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*Dedicated to the
Advancement of Education
of Assyrians*

Third & Fourth Quarter 1984

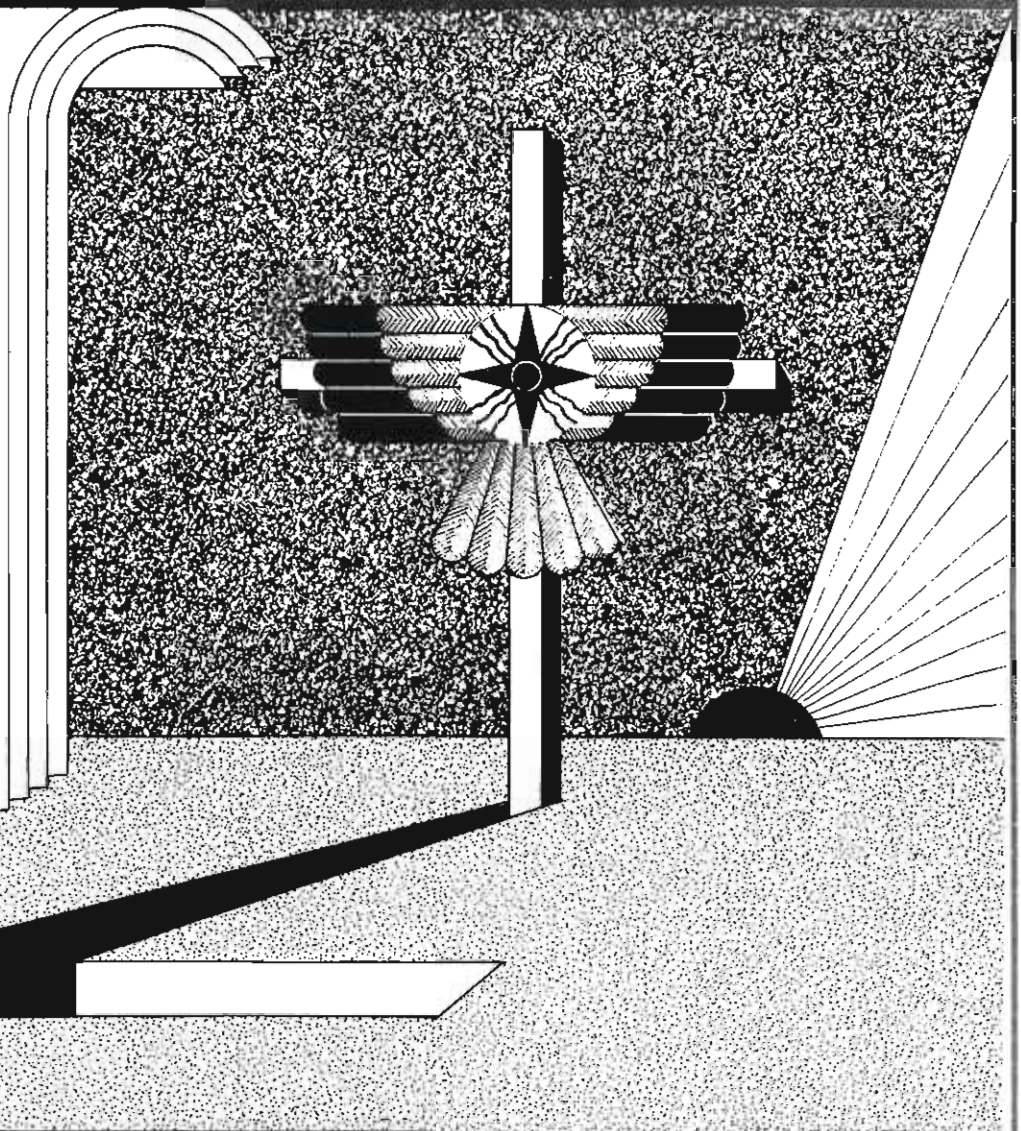


NINEVEH

Volume 7 No. 3 & 4

*If you destroy a people's
nationhood, it will know
no other thought but its
reconquest. It will listen
to no moderniser, hear of
no philosopher, lend an
ear to no preacher as
long as its national
demand is not answered.
No problem — not even
the most vital — will win
its attention except the
matter of its unity and
national liberation.*

