



Established 1964

*Dedicated to the  
Advancement of Education  
of Assyrians*

THIRD QUARTER 1983



# NINEVEH

VOLUME 6 NO. 3

*50th Anniversary of the Simel Massacres.*

1983  
1933

*"I must admit that I belong to an unfortunate, martyred, deprived, and dispersed people. But proudly must I admit also that I belong to a people whom the world has not succeeded in destroying. The soul of Assyria will not be destroyed!"*

— Dr. David B. Perley

CULTURAL — EDUCATIONAL — SOCIAL

# NINEVEH

THIRD QUARTER 1983

VOLUME 6

NO. 3

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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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# THE LAMENT OF THE RIGHTEOUS SUFFERER

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FOR ONE YEAR and yet another the crisis continued,  
I gazed about seeing everywhere evil, evil,  
Falsehood is heaped up against me, justice I cannot find.  
I cried out to my god, but he revealed not his face.  
I implored my goddess, but she showed me no favor.  
The soothsayer my difficulty has not solved,  
The dream-interpreter has not clarified my case,  
Of the phantom spirit I sought grace, but he did not enlighten me,  
Nor could the incantation priest propitiate my curse,  
Which ritual varies the world around.  
\\ I looked around and trouble is my pursuer;  
Like one whose god is not libated,  
Like one whose goddess is not invoked,  
As one who does not make obeisance, refrains from bowing down,  
In whose mouth prayer and supplication are discontinued,  
Having not participated in holy and sacred days,  
Even neglecting the rituals divine,  
As one who has not taught his folk in reverence and prayer,  
His god unpropitiated, has devoured his food,  
Who has forsaken his god, his sacrifice unoffered—  
Like one gotten sleepy and his lord has forgot,  
As one who took lightly a solemn oath; do I thus appear.  
\\ However, as for myself I attended to supplication and prayer,  
For me, prayer was my method, sacrifice my rule,  
The day of the god's worship my pleasure,  
The time of the god's procession, my gain, my abundance.  
The benediction for the king was my joy,  
And the music accompanying; what a delight.  
I taught my countrymen to observe the god's rites,  
Instructed my people to value his name.  
As if a deity, I praised the king,  
Respect for the palace, the people I taught.  
Would that I knew that these were acceptable to my god,  
For what is right for oneself is a crime to a god,  
What one considers a disgrace, to a god is good.  
Who has learned the plan of the heavenly gods,  
Who knows the scheme of the Nether World,  
Where have mortals comprehended the way of the gods?

Who last night was healthy, this morning passed away,  
 He who was momentarily depressed, suddenly becomes boisterous.  
 Momentarily he sings songs of joy,  
 Then like a mourner he wails searing groans,  
 Their mood changes as the wink of an eye.  
 When they are famished they become as cadavers,  
 Whereas when sated they vie with the gods.  
 When feeling well, they talk of ascending to heaven,  
 When depressed, of descending to the shades. . .  
 \ I have taken to a bed of bondage through a corridor of pain,  
 My dwelling has become like a prison for me,  
 My very flesh is my fetters, my arms are thrown down,  
 My shackles are my impotent feet,  
 My wounds are most painful, my scars are severe,  
 A pestilence has felled me, the agony intense,  
 The whip slashes me, the spurring cuts deep.  
 All the day long, the tormentor torments,  
 Nor ever at night a moment's release,  
 By my paralysis my tendons are loosed,  
 My very joints are parted withal.  
 In the midst of my offal, I passed the night like an ox,  
 Wallowing in my dung, like a sheep in the night.  
 The incantation priest feared a sickness in my veins,  
 The ready diviner mistook my portents,  
 Nor has the enchanter known my disease,  
 Nor the end of my illness the medium found.  
 My god has not helped me, nor taken my hand,  
 No goddess has pitied, nor come to my side.  
 Now stands the grave open, the jewelry prepared,  
 Before I was dead, the mourning was finished,  
 "How unjust your lot" all my kinfolk remarked.  
 My ill wisher's face lit up when he heard,  
 The woman who hated me, her mood became bright.  
 The very daylight to darkness was turned,  
 The Sun of my family and friends became black.

*The Lament of the Righteous Sufferer* is a translation of an ancient Assyrian poem whose author is unknown. As we commemorate our martyrs, this poem reflects the torment of the Assyrian Nation throughout ages. In many respects, we believe, it is as timely today as it was thousands of years ago.

– Nineveh

### ***Lest We Forget***

*Fifty years ago last August, 3000 Assyrian men, women and children were murdered and thousands of others were left homeless in Assyria, Mesopotamia (Iraq) by the Arab soldiers. No Assyrian ought to forget the Simil Massacres. The honor of those who died in these massacres gives us reason to live with pride, dignity and hope.*

Nineveh

***MANY ARE DEAD . . .***

***MANY ARE LIVING . . .***

***BUT MOST ARE YET TO BE BORN.***

# Letters to NINEVEH

Editor,

I have on my desk the No. 5 issue (Volume 5) of *Nineveh*. It was brought to me by an Assyrian lady. Great was my happiness when I saw on the cover the picture of Prof. Ashur Yoosuf of whom I have the honor of being the granddaughter.

I would like to inform you that my name is Knarig, and I am the daughter of Alice Yoosuf-Nazarian, herself the daughter of the Prof. Ashur Yoosuf. I moved to Los Angeles in 1970 with my husband and three children to join my mother. I am a poetess. I have already one book of poems published in English, in the United States, and I have won many awards and prizes in various poetry contests. I have been invited to be a member of the National League of American Pen Women of which I am the vice president of the Santa Monica branch. I was invited to attend the Fifth World Congress of Poets, held in San Francisco, two years ago, and also the Sixth World Congress of Poets, held in Madrid in 1982.

Dr. Knarig Boyadjian  
Los Angeles, Calif.

## Shlomo and Questions from Sweden

We are delighted to read in *Nineveh* about the new Assyrian word-processing system. Indeed, it is of paramount importance to have such a system for our Assyrian language. However, we have some questions that we would like you to answer:

What is the price of such a system delivered to Sweden?

Can the two types of our Assyrian alphabet (the Eastern and Western letters) be used with this system? Can we use this system for Arabic language? Our monthly magazine, *Hujada*, the voice of the Assyrian Federation in Sweden, is in need of such a system. We send you, and through you to the developers of this timely system, our ardent and hearty congratulations. Please accept our fraternal greetings.

Yours in Assyrianism,  
Youhanon Quashisho  
Editor in Chief  
*Hujada*

**Nineveh's Note:** All inquiries about The Assyrian Word-Processing System have been forwarded to its developer, Mr. Belus Yadgar.

## Assyrian Star Questions

I read with great interest Mr. Belus Yadgar's article relative to the Assyrian word-processing system. This, indeed, is a major step forward and should contribute to the preservation of our language. The result, in my opinion, justifies a year's effort by this dedicated Assyrian.

I would like the following pertinent questions answered:

1. Why was it necessary to design the new Assyrian alphabet. We do have Assyrian letters available that would produce more conventional characters.

2. Would it involve a painstaking and time consuming effort were the hand designed letters substituted by the conventional ones?

3. What are the procedures involved should use be made of the system? This would include the time, cost, etc.

Again, may I congratulate my namesake on this accomplishment.

Bailis Yamlikha Shamun  
Managing Editor  
*The Assyrian Star*  
Chicago, Ill.

## Foundation Appreciated

The Assyrian Students Society, Northridge, would like to extend its deepest appreciation for your most generous contribution aiding to the advancement of our society.

Your support for future projects slated by our society, such as: Assyrian Language Classes, Scholarship Fund Raisers and many other ventures is at this time most respectfully solicited. We are sure your interest in advanced education for our youth is of great importance to you as it is to our membership. Your financial support simply draws us closer to this most revered goal - Education.

Thanks again for your support.

Yours in Assyrianism,  
Bel W. Lazar, President  
Assyrian Students Society  
Northridge, Calif.

## Nineveh Five Months Late

Thank you for publishing my letter in your issue of *Nineveh* dated Second Quarter 1983 distributed in late July.

But may I hasten to point out that I did receive, eventually, a sample copy of the *Assyrian Star* (on April 6) and the *Voice of Assyrians* (on May 25) — for which I thank them.

My published letter, written March 1983, was intended to appear in your First Quarter 1983 issue, which, obviously, it missed. It was written two months after I'd asked for, and not received, sample copies, and was published by you five months later.

M. K. Pius  
Turlock, Calif.

### A New Book on the Assyrian Churches

I am presently writing on the Eastern Churches specifically the Syrian Orthodox and the "Nestorian" Assyrian Church. I need information about the present condition, religious hierarchy, rituals and activities of the "Nestorian" Assyrian Church in both the Middle East and America.

I will be most grateful if you would kindly provide me with such information and references to source materials.

With many thanks.

Matti Moosa  
Professor of History  
Gannon University  
Erie, Penn.

*Nineveh's Note:*

Dr. Matti Moosa's Letter was forwarded to the *Voice From the East*, Chicago, Ill.

### Front for Non-Muslims Proposed

On behalf of the American Coptic Association, I would like to thank you for publishing two articles on the Copts (Egypt's Christians) in your *Nineveh* magazine. I am proposing the establishment of a union of the non-Muslim peoples in the area (Copts, Assyrians, Chaldeans, and Maronites) and of those who reside in the free world to make a front to defend the human rights of their people in the Middle East.

Please send me articles about the Assyrians and their problems in the Middle East.

Best wishes,

Shawky F. Karas, Ed.D.  
President of the American  
Coptic Association,  
Jersey City, New Jersey

### Assyrian Genocides Recalled

Dear Sir:

In recalling the sufferings of the Armenians during and after the first world war, it is fitting to bear in mind also the Assyrian or "Nestorian" Christians of the Hakkari mountains to the south of Lake Van, who were driven from their homes and never returned.

When Britain handed over power in Iraq, it recognized at the League of Nations an obligation towards the Assyrian refugees in that country. Assyrians had served in the levies under the British crown and our duty towards the refugees was clear. But 50 years ago this month, when Assyrians were being massacred and their villages plundered, the British government of the time not only was unwilling to protect the refugees but also acquiesced in the deportation of their patriarch. Our Mesopotamian friends were expendable, but our oil interests were not.

George Huxley  
Belfast

THE ECONOMIST SEPTEMBER 3, 1983

### Islam and Christianity Incompatible?

Sir:

Fr. Faricy's article (*The Tablet*, 9 April) contains the extraordinary sentence: "Allah is the same God whom we worship." But Christianity is trinitarian and Islam is not. The Christian doctrine of the Trinity is so distinctive that the possibility of any "ecumenical dialogue" with Islam is ruled out, let alone "worship." Muslim theology is certain that the prophet Jesus is a created being, and that the followers of Jesus corrupted the faith of Jesus, who was true to Islam, and that they have continued to corrupt it ever since. Nobody who knows Robert Faricy can doubt his sincere, enthusiastic ecumenism but we are bound to doubt his knowledge of the Qur'an and modern Islam. Sura 5.72 of the Qur'an says: "They are infidels who say the Messiah is the son of Mary. Their abode shall be the Hell of fire." Sura 5.73 comments on the Trinity: "Unbelievers say, surely God is one in three, a grievous torment shall meet them." But it is not only the niceties of Christian orthodoxy which concern the observer. The Christian situation in Muslim countries has never looked so bleak. Recent developments have again raised the question, "Is an Arab Christianity possible?" An increasing number of Christians would answer "No." For the first time in church history the Assyrian Patriarch is in exile in Chicago. All his predecessors lived in Persia. In the 7th century the Assyrian Church was the largest in the world, occupying the largest territory. Now His Holiness Mar Dinkha IV presides over 80 communities scattered across the world. The Syrian Patriarch was, according to last reports, hemmed in to a tiny enclave of Damascus under guard. The Coptic Patriarch is imprisoned in the Western Desert. The Armenians are generally refugees but in spite of their previous experiences they attempt to live peaceably within Islam. Karekin II survives in the ruins of Beirut. The massive Christian migration of the last 20 years continues at high speed. Australia, Canada and the United States have substantial communities of Copts, Syrians and Assyrians.

Islamic states cannot accommodate a church in their midst. The imprisonment of Pope Shenouda and the appalling condition of the Coptic Orthodox Church in Egypt are warnings. The Egyptian constitutional crisis over the place of the *Sharia*, the Islamic penal code, is one example of the threat posed to human rights. Other lands are contemplating the introduction of *Sharia* which deprives non-Muslims of basic human rights.

John Watson  
Norwich, Conn.

*Nineveh's Note:* This letter is a reprint from *The Tablet*, 23 April 1983.

### NINEVEH

ASSYRIAN FOUNDATION OF AMERICA  
1920 San Pablo Avenue  
Berkeley, CA 94702

# Simel Revisited

## *Triumphant Iraqi Troops March to Civil War Tune*

BAGDAD, Iraq, Aug. 26 - To the strains of "Marching Through Georgia," played by an Arab military band, Iraqi Moslem troops marched through Bagdad today on their return from successful operations against Assyrian Christians. They were acclaimed by a wildly enthusiastic populace.

The troops were preceded on the march through the city by thousands of admirers, some of whom carried big sticks while others waved daggers. They shouted: "Long live the King, the Crown Prince and our victorious army!"

Veiled women on verandas overlooking the streets showered confetti on the soldiers.

*New York Times*, Aug. 27, 1933.

*Nothing can excuse the acts of savagery with which the Assyrians were visited in the summer of 1933, and the massacre which took place is a shameful blot on the pages of Arab history.*

George Antonius,

Author of *The Arab Awakening*,

1946

The Kurds are the largest of Iraq's national groups, but they are not alone in suffering persecution at the hands of the Baghdad Government. Despite assurances issued to the League of Nations as a condition of admission to that organization in 1932, the Iraqis began their first years of independent statehood with a massacre of the Assyrian community when, in 1933, at least twenty Assyrian villages were razed by Iraqi military forces after a minor dispute between border guards and an Assyrian delegation returning from Syria in search of a haven for their community escalated into a full-fledged pogrom. Colonel Bekr Sidqi, who later became Prime Minister of Iraq, was promoted to the rank of General, owing to his "heroic" leadership in the Assyrian massacres. He was responsible for plans toward a "final solution" of the Assyrian problem, and while he was not successful in effecting a complete genocide, he did succeed in generally eliminating the Assyrian presence from Iraq through forced emigration.

*Religion and Politics in the Middle East*, edited by Dr. Michael Curtis. Westview Press, Boulder, Colorado, 1981.

*The New Statesman and Nation*, Aug. 26, 1933.

## Assyrians and the League

The Mar Shimun has petitioned the League about the plight of the Assyrians. This petition was sent in virtue of the declaration made to the League Council by the Iraqi Government accepting the principles of the treaties for the League protection of minorities. It has been circulated "urgently," which means that, contrary to ordinary procedure, it has been communicated simultaneously to the Members of the Council and to the Iraqi Government, and that it will automatically come before a "Minorities Committee" composed of the President and two Members of the Council, who will report to the Council. Since minorities cannot themselves put any question on the Council's Agenda, it is the duty of some Government Member of the Council to bring the question to the attention of the Council. Now the British Government has more influence over the Iraqi Government than all the rest of the Council put together. It was the British Government which insisted upon terminating the mandate and getting Iraq admitted into the League. In order to dispel the misgivings expressed at the time by the Mandates Commission and by other Members of the Council, the British Government expressed the view that the assurances of the Iraqi Government on the one hand and the working of the League system for protecting minorities on the other gave all the requisite guarantees. Our Government said: "Should Iraq prove herself unworthy of the confidence which has been placed in her, the moral responsibility must rest with H.M. Government." That to-day is just where the moral responsibility does rest.

*The New Statesman and Nation*, Nov. 4, 1933.

## THE ASSYRIAN MASSACRE

SIR,—The official denials of your reports of the Assyrian massacres by General Jaafar Pasha, the Iraqi Minister, are interesting. May I quote the following?

*Manchester Guardian* (August 21st). . . . A second telegram from Nuri Pasha (Iraqi Foreign Minister):

"No massacre took place in Iraq. The only fighting was between armed Assyrian rebels. . . . The fighting was limited to those rebels . . . all loss of life was among these fighting parties and the Government forces only . . . etc."

*Daily Telegraph* (August 23rd):

"General Jaafar Pasha denied last evening the statement . . . that the Iraqi Government were a party to the massacre of Assyrian women, children, or old men."

*Times* (October 21st), reporting the speech at Geneva of General Yassin Pasha, Iraqi Foreign Minister:

"But during the necessary repression of the revolt excesses had unquestionably been committed by the Iraqi Regular Troops; Irregulars had been allowed to pillage villages and innocent persons had suffered. The Iraqi Government deplored these excesses."

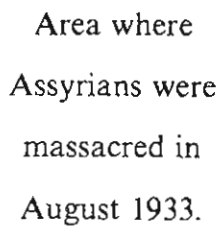
A Government censorship that is so strict that it misleads its own Ministers upon important points appears Gilbertian.

Cavalry Club,

127 Piccadilly, W.1.

PHILIP S. MUMFORD\*

\*Was a British Special Service officer in Iraq.



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# THE SIMEL MASSACRE - 1933

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On May 7th, an Arab officer living next door to the Patriarchate complained that stones were thrown into his house. The Patriarchal house was accused and the accusation was extended to other Assyrians. The Police took the matter up and stated, as a result of their investigations, that they failed to know the source of the stones.

