

William Daniel's Creations
see page 6

NINEVEH

*Voice of
The Assyrian Foundation of America*



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*

MAY-JUNE 1979

VOLUME 2 NO. 3



CULTURAL—EDUCATIONAL—SOCIAL

NINEVEH

MAY-JUNE 1979

VOLUME 2

NO. 3

SARGON R. MICHAEL Editor
YOURA TAMRAZ Staff Writer/Assyrian
NATHAN T. NASSERI Staff Assistant
JACOB MALEKZADEH Advertising
SARGON SHABBAS Circulation

POLICY

ALL MATERIAL SUBMITTED FOR PUBLICATION BECOMES THE PROPERTY OF NINEVEH AND WILL NOT BE RETURNED UNLESS A STAMPED, SELF-ADDRESSED RETURN ENVELOP IS PROVIDED.

ARTICLES MAY BE SUBMITTED FOR PUBLICATION EITHER IN ASSYRIAN OR ENGLISH. THE EDITORIAL STAFF WILL SELECT ARTICLES FOR PUBLICATION BASED ON THEIR RELATIVE MERIT TO THE ASSYRIAN LITERATURE, HISOTRY AND CURRENT EVENTS.

ASSYRIAN FOUNDATION OF AMERICA
ESTABLISHED JUNE 1964 AND INCORPORATED IN THE STATE OF CALIFORNIA AS A NON-PROFIT, TAX EXEMPT ORGANIZATION DEDICATED TO THE ADVANCEMENT OF EDUCATION AMONG ASSYRIANS.

ADDRESS LETTERS TO

THE EDITOR
NINEVEH
1920 SAN PABLO AVENUE
BERKELEY, CALIFORNIA 94702

ANNUAL SUBSCRIPTION

U.S.A. & CANADA	\$ 6.00
OVERSEAS	10.00
AFA MEMBERS	FREE

ADVERTISEMENT RATES

	<u>One Issue</u>	<u>Six Issues</u>
FULL PAGE	\$ 40.00	\$ 25.00 ea.
HALF PAGE	25.00	12.00 ea.
ONE-QUARTER PAGE	15.00	8.00 ea.
ONE-EIGHT PAGE	8.00	5.00 ea.

The Cover

An Assyrian Painting from William Daniel's Creations

Assyrian Periodicals

We urge our readers to read and support the Assyrian publications. The active participation of all Assyrians is the only guarantee of the success of Assyrian periodicals.

IN THIS ISSUE:

- Editorial 3
- Letters to the Editor 4
- Open Forum 5
- Assyrian Art 6
- The Epic of Creation 8
- Review Article by
Dr. David B. Perley 11
- Ancient Settlements by
Julius N. Shabbas 14
- What's Happening 18
- Assyrian Foundation Activities 20

NINEVEH NEEDS YOUR SUPPORT

In Perspective

Assyrian publications are an effective tool of communication between the people and organizations dedicated to achieve the Assyrians' national aspirations.

The line of communication between these two groups should always be kept open, bringing to the surface the core of knowledge and opinions that will contribute to our cause. The full participation of all Assyrians in this process will lead to the success of such publications. Lack of support will not only cripple, but will bring failure.

Assyrians, outspoken on nationalistic matters, should not hesitate to come forward and share their knowledge with others through this or any other Assyrian publication. In regard to **Nineveh**, they should not feel stifled with our non-political status. It is our conviction that it is the prerogative of an Assyrian publication to select its own philosophy, as long as it serves our common cause. The educational and cultural approach that this magazine has followed since its inception, is definite and we would like to reaffirm our commitment to continue this policy. We believe, through education, we can accomplish our goal.

To further develop the Assyrian publications' capabilities in serving our people, it is important for them to cooperate and have a mutual understanding of the problems facing the Assyrians and their areas of concern so more emphasis can be applied on issues. In the past, there was some movement toward this direction, but, unfortunately, it has diminished, typical of many other noble ideas which started with enthusiasm and faded away. We sincerely hope these efforts are revived once again.

When presenting to our readers the literature concerning the Assyrian people, we should not be prejudiced against that which does not compliment us. It is proper to consider for publication opposing views, even if they do not agree with our own. This form of open journalism will enable our readers to analyze controversial issues and establish the facts for themselves.

Finally, we should keep an open mind to criticism in order to better understand the matters of interest to our people.



DEDICATED TO THE
ADVANCEMENT OF EDUCATION
OF ASSYRIANS

PROMOTE
YOUR
CULTURE
BECOME
A MEMBER OF
THE ASSYRIAN
FOUNDATION
OF AMERICA

Letters to the Editor

Dear Editor:

Please send me a full year of "Nineveh". I did not want to cut the form out of the current issue because it would cut into the article on page 5.

I am enclosing my check in the amount of \$6.00. Good luck on your subscription drive.

Sincerely,
Beatrice R. Everhart
Moraga, California



Dear Fellow Assyrians:

Please accept my appreciation of your efforts to inform the Assyrian community.

I feel you are doing a great job and your efforts will be rewarded with success.

Sincerely,
Sweetlana Yaldae
New York, N.Y.



Dear Sir:

I am herewith enclosing a review article on Brackman's **The Luck of Nineveh** for publication in the Nineveh.

Please notice that I have spent immense amount of time on this so that there should be no typographical mistake made or permitted to be made.

Very truly yours,
David B. Perley
Mastic Beach, N.Y.



Dear Sargon:

I received a copy of your very interesting magazine "Nineveh" and would like to congratulate you for the outstanding job you are doing.

Keep up the good work and God bless you all. Enclosed is my subscription fee for the year 1979/1980.

Yours sincerely,
Sam R. Jacob
Chicago, Illinois



Dear Sargon:

I am interested in our pre-history always, but I am not committed to share with those who play with fire.

I am happy to hear the total number of Assyrian communities in the world 2,508,500 but I do not think this number is purely Assyrian. I wonder if the Catholic Christians living in many countries, mostly in Iraq wish to call themselves Assyrians. If they do, then we have a voice.

Enclosed is my subscription fee for the period of 12 months.

Sincerely,
Shamro S. Al-Bazi
Chicago, Illinois



Help us promote the Assyrians'
great culture
SUBSCRIBE TO NINEVEH
NOW!

ASSYRIAN TRADITIONS... A CRITICAL STAGE

Assyrian customs, traditions and social values are at a critical stage. I would like to bring this problem to the attention of Assyrians living away from their ancestral homeland. Our readers are encouraged to submit their views on this subject.

For thousands of years, the Assyrian traditions have survived outside pressures and influences mainly due to the geographical factor and close social ties. Now that they are in disarray, mixed with different societies and dispersed all over the globe, they are gradually adopting other customs at the expense of their own, losing their identity and jeopardizing their real existence.

A common theme of many Assyrians is the extreme difficulty to resist the challenge of time and the overwhelming trend toward the modern life styles of the civilized world. But they should not forget what historians have come to recognize; that it was the Assyrians who developed the world's earliest true civilization from roots extending far back into the dimness of prehistory; it was Mesopotamia that saw the rise of man's first urban

centers with their rich, complex and varied life, where political loyalty was no longer to the tribe or clan, but to the community as a whole; where lofty temple-towers rose skyward, filling the citizen's heart with awe, wonder and pride; where art and technological ingenuity, industrial specialization and commercial enterprise found room to grow and expand.

We must pursue the greatest struggle, as we have done for centuries, to preserve our sacred values, traditions and customs. We will be judged for our accomplishments or failures by next generations.

Wake up Assyrians! Live up to your forefathers' noble values. Teach your offsprings the beauty and holiness of their traditions, their purity, decency and wisdom.

The Editor

Opinions expressed in OPEN FORUM are those of the respective authors and not necessarily those of NINEVEH MAGAZINE.

Ashur Trading Co.

