخْتَهُ جَامَتُ مَمَّة لَهُ مَذْنَمَة . حُدِ أَصَرُومَ ع وَمْ دِحِمْ وَمْ فَجَحْ فَجَحْ لِمِحْ فِيتْعَ مَذِهِ مُوحِحْةٍ فَجَحْ ستثنغ وكتثغ نقودشن فشتر مجم سحبته لأه حمَّد و (كتبع لاَمْ مَعْدِدِهِ مَعْدِدِهِ مَعْدِدِهِ مَعْدِدِهِ مَعْدِدِهِ مَعْدِدِهِ مَعْدِ (كَمْ عَنْ مَعْدَ المَ دِكْتُنْهُ دِنْد، فَنْتْهُ بَكِم بَدِيلًا مَحْكِمُ مَحْدَدُهُ بكعنه كلك كفونك معا كموعد كغب كهدبة كوف كوف كغر بحد



If you were granted just one wish, which could only be used for the Assyrians, what would you wish for?

M/17/Sydney

►► Hmmmmm..... I would wish that all Assyrians wake up and look beyond religion as their ticket to national identity! I would wish as a result for them to unite and work together with Assyrians of all different religions (Church of the East, Syriac Orthodox, Chaldean Catholics, Syriac Catholics, Syriac Maronites, Melkites, Yezidis, Mandaeans, Muslims, Mhallmoye, Alevis, Jews, etc.) for one common goal, that is autonomy, and possibly a Sovreign Assyrian State within the boundaries of our ancestral homeland. It does not matter! We are all born Assyrian before we are initiated into different religions and may keep our culture and language, whatever our religion they all lead to God

person and the divine. We MUST NOT let religion be an obstacle in our national goals and must build up our relations NOW so that we may work together and NOT leave "them" to come join "US" once we achieve our own goals. Their dead are our dead, their language is ours, we are them and they are us! We hear our politicians say, "let us clean our own house first and then go on to others." But wouldn't these other people, as Assyrians, be members of the same house as well?? - PLEASE LET US FORGET THE NAME ISSUE - it will get us nowhere!!!

Apart from that I would wish for Assyrians to standardise things so that we know what we believe, what we are and what we want from the world! We always talk about it but why don't we actually work together and do something for our nation - let us not be our own enemy...

F/25/Sydney

and are a private affair between a

My only wish, hope and dream for us Assyrians is to become one. One people working together, moving towards the future. Sure everyone has their own opinions but is it really that hard to



compromise with one another, remembering this is for the sake of the Assyrian pride. It seems to be a hard act to follow for some Assyrians because to work together is to give a little and also take a little. I know we Assyrians have a way of subjecting our selves

> from all that: we are not used to it. If each following generation is not used to it there will be no generations left; can anyone imagine a non-existence of Assyrian culture? We should work together to keep our heritage alive especially in our youth, they are the ones that need to be nurtured and will nurture the ones to come. **F/21/Sydney**

➤ If I had one wish for Assyrians, it would be for them to be successful, resourceful citizens in their country of residence.

M/12/Sydney

► For everyone in the world to acknowledge who the Assyrians are and their history.

Female/19/Melbourne

► If I had one wish, I would wish that all Assyrians would get a "Millenium Brain" because they are all too old fashioned and need to realise that it is the millenium. F/34/American Continent

▶ If I had the chance to wish for something now I would say a national homeland for the Assyrians, complete recognition of our legitimate rights to be free in our own homeland and be our own decision makers.

I know that this may seem far fetched to many, but wasn't the Berlin Wall one of the impossibles, but it crumbled so did Communism.

As in many communities we will have people who will doubt our ability to have our own homeland, but struggle is part of the whole equation.

I have to say that this is a dear wish to my heart to see an Assyrian homeland with its flag standing proud amongst the flags of the World and its anthym playing for all to hear. Wishes are many but dreams are even bigger, i hope that some of

the Assyrian wishes will come true.

In last month's issue of Nakosha a couple of mistakes were published.

