

THE SHROUD
OF TURIN
SEE PAGE 5

NINEVEH

*Voice of
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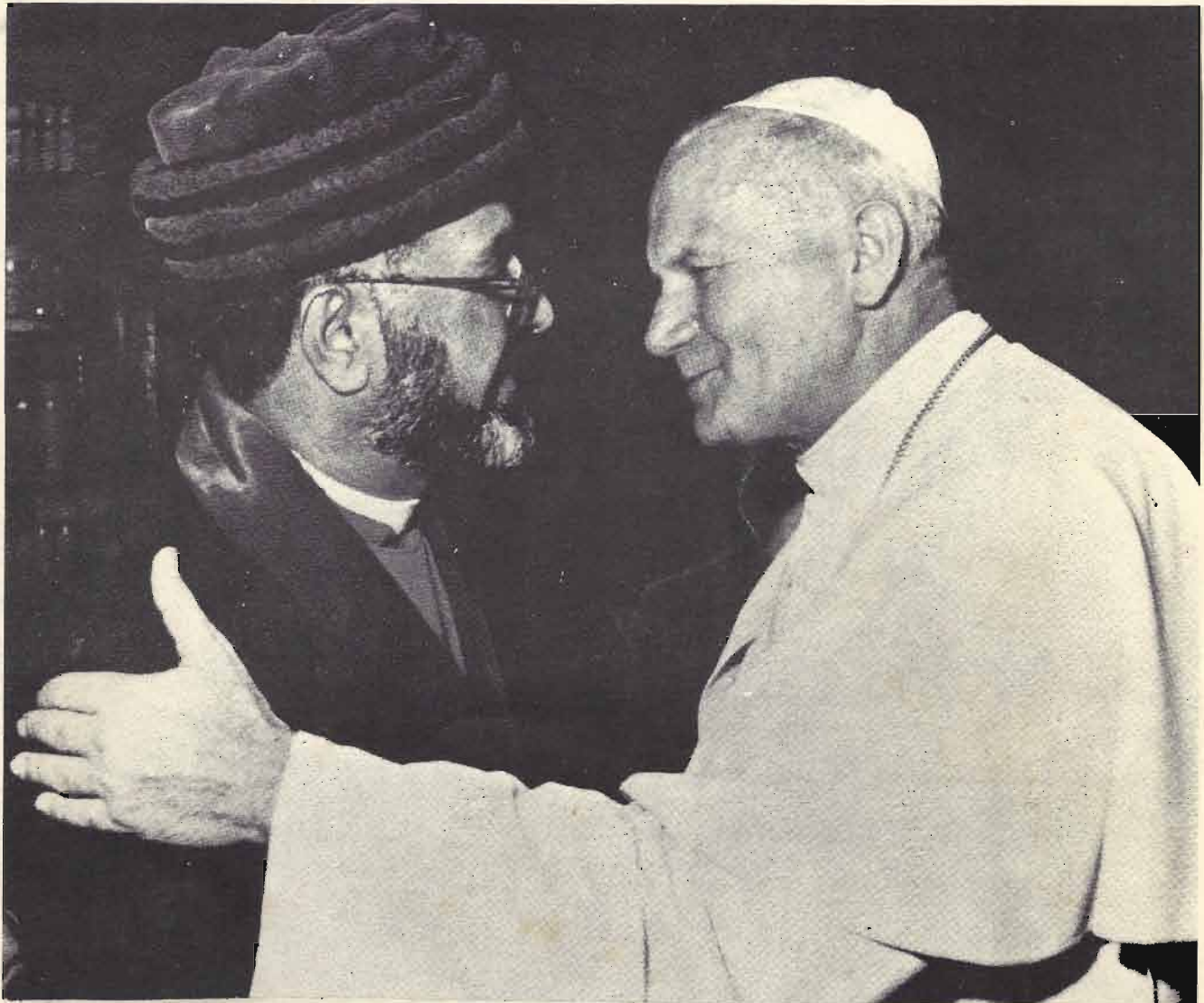
SEPTEMBER-OCTOBER 1979
NOVEMBER-DECEMBER 1979



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*

VOLUME 2 No. 5



His Holiness Mar Dinkha IV, the Catholicos Patriarch of the Church of the East and Assyrians meets with His Holiness Pope John Paul II.

CULTURAL—EDUCATIONAL—SOCIAL

NINEVEH

SEPTEMBER-OCTOBER 1979
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VOLUME 2

NO. 5

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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.

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**NINEVEH
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OUR ANNUAL MESSAGE

It is time again to wish all of you a Merry Christmas and a Happy New Year. It is the season of joy, sharing, hope and renewal.

In this spirit, the Assyrian Foundation of America invites you again to extend your care in supporting efforts for the preservation of the Assyrian language and culture.

Since the establishment of this Foundation, substantial grants have been made to Assyrian schools and institutions, have awarded scholarships and financial aid to Assyrian students, and provided financial assistance to Assyrians in need.