By the 15th of May, the whole quarter was vacated by the Arab officers living there, including Bakr Sidqy, and other officials. The Army occupied all the strategic points around the town of Mosul. On the 13th, the Patriarch met the Mutasarrif to discuss the situation with him. He stated that he himself did not know what the military arrangements were for and recommended that the Patriarch should meet Bakr Sidqi. The Mutasarrif telephoned to Bakr Sidqy who replied that he was unable to see the Patriarch that day but would do so the following day. That day never came. On the 16th, the Assyrians in Mosul were asked to surrender their arms.

As Assyrian levies were also accused, the Air Vice-Marshal came from Baghdad and after holding a Commission of Enquiry and finding the falsehood of the accusation, the case was closed and thus the plot was averted. The accused Assyrians after being sent for trial were acquitted.

In order to be able to carry on the plot successfully later, almost all the Assyrians in the Police force were transferred from Mosul to the South of Iraq.

After the battle of 4/6 August, as already narrated, the Assyrian combatants returned to Syria where they now remain under French protection. The Assyrian Nation should never fail to express its gratitude for this act of humanity and justice which France has taken. The Iraq army returned to Mosul and right through its way began a systematic massacre, which commenced on August 7th when Qaimaqam Zakho Ahmad al Dibuni tortured to death forty-six Assyrians while the Iraq army executed any Assyrian it met on its way back. While this was going on, pamphlets signed by the Iraq government were dropped by British aeroplanes as well gave the Assyrians an implicit assurance of their safety without which they would have hesitated in responding under the prevailing circumstances.

The wholesale massacre was officially inaugurated on the 11th of August. The massacre zone is 15/30 miles from Mosul which is linked up with telephone, telegraph and by other means of communication. The Minister of Interior, Hikmat Sulaiman, pretended that he only heard of the massacre on the 14th when orders to stop it were given as its object had already been fulfilled.

Arabs and certain Kurds were armed by the government and offered one pound for every Assyrian head. They were also told that all means employed against the Assyrians were lawful and Government would take no action against them.

Civil officials from Mosul joined in the massacre which was arranged as follows:

Under pretext of giving police protection to the Assyrians, the inhabitants of eleven villages in the vicinity of Simel (the larger Assyrian village whose police post was beforehand reinforced) were summoned to the latter place for shelter from the tribesmen government had armed. Men, women and children hurried to the place of protection. After assuring them of the "good intentions" of the government, they were disarmed by the police authorities under instructions of Makki Sharbatti Qaimaqam of Dohuk. The inoffensive population was indiscriminately massacred, men, women, and children alike, with rifle, revolver and machine gun fire. In one room alone, eighty-one men from the Baz tribe, who had taken shelter with the named Goriyyil, were barbarously massacred. Priests were tortured and their bodies mutilated. Those who showed their Iraqi nationality papers were the first to be shot. Girls were raped and women violated and made to march naked before the Arab army commander. Holy books were used as fuel for burning girls. Children were run over by military cars. Pregnant women were bayoneted. Children were flung in the air and pierced on to the points of bayonets. Those who survived in the other villages were now exposed day and night to constant raids and acts of violence. Forced conversion to Islam of men and women was the next process. Refusal was met with death.

Sixty five out of ninety five Assyrian villages and settlements were either sacked, destroyed or burnt to the ground. Even the settlements which existed from the year 1921 and who had no connection in any way with the trouble were wrecked and all property looted by Iraq army and tribesmen.

Assyrian villages in regions such as Kurai Gawana, Barwari Jairi and Sapna valley in Amadiyah qadha shared also the same fate after surrendering their arms in the same way as did the others.

In Dohuk, the town crier, under orders of the Arab Qaimaqam informed the public that anyone harbouring an Assyrian will be severely dealt with. Under the orders of this Qaimaqam alone, five hundred Assyrians who had handed in their arms following the official pamphlets dropped from air were killed round Dohuk.

Over 100 Assyrians were removed in lorries from their villages and Dohuk town and were killed by machine guns on the frontier area to show that they had fallen during the official engagement.

In other parts of Iraq, the Assyrians in the British employment such as railways were dismissed as this was the desire of the Arabs, and those in the employ of the Petroleum Company were attacked by Arabs with several casualties.

All foreigners in the district affected were withdrawn about ten days before the massacre. To give the reader a better knowledge of the atrocities, the following quotations must be recorded.

On November 28th, in the House of Lords, His Grace the Archbishop of Canterbury said:

" . . . I have already indicated to Your Lordships that it cannot fairly be described as a rebellion. It was a possibly misguided attempt on the part of these Assyrians to do what they understood from the Government they were at liberty to do, to go and find a new home if they could. And I ought to add - I ought to have done it at an earlier stage - that if they were asked to stay they could not but remember that at that very time there were outbreaks of the fiercest and most fanatical language in the Iraqi press and also in the Iraqi parliament which received no sort of check. Is it to be wondered at that they said plainly: "We are not wanted in Iraq, and if we can get the French to take us in Syria, let us go". In regard to the massacre he said:

"I have seen accounts of those who were present. I have heard that it was more shocking than anything it was seen during the war. And I have read a letter from an independent and trustworthy person in Iraq, by no means friendly to the Assyrians, who said that such an exhibition of savage fanaticism has probably seldom been seen. There is no question that it was done by the Iraq army. I do not know how far any orders had been issued by the Commander, Sidqy beg. It is enough to say that full credit for this was taken by the whole army. It was shortly afterwards received by acclamation in the streets of Baghdad, and Sidqy beg was promoted to Pasha."


Before the massacre the feeling in Iraq was anti-British. But afterwards the turn of Arab opinion can be judged by the following statement.

Mr. Ernest Main, who was sent to Iraq as the Daily Mail representative, and flew by the same aeroplane as did Sir Francis Humphrys who was recalled from his fishing expedition in Norway, speaking at the Royal Central Asian Society said.


"Among the Arabs feeling appeared to swing round in favour of Britain. When I left Baghdad they were beginning to appreciate that they must depend on British support at Geneva, and the general feeling was much more definitely pro-British than when I arrived a month earlier."

The Assyrians massacred during August 1933 were 3,000.

*Source: The Assyrian Tragedy,  
Annemasse - February 1934*



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## Assyrian Colony Planned

HAVANA, Oct. 25 - An attempt at colonization is being made by the Assyrian Foundation of Cuba which has obtained an option on 13,500 acres in the Province of Pinar del Rio with the idea of establishing an Assyrian colony of 200 families to engage in silk-worm culture, according to the Very Rev. D. G. Nathaniel, head of the association. The government has given every encouragement to the project and about thirty-five of the 200 families have already arrived in Cuba.

The greatest handicap of this project is of course the raising of funds since most of the families fled from Assyria after the World War and have accumulated very little money.

*Source: The New York Times, Nov. 1, 1931.*

## ASSYRIANS MASSACRED IN URMIA, IRAN - 1946 -

### Mar Shimun's Appeal to the United Nations

On May 17, 1946, I reported to you a "well planned systematic persecution in the form of massacre, conducted by certain units of the Iranian military forces against the Assyrian Christians in the district of Urmia, Iran." In your letter, Reference 1100-1-4/MEJ dated October 17, 1946, you stated, "I am to inform you that your communication will be referred to the Commission on Human Rights for the information of its members when the commission next convenes."

News has now reached us of a massacre of Assyrians in Azerbaijan of far greater proportion than that which occurred in 1945.

This latest massacre has been reported by Assyrians who suffered the consequences and also impartial observers who visited the scene of this pogrom which took place during the month of December, 1946. According to these reports, twenty-four Assyrian villages were wholly or partially looted and burned, and some hundreds of Assyrians were brutally slaughtered.

However, before proceeding with the details of the horrors committed upon this defenseless ancient Christian community during this period, it is necessary to acquaint you with the events preceding the tragedy itself.

The history of the independence movement of the peoples of Azerbaijan is no doubt well known to your Excellency. Of the estimated 2,000,000 population of Azerbaijan, there were perhaps about 15,000 Assyrian Christians. The majority of these were located in the district of Urmia, where they had lived from time immemorial. These Assyrians have always been the most loyal, law-abiding and faithful subjects of Iran. Moreover, they were totally unarmed and at the mercy of a fully armed Moslem majority. Therefore, their place in the independence movement of Azerbaijan was totally insignificant; they had no say in the matter and were swept by a tide of events which they were powerless to resist. The Iranian Government was fully aware of this fact.

This was the situation of the Assyrians of Azerbaijan, when last December the Teheran Government reoccupied that district. For the rest of what happened during this period, I will quote reports received from the spot:

"On December 11th, Radio Tabriz announced of an understanding with the Teheran Government that its armies would enter Azerbaijan. On the same day, Radio Teheran announced that its troops had forced their way through the mountains and had entered Mayanah.

"December 12th, the leaders of the democratic party in Rezaieh confirmed the report, adding that the troops of Teheran were our brothers and that we should welcome them with honor.

"However, no sooner than these announcements had been made, the Assyrians noticed the hostile attitude of the Moslem population as a whole towards them. They were thus obliged to lock their doors and seek refuge in God, their only means of deliverance. Nevertheless, under the administration of Hussein Khan no events of significance took place during December 11th and 12th. He issued instructions that there should be no murders, and that the leaders of the democrats should be kept in custody until the arrival of the Teheran troops. But in the meantime, the City of Urmia became a scene of large organized parades and milling crowds, and with every conceivable weapon and carrying ropes and other equipment fit for looting purposes, and were merely awaiting an order for murder and pillage.

"In the meantime, Nusratizaim, an Iranian Commander of the first World War, advocated that democratic leaders and rebels be put to death by the populace. Hussein Khan, who objected to this procedure, was deposed by a majority of voices. Thus, the democratic leaders, along with a number of Assyrians, were killed, beaten or stoned to death. The entry of the Teheran forces into the City of Urmia was delayed until December 16th. The army was under the command of Sarhang Zanghanai (the officer who commanded the Iranian troops during the massacre of 1945) was issuing orders from Tabriz.

It is to be noted that nothing happened to the Assyrian villages until after the entry of the Army into the City of Urmia.

"The town of Charbakha, a prosperous Assyrian community, was looted on December 17th. The looters told the Assyrians 'don't be afraid, we have no orders to kill—only to loot.' Everything the Assyrians possessed, even the clothes upon their backs, were taken away.

"During the last thirty years, (that is since the Assyrians returned following the events of the first World War), through their industriousness coupled with the financial assistance they received from Assyrians in America, they had prospered much.

"Among the looters were to be seen representatives of the commission, signified by the white band on their arm, whose duty was to see that there was to be no massacre. As it had already been stated, the looting and pillage took place following the entry of troops into the City of Urmia, and the fact is that the presence of one single soldier in the village would have prevented the murder and pillage.

"The village of Diagala is an example. This village was saved from the fate of the other villages by the mere presence of a Iranian Moslem Sayid from a place called Sadqua. The Sayid, along with his sons, prevented thousands of Moslems who had gone there to loot.

"On Sunday December 22nd, Sarhang Zanghanai entered the City of Urmia. Nevertheless, until a few days after his entry, looting continued and in some villages murders were committed. Dozens of children who had fled into the open during this terror, days after, were all found frozen to death, two or three clutching each other.

"About two weeks ago a band of Moslem Iranians broke into the Assyrian village of Mushawa and having pillaged the village, all the men were taken and locked up in a stable, and the women and girls were subjected to the most humiliating fate."

This report is dated, 1st of February, 1947. Therefore, it shows the persecution had continued into the third month. The report continues:

"One of the officials told me, 'I reported to Sarhang Zanghanai concerning the fate of the Assyrians,' but he answered, 'are you not ashamed to plead again for the people?'

"Following the persecution and pillage, the government tax collector visited the Assyrian villages and as a pretext demanded past taxes, and as they had nothing left to pay with, they beat them mercilessly and at the end made them sign statements promising to pay them in the future.

"During this persecution, more than 300 Assyrian men from Urmia alone were murdered. A majority of these had been conscripted into the Azerbaijan Army, and practically all of these were killed, following the cessation of hostilities between the Teheran and Azerbaijan governments. The report adds that according to what the Assyrians are now learning from reliable sources, plans for their extermination had been made, but how and why failed, they are unable to understand. One hundred innocent Assyrian men are now in jail awaiting trial. The least sentence is expected to be ten years imprisonment. There were also rumors that the Assyrians as a whole will be moved to the interior and to the most desolate part of Iran where the heat is unbearable. The last and only hope for surviving Assyrians in Iran is their removal out of that country; the request is unanimous and irrevocable."

Mr. Hugo A. Muller, an American Presbyterian Missionary stationed in Teheran, who visited the scene of this pogrom, in his report to the Protestant Church and the American Mission in Tabriz, dated February 4, 1947, states:

"But the impassioned speech of a woman of Irawa, the very first village we visited, was what we heard everywhere we went, 'Take us out of this environment' she begged; 'we will go anywhere you send us. We lost what we can't tell. Only take us where we can make a new start and live, where the fruit of our labor will not be the prey of plunderers.'

"A French Military Attache in Tabriz is also reported to have visited the City of Urmia on December 17th while the persecution was still in progress."

In the town of Adda, both of the arms of one Assyrian Christian, named Charles, were cut publicly; he was then burned to death by means of kerosene.

In the town of Mushawa, Eramyah's both eyes were dug out while alive and then tortured to death.

In the town of Khananisha, Abraham's fingers (both hands) were cut off and then forced to eat them in the presence of his parents.

In the town of Salmas, Father Giwargis was cut to pieces in the Church (Mart Mariam). In the same Church, many women and little girls were raped and numerous men tortured to death.

In the City of Urmia, the parade of nude Assyrian women and little girls put to shame even the ruthless Moslem criminals.

Is this our reward after years of fighting as Allies during two World Wars?

The above are the facts reported by the Assyrian and non-Assyrian sources from the scene of the tragedy, and with the deepest sorrow of the heart, I am in turn transmitting them to your Excellency.

## CONCLUSION

The Assyrian question, which I, as the Patriarch CXIX of the Church of the East and the Historic Head and legal representative of the Assyrian Nation, have already presented before the United Nations in a petition dated May 7, 1945, submitted to the World Security Council at San Francisco, does not begin or culminate into the present tragedy. This question in its present aspect dates back to World War I and through World War II.

The bitter fruits, which the Assyrian nation has since reaped, are the result of its loyalty and unequalled services it has rendered to the Allied cause. In return, they have been repaid by a series of broken promises and eleven massacres since 1914. In other words, they are the innocent victims of power politics and their case constitutes the most glaring example of broken pledges and shameful betrayals. The latest massacre of the Assyrians in Azerbaijan has proven without a shadow of a doubt, the fears which I expressed in my petition alluded to above, and which apply to even a greater degree in the case of the Assyrians in Iraq and those now to be found on the River Khabur in Syria.

The growing hostile attitude being shown to all the Assyrians in those two countries has increased their apprehension of the dismal future facing them. Therefore, if a repetition of the tragic events which has just occurred in connection with the Assyrians in Azerbaijan is to be prevented, the Assyrian question as a whole must be taken under the immediate consideration of the United Nations with a view to finding a lasting solution to the problem as a whole.

In the meantime, the question of the Assyrians of Azerbaijan remains of the utmost gravity, both from the political and economic points of view. A state of tension and fear of a fresh wave of persecution are a constant reality to these Assyrians. Having been robbed of all their worldly possessions, they are hungry, ill-clad and cold; their fear of an epidemic is not less than that of the pogrom which has just been experienced.

The Assyrians in the United States of America are doing all they can do to assist financially their unfortunate compatriots, but the problem is not one that they can solve. Therefore, I am requesting your Excellency to see that this question is immediately included in agenda of the Council of the United Nations to the end that:

1. Immediate relief measures to be taken by the U.N.R.A. with a view to relieve the suffering of the Assyrians in Azerbaijan.
2. The Iranian Government be required to give the necessary undertaking to safeguard the life and property of these Assyrians until such time as a solution is found to their problem; and to put a stop to the murders, plunders, and maltreatment that are still going on.
3. The Iranian Government takes immediate measures to restore to these people the property of which they have been robbed, whether it be material or monetary.
4. That an impartial commission be dispatched by the United Nations to Azerbaijan to investigate into the cause of the massacre and to see that the victims are properly compensated for their innumerable losses in life and property. This Commission should stay in Azerbaijan until such time as a final solution is found to the Assyrian question.
5. The Iranian Government proclaim and enforce a complete amnesty for the Assyrians who are confined to prisons and are said to be awaiting trial. But, if the Iranian Government claim that the imprisoned are guilty of some crime, then the latter should be tried by an international tribunal and not by the Iranian courts.

It is not without regret that we now feel obligated to ask the United Nations protection from the hands of a people and a government, under whom the Assyrian minority, during the reign of the late Riza Shah Pahlavi, had enjoyed a considerable measure of security and justice and had looked forward to a peaceful future in that country. But now they find this a mere disillusionment and their hopes shattered.

The United Nations was born out of the greatest conflict in history; a conflict which was proclaimed to be for the freedom, equality, and justice for all men and Nations, big and small alike; and it was for this principle that the men of the Assyrian Nation fought and died side by side with those of other Allied Nations, thereby, in proportion to their numbers, contributing to the final victory more than any other single nation. I refer especially, to the Victory of Habaniyah in Iraq in 1941.

The United Nations through its charter is dedicated to this very principle. The small Assyrian Nation once again appeals to the great United Nations, asking for no more than the fulfillment of that principle; the justice that is indivisible.

With this end in view, I offer my earnest prayers to Alaha Akhid Kul, the Almighty God, Author of

all Justice, that He may bless and direct the efforts of the United Nations to this end.

I have the honor to be, Excellency;

Eshai Shimun

Catholicos Patriarch of the Church of the East and the Assyrian Nation.