- 1. Thea Halo, as stated in 'Not Even My Name' is actually not married to an Assyrian man, as she has never married. Only her mother, Sano Halo, has married an Assyrian man.
- 2. The date given for this year's Norsardel was June 30, when it should have been July 30.

we are only human

Assyrian Remembrance Day

A Question of Experience...

he seventh of August was established as the Assyrian Remembrance in 1968. Since then it has taken many forms, and meanings with the Assyrian people. The day of the Martyrs, "Yoma D'Sahdee", is a title commonly used, but I believe this title has led us astray from the meaning that the day should hold.

The word Sahda (Martyr) means "A person who chooses death, or great suffering, rather than to give up a belief or religion". Every year when this day comes about we experience it with this understanding.

Unfortunately during the massacres that took place in the early 1900's many children lost their lives. I don't believe any of these children had any understanding of the concepts of Nation, or Religion, let alone any Nationalistic, or Religious beliefs that they would choose to die for.

These children were victims to a failing system; they can not be classified as Sahdee, (Martyrs). That is why I think the day should be known as "The Day of Remembrance", as it is a more encompassing title. By calling it this we are broadening the experience of the dav.

Living in a world almost seventy years after the massacres of Simmele, and Soorea, we are far removed from the hardships experienced by the Assyrians of those times. Our link to those people is found within our personal history. If we would reflect on the past two generations, we would find ourselves in the mountains of Hakkari, or in any given village of the many scattered throughout Turkey, Iraq, and Iran. So, "The Day of Remembrance" is not necessarily a time for us to reflect on the hardships of others, we can turn to ourselves, and look into our own personal history, and understand that which has brought us where we are today.

Another missing part of our experience of "The Day of Remembrance" is our lack of knowledge of what is being experienced by other Assyrians around the world at this moment. There are children in Iraq who are losing the fight against the simplest of diseases, that could be cured very easily with means that are readily available in other countries. There are many who are still trying to reach a country where they could reestablish their lives. Most of these people left Iraq during the Gulf War. There are statistics that show that there are two males for every ten females living in Iraq, so many females are marrying non-Assvrians.

These are all tragic facts that are taking place right now. Our history is filled with hardships, but history is gone. We do need to learn of it, and understand it. We need to know how we got here, but we also need to look at Today, and the Future.

History, we can not change, and from Today, we can only learn, so we are left with the Future. \blacksquare

Sennacherib Warda



منهذي لموتكر د (توهر ددوددود) دويد موهكت م کت پوچر د فعدد کر کر پوچر د فعد کر حرف می بوچر حرب كتمع بنيع فجعيد دمود كوه حتكم دذكف محمضته يحد منذ حدب مهڭم ، بنكف مه حدد يحد مسعت بخمد ەنكەر مەعدر يىر مەرمەر مەركە .

٤, حة بلد لايندنمة، دخمة ٤ مەذئ تقن حول مرس معة. ؋ڋڋ٤ ٢ٛ٥٥ڎٞ٦٤ بذ٢٥ ككبع تعتد ٢٤ و٤ ٢٦٤ بند بندة ه حد فوع له سدٍّع محجدتوه مدسمته حديدة تهودي عدوديه خِد جَـحمة دِمْ مَدْه لَمْ عَدْم هَذْه مَدْم جُحهبد فَحْجة مَذْه دِهِيْجُهُ مَنْهُ هودِجَوْعُ لَاهُ وَاهْعُ هَكُو لَاهُ حَكْمَ حَكْمَ هَيْهُمْ دهد بخده مع دوست الجريمة مع المعالية معالم المعالية مع مع مع مع معالية المعالية المعالية المعالية معالي هى لاب دومود حمد دددميد .