Recognizing the Foundation's achievements in the fields of education and humanity during these many years, increasing numbers of Assyrians have given us active support and encouragement in our task. We, truly and whole-heartedly, appreciate that. It is one way to show how much they care. In addition to these efforts, the Assyrian Foundation has undertaken the task of printing the NINEVEH Magazine, at considerable cost. We feel this is an important educational and cultural contribution. Also, this year we have been conducting Assyrian language classes in our Cultural Center which have proven to be very successful. A number of Assyrians have learned to read and write our mother language. This has been very rewarding to us in the attainment of our goal of preserving our language.

It is our wish and prayer that this year as well you will continue to share with us these efforts. May we extend our sincere gratitude to you, our members and supporters, for making these commitments a reality.



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Letters to the Editor

Dear Mr. Michael:

I am a doctoral student in the Departments of Geography and Nutrition at the University of California at Davis. The theme of my Ph.D. dissertation is Assyrian immigration and settlement in the United States. I have already studied the Turlock and Modesto Assyrian communities in some depth. In the near future I hope to finish my work there and begin on some of the broader aspects of Assyrian immigration to the United States. It is with this broader theme that I need your and your readers help.

I hope to gather some background information on all the Assyrian communities in the United States. This involves establishing their current population, the date of their founding, who the first families were, and information concerning the number of Assyrian churches and clubs. Information about the community in the Bay Area, the Los Angeles area, Chicago, Flint, Gary, Yonkers, Philadelphia, New Britain, and others would be greatly appreciated. If you or your readers elect to participate in this project, please write me at:

*Gary N. Smith
Department of Geography
University of California
Davis, California 95616*

Additionally, if any of your foreign readers wish to provide information on the Assyrian communities of Europe, the Middle East, and Australia, this would also be greatly appreciated.

Very truly yours,
Gary N. Smith, M.A.
Davis, Calif.

Dear Sirs:

I am sending you a contribution of one hundred dollars for your Assyrian language classes in memory of my brother Ephraim Paul. This money is from a contribution donated by friends and relatives of my brother at the time of his death. My brother was always interested in the preservation of the Assyrian language and heritage. We felt that he would be pleased to know that he has made a contribution to that cause.

I wish you the best of success in your language classes and in your good work for our people.

Sincerely yours,
Mrs. Bato Elias
Turlock, Calif.

Dear Sargon:

Many thanks for sending 3 copies of the Special Issue of Ninevah dedicated for the memory of the late Dr. David B. Perley with whom I have corresponded during my capacity as an Editor.

I have passed the copies under question to interested members of our Community. I personally enjoyed reading the historical & educational contents of your magazine, which I stress you must keep them up. By separate post I am sending copies of the Assyrian Observer for your perusal.

The announcement for the late David B. Perley's Memorial Fund will be published in our next issue which is under print.

With my best regards to you and members of your organization.

Yours sincerely,
Andrious Mama Jotyar, Editor
London, England



OPEN FORUM

Dear Editor:

Though I am not Assyrian, when I read your article "Assyrian Traditions . . . , A Critical Stage" in the May/June Issue, I was impressed by the quality of thought that has contributed to mankind soundly and creatively since the beginning of civilization.

In these modern times of individuality and independence it is well for people of all backgrounds to realize that each life is too brief to live in urgent abandon, excluding the wisdom which has come before and denying its responsibility to the future.

When intact an electrical cord can carry a current from its source to its purpose even over great distances, but a severed segment of cord has no charge and is of little value.

Modern Assyrian people carry with them the wisdom and vitality of the ages tempered and made resilient by history's unrelenting challenges.

In these days there is a demand for spiritual energy. I for one hope the connection to the source of sacred principle remains vital and intact within the spirit of each Assyrian.

Sarah Carlson

THE SHROUD OF TURIN

By Dr. Joel Elias

*—Did the Assyrian Christians Preserve the Cloth
in which Jesus' Body was Wrapped
and which Bears a Photographic-Type Image of Him?*

Impossible? Incredible? Unbelievable? Read on.

In 1357 the widow of the French knight Geoffrey de Charny (who was killed in battle the previous year) revealed one of his possessions to be a linen cloth about 14 feet long and 3 feet wide with a faint image of a man on it. There are really two full length head-to-toe images of the man, one of his front side and one of his back side—as if he had been placed on the cloth on his back, then the cloth pulled around over his head and down to his feet. He has marks on both wrists and feet and a large mark on his right side. It was considered by many to be the image of Christ after the Crucifixion, but many attacked it as a fraud or forgery. It eventually made its way to the northern Italian city of Turin and has remained ever since in the Cathedral there.

In 1898 a professional photographer was given permission to take pictures of it for the first time. To his amazement the image of the man on his *negatives* was not vague and shadowy as negatives are but much more lifelike and clear than the image on the Shroud itself. In other words, the image on the cloth was the equivalent of a photographic negative and the image on the photographer's negative plate was the lifelike photographic likeness. In 1931 pictures were taken with much better equipment—these negatives are of such superb quality that one can make a detailed analysis of the figure on the Shroud.