908 Paris street - San Francisco
California, 94112

Telephone: (415) 585 - 2205

- IMPORT - EXPORT
- Vending Machines & Supplies
- Stamp Machines
- Assyrian Pastries & Foods
- General Grocery Supplies

Songs

Original in Assyrian
Translated into English
by the Composer

From William Daniel's Creations

Music & Lyrics
by
WILLIAM DANIEL

MEMORIES OF FATHERLAND

1

Hills of my old home, where I played and grew
A child I strayed all about you
To your sweet memory I shall stay true
You shall be in my heart always

refrain { You shall be in my heart always
in { To your sweet memory I shall stay true
chorus { You shall be in my heart always.

2

O valleys that smiled as I roamed around
My fear and my sorrows you drowned
To you as comforter I shall be bound
You shall be in my heart always

chorus { You shall be in my heart always
To you as comforter, etc.
.....

3

Crystal pure waters healed my limbs when sore
As I lay my strength to restore
Their music gave life t'my spirits and more
You shall be in my heart always

chorus { You shall be in my heart always
Their music gave
.....

4

O majestic peak crowned with fleecy cloud
You were our protector no doubt
A trusty guardian you watched all the crowd
You shall be in my heart always

chorus { You shall be in my heart always
A trusty guardian.....
.....

5

Land of my fathers made me strong and brave
Where my mother lies in her grave
Wherever I be for you I shall crave
You shall be in my heart always

chorus { You shall be in my heart always
Wherever I be.....
.....

6

To your song across space of land and time
Everyone shall respond in rhyme
Your voice shall ring to us like a sweet chime
Oh we will never forget you

chorus { Oh we will never forget you.
Your voice shall.....
.....



NINEVEH

1

Oh let me on your bosom fall
Ninveh queen of Earth all
So that from your soil I inhale
A little strength for my spirit wan and frail
Let me at your ruins warmly gaze
Sacred foundations with burning lips embrace
Let me wash them with my tears and trace
And read greatest of all Lore.

2

Old stone do tell me the story
Tale of light and glory
Perchance my weary heart waken
Perchance fear from my being is shaken
You that nursed heroes on your breast
They tell me I too am with the emblem blessed
Let blood in my vein stir to unrest
Blood of the mighty Atore

ANNOUNCING

The Publication of the Famous Songs

By:

WILLIAM DANIEL

A collection of about twenty songs with piano accompaniment. They are woven around themes of: Love, National Sentiment, Lore and Nature with unprecedented musical fibres and immortal lyrics.

WILLIAM DANIEL has searched long among the treasures of our genuine folklore for the authentic strains that penetrate deep into the soul of the listener; Melodies that awaken nostalgic reminiscences; memories of love, joy, elation and pride in being Assyrian.

It was the birth of these songs that started a cultural revolution in TEHRAN in 1943-44 that gradually spread to the Assyrians of the neighboring lands. It is hoped that it is not too presumptuous to say that when a painstaking composer and a gifted poet are mingled to create one artist the union is expected to be a happy event.

You'll be proud to be the possessor of this rare album of clear-print music with rich harmony—for one, two, three and four voices and piano. The album contains pictures of singers, the echoes of whose voices will for ever be heard in the hearts of those who heard them.

Introductory material in Assyrian and English enlightens the reader as to the history of these unforgettable melodies.

You'll find other surprises which would take too much space to cite.

Be the happy owner of this album which will count among your precious possession for a long time to come.

The number of the books published is very limited, the sooner you act the surer you will be to obtain a copy.

For further information and purchase please call or write to:

CHICAGO—

WILLIAM DANIEL
4716 N. RACINE AV.
CHICAGO, ILL. 60640
TEL. 312-728-2467

CALIFORNIA—

YOURA TAMRAZ
1371 48TH AVE.
SAN FRANCISCO, CALIFORNIA 94122
TEL. 415-665-0908

also in Chicago please call:

NELLIE BENJAMIN
7336 N. LAVERGNE
SKOKIE, ILLINOIS 60077
TEL. 312-679-3529

SHAMIRAM BEDRIO
2800 W. FITCH AV.
CHICAGO, ILL. 60645
TEL. 312-465-6656

ALPHA-GRAPHIC PRINTING & LITHOGRAPH
4821 N. KEDZIE, CHICAGO, ILL. 60625
TEL. 312-583-3433

THE EPIC OF CREATION

Documents from Old Testament Times

by D. Winton Thomas

The Babylonian Epic of Creation, annually recited on the fourth day of the New Year's Festival and anciently called *Enuma Elish* after the opening words of the poem, is presented on seven tablets, each of an average length of one hundred and fifty lines, and has been known to Assyriology since 1876 when a pioneer edition of the first pieces was published by George Smith in *The Chaldean Account of Genesis*.

The Following extracts from the epic are presented on the basis of a new analysis of stanza division.



When the heaven(-gods) above were as yet uncreated,
The earth(-gods) below not yet brought into being,
Alone there existed primordial Apsu who engendered them,
Only Mummu, and Tiamat who brought all of them forth.

Their waters could mix together in a single stream,
Unrestricted by reed-beds, unimpeded by marsh :
For, since none of the gods had at this time appeared,
These had not yet been formed, or been with destinies decreed.

In the depths of their waters the gods were created :
There appeared Lahmu and Lahamu, they (first) were given
name ;

But only to an appointed size did they grow and become large,
And Anshar and Kishar were born bigger than they.

As lengthened the days and there multiplied the years,
Anshar in like size produced Anu, his firstborn :
And as Anu, their son, was the equal of his parents,
So did Anu beget Ea in the likeness of himself.

But Ea, Nudimmud, was else the master of his parents,
More intelligent, wiser, mightier in strength :
More powerful he was than his grandfather, Anshar,
Nor had he a rival amongst the (many) gods, his brothers.

The swift action of the epic begins with these 'brothers', the noise of whose continuous dancing and revelling now becomes, in a most human situation, in this initial victory over the would-be Sleepers of the Beginning of things, sympathy necessarily rests with the new forces of life and energy. But the scene changes. An embassy of gods, whom we shall know hereafter as the rebel gods, has approached Tiamat and succeeded in persuading her to avenge the death of Apsu. It is a very changed Tiamat who now prepares for battle.

Then Mother Hubur, who cast every mould of life,
Unleashed the Irresistible Weapon, bore monster-serpents :
Sharp was their tooth and pitiless their fang,
With poison in stead of blood she filled their bodies.

Next, snarling *ushungalle* she clothed with terror,
Charged them with aura-rays, made them like gods :
'All who shall look thereon they shall dismay !
With bodies reared ne'er turned shall be their breast !'

She formed besides the Serpent, Dragon, Drake,
The Lion, the Uridimmu, Scorpion-Man :
The Driving Storm, Kulili, Kusariqu,
Bearers of weapons unsparring, fearless in battle.

So powerful were her decrees they were unopposable,
As thus eleven species did she bring forth :
And now from the gods, her sons, who formed [her army],
(As a twelfth) she exalted Kingu, made him chief among them.

To march in the van of the host and to captain the army,
To raise the weapon signalling 'Assault' and launch the attack,
The high command during battle,
She entrusted to his hand, seating him in Council :

'I have cast thee a spell, made thee all-great in the gods' Assembly,
The sceptres of all the gods given into thy hand :
Yea, supremely great shalt thou be, thou my only husband !
And greater thy titles than those of all the Anunnaki.'

Receiving intelligence of this array, Ea informs his grandfather, Anshar. For a time the latter is too horrified to act, but eventually he sends first Ea and then his own son, Anu, against Tiamat. According to their natures, a source of great disturbance to the first parents. Apsu seizes the initiative. He summons his servant Mummu and takes the matter to court with Tiamat. Speaking first, he declares he can neither rest by day nor sleep by night because of the noise, and advocates the total destruction of the gods.

But Tiamat on hearing this
Was furious, and cried out against her husband,
Cried in bitterness of spirit . . . ,
Broke into an evil storm of temper :
'How can we thus destroy what we have borne !
Their ways, for all they are abhorrent, it is our duty to abide.'

There spoke in turn Mummu, deciding for Apsu,
For in no [wise] acceptable was the counsel of his mother :
'Destroy, O my father, these perverted ways,
That by day you may find rest, that by night you may sleep !'

Apsu rejoiced at him, his face grew bright with joy,
For the fatal vote was cast against the gods, his sons :
He threw out his arms and Mummu embraced,
Who sat upon his knees, him kissed he many times.