ب بن المعتبة عجمة حكمة مدَّد المعتبة المعتبة المعتبة بالمعتبة بالمعتبة المعتبة ال خِجحٌع جُج كَع مَكْ ه هَمْ لا فَمَن فَعْ مَعْ هُم عَمْ الله عَمْ عَمْ عَمْ الله عَمْ عَمَ الله عَمَ ع ەخمكې موڭۇنغ ەڭىپ خە چىغ دختدەم، ەد قڭخغ مَتْهُ هُمْ لِأُهْذُهُ لَا صَبِحَتْهُ وَكَلِّهُمْ الْأَلْمُ قَجَلاً عُمَةً المُعَامُ وَعَنْهُمْ عُمْ لأوه دئشلا، 2بقلا حهقة لا متعلم محمد خديد دبكره كهذلا عتد محسوب بالعام متحد وتعديد متعام متعام المعام المعام المتعام متعام المتعام ال كَسِذَيدٍ كُم فِهدة مَدْ فِي مَفدوند، مَفتر، همدحتد، همدتد ەدىخى خو حوكىكتە دۆيە دەدەمة 24 مەجى دوجە قە معسكَية جقد لله محدد عنده ٢

ـ سِعدم ديدٍ 2 سَذَيدٍ دِعصٍك مِن سَجَ خِهتَهُ دِخِدِهُ ٢ دِكَهَدْ ٢ مَعْهِ خكموجك چك چهد ٢ حتي ٢ ٢٨٥ در ٢٨٨ هذر ٢٥ د ٢٠ ەڭەئ محدەمدا بَلاه سۆل لايحتىمەڭ خەھەلىىڭ دخا عدلمنه بخد وذكر مده سبة عدهمهم بعثت فعثت كه حدَّه ع كتفغخ جدبا متدعينا كسفكعفك كثرته مكتركم كشفهمة ديهدم ٢ جم سَد دودو ٢ مر هد د دود ٢ مد دود مديد مد حجد حتى 2 مرقة 2 مودوية بَكَم قد دحتي 2 محكمب وحتجمب لحامد معيشية 200محمود عمودهم ، محر الم الجذع يسذئه فنهع وجع منع فخنع ومعتكمي وفخنع منع دِفْست، هتبشية ٢بقة كبه سُوَ ٢٩دوم هتبشتة درةمقة كَمْكُم حَجْدُهُمْ جَسْجَ كَبْهُمْ حَسْجَ عَجْمَهُ حَسْمَةً عَظْمَ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ حد شرس لام که همه ۲۵ نمه ۲ کمه دی د جنم ۲ حمد تبه ذجه د مدع

ا الله الله المالية الم - حَتْجَى دِبِنْعُ فِبِعَةٍ لِأَبِي (هِرْجَدِهُ) كُو عَوْقَةٍ دِفْتَعْ مَدْع حمديد دندج ، دبنه دَسْعَة حدِدْم مْ تَهدهُمْ دبنه دنهُمْ حبهم، جد فنعُمْ مَدْمَ مَحْجَدُونَ وَمُحَكَبُ وَجُحْدٍ، وَكُمْ يُعْمُوُمُ دسوقع، خد که دِدْه ۹ فوکشتع کگنه مَگ هُی دِکِه سُ حيْتُه جنه حب عند عنه حد تعد معقلًا منه جنه مخبع مخبع مخبع كَتْتْيْدِ . مَوْدَمْ مُحْدِمْ بِكُمْ جَتْمَهْ فَمِهْ لَا تَحْمَا لَهُمْ فَتْتَا مَكْه حديمٌ عدر سَجْع خَلَهُ مِمْ عَلَمْ حَلَا حَدِيمٌ عَظِهُ عَلَى سَوْحَهِ .

الأبد مومود جحمه للله منه منه جعمهم كيتم، المنه دېمىتىبە ۋەر فد جىنى، ئە دە قەمدى د دەبىتە عولي ٢ م م م الله م م الم م م الم م م عمم ٢

7-دىتەتك. يلىد 6750

فدده سوهديد





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The Assyrian Youth Group of Victoria is a nonpolitical, non-religious and non-profit organisation.

It seeks to promote the Assyrian culture, history and language, as well as the Assyrian name and community, bringing it to the world stage.



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