Dr. Robert Bucklin, a forensic pathologist, has made a detailed medical analysis—an “autopsy”—of the figure. He is about 5 feet 9 inches long, about 175 pounds, powerfully built, and between 30-40 years old. He has many wounds on his body. There are seven distinct bruises on the face of the type made by being struck there (Jesus was repeatedly struck on the face before sentencing). His entire head is covered with a large number of puncture wounds of the scalp (this would indicate that the crown of thorns was a cap rather than a ring as shown in most paintings). From the shoulders down there are between 90 to 120 marks about 1½ inches long covering the back and back of the legs. Each mark is dumbbell shaped and generally occur in groups of three (a common Roman whip—the flagrum—had three strings, each of which had a dumbbell-shaped metal tip). There is a large square bruise over the right shoulder which was made *after* the whipping, because the whip marks in that area have been widened and altered (this wound could

have been made by carrying a heavy cross). There are heavy bruise marks on the kneecaps, indicating the person fell heavily to his knees several times. There is a hole in each wrist the size of a nail. Most artists have shown the crucified Jesus with nails in his palms. Crucifixion was used extensively by the Romans for execution and they would have known that a nail through the palm will not support a man's weight on a cross—the flesh would tear—but a nail through the wrist will. There is a hole the size of a nail in each foot. A wound on the right side between the 5th and 6th ribs is 1¾ inches long and 7/16 inch high, the size one would expect from a spear wound.

It seems clear that we are dealing with a crucifixion victim. The Romans killed many people by crucifixion but in only one instance is it recorded that they placed a crown of thorns on the victim—Jesus Christ. Study of the figure by anatomists and doctors shows it to be anatomically correct to the finest detail—like a photograph. In 1357 when the shroud publicly appeared in Europe there had been no art anywhere that depicted human anatomy so accurately.

But if the shroud is the burial cloth of Jesus how and why did it suddenly appear in France in 1357? Where was it before that? Our detective story continues with the recent work done by Dr. Max Frei, a well known Swiss criminologist. Frei is an expert on identifying microscopic-sized pollen grains and determining which plants they come from. In 1973 he was allowed to remove some dust from the Shroud and analyzed the pollen grains (these grains can retain their characteristics for many thousands of years). It was a tedious task but he made some extremely important findings. Some of the grains on the Shroud come from certain plants found *only* in Palestine, others from plants found *only* in what is today southern Turkey. This means that at some time in its history the Shroud was exposed to the air in those two regions. It would have to be before 1357 because it never left Europe after that time. Another expert in textiles showed that bits of cotton that are woven in with the linen fibers are characteristic of cotton used in the Middle East 2,000 years ago.

A different line of evidence is found in the work of art historian Ian Wilson. The likeness of the face on the Shroud is unmistakably the same likeness that has come down through history as being *the* human appearance of Jesus. In tracing the portrayals of Jesus back through time it was found that this same likeness of Jesus was used centuries before the

Shroud appeared in France in 1357. This likeness can be traced back to the 6th century A.D. At that point the trail ends. Before the 6th century pictures of Christ show great variation in representing his appearance. Careful analysis of the face on the Shroud shows 15 different markings or features that are peculiar or characteristic for it. Examination of pre-fourteenth century Byzantine paintings shows many of these characteristics as part of Jesus' likeness. For example, a 10th century fresco of Jesus shows 13 of the 15 features. It is as though something happened at one given point in history—the 6th century—that brought the likeness of Christ into focus along the lines seen in the Shroud. Does this mean that the Shroud was present in the Byzantine world for some period before it appeared in France? What was the sudden event that happened in the 6th century? And where was it before the 6th century?

From A.D. 13 to 50 King Abgar V of the Assyrians ruled in the city of Edessa. Abgar had an incurable disease and, having heard of Jesus, had corresponded with him to come to Edessa and cure him. After Jesus' death the apostles sent "one of the seventy," Addai, to Edessa. Certain writings declare that he brought with him a mysterious "portrait" of Christ. He cured Abgar of his disease and converted him, along with others, to Christianity. In 57 A.D. Abgar's second son Ma'nu VI succeeded to the throne and began to persecute the Christians. At that time the "portrait" disappeared and over the next few centuries people's memories of it grew dim. Meanwhile, the city became a great Christian center of the eastern world.

In the year 525 A.D. the Christian Assyrian city of Edessa was hit by a very severe flood that caused great damage. The ancient walls of the city were heavily damaged, including the west gate, and it was decided to rebuild them. During the rebuilding of the arch over the west gate a hollow space was found that had been completely sealed over with stone. In the space was found a cloth bearing an "image not made by the hands of man." The scholars of the time identified it as the original portrait of Christ brought to Abgar by Addai. It became one of the most famous relics of Christianity. Emperor Justinian of Constantinople built a beautiful shrine for the cloth, the Cathedral of Hagia Sophia, in Edessa. It would appear that during the persecutions of Ma'nu VI someone hid the cloth in the space over the west gate and sealed it in order to prevent its destruction. The person may have been killed shortly after and took the secret with him. In any case, its discovery shortly after 525 became recorded as a specific historical event and the history of this cloth can be followed until 1204 A.D. If this cloth is the same as the Shroud of Turin two important facts about the Shroud can be explained. Firstly, it would explain the pollen data showing exposure to the air

in both Palestine and southern Turkey. Secondly, it would explain why, almost suddenly, the face of Christ after the 6th century is portrayed in art as resembling the likeness in the Shroud.