What decision they had voted in this their legal court
Was then (officially) told unto the gods, their sons :
The gods when they heard moved aimlessly about,
They lapsed into silence, sat in speechless despair.

But now the most wise, the accomplished and all-able,
All-knowing Ea did foil their fell intent :
He drew a faithful map of the (pristine) Universe,
Skillfully composed for it *Shuturu*, his most masterly incantation.

He recited this, setting it against the waters (of the map) :
The spell poured sleep into it, and the map fell sound asleep.
Transmitting the sleep it then made Apsu sleep,—
And for Counsellor Mummu, but short was his sleeplessness.

Ea . . . his . . . , tore off his royal head-dress,
Removed his aura-cloak, put it on himself :
'He bound him, even Apsu, and did kill him,
While Mummu he close confined, laid him crosswise over him.

the one is directed to use Magic, the other Authority, against her ; but both are forced to draw back, seemingly before their powers can operate, and it is clear that Tiamat must be fought with weapons. Earlier we had been told of the birth of the eventual Champion.

In the Chamber of Destinies, in *Atman usurati*,
A god then engendered the strongest, the 'Sage of the gods' :
In the depths of the Apsu the god Marduk was born,
In the depths of the Pure Apsu Marduk was born.

He that begot him was Ea, his father,
Damkina, his mother, was she that did bear him. . . .
He looked on him, Ea, his father who begot him,
He rejoiced and was glad, his heart filled with joy.

Double he made him, twofold divinity imparted to him,
Exceeding tall he was, rising much above them :
But too intricate are his two parts for man to understand,
They are not suited for thinking on, too difficult to contemplate.

But Marduk, for all his size and strength, is yet young as a god ; and when he is approached by Anshar to champion the cause of the gods against Tiamat, he accepts only on the condition that he be legally accorded that supreme authority which his new responsibility demands. Lahmu and Lahamu convene the Assembly, and, after a great feast of food and wine, the gods appoint Marduk as King.

On the throne-dais *Rubutum* which they had placed in position
He sat, facing his fathers, for the ceremony of Kingship :
'Hereby art thou enrolled within the number of the great gods,
Thine appointment has no equal, thine authority is absolute.
Marduk, thou art enrolled within the number of the great gods,
Thine appointment has no equal, thine authority is absolute.

'For unspecified time shall thy word stand inviolate,
To promote and to abase lie both in thy power :
Thine utterance shall be law, thy command uncontrovertible,
None among the gods shall dispute thy decree. . . .
'Hereby thou, Marduk, art appointed our avenger,
Thus we give thee the Sceptre of Kingship, *Kishat-kal-gimreti* :
When thou sittest in this Assembly thy word shall be paramount,
(On the battlefield) thy weapons . . . shall bring low thy foes :
Spare thou the life of the god who trusts in thee,
Pour out the life of the god who conceiveth ill.'

In the midst of their circle then a garment they placed,
And thus spake the gods unto Marduk, their son :
'If thine authority, O Lord, is indeed foremost amongst gods,
Command destruction and re-existence to come respectively to
pass.
Speak thou a word and let the garment be destroyed,
Command thou again and let the garment be whole !'

He spoke, and at his word was the garment destroyed :
Again he commanded, and the garment was remade.
And as the (great) gods, his fathers, saw the power of his word,
In glad acclaim they gave the blessing, crying, 'Marduk is King !'

Immediately after the ceremony Marduk arms himself for the fight with bow, arrows, mace and a net held by the four winds. Then—

His great weapon *Abubu* the lord-raised (signalling 'Assault'),
Mounted his fearful chariot, *Umu-la-mahru* :
Hitched to it four teams-of-two, reined them to his side,
'Destroyer' and 'Pitiless', 'Trampler' and 'Swift'—

'Open of lips', whose teeth carried poison,
'Who knoweth not weariness', trained to destroy :
While he placed to his right 'Fierce Battle and Resistance',
To his left 'Relentless Warfare subduing all Bands'.

He wore (as armour) his *nahlaptum*, *Apluhti-pulhati*,
His aura-helmet *Rashubbatum* was attached to his head :
And he drove off, the lord, moving fast on his road,
Set his course toward the sounds of Tiamat enraged. . . .

So they came together—Tiamat, and Marduk, Sage of the gods :
They advanced into conflict, they joined forces in battle.
He spread wide his net, the lord, and enveloped her,
The Evil Wind, the rearmost, unleashed in her face.

As she opened her mouth, Tiamat to devour him,
He made the Evil Wind to enter that she closed not her lips :
The Storm Winds, the furious, then filling her belly,

Her inwards became distended, she opened fully wide her mouth.

He shot therethrough an arrow, it pierced her stomach,
Clave through her bowels, tore into her womb :
Thereat he strangled her, made her life-breath ebb away,
Cast her body to the ground, standing over it (in triumph).

There follows the inevitable account of the defeat and capture by Marduk of Tiamat's army and their commander, Kingu. His mission thus accomplished, Marduk's task, like that of many another ruler after a revolution, is now one of reform. As he returns to the fallen body of Tiamat, he conceives the idea of giving concrete form to the new law by first creating a new heaven.

He rested, the lord, examining her body :
Would divide up the monster, create a wonder of wonders !
He slit her in two like a fish of the drying yards,
The one half he positioned and secured as the sky. . . .

(Therein) traced he lines for the mighty gods,
Stars, star-groups and constellations he appointed for them :
He determined the year, marked out its divisions,
For each of the twelve months appointed three rising stars.

Having established the rules for the (astronomical) seasons,
He laid down the Crossing-line to make known their limits :
And that none should make mistake or in any way lose speed
He appointed, conjointly with it, the Enlil- and Ea-lines.

The great (Sun-)gates he opened in both sides of her ribs,
Made strong the lock fastening to left and right :
In the depths of her belly he laid down the *elati*.
He made the moon to shine forth, entrusted to him the night.

Two further stanzas, devoted to the phases of the moon, continue the theme of the establishment of the calendar and the regulation of time. A break in continuity follows, but new texts presently resume the narrative and Marduk is then seen reshaping the earth out of the lower half of Tiamat's body. Thus in one act of creation

He placed her head in position, heaped [the mountai]ns upon
it . . .
Made the Euphr[ates] and Tigris to flow through her eyes,—

and broken contexts subsequently feature Tiamat's nostrils, breasts and huge tail. Thereafter Marduk finally disposes of her eleven monsters.

The eleven monster(-species) which Tiamat had created,
Whose [weapo]ns he had broken, binding them at his feet,
He made of them (stellar) images to wat[ch over] the Apsu,
That as signs (of the Zodiac) the group should ne'er be forgotten.

As there saw them [the gods], so their hearts filled with joy,
Even Lahmu and Lahamu and all of his fathers :
Anshar turned to him and hailed him with a royal address,
Anu, Enlil and Ea presented him with gifts.

The rebel gods also do obeisance and acknowledge Marduk as King. But now, as King, Marduk needs a house, and in an important speech he imparts his plans for such a building, to be built on the Earth immediately above the subsoil waters of the Apsu. In one of its kummu, or 'inner chambers', Marduk will set up his sceptre of kingship, and there will be places for the gods to pass the night before their annual Assembly at the New Year. There will also be permanent dwellings for the great gods, —and this great complex of buildings is to have a name, the exalted name of Bab-ili, 'the city-quarter of the gods', the home of Marduk and his family. But the plans cannot at once proceed, for the rebel gods, charged with the building of this Babylon, appeal to Marduk. The text is fragmentary at this point, but to judge from what follows, their fear is that they will subsequently be compelled to provide unending service for the great gods in the maintenance and running of their new households, so that the future can hold for them neither prospect of relief nor hope of rest from labour.

As Marduk acknowledged this appeal of the gods,
He decided to create another wonder of wonders :
Opening his mouth, he spake forth to Ea,
Invited him to comment on the theory he proposed.

'Blood will I compose, bring a skeleton into being,
Produce a lowly, primitive creature, "Man" shall be his name :
I will create *lullu-amelu*—an earthly, "puppet"-man.
To him be charged the service that the gods may then have
rest . . .'