Date: March 13, 1947

... I, as the patriarch and legal representative of the Assyrian nation, have the honor to bring before your attention the plight of the ancient Christian patron, which now stands at the crossroads, which spells total extermination or survival. Along with its disappearance would also disappear the most ancient Christian Church in Christendom, one of the richest cultures the world has ever known, and the Aramaic language, the language of Christ, which is the language of the Assyrian Church and people. (p. 19.)

Mar Eshai Shimun, the late patriarch of the Assyrian Church of the East. The quotation above is from his Memorandum to the United Nations in 1945.

We wish to thank Mr. Vladimir Lazari of North Hollywood, Calif. for sending us the article on Ahikar.

# INTERNATIONAL DAY OF PRAYER FOR THE COPTIC ORTHODOX CHURCH IN EGYPT AND HER EXILED PATRIARCH, HIS HOLINESS POPE SHENOUDA AND PATRIARCH OF THE SEE OF ST. MARK

Amnesty International has adopted Pope Shenouda III as "a Prisoner of Conscience" as mentioned in its annual report of November, 1982.

The National Council of the Churches in the U.S.A. expressed their concern for the welfare of the Coptic Orthodox Church, and urged the Egyptian Government for prompt release and return to the centre of His See with official recognition of its supreme Head, His Holiness Pope Shenouda III, and the return of the released Bishops and priests to their dioceses with all their dignity.

Several other sincere efforts to release His Holiness Pope Shenouda have been made by His Holiness Pope John Paul, the Lord Archbishop of Canterbury, His Grace Archbishop Bruno Heim the Apostolic Pro-Nuncio, and other eminent figures and Church leaders all over the world — but all efforts went in vain and without response.

Although the President of Egypt admitted many times, to the world Church leaders, high secular authorities and press that "We have no problems with Pope Shenouda, he would be released in the near future", on 12th April, 1983, the Egyptian Administrative Court upheld the decree passed by the late President Sadat which withdrew State recognition of Pope Shenouda, and banished him under armed guard to a desert monastery, ignoring the recommendation of a Judicial Committee which had previously ruled that Sadat's decision was unconstitutional and stated that Egypt's President has no authority to tamper with Papal powers. The Committee has also said it could find no evidence substantiating the charge that Pope Shenouda was stirring up sectarian strife. Furthermore the Government's lawyer interpreted the Court decision as ousting His Holiness Pope Shenouda III from His See and placing another person as Acting Pope. The Coptic Church, as has always been, believes that the Pope is elected and ordained by the Holy Spirit to lead and oversee the Christian folk, and no civil authority on earth could annul the authority of God by using human force or secular decrees. Stunned and dismayed by this open intervention of the Egyptian Government in our Church affairs, our faith, our Canon Laws, and our Apostolic Traditions, we call for an International Day of Prayer for the sake of the suffering Coptic Church and her exiled Patriarch, Pope Shenouda III.

## Know Your Heritage

For more information on recent publications on Assyria and Assyrians, write to:

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P.O. Box 275  
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IN 46590

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Hnjada

## KIRKUK'S MARTYRDOM

*Commemorated Since A.D. 448*

A massacre of appalling magnitude is recorded as having taken place at Karka d'Beit Sluk, now known as Kirkuk, where, on a mound outside the city, ten bishops and 153,000 others are said to have been martyred, the slaughter lasting several days. The redness of the gravel of the hillock is said to have been caused by the blood of the martyrs.<sup>1</sup> A martyrdom, was built over the spot, which it is claimed remains to this day. Wigram believes the present building to be at least on the lines of the original, and adds that the fact of the massacre is quite likely correct, even if the number was less than that stated.

Some were crucified, others stoned, and some again beheaded.<sup>2</sup> Clergy and laity alike suffered the most refined tortures. Incidents recorded as having taken place in connection with the massacre are also probably historically accurate, e. g., that of the woman called Sirin, who, with her two sons, came of her own accord to seek the martyrdom which she received.<sup>3</sup>

The person who took the most active part in the persecution, was Tamasgerd, an officer of the king, who was said to be so moved by the endurance of those who were put to death and so convinced that the faith which gave them strength to endure was from God, that he joined himself to them and

received the crown of martyrdom with them. The place of martyrdom and the memorial church are both still called, not by the name of any of the bishops who perished there, but by the name of this convert from the ranks of the persecutors who was baptized in his own blood.<sup>1</sup>

When John the metropolitan of Karka was being led to death, a youth urged him to be of good cheer. John turning to him declared that he was fit to be bishop in his room and stead, and there, in the prison or at the place of execution, this youth called Dindui was ordained metropolitan but exercised the office only for one or two days, when he too received the crown of martyrdom.

After the persecution had passed, the bishops of the two provinces gathered on the spot and 'decreed a solemn annual memorial to those who had perished there,' and to this day the Christians of Kirkuk gather at the little church on the red hillock on the 25th September (old style) in memory of those who sealed their testimony with their blood in the year A. D. 448.

Source: *Nestorian Missionary Enterprise*, by Rev. John Stewart, 1928.

1 Wigram, *History of the Assyrian Church*, pp. 138, 158.

2 Labourt, *Le Christianisme dans l'empire perse*, p. 127.

3 Idem, p. 127.

To forget our martyrs is to deny our existence . . .

*"How did the Assyrians achieve, over many dark centuries, the miracle of survival in other lands in the face of total destruction of the decimated self-same Assyrians in their peoplehood? It was due to their unbeatable optimism, respect for their ancestral past, and faith. Because of such heroism. I wish to remain an Assyrian."*

*"It was that heroism that has been pivotal in the survival of the Assyrian people through the ages. It is that which has united each Assyrian with his ancestors from time immemorial. And it is that which, wherever he may have been originally, relates him with all whom we regard as Assyrians."*

Dr. David Barsum Perley

### BRITISH BETRAYAL OF THE ASSYRIANS By Yusuf Malek

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*Bei-Nahrain*

We deeply mourn  
the death in Beirut,  
Lebanon of our dear  
friend Orahim Aziz,  
father of Mary,  
Souraya and Sophia  
D'Mar Shimun.

*Joyce Byrum  
San Francisco, Ca.*

# Copts Under Arab Occupation

The Arab and Muslim countries have consistently defended the human rights of the Palestinians in Israel and the West Bank and Gaza Strip; and the Muslim minorities in the Philippines, Ethiopia and other countries. In addition, they have denounced racism and apartheid in South Africa. However, they are applying Islamic laws on the non-Muslim minorities in their midst. Such Islamic principles consider the indigenous non-Muslim minorities as dhimi (protected) people. They are considered as protected second class citizens not as equal partners in the nation.

In Egypt, the Christians who account for 20% of the population are exposed to such religious suppression and racism. Dr. Sofi Abo-Taleb, the president of the People's Assembly, stated that Islamic principles will be applied in all aspects of the Egyptian life and the Christians are considered as dhimi people and will be treated accordingly (Al-Ahram Newspaper, December 31, 1981, and January 1 and March 12, 1982). The following account is a detailed description of the Covenant of "Umar" which spelled out the treatment of the dhimi (protected) people.

The Pact of 'Umar, generally attributed to 'Umar II (717-740), regulated the discriminatory status imposed upon the dhimmis, i.e. the non-Muslim native population living under the domination of Islam. They had to pay the jizya, a poll tax, symbolizing their subjection to Islam and also higher commercial taxes than were paid by the Muslims. The ownership of their land passed to the Muslim community and in order to have the right to cultivate it they had to pay a special land tax, the Kharaj. Very often, whole communities were burdened with arbitrary impositions. At the beginning of the conquest, the Muslim occupants paid no taxes and therefore the Arab State and army were subsidized by the non-Muslim peasants and town dwellers.

The construction of new churches or the restoration of old ones, as well as the use of bells, banners, sacred books, crosses on churches or borne in procession, and any other non-Muslim cult-object were prohibited. So as not to disturb Muslims, the dhimmis had to hold their services in silence and abstain from lamentation at funerals. The social discrimination of the dhimmis and their exigency for security compelled them to live in separate areas. Their inferior and humble dwellings and tombs had to differ from those of the Muslims in size and decay. Marriage, sexual intercourse with a Muslim woman, blasphemy against Islam, were punishable by death. Relations between dhimmis and Muslims were forbidden, but as this proved impracticable, relations were strongly discouraged. The dhimmis were not allowed to exercise any authority over a Muslim and could not testify in a legal tribulation against him. Their

movements were restricted and they had to go unarmed.

As the dhimmis were inferior to the Muslim, so they had to differ from him in their outward appearance – for instance in early Islam Christians had to shave their brows. They were denied the use of certain colours – e.g. green, which was the colour of the Prophet – and were forbidden to wear the clothes, belts, shoes and turbans worn by Muslims. Numerous decrees regulated in detail the colours, shape of clothes, ill-fitting and ridiculous head-dress, belts and shoes that the dhimmis and their slaves were obliged to wear so as to be easily recognized and humiliated in the streets. A little bell around the neck, or a similar distinctive sign, made them recognizable at the public baths. Noble mounts such as horses and camels were reserved for Muslims, the dhimmis being only allowed to ride donkeys and use pack-saddles. In some periods the Christians were humiliated by being forced to ride their donkeys facing the tail.

Other vexatory measures also governed their every-day life, such as the obligation to stand up and remain standing in the presence of Muslims, to address them in low and humble tones and give them right of way on the pavement by walking along the narrowest section of the street, on their left side – the impure side for a Muslim. The dhimmis could not relieve themselves naturally in the streets, nor assemble in groups to converse. For a more detailed study of the life of the dhimmi (Jews and Christians in Muslim lands) the reader should consult the authoritative monographs on this subject.

The jizya was paid in the course of a ceremony during which the dhimmi was publicly humiliated by receiving a slap in the face or a blow on the back of the neck. The dhimmi was then issued with a receipt which allowed him to travel; however, should he lose it, he could be put to death. When a census was taken of monks in Egypt (715-717) they were obliged to wear a metal bracelet bearing their name and the date and name of their monastery. Any monk found without his bracelet was liable to have his hand cut off or be executed.

The kharaj, the tax on non-Muslim land, reduced the Copts to destitution: they abandoned their fields and mass conversions occurred, but they were forcibly brought back by the army and obliged to pay the taxes (694-714). To prevent the Copts from abandoning their villages, the Arab army conducted a census and branded them on the hand and brow (705-717). No Christian could travel without a passport. Boats on the Nile which carried a Christian without a passport were set on fire. In 724, 24,000 Copts converted to Islam to escape ruinous taxes. The conversions impoverished the State and to discourage them, the jizya was also imposed on new converts. Furthermore, they were forbidden to sell their lands to Muslims, as these lands would then have been exempt from the kharaj; later a fixed sum was levied on the Coptic community

which covered any lost revenues from new converts. At the beginning of the 8th century, Usame Ben Zaid, Governor of Egypt, wrote to Caliph Abdel Malik (715-717): "I draw milk; if it stops, I draw blood; if it clots, I press the skin." The same caliph used to say: "Draw milk until it ceases to flow, draw blood until it is exhausted."

In Tinnis, taxes reduced the Copts to such destitution that they abandoned their children in slavery to the Arabs. Those who did not pay were thrown into jail or tortured. Under the Abbasids, the dhimmis who could not pay their taxes were put into cages with wild animals. The church leaders were often held responsible for the sums levied on the community. Unable to pay, they were thrown into jail and tortured. Around 718, Abdel Malik ben Rida's, Governor of Egypt, had the Patriarch Michael thrown into a windowless cell dug into the rock, a block of wood attached to his feet and a heavy collar put around his neck. He remained in this position for 31 days until the required sum was paid. The exorbitant taxes and the tortures used to extort them provoked numerous revolts which were brutally crushed. Thousands of Copts were killed, women and children enslaved, their property expropriated by the Arabs who thus became more numerous in towns and villages.

As the Pact of 'Umar forbade the dhimmis to exert any authority over a Muslim, they could not become civil servants nor join the army. In every period, numerous decrees resulted in the dismissal of Christians from the posts they held unless they converted to Islam. However, the Copts were indispensable as all the Egyptian bureaucracy was in their hands. The Muslims accused them of purposely trying to complicate the administration in order to retain their posts. These deviations from the dhimma provoked riots: the mob would then plunder the Christian quarter, massacre the Copts and destroy their churches.

In every period, monasteries and churches were despoiled, burned and destroyed. The Caliph Al Hakim (996-1020) renewed the clauses of the Pact of 'Umar. All the churches and synagogues in his Empire (Egypt, Syria, Palestine) were then looted and demolished – or converted into Mosques. The mob pillaged the Christian and Jewish quarters and the caliph forced the dhimmis to convert or leave his dominions. At the end of his reign, he allowed them to return to their religion and to rebuild their places of worship. In 1358, all churches were closed, the patriarch and the bishops thrown into jail and the Copts ransomed for 70,000 dirams. The slightest incident could provoke a massacre. In 1377, the mob was incensed at the sight of a Christian maltreating a Muslim and immediately clamoured for the dismissal of Christian and Jewish public servants in the service of the Emirs and then for their conversion or death. The Christians went into hiding, but the mob

ransacked their quarter, massacred them and forced the women into slavery. Some Christians were grouped in a horsemarket; a pit was dug into which they were to be thrown and it was set alight: all converted to Islam. A Christian was riding by the Al-Azhar Mosque, his spurs and handsome saddle angered the Muslims who pursued him with the intention of killing him. Riots broke out, forcing the Sultan to summon the leaders of the Jewish and Christian communities and remind them that they were subject to the shame and humiliation of the dhimma. When they left the Sultan, they were attacked by the mob which tore their clothes and beat them until they agreed to apostasy. Stakes were set alight for the Jews and for the Christians. The churches and the houses of dhimmis that rose higher than those of the Muslims were destroyed. The dhimmis even feared to go out into the streets. In 1343, Christians were accused of starting fires in Cairo; in spite of the Sultan's efforts to protect them, they were seized in the street, burned or slaughtered by the mob as it left the mosques. Anti-Christian violence ranged in the main towns. To enable the Christians to go out into the streets, Jews would sometimes lend them their distinctive yellow turban.

The history of the Copts is a lengthy tale of persecutions, massacres, forced conversions, of devastated and burned churches. Thousands of Copts fled to Abyssinia, but the greater part found refuge by accepting Islam.

The American Coptic Assoc.  
Christians of Egypt  
P.O. Box 9119 G.L.S.  
Jersey City, N.J. 07304

*Assyrians and Copts have met  
similar fates under the Arab occu-  
pation. By understanding each  
other, we can develop a deeper  
insight into our present human  
condition.*

*– Nineveh*

## Message...

### To The Assyrian people abroad

by: John I. Kusto

Dear Friends,

It is my privilege to address this letter to the cultural and members of our Community, who live abroad, in an attempt to give a brief account of the history of our Assyrian Club of Jerusalem, and some of its activities, so that you may get acquainted with it.

This Club was founded nearly 50 years ago as a cultural and educational organization, with the aim of attracting the young generation to foster and promote a mutual aid, and fraternal understanding amongst them, in the hope that these young people will in future be the foundation of our Assyrian Society, and to teach them as well the Aramaic language of our forefathers and the doctrine and rites of our Church.

The Club is located in the vicinity of our St. Mark's Convent, and pleased to state that it has been continuously functioning, and is administered by 12 persons, elected annually by its members, and is financed by membership dues and other individual donations by the Community. The activities of this Club also includes sports, presently having the best scout group which is equipped with bag pipes played by well trained persons.

During the beginning of this year, several educational and cultural symposia and lectures were held on a variety of topics which were very impressive and of great interest to the audience. A major accomplishment this year was the publication of this "Aram" magazine, many thanks to the initiative of some of our members to keep the other members of our Community informed of latest news of our activities, and what is going in our diocese. Moreover, it will give them an insight into the history and heritage of our forefathers.

It is beyond any doubt that, the welfare of our Community depends upon the young generation who must realize that they will be responsible for building a better future for our Church and Society, in the sense that every one considers himself an indispensable member in the sense that every one considers himself indispensable member of the Assyrian Community, and should work together towards our goals.

To conclude, I wish heartily to thank our many friends who took the trouble to write us, expressing their desire and willingness to support us morally and financially, especially in the present critical financial condition of our Club, so that this club will continue to function, and the publication of Aram will not be affected which we consider as a "spokesman" of our Jerusalem Community.



*"Religion is a faith acquired and is changeable. Nationality is one's flesh and blood; it is his total nature. Even death cannot undo it."*

Dr. David B. Perley

## Muslim-Christian Relations and Inter-Christian Rivalries in the Middle East

The Case of the Jacobites in an Age of Transition

JOHN JOSEPH

Franklin and Marshall College

This book examines the complex spectrum of religious diversity and rivalry in the Middle East during the modern period, and documents the interplay of religion with the social, political, and cultural features of the region. It provides a needed perspective on the present complicated relations of the indigenous Christians with one another and with their Muslim compatriots. Of special interest is the discussion of how Western religious rivalries, Catholic and Protestant, have affected the religious tensions in the Middle East. The study focuses on the Jacobites (Syrian Orthodox Christians).

320 pp. (tent.)

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### Nineveh's Note:

We wish to remind our readers that in the past John Joseph, an Assyrian from Mesopotamia, has shown much bias against our struggle for nationhood. Therefore, all his writings should be read critically.

# ADVANCES IN ETHNIC MUTATION

A new process for obliterating ethnic identities has been developed by a group of socio-political researchers in Egypt. The process which is known as Cold Annihilation does not require cremation ovens as in Buchenwald and Auschwitz. The process, which uses textbooks as a medium, permeates every subject with Islamic principles and doctrines to invariably impose on impressionable youngsters the teachings of Hanif faith (Hanif means the pure and impeccable) at a very early stage.