From 525 on the cloth was the most sacred relic of the Christians in Edessa, attracting vast numbers of pilgrims to the city. In 943 the Byzantine Emperor Romanus decided that he wanted this most holy of relics in Constantinople. He sent an army under his most able general, John Curcuas, to fight through hundreds of miles of Moslem territory to Edessa. They arrived at Edessa and made known their strange demand. They would pay the city 12,000 silver crowns, release 200 high ranking Moslem prisoners, and spare the city for just one thing—the cloth with the portrait of Christ "not made by human hands." The Christians of Edessa were in great turmoil and resisted the demands to give up the relic but in the end they were forced to. In 944 the cloth arrived with great ceremony in Constantinople with multitudes of people weeping for joy at its sight. The "image of Edessa" remained in Constantinople for over 250 years. Representations of the figure in Byzantine art after its arrival in Constantinople are remarkably like that of the figure in the Shroud of Turin.

In 1204 A.D. the crusaders of the Fourth Crusade, which included many French soldiers, attacked Constantinople and robbed it of much of its treasure. The cloth bearing the image of Christ disappeared. If this cloth was the same as the Shroud of Turin what happened to it from 1204 until it appeared in France in 1357 in the possession of the deCharny family? One theory for which there is a certain amount of evidence is that it was taken over by a powerful and highly secret order of knights known as the Knights Templars who were in Constantinople at the time. Their meetings were very secret and it was said that they worshipped a strange portrait of a man's head. In any case, in 1314 one of the highest officials of the Knights Templars, Geoffrey deCharny, was burned at the stake in Paris for heresy. In 1357 the widow of another Geoffrey deCharny, probably a close relative of the first one, revealed what we know of today as the Shroud of Turin in her possession.

The Shroud and its history would be of only limited interest were it not for the scientific studies that have been made on it in the last ten years. The most fascinating information has come from recent studies by scientists using advanced technology including those developed for the U.S. space program. A team of about 40 scientists from such advanced centers as the Los Alamos Scientific Laboratory, the Jet Propulsion Laboratory in Pasadena, the U.S. Air Force Weapons Laboratory, and others have used highly sophisticated methods

such as X-ray fluorescence, photographic computer analysis and image enhancement to analyze the Shroud. The results have been startling and we are assured that many are not yet published. Most of the scientists thought that they would prove quickly that it was a forgery, but are now convinced that the burden of proof is now on those who believe the Shroud is a fake.

The studies appear to show conclusively that the figure on the Shroud was not painted, that it was not drawn by a human hand. For example, the color is found only on the surface of the cloth fibers—it does not penetrate through them as it would if paint or stain were used. Computer analysis of the lines in the image showed that they had no directionality. If they had been painted then in each brush stroke the points would have shown a direction. But the most startling discovery of all, and the one that remains the greatest mystery, is that the image appears to have been created from a distance and not by a direct contact of the body with the cloth. All the scientific evidence points to the theory that a burst of energy from the body scorched the cloth, as if a brief flash of radiation came from all parts of the body and projected its image onto the cloth. The studies providing this evidence are based on the law of physics that the intensity of radiation rapidly diminishes as it leaves its source. Thus, radiation coming from the nose pressed directly against the front of the cloth would produce a darker scorch than radiation coming from the ear set back a few inches. Analysis of the lines making up the image on the Shroud exactly fit with this concept of its formation. No photograph or painting would. What does this mean? How could a dead body produce a burst of radiation? The scientific studies have answered some questions but have also brought the mystery of the Shroud to a much deeper level. No known natural phenomena can explain its new mysteries.

In the next few months many of the results of the recent scientific experiments on the Shroud will be appearing in print. One of the most important will be the attempt to determine the age of the Shroud by the standard method of radioactive carbon analysis. If the Shroud can be dated to the time of Jesus then it must be the same as the cloth preserved for the human race by the Assyrians of Edessa. First they prevented its destruction in 57 A.D. by the pagan king Ma'nu by hiding it in a wall and sealing it. Then they preserved it for over 400 years, from 525 to 944, when they were forced to give it up to an overwhelming military force which was besieging them only for the purpose of acquiring it. Any references to the "portrait of Jesus" in the writings of the Assyrians in Edessa now take on a new significance and historians are looking at these ancient writings

for such material. We can look forward to the possibility of exciting new findings in this whole story.

For those who wish to know more about the subject the book "The Shroud of Turin" by Ian Wilson (1978) is excellent. Also, there is a recent film which has won number of awards at international film festivals as best documentary—"The Silent Witness." The movie critic of the San Francisco Chronicle described it as "an exquisitely photographed, meticulously researched documentary on one of the world's greatest mysteries."