Ea gave answer, spake forth a word to him,
Relating to him a counter plan for the relief of the gods :
'Nay, let one of their own number be surrendered to me,
Let him be put to death and peoples cast from the mould ;
And if the guilty one be surrendered in a great gods' Assembly,
The rebels can be legally re-established (as gods).'

So Marduk called in session the mighty gods,
Giving instruction in how properly to chair an Assembly :
To the conduct of his speech did the gods pay attention
While the King to the Anunnaki made formal address :

'By saying, "We declare unto you that the evidence is true",
Swear now by me that you will testify to the truth.
Who was it among you that started this conflict,
That urged Tiamat to revolt and the battle staged ?
If he that started the conflict be surrendered to me,
I will lay the punishment on him—be you still set on relief.'

The great gods, the Six-hundred, gave answer unto him,
Even to Lugal-dimmer-an-ki-a, 'the king of all the gods' :
'Verily it was Kingu that started the conflict,
Who made Tiamat to revolt and the battle staged.'

They (formally) bound him, held him fast before Ea,
Laid the (total) crime upon him, cutting into his blood :
Thereupon from his blood [he cre]ated mankind,
Imposed the service upon him, released the gods who must else
have served.

The rebel gods,—and so to describe them for the last time,—are now assigned to new and responsible tasks in heaven and the underworld. But first they must build Marduk's Babylon, and out of gratitude for their deliverance they seek permission to alter radically the original plans. Let Babylon, they cry, be not only Marduk's home, but a parakku, a sanctuary, a great religious centre for gods and men. Delighted approval is given, and allowed also to choose their own designs, the gods commence building (VI.59). They build the great temple Esangila, Marduk's dwelling place called a paramahhu where he might also receive his family and guests, dwellings for the great gods, and finally their own abodes for the annual gathering at the New Year. In Esangila the final scene of the epic is set. Here the 'destinies'—the eternal, unchangeable states of things—are determined, and in a long ceremony, which ends with the reciting of his fifty names, the destiny or status of Marduk himself is determined, and thus also, in full Assembly of gods, he is confirmed for ever in his appointment as King. At a point where we may briefly join this great ceremony, Anu has just determined the destiny of Marduk's bow, according to an eternal permanence in three forms : Weapon, [Rainbow?], and Bow-star.

After Anu had determined the (three) existence-states of 'bow',
He set in place the Throne of Kingship, *Mahar-ili-shaqat* :
Anu seated him thereon in the Assembly of the gods . . .
Who [proceeded] to affirm Marduk's eternal rank (as King).

Curses they severally pronounced upon themselves,
Swore with water and oil, bled their throats (in treaty-oath) :
So yielded him the power to ever rule them as King,
Confirmed him legally as overlord of the gods of heaven and
earth.

Then Anshar did extol, did proclaim his name 'Asalluhi' :
'At the using of this name let us bow down in reverence ;
Upon the opening of his mouth be all other gods silent,
His command shall be pre-eminent above and below.

'Be exalted our Son, even he who avenged us,
Let his authority be supreme, be it second to none :
And let him act as the shepherd of mankind, his creatures,
Who, unforgetting, to later ages shall ever tell of his deeds.'



SUBSCRIBE NOW

Annual Subscription
Fee: \$6.00 (\$10.00 overseas)

Mail to:

NINEVEH
1920 San Pablo Ave.
Berkeley, California 94702

A
A
DESIGN

ARCHITECTURE

- New homes
- Additions
- Remodeling
- Any related architectural services

For a free estimate call:

J. Amirkhas
TEL: 333-2200

*****SPECIAL DISCOUNT FOR
ASSYRIANS*****

LAYARD'S STORY IN THE HEROIC AGE OF ASSYRIAN ARCHAEOLOGY,
THE FINDS BEING AIDED BY MERITED LUCK
**THE LUCK OF NINEVEH: ARCHAEOLOGY'S
GREAT ADVENTURE**

By Arnold C. Brackman N.Y.: McGraw-Hill Book Co., 1978, 349pp., \$14.95

A Review Article by David B. Perley

"As a young boy", writes the author (P. 337), "I saw my first winged bull and lion at the Metropolitan. . . These monsters had guarded Ashurbanipal's palace, 883-859 B.C., at Layard's Nimrod, and were acquired by the museum in 1932." He quotes two meaningful paragraphs from Layard's journal to give emphasis to his personal admiration for these objects of Archaeology (241):

"In Nineveh and Babylon, Layard expressed his feelings about the lions solemnly, eloquently, and romantically: 'We rode one calm cloudless night to the mound, to look on them for the last time before they were taken from their old resting-places. The moon was at her full, and as we drew nigh to the edge of the deep wall of earth rising around them, her soft light was creeping over the stern features of the human heads, and driving before it the dark shadows which still clothed the lion forms. One by one the limbs of the gigantic sphinxes emerged from the gloom, until the monsters were unveiled before us.'

'I shall never forget that night, or the emotions which those venerable figures caused within me. A few hours more and they were to stand no longer where they had stood unscathed amidst the wreck of man and his works for ages. It seemed almost a sacrilege to tear them from their old haunts to make them a mere wonder-stock to the busy crowd of a new world. They were better suited to the desolation around them; for they had guarded the palace in its glory, and it was for them to watch over it in its ruin.'"

Mr. Brackman, very correctly, calls the **Winged Bull** (the picture of which is only produced on the jacket of his book) "the logo of the Assyrian Empire" (171), which had endured longer than any empire before or since, ever existed (VII). In these circumstances, his omission of an imperative, and indeed, a companion-quotation from Layard's journal is a matter of regret; for the inclusion of the following quotation would add immensely to the richness of his book for obvious reasons.

*"I used to contemplate for hours these mysterious emblems and muse over their intent and history. What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature, by men who sought, unaided by the light of revealed religion, to embody their conception of the wisdom, power and ubiquity of a **Supreme Being**? They could*

*find no better type of **Intellect and knowledge** than the **head** of the man; of **strength**, than the **body** of the lion; of **rapidity of motion**, than the **wings** of the bird. These winged humanheaded lions were not idle creations, the offspring of mere fancy; their meaning was written upon them. They had awed and instructed races which flourished 3,000 years ago. Through the portals which they guarded, kings, priests, warriors had borne sacrifices to their altars, long before the wisdom of the East had penetrated to Greece, and had furnished its mythology with symbols long recognized by the Assyrian votaries. They had been buried, and their existence may have been unknown, before the foundation of the eternal city. For twenty-five centuries they had been hidden from the eye of man, and they now stood forth once more in their ancient majesty. But how changed was the scene around them! The luxury and civilization of the mighty nation had given place to the wretchedness and ignorance of the few half-barbarous tribes. The wealth of temples, and the riches of great cities, had been succeeded by ruins and shapeless heaps of earth . . ."*

AUSTIN HENRY LAYARD (1817-1894) was the pioneering hero of Assyrian archaeology. Throughout his activities, the virtue that characterized him was **indefatigability**. In addition, he was exceedingly lucky. He had to be, for nobody, not even the British Museum or the Royal Geographic Society, was willing to give him an adequate amount of money! **Luck** helped him so much that, in one instance, 20 minutes after he stuck his shovel into the first mound, he hit a wall and, behold! within 24 hours, he had discovered two palaces—his dominating dream—palaces that had been hidden for 2,500 years! The news of his dazzling discovery electrified Victorian England and all of Europe and Layard became famous overnight—before he was 30! Inspired or just lucky, he went on to discover riches and art treasures, including Ashurbanipal's Library, the world's first library, a collection of 40,000 invaluable cuneiform tablets which were to serve Assyriological scholars for centuries to come.

Another evidence of Layard's luck was Henry Rawlinson's decipherment of cuneiform almost simultaneous with the discovery of Ashurbanipal's Library.