In arithmetics for example the youngsters have to solve problems like these:

Ahmad lives five kilometers west of the mosque, and Mohammad lives eight miles east of Ahmad. Ahmad and Mohammad are both devout moslem. How many miles does each have to walk every day?

Now unless you are familiar with Islam I do not expect you to know that devout moslems have to go to the mosque five(5) times per day. It thus becomes imperative that any student who does not contemplate dropping out of school, must study Islam in order to pass mathematics exams. By study we mean that he will have to memorize the principles of Islam as facts - unquestionable facts - particularly at this formative stage of belief and personality formation.

Proponents of the new process claim that such an arrangement would subconsciously manipulate parents to make sure their children are well versed in Islam. Thus, lending parental validation to the teachings of Islam and disrupting the process of Christian

faith in nurturing the child. As they grow up, the children would eventually drift away from their faith and into Islam. Another advantage of this process over others is that the inclusion of two or more "new" questions about Islam in the final exams would screen out the non-moslems from higher achievements and limit their best to a "C" average, thus potentially disqualifying them for the opportunities of higher education as a whole and certainly from the so called privileged professions. Ambitious students will find it beneficial to study and internalize Islam as a second faith. Once graduated and denied job opportunities, it will take little persuasion or coercion to convert them to the Islamic principles.

Those interested in learning more about this process may request information from:

Department of Ethnic and Religious Discrimination,  
Ministry of Education,  
Parliament Complex,  
Falaki, Cairo, Egypt.

I must apologize for my dry humour and sarcasm. However this is a very serious matter. Every Copt, and non-Copt, is urged to vehemently protest this use - or should we say abuse - of educational media in brain-washing children to abandon their faith. I urge you to write to your President, Senators, Congressmen and other officials and dignitaries on the matter. Protest the act at the International level as well and at the United Nations and the UNESCO level.

Source: The Copts  
Vol. 10, No. 1&2, Apr. 1983

## Histriography And The Armenian Genocides

LOS ANGELES - Prof. Stanford J. Shaw, his wife and daughter were sleeping in their suburban home here at 4 a.m., Oct. 3, 1977, when a bomb blew up the front of the house. Arriving several hours later at his seminar on Turkish history at the University of California at Los Angeles, Prof. Shaw learned that a release in Paris from an Armenian terrorist group had announced his assassination. Very much to his surprise, he had become the first American to be targeted by an obscure but deadly campaign of international terror — a crusade to avenge the massacres of Armenians in Turkey during World War I.

### An Academic Feud

The many levels of the Armenian issue, both peaceful and violent, come together in the case of Stanford Shaw. An apparently inoffensive scholar of the Ottoman Empire, which collapsed more than six decades ago, Prof. Shaw has found himself at the center of a very up-to-date controversy about genocide and, according to some, an international intrigue involving

the southern flank of the North Atlantic Treaty Organization and Soviet-sponsored terrorism. He was singled out for writing in a 1977 history of the Ottoman Empire that the Ottoman government orders for the 1915 deportations called for a humane evacuation of the Armenians rather than the wholesale deaths that actually occurred. His book, based on his access to the Ottoman Empire archives and co-authored by his Turkish wife, Ezel Kural Shaw, sparked an academic feud with Greek-American and Armenian-American colleagues. His popular classes were disrupted by violent student protests accusing him of whitewashing genocide and demanding his dismissal.

But entirely apart from the campus turmoil, Prof. Shaw had become a target of the interlocking world of international terror. On the advice of security officials after the bombing, he canceled his spring semester classes and dropped from view for six months. He subsequently returned to UCLA but no longer teaches his Turkish history course and declines to make any public comment on his case.

Source: The Wall Street Journal, Tuesday, August 9, 1983.

# Reagan Appoints Prof. Siegel Director Of Holocaust Council

WASHINGTON, D.C. — A noted pioneer in the field of bioethics, Professor Seymour Siegel has assumed the post of Executive Director of the United States Holocaust Memorial Council. Professor Siegel, also a rabbi, was nominated by the Chairman of the Holocaust Memorial Council, scholar Elie Wiesel, and was appointed by President Ronald Reagan.

Established by unanimous vote of Congress in 1980, the Council is mandated to establish a living museum/memorial to the victims of the Jewish Holocaust, the Armenian Genocide and other crimes against humanity.

"The mandate given to the United States Holocaust Memorial Council is one of profound historical importance", said Rabbi Siegel, a longtime

professor at the Jewish Theological Seminary in New York. "We are charged with the responsibility of planning and constructing a memorial and museum in the nation's capital that will dramatically and forcefully convey to future generations the depths of the horror" of genocide. All Americans, he indicated, must "do everything possible to prevent a recurrence of the dreadful events".

In commenting on the appointment, Council Chairman Elie Wiesel remarked, "Rabbi Siegel is eminently qualified to direct the work of the Holocaust Memorial Council. Active in a wide range of scholarly, religious, political and civic activities, he is highly knowledgeable about the Holocaust and dedicated to the Council's work".

As a scholar whose particular concern has been ethics, Professor Siegel has the sensitivity to oversee the creation of this unique museum and memorial. His awareness of the sufferings of the Armenian people, and perception that denial of this act of race extermination provides a dreadful precedent, is particularly strong. He is currently writing an article on the Armenian Genocide.

Professor Siegel received his B.A. degrees from the University of Chicago and his Ph.D. from the Jewish Theological Seminary in 1968. He has had a distinguished career as an academician. Dean of the Herbert H. Lehman Institute of Ethics of the Jewish Theological Seminary from 1960-1969, he has also served as Ralph Simon Professor of Ethics and Theology (1970-1980) and Chairman of the Department of Philosophies of Judaism (1960-1980) at that institution. Since 1980, he has concurrently been professor of ethics and theology at the Jewish Theological Seminary and professor of humanities and medicine at the Medical College of Pennsylvania.

Assyrians have not suffered less than Armenians and Jews. They, too, should have a prominent place in the Holocaust Museum.

-Nineveh

Professor Siegel has been a Visiting Scholar at the Woodrow Wilson International Center for Scholars in Washington; a senior Research Fellow at the Kennedy Institute for Bioethics; and visiting professor at Georgetown University, Union Theological Seminary, the College of the City of New York, Carleton College and the Seminario Rabinico Latino Americano. Rabbi Siegel was appointed by President Reagan to the President's Commission on Ethical Issues in Medical and Biological Research.

Articles by Rabbi Siegel have been published by leading scholarly and popular publications. He has authored several books as well. The most recent is **Conservative Judaism and Jewish Law**.

NORGYANK, VOLUME V, No. 8, FEBRUARY 17, 1983

## Holocaust Council Member Barred from Turkish Embassy Briefing

U.S. Holocaust Memorial Council member Set Momjian was barred from attending a briefing at the newly formed Institute of Turkish Studies and a luncheon at the Turkish Embassy on Monday, June 20. The Embassy declined to issue an invitation to Mr. Momjian, the only Armenian member of the Council, even though the executive director of the Holocaust Council, Seymour Siegel, specified that he should be included.

The Republic of Turkey through its Embassy in the United States has rigorously opposed inclusion of the Armenians in the programs of the Holocaust Council. The purpose of the briefing at the Institute of Turkish Studies was to continue the Turkish campaign of denial of the Armenian Genocide. The Institute is financed through an endowment of \$3 million from the government of Turkey and its honorary chairman is Turkish Ambassador to the United States Sukru Elekdag.

Only one Council member attended the briefing and luncheon, a fact that reportedly disappointed Ambassador Elekdag who had hoped for a much larger audience to hear the Turkish view of events in World War I. Rabbi Siegel didn't attend but had indicated to the Embassy that Set Momjian should be invited. The Embassy refused to contact Mr. Momjian.

In April, 1981, the Holocaust Council voted unanimously to include the Armenian Genocide in the U.S. Holocaust Memorial Museum to be built in Washington, D.C., as part of the Smithsonian system.

# Roos Leads Condemnation of Turkish Ambassador

LOS ANGELES — Assembly Majority Leader Mike Roos (D-Los Angeles) announced on Tuesday, June 21 that he has obtained support from 30 of his Assembly colleagues in condemning the Turkish Ambassador Sukru Elekdag's attempt to interfere with California's effort to pay homage to victims of the Armenian genocide. Roos and the other Assembly members sent a letter to Elekdag.

The problem arose during efforts to recognize April 24 as a statewide official Day of Remembrance in honor of the victims of the genocide. For the second straight year, Roos was successful in obtaining the lowering of the state's flags. The Turkish Ambassador contacted each legislator to urge defeat of Roos' efforts. Elekdag had also sent similar letters to elected officials in other state legislatures admonishing them for speaking in favor of the Armenian community's call for justice regarding the Armenian Genocide by Turkey. His actions failed to have any impact.

On the contrary, state officials, including those in Massachusetts and California, have expressed their disdain with the Ambassador's tactics.

A spokesman for the Armenian National Committee, Western Region thanked the members of the California Assembly who condemned Elekdag for his attempts to continue distortions of history and interfere in internal political affairs. The ANC further stated that it would continue to monitor the actions of Turkey in its continued efforts to lie to public officials about the real facts of the Armenian Cause.

A copy of the Assembly members' letter to the Ambassador was also sent to Secretary of State George Schultz.

## California Assembly Letter to Elekdag

Honorable Sukru Elekdag  
Ambassador of the Turkish Republic  
Turkish Embassy  
Washington, D.C.

Dear Ambassador Elekdag:

Your recent letter to members of the California Legislature concerning our efforts to commemorate the victims of genocide has deeply distressed us.

Each year for the past five years, our State Legislature has proclaimed April 24th an official State Day of Remembrance for all victims of genocide, with specific reference to those of Armenian descent. Each year those Resolutions have been passed without a dissenting vote. During the legislative discussion on these Resolutions, there has never been any objection from our own federal government which clearly understands that such Resolutions are within the scope of authority of individual state governments.

Your personal attempt to dissuade the California Legislature from commemorating these tragic events of genocide not only seems inappropriate for a foreign emissary but also misrepresents the United States' historical position on this issue. Perhaps most importantly, your letter challenges the integrity of our state government's actions.

Our Democratic process provides for public debate on issues of importance to the citizens of California. To suggest that Resolutions passed by this

body are blindly supported and destined to encourage terrorism is deeply offensive and disrespectful to all of us.

While we share your desire for peace and goodwill between our nations, our State's right to recognize human rights should not adversely affect that relationship. The Resolution in no way denigrates the Turkish people but only expresses our sadness about the tragedy and the refusal to recognize the genocide.

I hope this letter clearly states our intent in enacting these Resolutions.

Mike Roos  
Majority Floor Leader

NOR GYANK, VOLUME V, No. 28, JULY 7, 1983

### *"Why Am I An Assyrian?"*

*"Because my parents were. Additionally, I am an Assyrian because I feel it a sacred destiny to be one. One is an Assyrian not because of the accident of birth. The will to be an Assyrian involved more than being the child of Assyrian parents.*

*All this lays a special emphasis upon the historic necessity and the Commendable aspiration of the Assyrians - the establishment of an Assyrian National Home."*

David B. Perley, J.S.D.  
President, Assyrian National Federation  
(June, 1934 - October, 1935)

# Assyrian Studies

## THE LEGEND OF SARGON: A STUDY OF THE AKKADIAN TEXT AND THE TALE OF THE HERO WHO WAS EXPOSED AT BIRTH

LEWIS, Brian, Ph.D.  
New York University, 1976

Adviser: Prof. Stephen J. Lieberman

Among the cuneiform tablets belonging to the collection of the British Museum are fragments of a composition which has come to be known as "the Legend of Sargon" and the "Sargon Birth Legend." The basis for the second title is the presence in the text of a birth story remarkably similar to the episode of the exposure of Moses in Exodus.

Although the Sargon Legend has been discussed many times, a comprehensive treatment including questions of origin and date of composition has never been undertaken. This dissertation represents that long overdue study of the Akkadian text.

After beginning with a short history of the discovery of the fragments followed by a summary of previous publications, the study concentrates on textual, philological, and literary problems. The relationship of the manuscripts is examined and the construction of a stemma is attempted. Based on the author's collation, a new edition of the text is presented which makes use of a previously unedited fragment (K 7249) of the mutilated second column.

The treatment also includes a summary and classification of sources in Sumerian, Akkadian, Hittite, and Hurrian relevant to the study of Sargon of Akkad. A chapter is devoted to literary problems such as the date of composition of the Legend, its purpose, its sources, the identification of the Legend as *narû*-literature, its historical value, and the relationship between the first and second columns.

The second half of the dissertation is devoted to an analysis of the infant exposure motif present in the Sargon Legend and other literary sources, ancient and modern. This study has led to the identification of a tale type which has been designated as "the Tale of the Hero Who Was Exposed at Birth."

Following the historic-geographic technique developed by the Finnish school of folklorists for the interpretation of folktales, the study examines seventy-one versions of the tale, isolates the principal components and factors, identifies various subtypes of the tale, and reconstructs the hypothetical archetype from which all versions are theoretically derived.

### Summary of Results

1. Only the extreme limits of the date of composition can be determined with confidence. The Sargon Legend, in its present form, had to be composed after 2039 and before 627 B.C.E. However, a date of origin between the fourteenth and eighth centuries is thought to be likely on the basis of internal evidence such as the use of idiomatic expressions that are first attested in the royal inscriptions of Middle and Neo-Assyrian kings. 2. The motivation for the composition of the Legend cannot be ascertained. Possible explanations have been considered, but without a specific date of composition they remain conjectural. 3. The Sargon Legend seems to have drawn on a variety of sources including folk tradition, a source containing information on the origins of the hero, and historiographic material in the form of inscription, chronicle, or historical omens. 4. With the exception of the birth and exposure of Sargon, there is much in the Legend that is based on ancient tradition and corroborated by other Sargon texts. 5. Column i of the Legend, although partially destroyed, appears to manifest all the essential components of the pseudo-autobiography. However, in view of the estimated length of the text (three to four columns), one may question whether the composition is a genuine *narû* text or rather a composite work whose opening section is written in the form of a miniature *narû*. 6. The text of column ii remains too mutilated to permit reliable interpretation.

Order No. 77-16,501, 443 pages.

## DIATESSARIC HARMONIES OF THE PASSION NARRATIVE IN THE HARCLEAN SYRIAC VERSION

(Order No. 69-21,922)

Morris Almore Weigelt, Th.D.  
Princeton Theological Seminary, 1969

The earliest known harmony of the four Gospels, the Diatessaron, was drawn up about A.D. 170 by a Syriac Christian named Tatian. Several ancient and medieval harmonies in a number of languages are still extant. One example involving a limited section of the gospels is the Harclean Syriac Passion Harmony.

The dissertation is based on the collation of six manuscripts of the Harclean Syriac Passion Harmony, namely Vatican Syriac 268, Bibliothèque Nationale Cod. Syr. 51, British Museum Add. 18714, Bibliothèque Nationale Cod. Syr. 52, Bibliothèque Nationale Cod. Syr. 31, and Cambridge University Add. 1700. Additional evidence in selected sections was derived from Hans H. Spoer (*Zeitschrift der deutschen morgenländischen Gesellschaft*, LXI, 850-859) and A.-S. Marmardji (the appendix of his *Diatessaron de Tatien*). The description of each witness includes an exact delineation of the structural framework of the Harmony by listing the beginning and ending word or words of each quotation in order. The Syriac text of the Harmony is provided with an apparatus of the variant readings found in each of the eight witnesses.

The first three witnesses listed above present a sequence of material--designated Sequence A--characterized by relatively long quotations and relatively infrequent shifts from gospel to gospel. The remaining five witnesses present a more elaborate and intricate sequence--designated Sequence B--with about twice as many separate quotations half as long as those in Sequence A. Sequence B begins at a later point in the Passion narrative than Sequence A and ends slightly earlier.

Despite individual variations the two sequences are basically similar. They share the same chronological scheme, certain duplicate accounts, preference for Matthean material, a large number of gospel sections identical in length, a larger number of gospel sections with slight variations in length, and a system of rubrics which varies primarily in the location of a few rubrics. Sequence B is probably an elaboration of Sequence A, which, according to evidence from colophons, was created by Daniel of Beth Balin and his disciple, Isaac.

The text of the Harclean Syriac Passion Harmony has been rigorously accommodated to the prevailing text of the Harclean Syriac Version. Variations are relatively unimportant and fewer than 20% reflect the presence of underlying Greek variants. The extraordinary fidelity to the Harclean Syriac Version has obliterated readings that involve theological bias.

The structural framework of the Harmony was compared with the framework of a number of secondary and tertiary witnesses to the Diatessaron of Tatian. Eastern witnesses include both Ciasca's and Marmardji's editions of the Arabic Diatessaron and Messina's edition of a Persian Harmony. Western witnesses include Codex Fuldensis (Latin), the Liège Diatessaron (Middle Dutch), and the two Old Italian Harmonies in the Tuscan and Venetian dialects.

The general chronological scheme and the order of topics of both the Eastern and the Western witnesses (with the exception of the Persian Harmony) show remarkable patterns of similarity throughout. Similar rearrangements of the sequence of material drawn from the gospels appears in all witnesses other than the Persian Harmony.

The Harclean Syriac Passion Harmony, on the other hand, seldom rearranges the order of gospel material, contains several duplicate accounts as a result, differs from the other harmonies in order of topics, and omits John chapters 14-17. The Harclean Syriac Passion Harmony, therefore, appears to be an independent harmony not directly influenced by Tatian's Diatessaron either in structure or text. Although less creatively and skillfully constructed than Tatian's Diatessaron, it represents an important stage in the process of constructing harmonies and provides an interesting glimpse into the history of the transmission of the Harclean Syriac Version.