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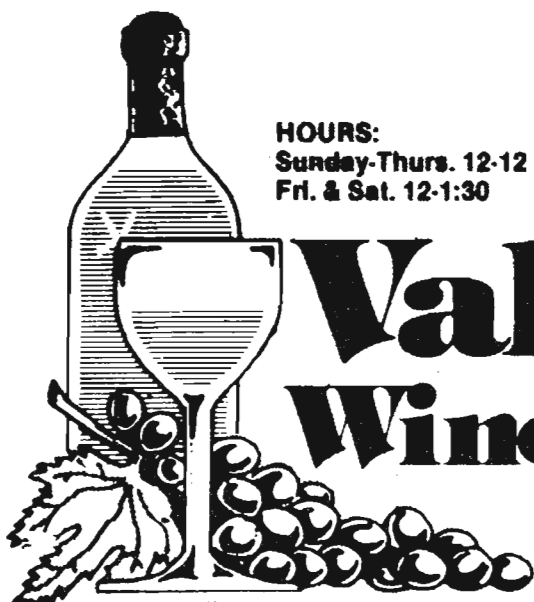
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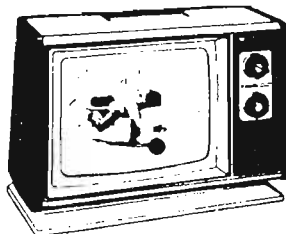
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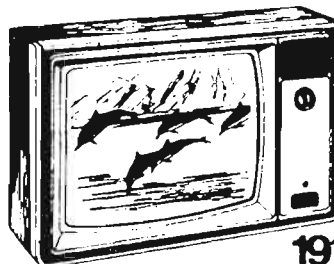
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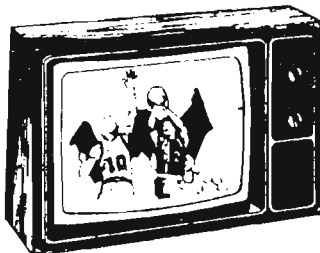
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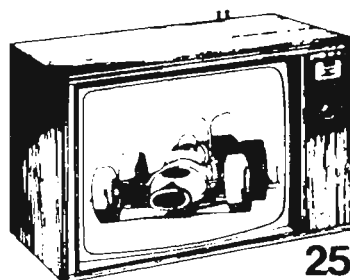
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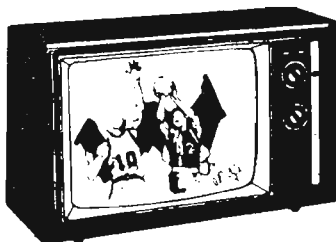
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FOR YOUR INFORMATION

by Julius N. Shabbas

1. Through most of its history, Mesopotamia (Bet Nahrain) has been divided into two cultural regions, the North and the South, the dividing line being the place where the Tigris and Euphrates rivers come closest together near Baghdad. After Baghdad, they diverge again and do not mingle their waters until they reach Qurnah, 60 miles north of Basrah, to form the Shatt-el-Arab. In antiquity, however, this wide majestic river did not exist, since the Tigris and Euphrates ran separately into the sea. Thus, geologically, the south is younger. It was an arm of the sea until the Pleistocene* age, when it began to be filled with silts brought down from the northern and eastern mountains by theluvial plain, at first very marshy, then gradually drying out as more silt was deposited and the delta pushed farther south. The north reached approx. its present confrontation in Pliocene times.
2. The Assyrians gained control over Mesopotamia in the 13th century. They dwelled in the upper Tigris region at the very dawn of history and an inscribed tablet of the 18th century B.C. lists the names of no less than 107 Assyrian kings. In all, from the earliest times to the downfall of the Assyrian Empire in 612 B.C., 116 kings successively occupied the throne of Ashur.
3. About 1910 Mar Elia, Bishop of Al Qosh (1950) in North-eastern Iraq saw a manuscript at Mardin dated A.D. 376 which stated that the present Assyrians originated in the Mosul area of Northern Mesopotamia (Betnahrain) and moved north into the Hakkiari mountains of southeastern Anotolia and northeast into Iran — Lake Urmia about the time of Christ.
4. The Assyrian treasures of the British Museum contain a translation of the gospels into Chinese, made by the missionaries of the Church of the East and Assyrians more than twelve centuries ago. The Chinese version is a Harmony of the Gospels such as that which was provided by Tatian the Assyrian, about the year 150 A.D. Tatian's work called Diatessaron in Greek, and M'khaltoya in Assyrian contains the four books of Matthew, Mark, Luke and John; the Book of the Acts, the epistles of St. Paul, and part of the Hebrews. The missionaries of the Church of the East and Assyrians went to China in the year 631

*Pleistocene: Geographical period corresponding to the last great Ice Age. Estimates based on potassium-argon dating place the beginning of this period between 3.5 and 1.5 million years ago. It ended with the retreat of the last glaciers in Europe C.8300 B.C.

as evidenced and commorated in the famous speaking stone of Sinan-Fu. The missionaries whose advent is recorded on the Stone of SinanFu were Assyrian and their names are carved in Assyriac letters on the imperial proclamation which forms the substance of this famous Stone. Also recorded on this Speaking Stone are the activities of these Assyrian missionaries: preaching their Luminous Doctrine, built churches, and translated their sacred books.



Field Museum of Natural History

A Chaldean Christian Bride Wears Her Dowry of Coins

Fourteen years old, she lives in a small village north of Mosul. Note the cross and nose ring. Girls of this village are famous for their beauty. They marry young and bear children early.