It becomes necessary to state that, had the author been less of a Biblical fundamentalist, his book would probably have been less responsible for the

In another instance, the author emphasizes, on page 330, that the Assyrians "reveled in bloodshed and did not understand why they should not state what they did". Had he studied more carefully A. T. Olmstead's **History of Assyria** to which he refers, he would agree, I think, that Assyrians were not "wolves" but "shepherd dogs of civilization"; and that he would properly understand the Assyrian "policy of calculated frightfulness" as propaganda to intimidate their enemies.

From these observations, there emerges ineluctably a principle of unprecedented importance: you cannot make unfounded and misleading remarks to give your readers false information of ancient Assyria and expect to have a book of permanent value.

How I wish Mr. Brackman had followed the example of modern enlightened Assyriologists and historians who prefer the critical, and not the literal, traditional interpretation of history! I can think of several such modern writers and thinkers, as follows:

1. A. T. OLMSTEAD in his **History of Assyria**, 1923, briefly discussed before.

2. ANDRE PARROT in his **Discovering Buried Worlds**, 1955. Dr. Parrot, in describing the dialogue between heaven and earth (Gen. 28:12), makes the following truthful statement on p 116: "This dialogue between heaven and earth was never-ending. Yet it had its troubles, and the record, in which everything might have been light, is interleaved with shadows and with blood. Some readers of the Old Testament have found, and still find, certain of its pages scandalous. Why scandalous? Archaeology intervenes once more, revealing the Biblical world in its entirety—by which is meant no longer Palestine only, but also Mesopotamia, Syria, Phoenicia and Egypt. By bringing us dated documents from all these peoples and races, among whom Israel is only a tiny island, it enables us to make comparisons and contrasts which explain and clarify everything. If we set Israel creation of historical delusion. The chief delusive factor is found on page 4, in Chapter I. This chapter is written under the inspiration of Lord Byron's prejudicial poem, "The Destruction of Sennacherib", which Byron correctly calls "A Hebrew Melody"; and which he admits is not based on historical accuracy, but on the Old Testament account. The Hebrews of Old Testament days wrote profusely against the Assyrians because they were humiliated by the Assyrians under the specific direction of Jehovah, whose intent it was to punish His people for deviating from the divine rules of their daily lives. What, then, does Chapter I do to the Assyrians of antiquity? It convicts them of as a state policy. Mr. Brackman does this without documentation! I challenge him to produce his documents. I further challenge him to show one

instance of Assyrian geocide like the murder of Carthage by the Roman empire.

against the background of the period, there is no longer any risk of our being shocked or put out by anything the Bible has to say. . ."

To read this distinguished French Biblical archaeologist's pronouncement is to find satisfaction to one's historical hunger. Meanwhile, the reader can realize the truth of the validity of Professor Parrot's condemnation of the traditional, literal interpretation of history as slavish.

3. GORDON WATERFIELD in his **Layard of Nineveh**, 1963. This is the life of Layard in his archaeological operations in Assyria. The author writes with verve, eloquence, and power, in a way that one can hardly hope to produce a history so lucid, so humane, so inspiring, which has put us permanently in his debt. He cites (pp. 41-42) Layard as saying: "It is indeed one of the most remarkable facts of history that the records of an empire, so renowned for its power and civilization, should have been entirely lost; and that the site of a city as eminent for its extent as its splendour, should for ages have been a matter of doubt."

Incidentally, it may be added that we recall reading **Layard of Nineveh** in 1963, which had all the materials of **The Luck of Nineveh**, but without the misleading Chapter I of the book under review.

4. JORGEN LAESSOE in his **People of Ancient Assyria**, 1963. This famous Danish Assyriologist, in an attempt to "rehabilitate" the Assyrians and "to provide a truer picture on which to base their reputation", correctly asks:

"How far may we rely on the Biblical descriptions of the cruelty of the Assyrian armies and the depravity of Assyrian cities? Do the countless Assyrian reliefs that fill our museums give a complete picture of the phenomenon that was Assyria? Was the contribution of this people to world culture merely an incredibly effective military organization? (Introduction, p. XI)."

To ask these questions is to expect answers in the negative.

5. SIR MAX MALLOWAN, one of the most distinguished British Assyriologists, in his **Memoirs**, 1977, exonerates the Assyrians of antiquity in this rousing language on p. 77:

"The Assyrians who have acquired an evil reputation on account of their propaganda extolling the cruel treatment of their enemies, were, however, very intelligent and understood the quality of mercy which they often judiciously exercised. They have thus acquired a reputation which does them discredit but is unfair inasmuch as they were no more cruel than the peoples of their time, and doubtless no more cruel than many great nations of our own day."

Under these circumstances, what should be our implicit concluding remarks?

I. In the selection and ordering of his materials,

the author is obviously influenced by his biases, prejudices, beliefs and misconceptions. No blemish can be more unredeemable. He asserts the "genocide policy" of the Assyrians of Old, but does not disclose who told him so. Therefore, if he is not a traditional but a metahistorian, let him enter a plea of not guilty and put his defensive answer in writing. Otherwise his voice, in this respect, is not the voice of true history.

II. The author dismally fails to meet Olmstead's challenge on major issues raised in his **History of Assyria**, having reference to Assyrian greatness. Let us not deceive ourselves. It is the bible that has popularized the cruelty of Assyrian militarism. He mentions the **History of Assyria** but bypasses it. He neither accepts nor rejects Olmstead's thesis as to the greatness and mercifulness of Assyria. Why emphasize this **HISTORY OF ASSYRIA**? Because it is an authoritative work, astonishing in the assurance of facts, which a few years prior to 1923 would have been considered mere conjecture—but not since its publication! Again, why emphasize Olmstead? Because he is a historian of "grasp and power"—not a mere chronicler—who decanted into his **magnum opus**, his life-time enthusiasm, entailing intense scholarship and unflagging industry. So that, Mr. Brackman gives a misleading impression of the Realm of Ashur, of whose solemn majesty St. Augustine spoke in awe-inspiring reverence in **The City of God**, bearing witness to the greatness of that Realm in every aspect of imperialism. This fault is most unfortunate because it smatters much that is excellent and elegant in **The Luck of Nineveh**.

III. Similarly, I am compelled to mention another serious fault in **The Luck of Nineveh**. The author heads his opening chapter with the too familiar excerpt from Lord Byron's poem (innocently prejudicial), having reference to the wolf-like character in which the "Assyrian came down". This is given priority (some may say) to arouse ancient prejudices against the Assyrians at the inception of the book. This poem, if misunderstood, cannot fail to hallucinate many uncreative readers, who are unfamiliar with the true history of Assyria, into believing the Old Testament tales, which were all seemingly Lord Byron (1788-1824) knew. He called that poem a Hebrew melody. He did not claim it to have any historical accuracy. It is even more important to notice that Lord Byron died 19 years before Layard visited Mosul for the first time in 1845. He was soon to reveal the wonders of ancient Assyrian civilization: aqueducts, botanical gardens, schools, libraries—the first in the world—and many other glories which are not within the ambit of this paper to name.

And finally, here I stand! As a humble Assyrian reader of the book, I have mentioned only a few perplexities. There are others, which I leave with my other Assyrian readers of **The Luck of Nineveh**.