THE OLD ASSYRIAN COLONY PERIOD SETTLEMENT AT  
BOGAZKÖY-HATTUSA IN CENTRAL TURKEY: A  
CHRONOLOGICAL REASSESSMENT OF THE  
ARCHAEOLOGICAL REMAINS

Order No. 8023501

GÜNTER, ANN CLYBURN, PH.D. *Columbia University*, 1980. 303pp.

Excavations at the site of Boğazköy-Hattuša in North Central Turkey, conducted by the German Archaeological Institute and the German Oriental Society since the early 1900's, have been directed principally toward recovering the remains of the Hittite capital during the Old Kingdom and Empire (ca. 1650-1200 B.C.). They have also uncovered cuneiform texts and archaeological remains documenting occupation in the early second millennium B.C., when Boğazköy participated in the Old Assyrian network of trade colonies in Central and Southeastern Turkey and Northern Syria. The archaeological remains of this period have been published in preliminary and final excavation reports, but have not been assembled as a unit or considered in association as evidence for the contemporary settlement.

I have assembled and analyzed as a unit three categories of archaeological remains recovered from the building levels at Boğazköy dated to the Old Assyrian Colony Period via excavated Old Assyrian tablets, stratigraphic correlations, or relative chronology based on ceramic finds. These three categories--architecture, pottery, and seals and seal impressions--are examined by topic and in sequence, incorporating material excavated from the levels Büyükkale Vc to IVd, Nordwesthang 8b to 8a, and Unterstadt 4. The excavated contexts of all remains are reviewed first, providing the stratigraphic framework for this investigation.

The pottery from the relevant levels is reassembled and reexamined as a whole, following a critical review of its previous classification and chronology. New definitions of pottery types are used to describe the ceramic assemblages in detail; these types are then compared with related examples excavated from earlier and later second millennium levels at the site, in order to establish a detailed relative chronology for the early second millennium levels at Boğazköy.

An analysis of the three categories of remains, in association, demonstrates similarities in architecture and pottery between the levels Büyükkale Vc and Nordwesthang 8b, both independently dated in previous studies to the early phase of the Assyrian Colony Period (Kültepe Karum Level II). Similar features of architecture, pottery and seals are also analyzed and defined for the level Unterstadt 4, Nordwesthang 8a and Büyükkale IVb, dated via the Old Assyrian tablets from Unterstadt 4 to the later Assyrian Colony Period contemporary with Kültepe Karum Ib. A comparison of the pottery assemblages from these two sets of levels demonstrates that Büyükkale Vc and Nordwesthang 8b find closest ceramic parallels with the earlier second millennium (ca. 2000 B.C.) levels at the site, Nordwesthang 9 and 8d-8c, whereas the assemblage of the period Unterstadt 4 and its corresponding strata shares more pottery types with the finds from subsequent levels at Boğazköy, Nordwesthang 7, Büyükkale IVc to III, and Unterstadt 3 to 1.

This reexamination of the archaeological remains suggests that previous attempts to date the building levels of this period at Boğazköy using ceramic comparisons with the sequence at Kültepe, Karum Levels II to Ib, are of limited value in setting up a detailed internal chronology of the early second millennium B.C. at Boğazköy. Instead, a systematic reexamination of the archaeological evidence for the Old Assyrian Colony Period settlement in relation to earlier and later second millennium remains at the site itself, as attempted here, provides a starting point for continued study. A new set of objectives is proposed for establishing a detailed relative chronology based on ceramic finds from the early second millennium levels.

ANCIENT DAMASCUS: A HISTORICAL STUDY OF THE  
SYRIAN CITY-STATE FROM EARLIEST TIMES UNTIL ITS  
FALL TO THE ASSYRIANS IN 732 B.C.E.

Order No. DA8222690

PITARD, WAYNE THOMAS, PH.D. *Harvard University*, 1982. 329pp.

It has been a quarter of a century since the last detailed study of the area of Damascus in the ancient period appeared in print. Several new discoveries have been made, which give us a clearer picture of this important kingdom, and it is now appropriate to reinvestigate the previously known Egyptian, Mesopotamian, Hittite and biblical references to it in light of these recent discoveries and try to integrate the material into a new synthesis.

After an introductory chapter, chapter two examines the few sources from the Middle Bronze Age (ca. 2000-1550 B.C.E.) which are purported to mention the area of Damascus (known at that time as the land of 'Āpum).

Chapter three attempts to reconstruct the role of the area of Damascus in the rise of the Egyptian Empire under the New Kingdom pharaohs and in the developing power struggle between Egypt and the Hittites for the control of Syria-Palestine.

Chapter four deals with the transitional period of ca. 1200-931, when the state of Upi developed into an Aramaean state. The conquest of Damascus by David and the gaining of its independence during the reign of Solomon are discussed here.

Chapter five covers the period from ca. 931-844, the years in which Damascus gained great political stature. Discussions of the question of whether Hezion, the grandfather of Bir-Hadad I, and Rezon, who rebelled against Solomon, are the same person, and of the attack of Bir-Hadad I on northern Israel and its date, are followed by major analyses of the reign of Hadad-cidr and the question of the identity of the king of Damascus who was murdered by the usurper Hazael.

The final chapter follows the events of the reign of Hazael, probably the most powerful king of Aram Damascus, and the decline of the state under Hazael's son, Bir-Hadad III. The dissertation concludes with an analysis of the reign of the last king of the independent state of Aram Damascus, Raḡyān, and the capture of Damascus by Tiglath-Pileser III of Assyria in 732 B.C.E.

## Notice

There is an increasing number of academic studies done throughout the world on the Assyrian Heritage that should be of a great interest to all of us.

We urge our readers to reflect on these studies as they illustrate to the world the richness and immortality of the Assyrian Heritage.

If you wish to buy any of these studies, please contact:

University Microfilm International  
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*"Armenians, Kurds and Assyrians may be obedient citizens, but their dreams and their historical memories lie elsewhere."*

David C. Gordon  
*The Republic of Lebanon,  
Nation in Jeopardy,*  
1983

## A Colonized Person . . .

If communication finally takes place, it is not without its dangers. The teacher and school represent a world which is too different from his family environment. In both cases, far from preparing the adolescent to find himself completely, school creates a permanent duality in him.

The colonized is saved from illiteracy only to fall into linguistic dualism. This happens only if he is lucky, since most of the colonized will never have the good fortune to suffer the tortures of colonial bilingualism. They will never have anything but their native tongue; that is, a tongue which is neither written nor read, permitting only uncertain and poor oral development.

Granted, small groups of academicians persist in developing the language of their people, perpetuating it through scholarly pursuits into the splendors of the past. But its subtle forms bear no relationship to everyday life and have become obscure to the man on the street. The colonized considers those venerable scholars relics and thinks of them as sleepwalkers who are living in an old dream.

If only the mother tongue was allowed some influence on current social life, or was used across the counters of government offices, or directed the postal service; but this is not the case. The entire bureaucracy, the entire court system, all industry hears and uses the colonizer's language. Likewise, highway markings, railroad station signs, street signs and receipts make the colonized feel like a foreigner in his own country.

In the colonial context, bilingualism is necessary. It is a condition for all culture, all communication and all progress. But while the colonial bilinguist is saved from being walled in, he suffers a cultural catastrophe which is never completely overcome.

The difference between native language and cultural language is not peculiar to the colonized, but colonial bilingualism cannot be compared to just any linguistic dualism. Possession of two languages is not merely a matter of having two tools, but actually means participation in two psychical and cultural realms. Here, the two worlds symbolized and conveyed by the two tongues are in conflict; they are those of the colonizer and the colonized.

Furthermore, the colonized's mother tongue, that which is sustained by his feelings, emotions and dreams, that in which his tenderness and wonder are expressed, thus that which holds the greatest emotional impact, is precisely the one which is the least valued. It has no stature in the country or in the concert of peoples. If he wants to obtain a job, make a place for himself, exist in the community and the world, he must first bow to the language of his masters. In the linguistic conflict within the colonized, his mother tongue is that which is crushed. He himself sets about discarding this infirm language, hiding it from the sight of strangers. In short, colonial

bilingualism is neither a purely bilingual situation in which an indigenous tongue coexists with a purist's language (both belonging to the same world of feeling), nor a simple polyglot richness benefiting from an extra but relatively neuter alphabet; it is a linguistic drama.

Some express wonder at the fact that the colonized does not have a living literature in his own language. Why should he turn to literature, considering that he disdains it? Similarly, he turns away from his music, the plastic arts and, in effect, his entire traditional culture. His linguistic ambiguity is the symbol and one of the major causes of his cultural ambiguity. The position of a colonized writer is a perfect illustration of this. The material conditions of the existence of the colonized would suffice to explain the rarity of writers. The excessive poverty of the majority drastically reduces the probability of finding a budding and developing writer. However, history shows us that only one privileged class is enough to provide an entire people with artists. The fact is that the role of a colonized writer is too difficult to sustain. He incarnates a magnified vision of all the ambiguities and impossibilities of the colonized.

Suppose that he has learned to manage his language to the point of re-creating it in written works; for whom shall he write, for what public? If he persists in writing in his language, he forces himself to speak before an audience of deaf men.



He must, in either case, overcome his handicap. Although a colonial bilingualist has the advantage of knowing two tongues, he wastes much of his imagination and energy in attempting to achieve a proficiency that will never be fully realized. This is another explanation of the slow birth of colonial literature. After this there re-emerges the ambiguity of the colonized writer in a new but even more serious form.

It is a curious fate to write for a people other than one's own, and it is even stranger to write to the conquerors of one's people. Wonder was expressed at the acrimony of the first colonized writers. Do they forget that they are addressing the same public whose tongue they have borrowed? However, the writer is neither unconscious, nor ungrateful, nor insolent. As soon as they dare speak, what will they tell just those people, other than of their malaise and revolt? Could words of peace or thoughts of gratitude be expected from those who have been suffering from a loan that compounds so much interest? For a loan which, besides, will never be anything but a loan. We are here, it is true, putting aside fact for conjecture. But it is so easy to read, so obvious. The emergence of a literature of a colonized people, the development of consciousness by North African writers for example, is not an isolated occurrence. It is part of the development of the self-consciousness of an entire human group. The fruit is not an accident or miracle of a plant but a sign of its maturity. At most, the surging of the colonized artist is slightly ahead of the development of collective consciousness in which he participates and which he hastens by participating in it. And the most urgent claim of a group about to revive is certainly the liberation and restoration of its language.

Albert Memmi

*The Colonizer and the Colonized*

#### *Nineveh's Note:*

Albert Memmi is an author and expert on the sociology and psychology of the colonized people. He now lectures at French universities. His message has much relevance to the plight of Assyrians. We highly recommend his writings.

## The Old Testament in Syriac

according to the Peshitta version

Edited on behalf of the International Organization  
for the Study of the Old Testament

by

THE PESHITTA INSTITUTE LEIDEN

PART II, fascicle 1a  
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ISBN 90 04 06342 0

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#### Part IV

Fasc. 3: Apocalypse of Baruch; 4 Esdras. 1973. 4to. (iv; iv, 50; iv, 50 p.) [03741 1] cloth Gld. 60.—

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[01714 3]

E. J. BRILL

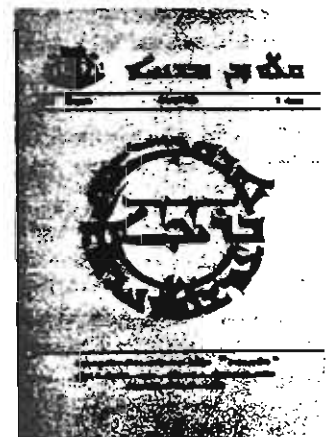
LEIDEN

### VOICE FROM THE EAST A magazine of Assyrian Church

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We pray that the reader will study it and thus learn to know how their brethren and sisters in Christ our Saviour among the Assyrians have suffered, prayed and died for the confession of his glorious name.

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YOUR WORLD . . . .  
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## From the Wisdom of Ahikar

*"Be not like a bare, leafless tree that doth not grow, but be like a tree covered with its leaves and its boughs; for the man who has neither wife nor children is disgraced in the world and is hated by them, like a leafless and fruitless tree."*

*"Be like a fruitful tree on the roadside, whose fruit is eaten by all who pass by, and the beasts of the desert rest under its shade and eat of its leaves."*

*"Be not afraid of thy Lord who created thee, lest He be silent to thee."*

*"Make thy speech fair and sweeten thy tongue; and permit not thy companion to tread on thy foot, lest he tread at another time on thy breast."*

*"If thou heat a wise man with a word of wisdom, it will lurk in his breast like a subtle sense of shame; but if thou drub the ignorant with a stick he will neither understand nor hear."*

*"If thou send a wise man for thy needs, do not give him many orders, for he will do thy business as thou desirest; and if thou send a fool, do not order him, but go thyself and do thy business, for if thou order him, he will not do what thou desirest. If they send thee on business, hasten to fulfil it quickly."*

*"Teach thy son frugality and hunger, that he may do well in the management of his household."*

*"The blindness of the heart is more grievous than the blindness of the eyes, for the blindness of the eyes may be guided little by little, but the blindness of the heart is not guided, and it leaves the straight path, and goes in a crooked way."*

*"The stumbling of a man with his foot is better than the stumbling of a man with his tongue."*

*"A friend who is near is better than a more excellent brother who is far away."*

*"Beauty fades but learning lasts, and the world wanes and becomes vain, but a good name neither becomes vain nor wanes."*

*"The man who hath no rest, his death were better than his life; and the sound of weeping is better than the sound of singing; for sorrow and weeping, if the fear of God be in them, are better than the sound of singing and rejoicing."*

*"Make thy eloquence easy to the listener, and be not hasty to return an answer."*

*"When thou hast heard anything, hide it not."*

*"Loose not a sealed knot, nor untie it, and seal not a loosened knot."*

*"Covet not outward beauty, for it wanes and passes away, but an honourable remembrance lasts for aye."*

*"Desire not a woman bedizened with dress and with ointments, who is despicable and silly in her soul. Woe to thee if thou bestow on her anything that is thine, or commit to her what is in thine hand and she entice thee into sin, and God be wroth with thee."*

*"Be not like the almond-tree, for it brings forth leaves before all the trees, and edible fruit after them all, but be like the mulberry-tree, which brings forth edible fruit before all the trees, and leaves after them all."*

*"Bend thy head low down, and soften thy voice, and be courteous, and walk in the straight path, and be not foolish. And raise not thy voice when thou laughest, for if it were by a loud voice that a house was built, the ass would build many houses every day; and if it were by dint of strength that the plough were driven, the plough would never be removed from under the shoulders of the camels."*

*"The removing of stones with a wise man is better than the drinking of wine with a sorry man."*

*"When thou hast got thee a comrade or a friend, try him, and afterwards make him a comrade and a friend; and do not prise him without a trial; and do not spoil thy speech with a man who lacks wisdom."*

*"While a shoe stays on thy foot, walk with it on the thorns, and make a road for thy son, and for thy household and thy children, and make thy ship taut before she goes on the sea and its waves and sinks and cannot be saved."*

*"If the rich man eat a snake, they say, 'It is by his wisdom,' and if a poor man eat it, the people say, 'From his hunger.'"*

*"Be content with thy daily bread and thy goods, and covet not what is another's."*

*"The ignorant man falls and stumbles, and the wise man, even if he stumbles, he is not shaken, and even if he falls he gets up quickly, and if he is sick, he can take care of his life. But as for the ignorant, stupid man, for his disease there is no drug."*

الخارجية ( هاي وي ) وخط جديد للسكك الحديدية ، وبناء الجسور على طول نهر الدجلة من الشمال والى الجنوب ، كما أجبرت الحكومة العراقية الشركات الاجنبية العاملة في العراق على تمويل مشاريعها على الاقل لغاية ١٩٨٥ .

وحتى فرنسا وهي واحدة من أحسن عملاء العراق أجبرت على الموافقة لشراء ٤ ملايين طن من النفط العراقي الخام للسنة القادمة للمساعدة في مواجهة المدفوعات الخاصة بالاسلحة المشتراة من قبل العراق والبالغة قيمتها ١ بليون دولار فقط لسنة ١٩٨٣ .

ولأول مرة يذيع العراق عن وجود خطورة على الاقتصاد العراقي نتيجة تهريب الاموال الى خارج البلاد ، وقد ألقي القبض على أحد الاطباء وهو يهرب ما قيمته ٣٠٠٠٠ دينار عراقي الى الخارج ، وقد نفذ فيه حكم الاعدام حالا .

لا أحد يستطيع أن يعترف بذلك عموماً ، إلا أن ظلّ الخميني يختم على العراق أكثر من الاول ، ويعترف طارق عزيز قائلاً : " مآدام الخميني على قيد الحياة فسوف لن تتوقف الحرب " والعراقيون لا يتوانون عن السؤال عن صحة الخميني منين النفس بـ ١٠٠٠ إلا أن الخميني من عائلة يعمر أفرادها ، فله أخ ( ٩٨ سنة ) يتمتع بصحة جيدة وقوية وهو أكبر من آية الله بـ ١٥ سنة ، وحتى اذا مات الخميني فمن المحتمل أن الملاي الإيرانيون والعسكريون سيسيروا على نهج الخميني لبعض الوقت . وقد قال الناطق باسم الحكومة الإيرانية حجة الاسلام أكبر هاشمي رفسنجاني : أن الحرب قد تطول ١٠ سنوات وربما أكثر إذا أن العرب والفرس يقاتلون على هذه الارض منذ القرن السابع وحتى قبل أن توجد ايران والعراق .