NAMES OF THE MAIN CLASSES OF ASSYRIO-BABYLONIAN PRIESTS

by Julius N. Shabbas

1. The Kalu Priests

This class of priests concerned itself with the music of the temple, and their function was to calm the heart of the god by the chanting of hymns and liturgies to the accompaniment of musical instruments, the most important of which was the lilissu-drum. They are frequently mentioned as taking part in the ceremonies of the New Year Festival.

2. Mashmashu and Ashipu Priests

This class concerned itself with the belief in evil spirits and their activities, and their function was to protect the individual from the malice of evil spirits by the performance of rituals and the recital of incantations. A pregnant woman was specially exposed to the attacks of evil spirits, and for protection she would call in the Ashipu who met her need by a ritual of tying sacred knots and reciting appropriate spells. Various forms of common diseases were regarded as due to the activities of evil spirits, and to counteract these, the Ashipu was called in to perform the rituals and recite the incantations which would deliver the sufferer from the power of the evil spirits. The Mashmashu did however have tasks to perform in the regular running of the temple, and it was he who performed the purification rites before the temple rituals.

3. Baru Priests

The great science of omen-interpretation required its own technologists. These were the Baru priests (seer, observers). Their influence on affairs of state could be enormous, for in their hands was the interpretation of the signs when the king brought a problem of statecraft before them. He accompanied the king on campaigns and gave decisions concerning favorable days for beginning of enterprise. The ordering of the calendar, observation of the new moon and of the planets, and indication of lucky and unlucky days.

4. The priesthood was not confined to men, but women formed part of the staff of the great temples. It was considered an honor to belong to the order of priesthood, and we hear of several kings who dedicated their daughters to the priestly calling. The Code of Hammurabi lays down rules for their behavior and defines their civil rights. Some of them lived in a special abode or cloister, but in general they were free to move about in society. Their Assyrian name, qadistu, corresponds to the present Assyrian qadishta. The temple of Ishtar contained a large staff of such women, who were known by the special name ishtaritu.

With a few exceptions, it was custom for the priesthood to become hereditary, and for the special knowledge of the various priestly functions to be transmitted from father to son.

The course of training for the priesthood was long and comprehensive. The mere learning of the complicated system of cuneiform writing, and the mastery of Assyrian as the sacred language of the rituals, was by itself a heavy task. The temple singers and instrumentalists underwent a three-year course of training, and the higher grades of priests needed a much longer period of instruction.

Under the powerful Assyrian kings, the influence of the priesthood was strictly limited to its proper sphere, while in Babylon, owing to the pre-eminent place which that city held as a religious capital of Mesopotamia, even after its political importance had declined, the priesthood always exercised great power. There was, however, one prerogative which the kings of Assyria and Babylonia never surrendered, namely, the right to appoint their own nominees to the higher priestly offices, a right which was often exercised in favor of their own relatives. For instance, Ashurbanipal appointed his two younger brothers as chief priests of Ashur and Sin respectively, while it was not uncommon for the king's daughter to be appointed 'lady of the house,' that is, chief priestess.

The New Year Festival took place in spring in the month of Nisan (April). Originally, a nature festival, expressing nature's grief at the death of all growing things and her joy at their rebirth, i.e., blooming of plants, flowers, trees, etc. The New Year Festival lasted for twelve days. On the fifth day, a lamb was slaughtered as an offering. This practice of sacrifice is prevailing today among the Assyrians, in memory of a devoted family member, a returning son from far away, etc.



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History's First Pages

Picture-Writings Build Bridge To Understanding

By FRED TAMIMI

BAGHDAD, Iraq — The Museum of Iraq, built on a spacious park-like site in the middle of Baghdad, is a beauty to visit. It contains in its vaults and galleries probably the oldest relics in the world. Every antique and artifact is properly classified and chronologically arranged. Some I could date realistically.

Picture-writings found on the seals of ancient rulers, for instance, are no less than 15,000 years old. They are indeed the precursors of all modes of writings, and the first pages of the ancient history of this, the most ancient land in the world, and indeed, of mankind.

The Iraqi Museum is the youngest in the world. But it is the oldest in its material contents. Ancient Iraq is surely the greatest treasure house of archaeology. Shafts driven on the ruined mounds of Nineveh more than 90 feet deep show traces of ancient civilization, indicating there is no limit to the archaeological material that still remains to be excavated from the bosom of the earth.

IN MY SEARCH FOR the missing links of civilization, my next mission will be to visit the Yucatan, and the Museum of Mexico. The purpose is to study, first-hand, the ancient picture-writings and the glyphs of Maya and Aztecs, and to compare them, and their translations, with those found in Assyria, ancient Iraq. The decipherment of these ancient texts is the most important source of our knowledge of the ancient cultures which created them.

The efforts of almost all Assyriologists have been limited to this day to the study of cuneiform writings. In my field of study I have included beside the cuneiform, other major modes of writings such as picture-writing, hieroglyphic-pictographic and the early alphabetic writings.