Courtney Produce

910 Cole Street

Telephone: 731-9962 or 626-1850

Specializing in Fresh Vegetables &
carries all the varieties of health

Food

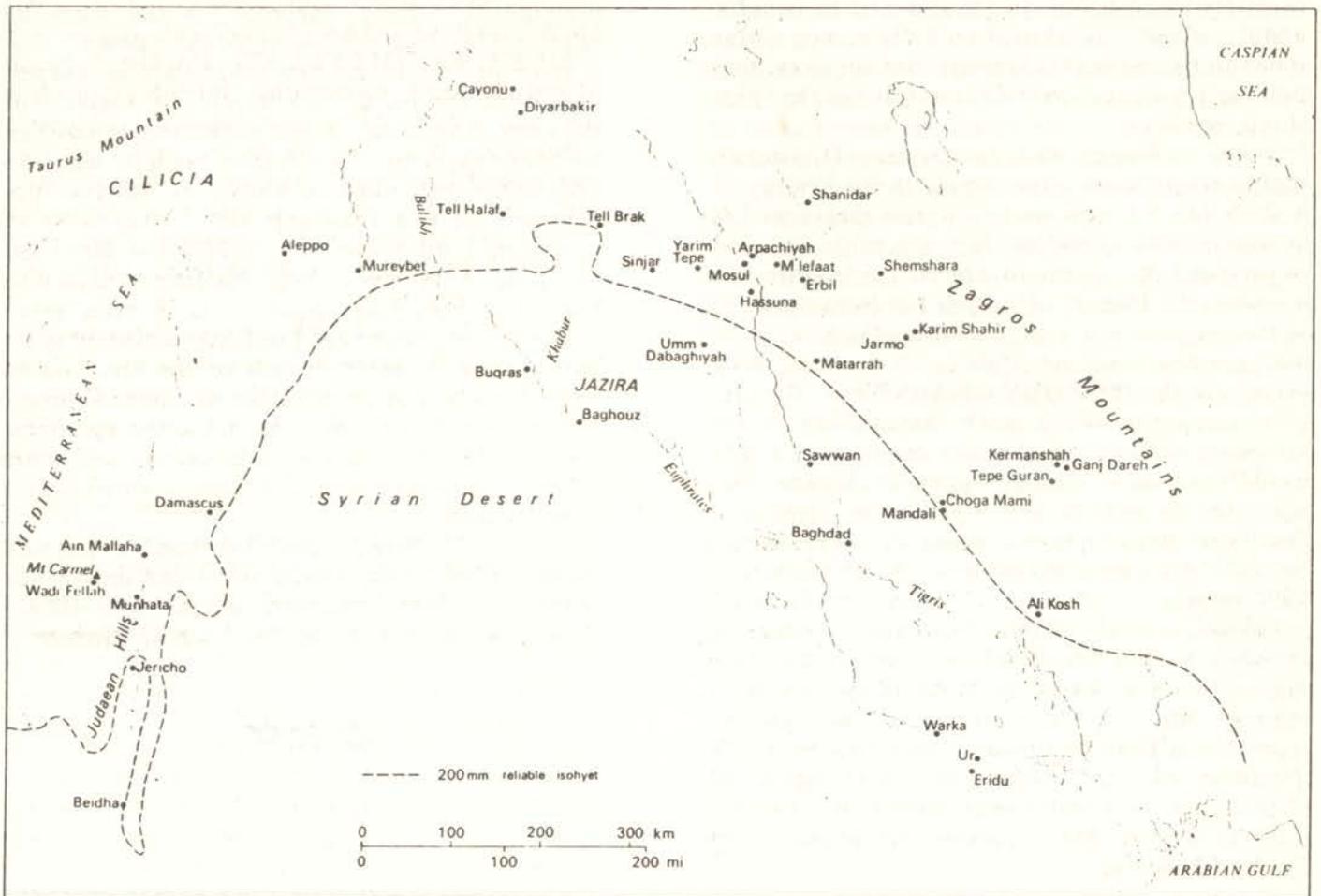
For your convenience we serve you in two locations

910 Cole Street
San Francisco, Ca

101A Castro St
San Francisco, Ca

ANCIENT SETTLEMENTS IN PREHISTORIC ASSYRIA

BY JULIUS N. SHABBAS



Human occupation in Iraq is traced to Palaeolithic period or Old Stone Age, a stage of development at which man lived by hunting and food-gathering, before he began to live in permanent settlements and control his sources of food by the growing of cereals and the domestication and herding of animals.

Excavations of a few sites in the Assyrian region provide enough evidence to establish presence of Man in Iraq between 100,000 - 150,000 years ago.

During this period the area covered by Assyria had a very dry climate, there was deficiency in rainfall. The population being very small, they existed sometimes living in the open, sometimes finding refuge in caves, and always relying for their food on the game they hunted and on the wild fruit and roots they gathered.

About a 100,000 years ago, the whole area from the Atlantic coast of North Africa and across the Near East to Iran enjoyed an abundance of rainfall. This was a result of glacier covering a large part of Europe. The temperate and uniform climate offered highly favorable conditions to an abundance of

plant life which supported a variety of animals. Among this extensive park-land was a very rare food-gathering biped—the creature known as Palaeolithic Man.

The most ancient traces of human presence in Iraq were discovered in 1949 from a cave site at a place called **BARDA-BALKA**, one and one half miles northeast of Chemchamal, between Kirkuk and Suleimaniyah, where stone tools were discovered, attributing it to the beginning of the Middle Palaeolithic period, that is to the very first stages of the glacial, about 120,000 years ago.

SHANIDAR CAVE is another site excavated since 1951. Located in the southern flank of the Baradost mountains overlooking the valley of the Greater Zab, not far from Rawanduz, excavations revealed four occupation levels at a depth of 45 feet. Successive layers of hearths and ash deposits mixed with bones and flint implements provided evidence of habitation at various periods in Middle Palaeolithic times. Four human skeletons were found in level D. Three of them are believed to be about 45,000 years old while the fourth one,

stratigraphically lower, might be as old as 60,000 years.

Human societies represented by the sites or caves at **ZARZI, HAZARD MERD AND PALEGAWRA** in the Sulaimaniyah liwa, were associated with flint industry and may be dated at about 10,000 B.C. (Late Pleistocene). Man inhabiting these sites fed himself to a large extent by hunting the large mammals, i.e., wild horses, pigs, sheep, goats, deer and gazelles. He knew the use of fire and no longer ate his meat raw. This period represents the end of the food gathering era.

By 9,000 B.C. the first archaeological sites can genuinely be described as villages. Neolithic or New Stone Age begins with a revolution in Man's feeding activities. He was forced to gradually follow a more sedentary way of life, shifting from a purely hunting and collecting economy to food production or cereal agriculture as a condition of survival. The period covered by this Neolithic Revolution amounted to several thousands of years. Evidence available today indicates that this Revolution took place by progressive steps in the Near East and much earlier than anywhere else, probably because the Near East offered the most favorable climatic conditions.

KARIM SHAHIR, located East of Kirkuk, was occupied for a short time in the region of 7,000 - 6,000 B.C. An open site, covering two acres, it consists of one occupation level only. This site represents the earliest evidence of the beginning of a definite change from food-gathering economy to food-producing. One half the animal bones found were of species such as goat, sheep, pig and wild horses. Flint artifacts, sickle blades, querns and hoes were found at the site indicating the practice of agricultural operations. Also discovered were stone floorings, hearthstones, storage pits.

JARMO SITE, located also East of Kirkuk, covered an area of about two hectares. The population was estimated to be approximately 150 persons, with their economy based on settled agriculture, hunting and gathering. This site was the first of the seventh millennium settlements to be discovered. A date of c. 6750 B.C. for the earliest occupation has been suggested. Jarmo's remains indicate a permanent village, and the fact that eight floor levels were found indicate habitation through at least eight generations. The houses were rectangular in shape, each consisting of several rooms and a courtyard, built of packed mud, with mud-ovens and baked-in clay basins sunk in the ground. The people ate with bone spoons, sewed with bone needles and could weave. One of the most characteristic features of Jarmo is the quality and variety of clay figurines (mostly unbaked) both human, animal as well as of a mother-goddess. The latter represented by such figurines seems to have been the central figure in neolithic religion, in which fertility and increase were of supreme importance to

society. The people of Jarmo adorned themselves with simple clay or stone necklaces, grooved bracelets of marble and shell pendants. They buried their dead under the floor of their houses. Beautiful smooth limestone bowls, ornaments, flint and obsidian tools were found at the site. The animal bones found were those of domestic species.

MULAFFA' (M'LEFAAT), situated between Mosul and Arbil, is a neolithic and fully established site, and a more permanent type of agricultural community. A few of the pit-houses found were surrounded by walls of piled-up stones and paved with pebbles. The tools consisted mostly of stone celts and mortars. Mulaffa' is more primitive than Jarmo in the remains of its material culture and perhaps a little earlier.