عن مراسلة النيوزويك ببغداد  
إميلين سولينو

من هذا النوع حسبما جاء في تقرير لأحد الرسميين العراقيين وقبل شهر فقط أطلق العراق اثنين من هذه الصواريخ لإغراق باخرة يونانية بحمولة ٨٠٠٠ طن . وكل قذيفة من هذه القذائف تكلف مئات الالوف من الدولارات ، والعراق الان بحاجة الى أكثر من ٢٠٠ من هذه القذائف الصاروخية .

وفي معظم الاوقات كانت القوات المسلحة العراقية تعاني من الضجر والسأم على طول الحدود الشمالية لمدينة خانقين حيث لم يكن للجنود ما يفعلونه غير انتظار اسبوع الاجازة التي يحصلون عليها كل شهر للنزول الى عوائلهم .

وقد صرح الزعيم الركن حكمت عبدالقادر لمندوبة النيوزويك : " كرجل عسكري حاولت أن أنهي الحرب بشتى الطرق " . وقد سألها عن حل للمسألة . ثم هزكتفيه بدون مبالاة وسألها : " كيف استطعتم حل قضية فييتنام ؟ " .

ان استمرار الحرب قد قنّد وعود صدام حسين القائلة بأن القتال سوف لن يخلق أية متاعب اقتصادية للعراق ، ان أن احتياطي العملة الاجنبية في العراق قد هبط من ٣٥ بليون دولار لثلاث سنين خلت ، الى ٢ بليون دولار فقط للوقت الحالي ، أما مبيعات النفط فقد بلغت فقط ٦ ملايين دولار لمعدل انتاج ١٥٠٠٠ برميل مستخرج يوميا بعد أن كان معدل الانتاج ( ٣٤ مليون برميل ) . اضافة الى ٣ قروض كبيرة والتي أوقع العراق فيها نفسه والبالغة كل منها ٦٥ بليون دولار من كل من السعودية والكويت وامارات الخليج .

كما صرح نائب رئيس الوزراء العراقي طارق عزيز لمراسلة النيوزويك بأن جاراته الدول العربية لازالت في العطاء ونحن سنؤمن منهم ولكن ذلك لا يكفي .

لقد أوقفت جميع المشاريع العمرانية المتعلقة بالخطة الخمسية القادمة والبالغة قيمتها ١٣٥ بليون دولار ، والمتضمنة انشاء الطرق

# حرب بلا نهاية

نشرت مجلة النيوزويك في عددها الصادر في ١٥/١٢/١٩٨٣ تقريراً عن الحرب العراقية الإيرانية جاء فيه ...

بعد تقديم ١٠٠٠ من الضحايا، حرب الثلاث سنوات بين إيران والعراق تدخل في أشنع ورطة عسكرية ، حيث تكلف كل من الطرفين ١ بليون دولار شهرياً .

" يا إلهي .. يا إلهي .. نرجوك أن توقف هذه الحرب اللعينة ، لقد فقدنا أبناءنا وأخواننا " ، تأتي هذه الصرخات التي تطلقها النساء المشحات بالسواد من داخل جامع الكاظمين ببغداد . وفي منطقة سكنية شعبية جلست النسوة يتجاذبن أطراف الحديث فيما بينهن في دار إحدى الجارات ، فقالت إحداهن بشجاعة والتي أخذ منها ولدها الوحيد إلى جبهة القتال :

- انني سعيدة أن يموت ابني من أجل صدام ، وبعد قليل دخلت إلى غرفة الحمام وأخذت تجهش بالبكاء الصامت .

لقد فشلت كل مساعي السلام لإنهاء الحرب بين الطرفين المتنازعين ، وحتى موت آية الله الخميني قد لا يضمن انهاء الحرب، وعموماً في العراق يصير الرسميون العراقيون على أن الحرب كلها كانت نتيجة خطأ إيران ، كما أنهم يلقون اللوم على الدول القوية بعملها على استمرار الحرب بتجهيزها السلاح لكل من الدولتين المتناحرتين . كذلك يتهم العراقيون الدول التي تعمل عمل الوسيط بين الطرفين بقطع اتصالاتها الاقتصادية مع إيران بالوقت الذي تقوم به بدور الوساطة لفرض السلام . ويتجهمون على دول

## ترجمة الرافدين

الخليج لعدم تقديمها المساعدات الكافية للعراق حيث أن الحرب كانت غلطة عملت على تأخير تقدم العراق الاقتصادي كما أن العراق اتخذ موقف الدفاع عن جميع دول الخليج في هذه الحرب . أن خوف العراقيين العظيم ليس من دخول الخميني إلى بغداد ، وإنما خوفهم يذهب أكثر عمقا بشعورهم بالآثم والذنب فيما إذا وقف الخميني وعلى رأسه أكاليل الغار . وأن آخر التطورات في الموقف بدأت قبل ثلاثة أسابيع حينما حصلت القوى الإيرانية على مساعدة الثوار الأكراد العراقيين ودفعهم . أميال داخل أراضي كردستان العراق واحتلال نقطة حاج عمران إضافة إلى قريتين مجاورتين أخريين . وقد نجح الإيرانيون بقطع خط التجهيزات العسكرية التي يقوم بها الأكراد الإيرانيون المنشقون للعراق قبل أن يعودوا أذراجهم إلى ما وراء حدودهم . وفي الأسبوع التالي هجم الإيرانيون مرة ثانية وهذه المرة كانت ضد المواقع الحدودية العراقية الشرقية لزورباطية . وقد ادعى كلا الجانبين بأنه ألحق خسائر فادحة بالطرف الآخر وأن معركة واسعة لازالت تدور رحاها وأنه قتل الألوف من جنود العدو .

ولكن الواقع مختلف ، فكلا الجانبين يعلم حق العلم أن زيادة أو تصعيد العمليات العسكرية هو مجازفة حمقاء .

لا شك أن العراق سوف يعزز قوته في نهاية هذا العام حيث حصل على طائرات مقاتلة فرنسية الصنع مجهزة بقاذفات صاروخية جو - بحر ، وهي من نفس نوعية الصواريخ التي استعملتها انكلترا في إغراق السفن الأرجنتينية في حرب الفولكلند ، وقد استعمل العراق منذ بداية الحرب وحتى الآن ما بين ٢٠ - ٤٠ صاروخ

وجبل آشور الشاهق في السماء ..  
هل كان قبيل اليم دماراً ؟  
والقرى الصغيرة في كل مكان  
هل كانت قبيل اليم مليئة بالاحزان ؟  
لقد حولوها الى رصاص  
وألبسوا أمهاتنا السواد ...

xxxxx

آه يا شعبي ما أحزنك  
حزين لآلامك قد كبرت فيه الآهات  
ودموعي لعذابك نهرا للأموات  
ولو يسمعك الغادرون في قاعات الموت  
ولو تحميك الأستكارات ، وكل التهديدات  
ولو تنقذك الاناشيد الوطنية ووروشعارات  
الكل يتكلم باسمك يا شعبي  
والكل يطالب ، ويتاجر بقضيتك يا شعبي  
والكل يخاف النار التي بجوفك يا شعبي  
وأنت .. وحدك تحترق الان  
فالموت لا يأخذ السماسرة .. ولا الأوغاد  
ولا كل الدمى المسيرين الحاقدين وروا الأسيان  
الموت يأخذ شبابك  
والعدو يغير تاريخك  
والطامع يلعب بقضيتك  
والحاقد يجزأ ساحتك  
ولكن .. هل يهدأ في العرق الدم ؟؟؟  
وهل .. يهدأ في الفكر الغم ... ؟؟؟

xxx

يا شعبي الطيب الحزين  
ياكل مصيبة هذا العصر .. وكل العصور  
يا أحفاد سركون ، ونبوخذ نصر .. وأشمور  
لو تنهار كل الاقدار  
في الأفق مصير يتأى  
كمراب اللؤلؤ في الانهار  
في كل صباح تدخل نسمة  
تصرخ في ربح أو اعصار  
وفي كل صباح يحرق طير  
ويشوى بلهب النار  
يا للأنبا المفجعة .. وياكل الاخبار  
أعداء الانسانية يحرمونك من عيش  
ويذبحونك بالذل والطغيان  
بالامس في سبيلي وصورية  
وفي جبال حكاري ، وكل الوديان  
واليم في أرض النخيل ، و و في إيران  
والعالم كله ينظر من بعيد  
ويتفجح لمأسيتك ، ولصرخ مجدك المنهار

xxxxx

اليم الذكرى الخمسين  
نتذكر شهادتنا بالاسى ورو .. الحنين  
وكلمتا مبعثرة .. وعلى أنفسنا منقسمين  
هنا نجمع الطيبين .. ونلقي المحاضرات  
ونصرخ ، ونذرف الدموع ، ونرفع الشعارات  
وهناك ، حيث .. الارض الخضراء  
والوادي الحالم بالسيل والامطار

## قسمة طلب الاشتراك في جريدة الرافدين

إذا رغبت عزيزي القاري ان تصل اليك جريدة الرافدين باستمرار ، اقطـ  
هذه القسيمة ، وثبت عليها اسمك وعنوانك ، وارسل معها بدل الاشتراك السنـ  
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نوئيل بارو

## بمناسبة الذكرى الخمسين لذبح سمعي وصوريا



" لك يا سمعي أنزف  
يا أنيس طفل مجروح  
يا صدى صوت مجروح  
ياكل الأحداث المرة ... وياكل الأخبار  
ليالي قاسية حرمتنا من ضوء النهار  
وبدنا الآفل تركنا نتسكع في الظلمة  
وقادة يتاجرون بقضيتك بلا رحمة  
وقوميون يجاهرونك بالصمت  
وهناك يبيعونك بالدينار  
وهنا يصفونك بالذولار ..

xxx

سألني طفل آشوري حزين  
أين المناضلين ، وأين القوميين ؟  
عفوا يا سادتي .. سأرد عليه نيابة  
عن شعبي الطيب الحزين ..  
يا أمل أمتي .. بيت نهرين  
مشطور إلى شطرين  
والاتحاد الآشوري أصبح أثنين  
والشعراء والكتاب ينتظرون وراء الكواليس  
والقوميين في انتظار النقوش  
وحين يصلنا خبر الشهيد  
يتشهد القادة على العروش ...  
ويحرص الجميع على تقديم التعازي  
لعائلة الشهيد في نظام بديع  
يناسب مكانتهم .. ويليق بالذوق الآشوري الرفيع  
والجميع يرفع أيديهم عاليا إلى السماء  
ويقدمون الواجب .. والصلاة والدعاء  
ويقولون لك أيها الطفل المقتول  
بلغ ربك عنا إنا سنقيم نصبا تذكاريًا  
لشبابنا ، ونساءنا ، وشيوخنا ، وللطفل المجهول ..

xxx

مسئله به پیگرد ها غارت ها و کشتارها پاسبان داده و از جان و مال آنها حفاظت نماید.

۳ دولت ایران ترتیبی جهت پرداختن غرامت اموال غارت گشته آشوریان اتخاذ نماید.

۴ کمیسیون بیطرفی از جانب سازمان ملل به آذربایجان ارسال گردد تا اولاً دلائل کشتارها را بررسی و در شانی در پرداخت غرامتها نظارت نموده و تا بیافتن راه طی جهت آشوریان در آذربایجان سکونت گزینند.

۵ دولت ایران طی اعلامیه ای عفو کلیه آشوریان را که تحت پیگرد و یا در زندانها در انتظار محاکمه بسر میبرد اعلام نماید. چنانچه دولت ایران اصرار در به محاکمه کشیدن این افراد داشته باشد تقاضا میشود که این امر بوسیله مراجع بین المللی انجام پذیرد.

متأسفم که اینک مجبور به طلب استمداد از سازمان ملل جهت حراستمان از دولت و مردمی گشته ایم که در طول سلطنت رضاشاه پهلوی اقلیت آشوریان امنیت و عدالت برخوردار بوده و با اطمینان خاطر به آینده تابناک خود در ایران مینگریسته است.

سازمان ملل از بطن بزرگترین تصادمهای تاریخ بوجود آمده است. تصادمی که گفته شد بخاطر صلح و برابری و آزادی کلیه مردم و ملتها چه ملل بزرگ و یا مللی کوچک انجام میگردد. بخاطر این آرمانها بود که آشوریان دوش بدوش متحدین جان خود را در میدانهای جنگ به باختن دادند. چنانچه تعداد کشته شدگانمان را در تناسب با تعدادمان قرار بدهیم بیش از هر ملتی دیگر در راه این آرمانها قربانی داده ایم. تکیه من در باره پیروزی ۱۹۴۱ خانبه میباشد که عمدتاً مدیون ملت آشور میباشد.

سازمان ملل خصلت و ایسته به آرمانهای ذکر شده است و بنا بر این ملت کوچک آشور از آن سازمان مقتدر بجز اجرای عدالت تفکیک ناپذیر طلب دیگری ندارد.

در پایان از خداوند متعال که خالق تمام عدالتها میباشد استدعا دارم که کوششهای آن سازمان را هدایت و تبارک نماید.

عالیجناب افتخار دارم که مراتب دوستانه خود را بحضورتان برسانم.

ایشای شیمعون  
اسقف اعظم کلیسای شرق و ملت آشور  
۱۳ مارس ۱۹۴۷

دنباله از صفحه 33

سربازان رسانید. سربازان پاسبانگاه روی آوردند و پس از بیافتن پناهندگان همگی آنان را بقتل رساندند. آن عده زنان و اطفالیکه سعی نمودند و ابستگان خود را در پناه بگیرند وحشیانه کشته شدند.

دخترکی نه ساله از منطقه بز در جستجوی محصل امنی جهت اختفای خود بکلیسای دهکده پناه برده بود. عراقی هاپس از اینکه محل اختفایش را یافتند وی را کشته و جسدش را همراه کتابهای دینی که در کلیسا بودند بآتش کشیدند.

روز بیکشنبه بار دیگر سربازان بدهکده مراجعت و سعی نمودند اجساد را که در گوشه و کنار دهکده پراکنده بودند جمع آوری نمایند. در این امر از خود عجله نشان میدادند. هنواپیماهای انگلیسی مرتب بر فراز آسمان سمیل در پرواز بودند و پلیس دولت را از این پروازها مطلع نموده بود.

تعدادی در حدود ۱۲ نفر کارگر نیز از موصول جهت کمک بسربازان ارسال شده بودند. اجساد کشته شدگان را بخاک سپردند و بدینوسیله میپنداشتند که قادرند آثار این جنایت را برطرف نمایند.

پنج روز در سمیل ماندیم و پس از انقضای این مدت باطلاع پلیس رساندیم که ما بازماندگان این وقایع دیگر بیش از این آمادگی کشیدن گرسنگی و طاقت ماندن در چنین محل مخوفی را نداریم. عده ای از ما بدوهوک و دیگران بموصل رفتند. در موصول ملایک هامو و کشیش کینا و یوسپ دکلتا از ما سئوالاتی نمودند و در ضمن خیلی نیز به خود زحمت اینرا دادند که بما بقبولانند که طوایف عرب و کرد مسبب این قتل عامها بوده اند. در حالیکه هر سه را لعنت مینمودم به آنها گفتم چگونه میتوانیم ادعا بنمائیم که طوایف عرب و کرد مجریان کشتار بستانمان بوده اند؟ زمانیکه خود شاهد این بوده ایم که ارتش عراق مستقیماً خود دست به چنین جنایتی زده است.

## برنامج ازاعی جدید

اعتباراً من یوم الخميس ۱۵ ايلول  
تسبیر و دهه یوم خمیس من طالع اسبوعی  
استموا الی البرنامج الازاعی الجدید

W.P.O.N صوت  
1460  
A.M. 9  
المشرقین فی ریتویت

من الساعة الثالثة الى الرابعة عصرًا

وعلى موجة آی ام ۱۴۶۰

نرمجوسه كافة النوازي والجمعيات والائتلافات

أخبارنا بالنشاطات الروحية والاجتماعية والرياضية

قبل یوم الثلاثاء من طالع اسبوعی حتمی

یقینی اعدانها بالبرنامج - مع الشكر -

تلفون ۱۶۴۹ - ۳۶۹

مع فیت منور سید همی

Thur 3 to 4 pm

بوسیله اعمال جبر وارد دهکده آشوری نشیمن موشاوا گردید و پس از غارت ساکنان مردان را در اسطبل محبوس نموده و زنان و دختران دهکده را مورد اهانته قرار دادند این گزارش بتاريخ ۱ فوریه انجام یافته و از تاریخ آن پیداست که سه ماه پس از آغاز پیگردها و سرکوبیها، ستمها همچنان ادامه داشته است. نویسنده نامه چنین ادامه میدهد: مقامی رسمی بمن گفت زمانیکه در مورد سرنوشت شما آشوریان داشتم بسرهنگ زنگنه گزارش میدادم وی در ضمن گزارش سختم را قطع نمود و بمن گفت که آیا شما از اینکه دارید برای این مردم وساطت مینمائید شرمند نیستید؟

بدنیال غارتها و پیگردها، مأموران وصول مالیات باین بهانه که مالیاتهای عقب افتاده باید که وصول بشوند بجان مردم افتاده و آنها را مورد ضرب و شتم قرار میدادند و از آنان تعهدنامه دریافت مینمودند مینی بر اینکه مردم در آینده دین عقب مانده را تأدیه خواهند نمود.