Picture-writing, so far a neglected field, has never been understood or taught in any university. It is the ancestor of all other modes of writings and the very ultimate origin of the principle of writing. Such queer-looking animals as the "winged bull" of Assyria, the ferocious crocodile

with the horns of a ram and feathers on its head, often seen on the walls of Egyptian temples; the Brama bull with the trunk of an elephant found on the seals from Indus Valley, or the feathered serpent depicted on the walls of the Maya temples in Mexico, were certainly no objects of worship, and certainly did not exist in nature.

For they are indeed syllables represented by pictures of birds, animals,



Bee Photo

Fred Tamimi

plants and insects etc., or parts of these creatures found in nature selected by the artist-scribe and ingeniously put together to write the name and title of his god king.

WITHOUT AN UNDERSTANDING of picture-writings, therefore, no scholar can understand the full meaning, or be able to decipher the other modes of writings. The decipherment of picture-writings leads us one giant step forward into the remote past by several millennia — to the end of the

protoliterate period — much farther than has ever been traveled through the decipherment of the later modes of writings, such as hieroglyphs, pictographs or the cuneiform writings.

Indeed, it is in the language of the picture-writings that we are able to find the original common language of the human race. No better key is there to the origin of a people than that of their language.

Therefore, in any investigation that is connected with the historical background of any nation, no other science can be compared with, or is as important as, the reading of picture-writings and understanding the language in which they are written.

THE COMPARISON OF picture-writings and the glyphs of Maya from which they have descended, with those found in Iraq reveal that these widely separated civilizations had more than "cultural similarities." The linguistic links I have found show direct contacts between all ancient civilizations and Assyria, including even such far-flung civilizations as those of the Maya and Inca of Western civilization.

The study of Assyriology, when applied to Mayology, shows that the Mayans developed their glyphs from the same "picture-words" used by the Assyrians. While the Assyrians developed other modes of writings from the pictures, such as hieroglyphs, pictographs, cuneiform and the 22-letter alphabet, the Maya, on the other hand, continued to refine their glyphs to a highly advanced level to the very end of their empire.

THROUGH A LIFE-LONG study of my native language of Assyrian, I am convinced that the Assyrians of Iraq have preserved their language for millennia in a relatively pure form, and that this language has come down to modern time through a succession of all modes of writings, from picture-writings to the alphabetic, in an unbroken chain of several thousand years.

The accepted historical view of Assyria as a civilization which fli-



ckered and died represents a major and fundamental blunder in scholarship.

I believe it has been the direct result of non-Assyrian historians and linguists ignoring the fact that the modern Assyrian spoken today can be traced directly to the earliest alphabetic writings, cuneiform, pictographs, hieroglyphs and beyond into the picture-writings that are dated several thousand years B.C.

Today there are literally thousands of undeciphered texts of clay and stone preserved in museums throughout the world. Countless others lie hidden in the still to be discovered ruined cities of past civilizations. The decipherment of this enormous treasure-house of scientific and historical material is fundamental to our understanding of the history and origin of the human race.

WHILE THE CONTRIBUTIONS of men and women in archaeological discoveries during the past several centuries have been great, the decipherment of the ancient records on the other hand, is lagging behind by several centuries. I believe, however, in their failure to recognize the significance of the modern Assyrian language, these western scholars have denied themselves a valuable tool in their research efforts.

Perhaps they have failed to recognize the very key to their understanding of the past.

Finally, as a personal observation growing out of my trip to Iraq, I should like to comment on the climate for understanding. The work of the scholar, the scientist, the student thrives on access, on exchange, on universality. It flowers only in a world at peace to yield the fruit of wisdom and understanding.

I believe that those who pursue this work, especially those of us who have roots in other cultures, could help to build a bridge of understanding among nations, a bridge so strong it would withstand the weight of political and cultural differences. I would like to see our country make more use of these bridge-builders in the cause of world peace and understanding.

A 'Reincarnation' In Land Of Eden

Fred Tamimi, the founder of the Tamimi Assyriology Research Foundation in Turlock, has spent almost every spare moment since 1925 tracing the origin and culture of the Assyrian people going back to the beginnings of civilization.

He and his wife Mary recently returned from a trip to Baghdad at the invitation of the Iraqi Ministry of Culture and Arts. His work and findings are known in Iraq through his frequent contributions to the Baghdad Observer.

For Tamimi, however, the trip to Baghdad was more than a mission of research. It was a homecoming.

He grew up in Baghdad and received his early education there. He found it to be still the bustling hub of Iraq, yet now undergoing great change:

"With the exception of the changeless rivers and the palm trees, everything in this fast-progressing country has changed. Where there once were but tracks in the desert, today one drives over paved three-lane highways. Along the city streets new buildings, modern in every respect, are rising into the sky, while the demolition of old buildings all around them continues non-stop. Soon a new Baghdad will be emerging on the very foundation of Eden, the land of Sinar — the holy land where mankind was created.

"I saw no evidence of unemployment in Iraq. The jobs are looking for the men, not the men for the jobs, and many are working at more than one. The country is thriving. Medical care is free and so is education, including higher education.