HASSUNA CULTURE, named from a site west of the Tigris River not far south of Mosul, it is the earliest type of settlement in the mainstream of cultural development in prehistoric Iraq. Excavations here was the first to provide detailed knowledge of the earliest phase of farming settlements in the northern plain. Hassuna people in Assyria are known to be the first cultivators of Mesopotamian soil. Settlements forming part of the same early stage have been found at Matarrah (south of Kirkuk), Nineveh, Arpachiyah, Yarim Tepe I and elsewhere. At Hassuna six levels of occupation represented the life of a small (perhaps one hectare) but flourishing village. The houses built of packed mud, consisted of a number of rooms opening on to a courtyard in which were clay ovens, grain bins, etc. Socked stones were provided on which doors could pivot. Development beyond the earliest stages of good production is evidenced by the presence of querns, stone tools which were probably hoes, and pottery including storage jars for corn in the first settlement. The village seems typically neolithic in that all essential equipment could be supplied from local materials, except obsidian which was imported. For hunting, they used sling-bullets made of clay, and for tilling the soil, they used hoe-blades. This type of tool generally wears down the soil, requiring the communities to seek new sites from time to time. To a certain extent, the early neolithic Hassuna communities were still nomadic. Subsequent to this first neolithic occupation, there was a long period during which the Hassuna site was continuously inhabited, suggesting improved and more efficient agricultural methods, especially, fallowing, were implemented to preserve the soil's fertility. Decorated pottery had its origin in the Hassuna period. In the last phase of level I (IC) and onwards, were found a variety of very distinctive type of pottery, decorated with painted or incised patterns or a combination of the two. Archaic painted ware on which either the body of the pot or the painted decorations, or both, were burnished. Hassuna settlements from their beginnings were part of an

extensive cultural group. This is evidenced by the findings of similar pottery at Yarim Tepe (some 50 miles west of Mosul), at Umm Dabaghiya (southwest of Mosul), also as far as Amuq in Syria and Mersin on the coast of Cilicia. Like most other early peasant societies, the religious ideas of the Hassuna people are reflected in the existence of clay figurines of the mother-goddess. The infants were buried in jars and these also contained vessels possibly containing food and water indicative of belief in survival after death. There is a great possibility that the Hassuna culture developed in Assyria.

HALAF CULTURE, named after the site Tell Halaf on the Khabur, is another cultural assemblage which is widely represented in Northern Mesopotamia during the latter part of the sixth and well into the fifth millennium. Here was found the very beautiful and distinctive painted pottery that characterizes this phase. The same ware was identified in the deep sounding at Nineveh and Arpachiyah (4 miles east of Nineveh). Excavations at these sites as well as Chagar Bazar (25 miles southwest of Kamichlie) and Yarim Tepe II (about 15 miles west of Nineveh) put the Halaf period in its proper chronological context and provided a clear picture of its cultural assemblage. Although purely Neolithic in its tool equipment, the Halaf culture offers a number of new and distinctive features. Excavations at Arpachiyah was the first deliberate excavation in the Near East of a small prehistoric mound in order to elucidate the way of life of its inhabitants. Fifteen superimposed settlements were dug in the mound of Arpachiyah. Many of its inhabitants were highly skilled artisans. A potter's workshop in the latest Halaf level TT6 contained some of the finest prehistoric pottery ever found, including polychrom vessels painted with elaborate designs in black, red and white. The technical perfection of the pottery makes it certain that proper kilns existed, in which very high temperatures could be achieved, and remains of such kilns have been found at Arpachiyah. One of the most interesting discoveries at this site is the architectural evidence. In the Halaf settlement, TT7-10 was discovered in a series of circular structures made of pise' or clay. Wrongly called tholoi, these are vaulted, beehiveshaped structures resting on circular stone foundations, 13 to 32 feet in diameter. To some of them is attached a long, rectangular antechamber also built of clay. The stone foundations of seven of the ten discovered had been left undisturbed by the later builders, and one contained a large number of clay figurines of "Mother-Goddess" signifying practice of fertility cults. The fact that two of the most important Halaf burials were placed directly against the outer wall of one of these buildings is another indication that these round buildings were shrines. It was also discovered that with the dead were buried pots, ornaments and implements intended to be used by

the deceased in the Afterworld. This indicates belief in Afterlife. Most instructive are remains of their roads—a network of cobbled streets radiating from the edge of the mound into the center of the village, leading towards the domed buildings. Other advances in technology were present in Arpachiyah. Discovery of whorls and loom weights provides evidence of a textile industry. The painting of a chariot on a Halaf vase indicates the invention of wheeled vehicles at this period. Three kinds of obsidian were used by the Halaf villaeges indicative of trade between communities. moreover, at Chagar Bazar, was discovered an Indian ocean type of shell which involved journeying to the Persian Gulf more than a thousand miles away. These people prospered with the advancement of agriculture where flint sickly-blades were used in reaping the harvest; grain jars; storage pits and a wide range of cereals were found, including domesticated animals. In the words of M. E. L. Mollown, the "discoveries at Arpachiyah have proven that the prehistoric inhabitants of Assyria were thoughtful, artistic, ingenous and energetic. Their many activities imply a complex social organization." The Halaf culture arose in Assyria, where its development can be traced through a number of stages. The Halaf people were not invaders dispossessing an earlier cultural group.



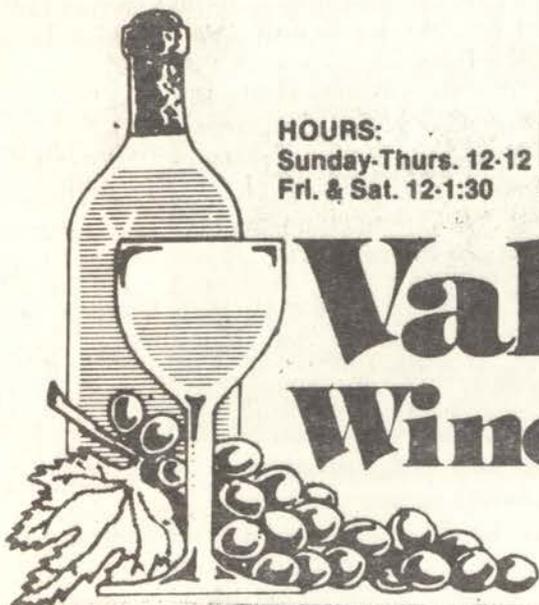
NASELARIS & SONS

Electrical
Contractors

*Residential
Lighting*

Phone:
566-8692

101 Parnassus
San Francisco, Ca 94117



HOURS:
Sunday-Thurs. 12-12
Fri. & Sat. 12-1:30

Specialising in California Boutique wines
 We import the largest selection of Beers
 & Wines from all over the world

Val de Cole Wines & Spirits

906 COLE STREET
 (near Carl St.) in San Francisco
Call 566-1808

FINE WINE SPECIALS

Alberto Lambrusco, 5th		1.29
Robert Mondavi White Table Wine, 1.5 liter	reg. 4.49	3.79
Tenuta Villa Rosa Chianti Classico, 5th		2.49
Almaden Magnum 1.5 liter	reg. 3.75	2.59
Chateau Redon White Bordeaux	reg. 4.59	3.29
German Liebfraumilch		1.99
Bereich Nierstein		1.99
Zeller Schwarze Katz		1.99
Rosencourt Bordeaux Blanc	reg. 3.79	2.89
1971 Chateau Monbousquet Saint Emilion	reg. 7.99	6.49
Entre Deux Mers White Bordeaux		1.99
Stone Creek California Chardonnay		2.99
Sandeman Port or Cream Sherry, 10th	reg. 3.89	1.79

SPECIALIZING IN FINE CALIFORNIA WINES

BV	Firestone	Liberty School
Burgess	Stonegate	Chateau St. Jean
Fetzer	Tualatin	Sutter Home
Caymus	Kenwood	Veedercrest Vin.
Gemello	Sterling	Alexander Valley
Simi	Clos Duval	Villa Mt. Eden
ZD	Chappellet	Stony Ridge Winery
Cuvaision	Mill Creek	Lambert Bridge
Dry Creek	Concannon	Monterey Peninsula
Oakville	David Bruce	J. J. Haraszthy
Hacienda	Buena Vista	Stag's Leap Cellar
Ronald Camp	Roudon Smith	AND MORE

FINE CALIFORNIA JUG WINES

Almaden	C K Mondavi	Paul Masson
Barengo	Foppiano	Pedroncelli
Betrero	Inglenuok	Los Hermanos
Emiles	Parducci	Louis Martini
Fetzer	Summit	and many
Kenwood	Sebastiani	more
Growers	San Martin	

FINE CHAMPAGNES

CALIFORNIA

Heitz Cellar	Le Domaine
Hans Kornel	Lejon
Korbel	California Moet Chandon

IMPORTED

Rene Lalou	Piper Heidsieck
Moet Chandon	Vueve Cliquot
Mumm's	Dom Perignon

—and more—

Large selection of Asti Spumante

Best buy in Champagne
 with Val de Cole Champagne
\$2.49/bottle

LIQUORS

Big discount on liquors for the holidays.