طی مظالم و غارتها بیش از ۳۰۰ نفر از اهالی مرد شهر ارومیه بقتل رسیدند. اغلب آشوریانی که مجبور به انجام خدمت و وظیفه در ارتش آذربایجان بوده اند، پس از خاتمه محاصره بین طرفین، اعدام گشتند. گزارش میافزاید که آشوریان از منابع موثق اخباری دریافت نموده اند حاکی بر این که طرحی جهت کشتار دسته جمعی آنها موجود بوده است ولی به چه دلیل این طرح بمورد اجرا گذارده نشد از بیانش عاجزند. هم اینک ۱۰۰ نفر آشوری در زندان انتظار محاکمه را میکشند. حداقل حکمی را که میتوان در موردشان انتظار داشت ۱۰ سال زندان میباشد. همچنین شایعاتی در گردشند که صحبت از کوچاندن تمامی آشوریان بمناطق سرد آب و هوای ایران مینمایند. آخرین و تنگناها امید برای آن دسته از آشوریان که جانی سالم از این مهلکه ها بدر برده اند در این میباشد که آنان را از ایران خارج بنمائیم. در این تصمیم غیر قابل تجدید همگی اتفاق نظر دارند. هوگو ا. مولر میسیونر امریکائی که محل خدمتش تهران میباشد در پی دیداری که از منطقه داشته در گزارش ۴ فوریه خود بکلیسای پرستان و میسیون امریکائیان تبریز چنین مینویسد: بیانات عاری از هر نوع تهیج زنی از ایروا (اولین قریه ای که مورد بازدیدمان قرار گرفت) که تقریباً همه جا از جانب سایر اهالی نیز تکرار میگشت این بود که در راه خدا ما را از این محیط خارج نمائید، ما آماده ایم که بهر محلی که ارسالمان بدارید برویم، هر چه را که بتوان به تجسم آورد از دست داده ایم، فقط ما را به منطقه ای ببرید که قادر باشیم تا از نو شالوده های یک زندگی نوین را بریزیم، به محلی که دسترنجمان طعمه غارتگران نشود.

شایع است که در دسامبر گذشته وابسته نظامی فرانسه در تبریز از ارومیه دیدن نموده است. در شهرک آدا، هر دو دست مردی آشوری بنام چارلز را در مقابل انتظار عمومی بریده و سپس با پاشیدن نفت بر پیکرش ویرا با آتش کشیده اند.

در شهرک موشی آباد چشمان مردی بنام ایرامیا را از حفره خارج نموده و سپس آنقدر شکنجه نمودند که در زیر شکنجه جان سپرد.

در شهرک خانانیشا انگشتان هر دو دست مردی موسوم به آبراهام را بریده و وادارش نمودند که در حضور

بدر و مادرش انگشتان قطع شده خود را فرو بلعد. در لباس کشیش گيورگيس را در داخل کلیسای مسار ماریام تکه تکه نمودند. در همین کلیسا بزنه ها و دخترهای جوان تجاوز شده و عده ای مرد را آنقدر شکنجه دادند که در اثر ضربات کشته شدند.

در شهر ارومیه حتی قسای القلب ترین جنایتکاران از دیدن منظره زنان و دختران آشوری که عبره بان در شهر گردانده میشدند شرمند شده بودند.

آیا این است پاداش ملتی که در طول دو جنگ جهانی در کنار متحدین جنگیده است؟ فاکت های فوق توسط ناظرانی گزارش گردیده که در محل حضور داشته اند و حتی برخی از این منابع غیر آشوری میباشند. چاره را در این میبینم که بنوبه خود وبا کمال تأسف این فاکت ها را به شما مراجعه دهم.

جمع بندی

تراژدی اخیر نه آغاز و نه نقطه اوج آنچه که اصطلاحاً به مسئله آشوریان موسوم گشته است میباشد و بلکه بر عکس این مسئله را باید امروز در رابطه با وقایعیکه در جنگ اول و دوم جهانی اتفاق افتادند در نظر گرفت. اینجانب هند و نوزدهمین اسقف کلیسای شرق و بعنوان تنها نماینده قانونی آشوریان این مسئله را طی عریضه ای در تاریخ ۷ مای ۱۹۴۷ جهت سازمان ملل و توسط این سازمان با جلاس شورای امنیت در شهر سان فرانسیسکو ارائه نموده ام.

نتیجه وفاداری و خدمات بی مانندیکه ملت آشور در راه پیشبرد امر متحدین نمسود، میوه های تلخی میباشد که نصیبش گشته اند و وعده هایی که هیچگاه به حقیقت نپیوستند. در عرض از سال ۱۹۱۴ تا به حال ۱۱ مورد مختلف کشتار در باره آشوریان اتفاق پیدا نموده است. به معنای دیگر آنان قربانیان بیگناه سیستمهای گسترش طلبی بوده اند که شرم آورترین خیانتها و وعده شکنی ها را در موردشان بکار برده اند. کشتار آشوریان در آذربایجان بدون تردید باثبات میرساند که نگرانیهای را که در عریضه در مورد سرنوشت آشوریان عراق و منطقه خاور سوریه ابراز نموده بودم چندانی بی اساس نمیباشند. عداوت فزاینده ای که نسبت بکلیه آشوریان این دو کشور ابراز میگردد نگرانی آنان از آینده تاریکی که انتظارشان را میکشد قوت بخشیده است. اگرچنانچه پیشگیری وقایع غم انگیز دیگری نظیر واقعه آذربایجان لازم بنظر میرسد تنها شرط توفیق این میباشد که مسئله آشوریان را سازمان ملل مورد توجه خود قرار دهد و راه حلی دائمی برای کلیه آشوریان بیابد. فعلاً موقعیت سیاسی و اقتصادی آشوریان آذربایجان حساسیت خود را همچنان حفظ نموده و حالت نگرانی از امواج جدید ستم که هر آن میتوانند به وقوع بپیوندند در آنان موجود است. نظر باینکه مایملکشان بتاراج رفته سخت دستخوش گرسنگی و سرمای زمستان میباشند و بیمی که از شیوع بیماریهای واگیر دارند کمتر از بیم تجدید پیگردها نیست. این اواخر شاهدشان بوده اند نمیباشد.

آشوریان مقیم آمریکا منتهای کوشش خود را جهت کمک رسانی به برادران خود در آذربایجان انجام میدهند ولیکن آنها بقتلهایی قادر به حل مسئله نیستند. لذا به عالیجناب مراجعه مینمایم تا هر چه زودتر مسئله را در دستور شورای سازمان ملل قرار بدهد تا:

۱- ترتیبی توسط سازمان ملل اتخاذ گردد تا به آلام آشوریان آذربایجان پایان بخشیده شود.

۲- از دولت ایران تقاضا گردد تا پیافتن راه طی جهت

از جانب اسقفگری شرق  
عرض حال در مورد آشوریان ایران  
بدبیر گل سازمان ملل

عالیجناب:

۱۷ مای ۱۹۴۶ طی گزارش بااطاعتان رسانده بسودم، پیگرد و سرکوبی منظمی که حتی شکل کشتار دسته جمعی بخود گرفته توسط برخی از واحدهای ارتش ایران در مورد مسیحیان آشوری ساکن منطقه ارومیه اجرا میگردد. در جواب طی نامه ای بشماره ردیف ۱۱۰۰-۱/م مورخ ۱۷ اکتبر ۱۹۴۶ چنین مرقوم داشته اند "باطلاعتان میرسانم نامه شما باجلاسیه آینده کمیسیون حقوق بشر این سازمان جهت استحضار اعضاء آن ارسال میگردد."

اخباری که واصل میگرددند حاکی از این میباشد که دامنه کشتار آشوریان در آذربایجان به مراتب گسترده تر از کشتارهایی میباشد که در سال ۱۹۴۵ اتفاق افتادند.

کشتارهای اخیر هم توسط آشوریانی که خود هدف این پیگردها بوده اند و هم بوسیله ناظرین بیطرف که در ماه سپتامبر از منطقه بازدید مینموده اند گزارش شده اند. موافق این گزارشات ۲۴ دهکده آشوریان دستخوش تاراج و آتشسوزی قرار گرفته و در حدود صدها آشوری نیز به نحوی وحشیانه سلاخی گشته اند. لازم میبینم قبل از پرداختن به جزئیات وحشتناک وقایعی که در مورد این مردم بیدفاع که تعلق به قدیمیترین جامعه های مسیحی دارند بپردازم، شما را با رخدادهایی که قبل از این فاجعه اتفاق افتاده اند آشنا نمایم.

بدون شك عالیجناب با تاریخچه جنبش استقلال طلبانه خلقهای آذربایجان آشنائی دارند. از ۲ میلیون افراد تخمینی ساکن آذربایجان شاید بیش از ۱۵۰۰۰ نفرشان بیشتر آشوری نباشند که عمدتاً از دوران بسیار قدیم و باستان ساکن منطقه ارومیه بوده و در زمره وفادارترین و مطیع بقانونترین ساکنان کشور ایران محسوب میگرددند. دولت ایران بخوبی بر این امر واقف دارد که این تعداد افراد بیسلاح که بوسیله اکثریتی مسلمان و مسلح احاطه گشته اند نمیتوانستند تاثری در وقایع داشته و بنا بر این نقش این آشوریان در جنبش استقلال طلبانه آذربایجان بکلی بی اهمیت بوده و اینان چاره ای جز دنباله روی از اکثریت مسلح را نداشتند.

این بود شرح مختصری از موقعیت آشوریان زمانی که در دسامبر گذشته حکومت تهران منطقه آذربایجان را در باره باشغال نظامی خود در آورد. حال بهتر این میبینم که دنباله رویدادها را بکمک گزارشات واصل از محل ادامه دهم.

۱۱ دسامبر رادیو تبریز اعلام نمود پیرو توافقی که حاصل گشته، ارتش تهران وارد آذربایجان میگردد. همان روز نیز فرستنده تهران خبری داشت مبنی بر اینکه ارتش تهران پس از عبور از مناطقی کوهستانی بشهر میانه وارد شده است.

۱۲ دسامبر رهبران حزب دمکرات ارومیه اخبار را شنیدند و از مردم تقاضا نمودند که از ارتشیان تهران چون برادران خود با احترام استقبال نمایند. بمجرد قرائت شدن این اعلامیه آشوریان متوجه حالت خصمانه ای که اهالی مسلمان نسبت به آنها آغاز به ابراز می نمودند گشته و تنها چاره را در این یافتند که درب منازل را بر روی خود

قفل نموده و بخداوند پناه ببرند.

تا هنگامیکه حسین خان در مصدر امور بود واقعه قایل ذکری اتفاق نیافتاد. در ۱۱ و ۱۲ دسامبر حسین خان دستوری صادر نمود مبنی بر اینکه تا رسیدن ارتش تهران به ارومیه رهبران حزب دمکرات تحت نظر باشند و در عرض این مدت کسی بقتل نرسمد. شهر ارومیه در این روزها مرتباً شاهد سان رفتن توده هایی بود که خود را با سلاحهای گوناگون مجهز و در حالیکه با خود طناب حمل مینمودند پیدا بود که در انتظار دریافت دستور میباشدند تا آغاز به قتل و غارت بنمایند. یکی از فرماندهان نظامی جنگ اول جهانی که شخصی بود بنام نصرت زعیم، پیشنهاد نمود که مردم رهبران حزب دمکرات و پیایان را بقتل برسانند. حسین خان را که مخالفت خود را با این پیشنهاد ابراز نموده بود بوسیله مراجعه به آراء از سمتش معزول و رهبران حزب دمکرات را همراه عده ای آشوری بوسیله ضرب و سنگسار بقتل رساندند.

ورود واحدهای ارتش تهران بارومیه تا ۱۶ دسامبر بتعویق افکنده شد. ارتش تحت فرماندهی سرهنگ فولادوند بود و سرهنگ زنگنه (افسریکه فرماندهی ارتش را هنگام کشتار ۱۹۴۵ بعهد داشت) مقرر فرماندهی خود را در شهر تبریز مستقر نموده بود. در اینجا شاید تذکر این مطلب ضرورت داشته باشد که تا هنگامی که ارتش به ارومیه وارد نشده بود هیچگونه آسیبی به دهکده های آشوری نشین نرسیده بود. شهرک چهاربخش که شهرکی آشوری نشین و نسبتاً غنی میباشد روز ۱۷ سپتامبر مورد غارت قرار گرفته و غارتگران به هنگام غارت مردم بدانهادلداری داده و میگفتند که شما بیهوده ناراحت نشوید ما اجازه کشتن کسی را نداریم و فقط آمده ایم اموالتان را همراه خود ببریم. تمامی دارائی مردم چهاربخش حتی المیه ای که بر تن داشتند به غسارت رفت. مردم چهاربخش در عرض سی سالی که از یازگشتشان به چهاربخش پس از وقایع جنگ اول جهانی میگذشت قادر گشته بودند که بکمک پشتکار و همت خود و کمک اقتصادی آشوریان مقیم آمریکان زندگی نسبتاً مرفهی را برای خود مهیا نمایند. در میان جمع غارتگران افراد منتسب به کمیته که بوسیله نوار سفیدی که به بازوان خود الصاق نموده بودند بخوبی مشهود بودند. اینان وظیفه داشتند که از کشتار مردم بدست غارتگران جلوگیری نمایند. به نحوی که اشاره رفت غارتها ابتدا پس از ورود ارتش به ارومیه اتفاق گرفت. واضح میباشد که حضور حتی یک سربازیتوانست در دهکده ها مانعی در اتفاق غارتها و کشتارها گردد. ده دیگلا در این مورد مثال بسیار خوبی میباشد. این ده بدینجهت در سرنوشت سایر دهکده های آشوری نشین سهم نگشت چون سیدی مسلمان بنام سید صدیق از اهالی قریه ای بنام صدقا همراه فرزندش مانع از تاراج اموال مردم بدست توده های مسلمان گردید.

یکشنبه ۲۲ دسامبر سرهنگ زنگنه وارد ارومیه شد. غارتها تا پس از چند روزی که از ورودش میگذشت هنوز ادامه داشت و در چند ده مواردی از کشتار نیز پیش آمد. اجساد ده ها طفل که جهت گریز از مظالم بدحشهای اطراف پناه برده بودند در طلیکه برای جلوگیری از سرما همدیگر را در بر گرفته بودند یافت شدند.

تقریباً ۲ هفته پیش از این گروهی مسلمان ایرانی

خوانندگان گرامی

امسال ۷ مارس مقارن بود با پنجاهمین سالروز قتل عام سمیل به علت اهمیتی که این روز برای ما آشوریان کسب نموده بیشترین مطالب ایسن شماره را وقف این روز نموده ایم. کشتار مردم بیگناه در ۷ مارس ۱۹۳۳ اولین و آخرین کشتارها در طول زنجیره تارخیمان میباشد. ملت مسلاخیهای پس هولناکتری را در طول تاریخش به خود دیده. انوشیروانها و تیمورلنگها بمراتب قربانیان بیشمارتری را از ملتمان گرفتند و شاید در تحلیل نهائی نتیجه آسیبهای سیاسی که این انسان نماها بر پیکر ملتمان وارد آوردند به مراتب مخربتر از کشتار سمیل بوده. اهمیت سمیل در این میباشد که در ورای قربانیان بیگانهی که ارتشی شکست خورده از افرادی بیگناه میگيرد، ملت ما بوسیله انتخاب این روز به عنوان روز شهدای ملت آشور بدرستی نشانی از رشد و آگاهی از خود ابراز میدارد. زمانیکه این روز را بعنوان روز شهدایمان اعلام نمودیم، آنروز کلیه پیگردها و کشتارهای این زنجیره را محتوایی ملی بخشیدیم و به اثبات رساندیم که همچون هر ملت زنده دیگر زندگی خود را مدیون همه آنهاست. میباشیم که بوسیله پایداری و شهادت خود آرمان ملی را همچنان زنده نگه داشته اند. روانشان شاد و راهشان پایدار باد.

مقاله زیر ترجمه از متن فرانسوی نامه ای میباشد که نماینده آشوریان پس از کشتار سمیل ضمیمه پرونده ای تسلیم جامعه ملل نمود.

زنی آشوری بنام نینو آبو که از سال ۱۹۲۱ ساکن دهکده سمیل میباشد، مشاهدات خود را در باره قتل عام سمیل چنین شرح میدهد. روز سه شنبه ۸ آگوست ۱۹۳۳ پلیس عراق کلیه آشوریان حوالی دهکده سمیل را باین عنوان که قصد دارد آنانرا تحت حمایت دولت عراق قرار بدهد در سمیل گرد آوری نمود. همان روز نینو گروهی کشیر سرباز عراقی که از منطقه زاکو بمقصد سمیل اعزام شده بودند بدهکده ما وارد و به مجرد ورودشان اقدام بجمع آوری سلاحهای مردم نمودند. قائم مقام دهک که همراه سربازان به سمیل آمده بود اسلحه های گرد آوری شده و سه نفر آشوری که دونفرشان باسامی کشیش سادا و رئیس تایلو بزنیایا بودند و متأسفانه نام شخص سوم را که اینک بخاطرم نیست، همراه خود از منطقه خارج نمود. در بین راه هر سه این افراد را در محلی موسوم به دولیب بقتل رساندند. سر کشیش سادا را از تنش جدا و پیکرش را تکه تکه نموده بودند.