"These were my impressions of Baghdad, a city which I had left 46 years ago. Now I was roaming its streets, crossing and recrossing the mighty rivers of antiquity, the oldest rivers in the recorded history of man. Baghdad was changing, but the Tigris and Euphrates, in which I swam half a century ago, came to life in my memory. Indeed, I felt as if I was reincarnated."

As a guest of the government, Tamimi was given full access to the Baghdad Museum and the new Museum of Iraq, and accommodated with opportunities to consult with the curators and historical specialists in his field during the two-week period of his study. In 1971 he had enjoyed similar privileges in Iran as the guest of the government. On that occasion he was able to open up beneficial communication with the University of Tehran.

On the return trip from Iraq, Tamimi also was able to supplement his research with a week at The Louvre in Paris, a week at the British Museum in London and several days at the University of Chicago Oriental Museum.

Now busy reviewing and compiling the material he gathered on the trip to Iraq, Tamimi also is preparing for his next trip, this time to the Yucatan and the Museum of Mexico to pursue his study of the ancient picture-writings and glyphs of the Maya and Aztec civilizations.

Tamimi anticipates that publication of his work will require 10 volumes, eight of which have been prepared. He is hoping to bring out the completed work under the auspices of the non-profit Assyriology Research Foundation.



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The joys of this Holy Christmas Season have diminished, for our mourning and grieving hearts are saddened by the irreplaceable loss of our distinguished, illustrious member, Dr. David B. Perley, who passed away July 14, 1979.

Dr. Perley's achievements during his lifetime were an intellectual passion motivated by love and devotion in the service of his Assyrian nation, whether literary or organizational.

With due respect and honor to his memory,

The Members of The Assyrian American Educational Association, Inc.

extend their gratitude to all who have mailed expressions of sympathy to the news, to television and through radio announcements, and for the special memorial issues of

"Nineveh"

Sargon R. Michael, Editor
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July - August Edition

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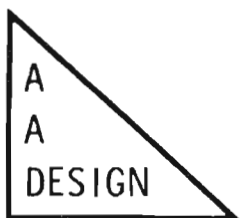
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August Edition

THE DAVID B. PERLEY MEMORIAL ASSYRIAN FUND

A memorial to the late David B. Perley, an active and devoted member of the Assyrian community, has been created. It is to be called the David B. Perley Memorial Assyrian Fund. The monies from this Fund will be used to subsidize the publication of scholarly books or monographs in the English language about the Assyrians since the seventeenth century.

Tax deductible contributions may be sent to the Center for Middle Eastern Studies, 1737 Cambridge St., Cambridge, Mass. 02138. Checks should be made out to CMES, Harvard University for the David B. Perley Memorial Assyrian Fund.

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تویدتا ۱ متده شب لیغلا دیو متتا ۱

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فَخَذَفَ جَلْعًا

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1. What is the purpose of the study?
 2. What are the objectives of the study?
 3. What are the research questions?
 4. What are the hypotheses?
 5. What are the variables?
 6. What are the methods?
 7. What are the results?
 8. What are the conclusions?
 9. What are the implications?
 10. What are the limitations?

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لَا إِلَهَ إِلَّا اللَّهُ : هُوَ الْحَقُّ الْمُبِينُ
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خذْهُ ۝ فَوَلِّهِ

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حقه تلي مع ليتيلا حيد
لحقه و حيد

بِقَدْرِ حَقِّهِ مِنْ حِلْفِهِ لَدَقَقْنَا

- **L'Aigle Assyrien**
(Assyro - Chaldeen - 1935 Imp. Catholique - Beyrouth)
- **Le Patriote Assyro - Chaldeen**
(Poème Assyro - Chaldeen 1936 Imp.
Assyrian National Guard, Chicago)
- **En l'Honneur de Nos Martyrs**
(Assyro - Chaldeen 1938 Imp. Athra Beyrouth)
- **L'Exemple de Nos Ancêtres**
(Assyro - Chaldeen 1940 Imp. Athra Beyrouth)
- **Crimes et Atrocités**
(Français 1942 Imp. Le Jour Beyrouth)
- **Droit des Assyriens sur l'Assistance Alliée**
(Français 1943 Imp. Jeanne d'Arc Beyrouth)
- **Le Monde Après l'Ecrasement Germano - Fasciste**
(Français 1944 Imp. Le Jour Beyrouth)

ॐ नमो भगवते वासुदेवाय ।

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• خدا، یسوع و روح مقدس

۴۰. فقط در صورتی

• ملخص عقد ٢ ...

• ہندو دھرم کے مطلق...

• ذ خ ص ت ث ج ح د ر ز س ش

“ḥāḥ”

• تحقيق حقه...

مَنْ لَا حَمْلَ عَلَيْهِ وَلَا حُلَّةَ عَلَيْهِ لَا تَقْصِرْ

(1) سورہ مجلہ "ذیلہ" طبعہ اول - ۱۳۳۸ھ - ۱۳۳۹ھ - ۱۳۴۰ھ (۱۳۴۱ھ) ۱۹۷۹
 ۱۳۴۱ھ طبعہ دومہ ذیلہ (۴)

الحمد لله: 1979/28

27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 86

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