Compare our prices.

BEER

Black Label	\$5/case
Dos Equis	\$11.99/case

Bring this page in for 10%
 discount

WHAT'S HAPPENING

India: The Committee of the Church of the East in India has prepared and produced the Mar Thimotheus Birth Centenary Celebration book in memorial of Mar Abimalik Thimotheus, the late Metropolitan of India.

Australia: The Assyrian Community in Australia recently have built a church hall for their many activities, prior to that they have built a church, purchased a block of land and obtained an area in a Sydney Cemetery for their church members.

Sweden: The Assyrian Swedish Federation sponsored a conference for all Assyrian teachers in Sweden. The purpose of this meeting was to acquaint these Assyrian teachers with the problems facing the Assyrian community in that country. A standing committee was elected under the chairmanship of Mr. Sabri Orahim, and including Mr. Foad Haddad, Mr. Gabriel Yaco, and others.

Modesto, California: The Federal Communication Commission of the United States has granted the Bet Nahrain Organization the license to construct and operate an Assyrian Radio Station to be called KBES. This Radio Station is a non-commercial,

England: Mr. Edmond Michael has been named the new editor for the "Assyrian" magazine, voice of Assyrian Society of Britian.

educational and listener supported Assyrian radio. It is expected to be operational sometime in the month of July or August of this year.

Turlock, California: The Assyrian American Civic Club purchased a new building in Turlock. The new center will accommodate a much larger number of people than the previous one.

CONGRATULATIONS:

For Mr. Laith Neesan and his bride Clarissa. Laith and Clarissa were married on Sunday, June 17, 1979. Laith is the son of Mr. & Mrs. Sam & Lily Neesan, dedicated members of the Foundation. We of the Foundation extend our best wishes to Laith and Clarissa and wish them a happy union and bright future.

For Mr. Khalil Orah and his bride Raheel. Khalil and Raheel were married on Saturday, June 9, 1979. Khalil is one of the outstanding supporters of Nineveh magazine since its inception. On behalf of our staff and the Foundation we extend our best wishes to Khalil and Raheel and wish them a happy union and bright future.



103 WEST PORTAL AVE.

SAN FRANCISCO, CA 94127

*Looking for a home?
Selling your property?*

**For all your Real Estate needs
call**

DAN DEKELAITA

Realtor Associate

Office (415) 661-9600

Residence (415) 585-1643

For honest and dependable service.



Sensational
values in new
1979

ZENITH

CHROMACOLOR II

Portables & Table TV

EVERY ZENITH CHROMACOLOR II FEATURES:

• **BRILLIANT CHROMACOLOR PICTURE TUBE** for a natural, true-to-life picture

• **ENERGY-SAVING 100% SOLID-STATE TITAN® CHASSIS** for outstanding reliability and performance

• **POWER SENTRY VOLTAGE REGULATING SYSTEM** that provides improved component and picture tube life for greater operating dependability



13"
The **BIMINI** - K1310C
Slim-line portable!
Super Video Range
Tuner. Dark Brown with
contrasting Gold color
on cabinet top and
pedestal base.

\$325.90



19"
The **STRAVINSKY** - K1924W
Decorator compact table TV!
Electronic Video Guard Tuning.
Simulated grained American Walnut with
Nickel-Gold color accents.

\$429.90



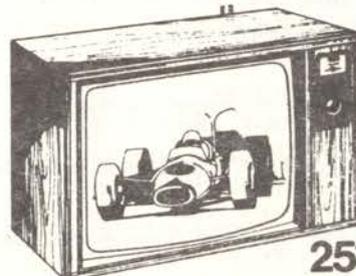
17"
The **AVALON** - K1720W
Compact table TV!
Super Video Range
Tuner. Simulated grained
American Walnut on top
and ends with brushed
Nickel-Gold color
accents.

\$349.90



19"
The **TCHAIKOVSKY**
K1908C
Decorator compact
table TV! Beautifully
styled Dark Brown
cabinet with Gold
color trim.

\$378.90



25"
The **GLINKA** - K2510W
Giant-screen table TV! Vinyl-clad
metal cabinet finished in simulated
grained American Walnut. Control panel is in
matching Walnut color with
Nickel-Gold color accents.

\$569.90



CURLEY'S TV

915 Cole St.

Near UC Med Center — 2 blocks from Stanyan
564-3774 or 564-1414

Open Monday-Saturday, 9 a.m. to 8 p.m.

HURRY! STOP IN TODAY!

Reduced prices for our Assyrian friends.

We also provide quality repair service at minimum cost.

ASSYRIAN FOUNDATION ACTIVITIES



**DEDICATED TO THE
ADVANCEMENT OF EDUCATION
OF ASSYRIANS**

SUMMER VACATION

A reminder to all our members, the General Membership Meeting will not be held during the months of July and August. Our next meeting will be on September 8, 1979.

NEW MEMBERS

We are glad to report a new addition to our membership: Dr. Yousif Kharaka and his wife Pamela of Palo Alto, California. Welcome to the Foundation.

PICNIC

On Sunday, June 24, 1979, the Assyrian Foundation of America held a picnic at Robert Crown Memorial Park, Alameda.

Another up-coming picnic will be held in August, 1979. Details will be mailed to all at a later date.

SPEECH

On June 16, 1979, Mr. Gabriel Y. Sayad, Chairman of the Education Committee gave a speech titled **HUMAN SANITY** to an audience of Foundation members and guests. Mr. Sayad analyzed human behavior and how it could be directed toward the benefit of mankind. In our next issue we plan to print his lecture. We thank Mr. Sayad for his splendid talk and look forward to hear from him again. The Foundation is planning to have other speakers in the near future.

CONTRIBUTIONS

The Assyrian Foundation of America gratefully acknowledges the receipt of the following contributions:

NINEVEH

Mrs. Sweetlana Yaldaei	\$50.00
Mr. & Mrs. Sam R. Jacob	10.00
Mr. Koorish Benyamen	10.00
Mr. & Mrs. Wayne Everhart	6.00
Mr. & Mrs. Shamro Al-Bazi	6.00
Mr. & Mrs. Aezaria A. Benyamin	6.00
Mr. Henry George	6.00
Mr. William Jacob	6.00
Mr. George Joseph	6.00

BUILDING FUND

Mr. & Mrs. Y. G. Gevargis	\$100.00
Mr. & Mrs. Charles Samo	20.00
Mr. & Mrs. Belles Yelda	100.00
Mr. & Mrs. Youbird Solomon	45.00
Mr. & Mrs. Aprim Yonan	50.00
Mr. Youra Tamraz	50.00

GENERAL

Mr. & Mrs. Martin Jacob	\$100.00
Mr. & Mrs. Sankhiro Khofri	50.00
Mr. Joe Lazar	20.00

DAFCO Vending Service

BREWMATIC COFFEE BREAK

*Offices - Banks - Indust. Plants
Institutions - Dept. Stores - etc.*

Al Oushana
General Manager

P.O. BOX 27
TURLOCK, CA 95380

634-0618

*Coffee and
Soft Drink Specialist*

FROM:

ASSYRIAN FOUNDATION OF AMERICA
1920 San Pablo Avenue
Berkeley, Ca. 94702

Non-Profit
Organization
U.S. Postage
PAID
Berkeley, CA
Permit No. 552



سجبر