روز بعد یعنی ۹ آگوست عربها پس از بقتل رساندن هشت شبان آشوری، گوسفندان مردم را ربودند. سه روز پس از گذشتن از این واقعه پلیس از سه نفر آشوری دعوت نمود تا همراه گشتیها به جستجوی شبانها بپردازند. این سه میا یستند که کمی دورتر از دهکده بوسیله ضربات قنبد اداق تفنگ بقتل رسیده باشند چون باوجود اینکه همگی سرا پا گوش بودیم کسی از ما صدای تیری را نشنید. روز جمعه گروهان پاسگاه پلیس پس از اینکه بما قول داد که شخصی آسیبی نخواهد رسید دستور داد که بمنازلمان مراجعت نمائیم. در راه بازگشت با گروهی سرباز عراقی که عازم دهکده ما بودند برخورد نمودیم. این گروه به محض رسیدنش بدهکده آنها بمحاصره خود در آورد. اغلب مردان که از این وضع پربشان گشته بودند بمنزل گوریل بزنیایا روی آوردند. گوریلایانها اطمینان داد بعلت تبعه عراق بودنشان خانه و افرادی که در آن میباشند در امانند. افسران عراقی بسربازان تحت فرمان خود دستور آغاز کشتار را دادند. سربازان با تفنگهاییکه بر آنها جمر نیزه سوار نموده بودند به خانه گوریل پیوروش برده و تمام افرادی که در آن محل اجتماع نموده بودند بقتل رساندند و سپس در دهکده پراکنده شده و یک بیک منازل را جستجو نمود و هر کجا مردی را یافتند در دم بقتل رساندند. من خود ناظر بودم که چگونه دو افسر عراقی زنی را کشان کشان بداخل منزلی بردند. زمانیکه این زن گریان و با بدنی لرزان خانه را ترک مینمود، شنیدم که بمادر شوهرش گفت که مورد تجاوز قرار گرفته.

تعداد زیادی از زنان و اطفال باین امید که نزد پلیس از امان بیشتری بهره مندند به قرارگاه پلیس روی آوردند. سه نفر کشیش و در حدود ۲۰ نفر مرد نیز همراه این گروه بودند. نایب چاوش که متوجه این عده شده بود حضورشان را با اطلاع

بقیه در صفحه 30

استقبالی که خوانندگان گرامی بوسیله اشتراك مجله نموده اید، این امید را در ما دمید که بتدریج بتوانیم تعداد آبونمانها را به حدنمایی که برای خود تعیین نموده بودیم برسانیم. به کلیه آشوریانی که در عرض این ملت به جمع ما پیوستند خوش آمد میگوشیم و امید داریم که شمره های این نزدیکی و ارتباط بزودی بارور گردند و این مجله بزودی تبدیل به پلاتفرمی موثر جهت تفاهم بخشیدن در میان آشوریانی باشد که در جهان پراکنده اند.

میدانیم که نیل به این هدف چندان آسان نیست، موانعی جدی بر سر راهمان قرار دارند که میبایست از میان برداشته شوند. یکی از این موانع که اشکالی در امر ایجاد ارتباط میباشد، مسئله زبان است. نادرست خوانندگانی که قادر باشند تمامی مطالب مجله را قرائت بنمایند، محسود نمودن مطالب به یک و یا دو زبان باز خواهد اشکالاتی جدید می آفریند نظیر از دست دادن غناء و لی به قول معروف آنجا که اراده ای باشد چاره ای نیز یافت میشود، تصمیم گرفتیم که به کمک شما دوستان گرامی این مانع فنی را از میان برداریم. اگر چنانچه معتقدید که مقاله ای با ذوق و سلیقه شما مطابقت دارد و قادرید که آنرا بزبانی دیگر ترجمه نموده و در دسترس علاقه مندان قرار بدهید ما نیز به نوبه خود به مجرد دریافت آنرا در مجله چاپ خواهیم نمود.

# KATEENY THE GREAT

*In the darkened skies of our literature, William Daniel completes another Masterpiece.*

- Nineveh Magazine

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This literary masterpiece of KATEENY The Great With KARAMI The Elkushite, not only completes incidents that took place in Book II, but also brings with it spiritual satisfaction by drawing a meaningful picture of national expectations.

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*Nineveh Magazine.*

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مذہب کے لئے جو مسکن :-

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 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.

بهذا تـم





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٥٨ ذلح : دلح ذلح.







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הַיְּהוָה יִשְׁמַר אֶת מַעְיָדָיו וְיִשְׁמַר אֶת כָּל אֲשֶׁר יִשְׁמַר.

[illegible][illegible]

1. General  
 2. Particular  
 3. Conclusion  
 4. Summary  
 5. Remarks  
 6. Signature  
 7. Date  
 8. Place  
 9. Page  
 10. Total

הענין הזה הוא כפי מה שיש לו חלק  
בדבר הזה. והוא כפי מה שיש לו חלק  
בדבר הזה. והוא כפי מה שיש לו חלק  
בדבר הזה.

[illegible]

١٩٣٢، ١٩٣٣، ١٩٣٤، ١٩٣٥، ١٩٣٦، ١٩٣٧، ١٩٣٨، ١٩٣٩، ١٩٤٠، ١٩٤١، ١٩٤٢، ١٩٤٣، ١٩٤٤، ١٩٤٥، ١٩٤٦، ١٩٤٧، ١٩٤٨، ١٩٤٩، ١٩٥٠، ١٩٥١، ١٩٥٢، ١٩٥٣، ١٩٥٤، ١٩٥٥، ١٩٥٦، ١٩٥٧، ١٩٥٨، ١٩٥٩، ١٩٦٠، ١٩٦١، ١٩٦٢، ١٩٦٣، ١٩٦٤، ١٩٦٥، ١٩٦٦، ١٩٦٧، ١٩٦٨، ١٩٦٩، ١٩٧٠، ١٩٧١، ١٩٧٢، ١٩٧٣، ١٩٧٤، ١٩٧٥، ١٩٧٦، ١٩٧٧، ١٩٧٨، ١٩٧٩، ١٩٨٠، ١٩٨١، ١٩٨٢، ١٩٨٣، ١٩٨٤، ١٩٨٥، ١٩٨٦، ١٩٨٧، ١٩٨٨، ١٩٨٩، ١٩٩٠، ١٩٩١، ١٩٩٢، ١٩٩٣، ١٩٩٤، ١٩٩٥، ١٩٩٦، ١٩٩٧، ١٩٩٨، ١٩٩٩، ٢٠٠٠، ٢٠٠١، ٢٠٠٢، ٢٠٠٣، ٢٠٠٤، ٢٠٠٥، ٢٠٠٦، ٢٠٠٧، ٢٠٠٨، ٢٠٠٩، ٢٠١٠، ٢٠١١، ٢٠١٢، ٢٠١٣، ٢٠١٤، ٢٠١٥، ٢٠١٦، ٢٠١٧، ٢٠١٨، ٢٠١٩، ٢٠٢٠، ٢٠٢١، ٢٠٢٢، ٢٠٢٣، ٢٠٢٤، ٢٠٢٥، ٢٠٢٦، ٢٠٢٧، ٢٠٢٨، ٢٠٢٩، ٢٠٣٠، ٢٠٣١، ٢٠٣٢، ٢٠٣٣، ٢٠٣٤، ٢٠٣٥، ٢٠٣٦، ٢٠٣٧، ٢٠٣٨، ٢٠٣٩، ٢٠٤٠، ٢٠٤١، ٢٠٤٢، ٢٠٤٣، ٢٠٤٤، ٢٠٤٥، ٢٠٤٦، ٢٠٤٧، ٢٠٤٨، ٢٠٤٩، ٢٠٥٠، ٢٠٥١، ٢٠٥٢، ٢٠٥٣، ٢٠٥٤، ٢٠٥٥، ٢٠٥٦، ٢٠٥٧، ٢٠٥٨، ٢٠٥٩، ٢٠٦٠، ٢٠٦١، ٢٠٦٢، ٢٠٦٣، ٢٠٦٤، ٢٠٦٥، ٢٠٦٦، ٢٠٦٧، ٢٠٦٨، ٢٠٦٩، ٢٠٧٠، ٢٠٧١، ٢٠٧٢، ٢٠٧٣، ٢٠٧٤، ٢٠٧٥، ٢٠٧٦، ٢٠٧٧، ٢٠٧٨، ٢٠٧٩، ٢٠٨٠، ٢٠٨١، ٢٠٨٢، ٢٠٨٣، ٢٠٨٤، ٢٠٨٥، ٢٠٨٦، ٢٠٨٧، ٢٠٨٨، ٢٠٨٩، ٢٠٩٠، ٢٠٩١، ٢٠٩٢، ٢٠٩٣، ٢٠٩٤، ٢٠٩٥، ٢٠٩٦، ٢٠٩٧، ٢٠٩٨، ٢٠٩٩، ٢١٠٠، ٢١٠١، ٢١٠٢، ٢١٠٣، ٢١٠٤، ٢١٠٥، ٢١٠٦، ٢١٠٧، ٢١٠٨، ٢١٠٩، ٢١١٠، ٢١١١، ٢١١٢، ٢١١٣، ٢١١٤، ٢١١٥، ٢١١٦، ٢١١٧، ٢١١٨، ٢١١٩، ٢١٢٠، ٢١٢١، ٢١٢٢، ٢١٢٣، ٢١٢٤، ٢١٢٥، ٢١٢٦، ٢١٢٧، ٢١٢٨، ٢١٢٩، ٢١٣٠، ٢١٣١، ٢١٣٢، ٢١٣٣، ٢١٣٤، ٢١٣٥، ٢١٣٦، ٢١٣٧، ٢١٣٨، ٢١٣٩، ٢١٤٠، ٢١٤١، ٢١٤٢، ٢١٤٣، ٢١٤٤، ٢١٤٥، ٢١٤٦، ٢١٤٧، ٢١٤٨، ٢١٤٩، ٢١٥٠، ٢١٥١، ٢١٥٢، ٢١٥٣، ٢١٥٤، ٢١٥٥، ٢١٥٦، ٢١٥٧، ٢١٥٨، ٢١٥٩، ٢١٦٠، ٢١٦١، ٢١٦٢، ٢١٦٣، ٢١٦٤، ٢١٦٥، ٢١٦٦، ٢١٦٧، ٢١٦٨، ٢١٦٩، ٢١٧٠، ٢١٧١، ٢١٧٢، ٢١٧٣، ٢١٧٤، ٢١٧٥، ٢١٧٦، ٢١٧٧، ٢١٧٨، ٢١٧٩، ٢١٨٠، ٢١٨١، ٢١٨٢، ٢١٨٣، ٢١٨٤، ٢١٨٥، ٢١٨٦، ٢١٨٧، ٢١٨٨، ٢١٨٩، ٢١٩٠، ٢١٩١، ٢١٩٢، ٢١٩٣، ٢١٩٤، ٢١٩٥، ٢١٩٦، ٢١٩٧، ٢١٩٨، ٢١٩٩، ٢٢٠٠، ٢٢٠١، ٢٢٠٢، ٢٢٠٣، ٢٢٠٤، ٢٢٠٥، ٢٢٠٦، ٢٢٠٧، ٢٢٠٨، ٢٢٠٩، ٢٢١٠، ٢٢١١، ٢٢١٢، ٢٢١٣، ٢٢١٤، ٢٢١٥، ٢٢١٦، ٢٢١٧، ٢٢١٨، ٢٢١٩، ٢٢٢٠، ٢٢٢١، ٢٢٢٢، ٢٢٢٣، ٢٢٢٤، ٢٢٢٥، ٢٢٢٦، ٢٢٢٧، ٢٢٢٨، ٢٢٢٩، ٢٢٣٠، ٢٢٣١، ٢٢٣٢، ٢٢٣٣، ٢٢٣٤، ٢٢٣٥، ٢٢٣٦، ٢٢٣٧، ٢٢٣٨، ٢٢٣٩، ٢٢٤٠، ٢٢٤١، ٢٢٤٢، ٢٢٤٣، ٢٢٤٤، ٢٢٤٥، ٢٢٤٦، ٢٢٤٧، ٢٢٤٨، ٢٢٤٩، ٢٢٥٠، ٢٢٥١، ٢٢٥٢، ٢٢٥٣، ٢٢٥٤، ٢٢٥٥، ٢٢٥٦، ٢٢٥٧، ٢٢٥٨، ٢٢٥٩، ٢٢٦٠، ٢٢٦١، ٢٢٦٢، ٢٢٦٣، ٢٢٦٤، ٢٢٦٥، ٢٢٦٦، ٢٢٦٧، ٢٢٦٨، ٢٢٦٩، ٢٢٧٠، ٢٢٧١، ٢٢٧٢، ٢٢٧٣، ٢٢٧٤، ٢٢٧٥، ٢٢٧٦، ٢٢٧٧، ٢٢٧٨، ٢٢٧٩، ٢٢٨٠، ٢٢٨١، ٢٢٨٢، ٢٢٨٣، ٢٢٨٤، ٢٢٨٥، ٢٢٨٦، ٢٢٨٧، ٢٢٨٨، ٢٢٨٩، ٢٢٩٠، ٢٢٩١، ٢٢٩٢، ٢٢٩٣، ٢٢٩٤، ٢٢٩٥، ٢٢٩٦، ٢٢٩٧، ٢٢٩٨، ٢٢٩٩، ٢٣٠٠، ٢٣٠١، ٢٣٠٢، ٢٣٠٣، ٢٣٠٤، ٢٣٠٥، ٢٣٠٦، ٢٣٠٧، ٢٣٠٨، ٢٣٠٩، ٢٣١٠، ٢٣١١، ٢٣١٢، ٢٣١٣، ٢٣١٤، ٢٣١٥، ٢٣١٦، ٢٣١٧، ٢٣١٨، ٢٣١٩، ٢٣٢٠، ٢٣٢١، ٢٣٢٢، ٢٣٢٣، ٢٣٢٤، ٢٣٢٥، ٢٣٢٦، ٢٣٢٧، ٢٣٢٨، ٢٣٢٩، ٢٣٣٠، ٢٣٣١، ٢٣٣٢، ٢٣٣٣، ٢٣٣٤، ٢٣٣٥، ٢٣٣٦، ٢٣٣٧، ٢٣٣٨، ٢٣٣٩، ٢٣٤٠،

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FROM:

TO:

ASSYRIAN FOUNDATION OF AMERICA

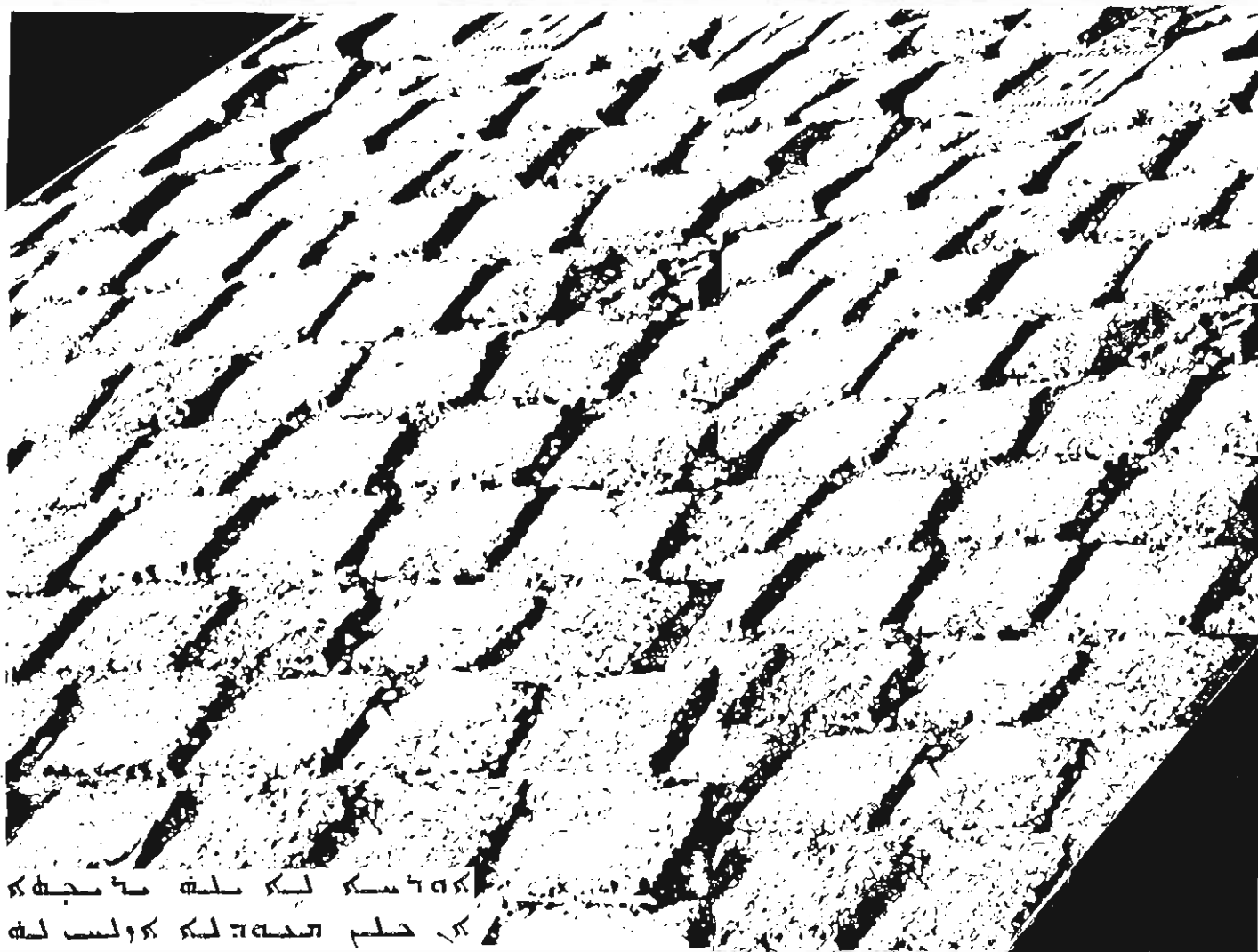
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Organization  
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PAID  
Berkeley, CA  
Permit No. 552



# ܣܠܐ



ܣܠܐ ܕܐܡܝܐ ܕܐܡܝܐ  
ܕܐܡܝܐ ܕܐܡܝܐ ܕܐܡܝܐ

ܣܠܐ ܕܐܡܝܐ - ܣܠܐ ܕܐܡܝܐ - ܣܠܐ ܕܐܡܝܐ