—George Bernard Shaw



CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

Third & Fourth Quarter 1984

VOLUME 7

No. 3 & 4

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POLICY

ARTICLES SUBMITTED FOR PUBLICATION WILL BE SELECTED BY THE EDITORIAL STAFF ON THE BASIS OF THEIR RELATIVE MERIT TO THE ASSYRIAN LITERATURE, HISTORY, AND CURRENT EVENTS.

OPINIONS EXPRESSED IN THIS MAGAZINE ARE THOSE OF THE RESPECTIVE AUTHORS AND NOT NECESSARILY THOSE OF NINEVEH.

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ADDRESS LETTERS TO

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Assyrian Periodicals

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

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Reflections on the MESA Conference

The Middle Eastern Studies Association of North America (MESA) held its 18th annual meeting in San Francisco from November 28 to December 1, 1984. There were two panels which specifically dealt with the present day Assyrians. One was titled "The situation of Aramaic Today"; the other, "The Dispersion of the Assyrian Community: An Examination of Adaptation in Multi-Cultural Environments." The conclusion that emerged from these panels was that the prospects for the Assyrian nation as a distinct linguistic and cultural entity were very dim indeed.

Dr. Edward Odishoo from Loyola University explicitly talked on the danger of the extinction of Aramaic both in the Middle East and in diaspora. He pointed out that Aramaic was under constant assault because of the intrusion of foreign words and the extensive adaptation of this language to foreign syntax and even grammar. He further pointed out that the scarcity and poverty of Assyrian schools and language classes did not provide possibilities for remedial action.

The papers on the Assyrians of Iraq and Iran indicated that after the Ba'ath takeover in Iraq and the Islamic revolution in Iran extensive outmigration had weakened the indigenous Assyrian communities and dispersed the nation in the world at large. Jeannine Ushana (Monterey College of Law) presented a brief history of the Assyrian nationalist movement and pointed out the weakness of the movement due to the lack of a cohesive organization with adequate popular support in the nation as a whole.

Realizing that the Assyrians are on the list of "endangered species" as a distinct linguistic and cultural group, what practical course of action must they take to prevent or at least hinder the process of extinction? An answer was attempted by two commentators. It is significant to note the background of these two gentlemen: they were both non-Assyrian. One was from the U.S. Naval Postgraduate School at Monterey; the other from the Defense Language Institute. Acting like "political advisors," they argued that a militant course of action was dangerous and could only result in physical annihilation. Which was wiser: to die in a rash cause or to live? Since time was working for the Assyrians, one said, the wiser course of action was for the Assyrians to concentrate on keeping their language and culture alive while biding their time. The Assyrians had kept their heritage alive for hundreds of years; they could still do so.

These facile solutions were rather anticlimactic coming right after the panel members had presented the great odds that the Assyrians faced as a nation. Let us assess the value of such advice against the social and political realities of the times particularly with respect to the question of linguistic and cultural persistence.

It is true that the Assyrians preserved their ethnic identity for hundreds of years in the Islamic states of the Middle East. But these states were structurally very different compared to the modern nation states that

prevail in the region today. The archaic states granted their minorities considerable internal autonomy under their own leadership. The Assyrians lived in bloc settlements in specific regions and under a peasant or pastoral mode of production, they were economically virtually self-sufficient. Moreover the archaic states were not completely centralized and could not extend their power to the inaccessible regions where the various mountain tribes including the Assyrians had near complete independence.

That situation has changed today. The Assyrians are dispersed not only nationally, but internationally. They have joined the class of wage earners and economically no longer form self-sufficient productive units. **Moreover, the present day nation states, equipped with modern weapons, telephone and computer service, land and air means of transportation, have extended their control to the remotest corners of their territories. Furthermore, the anti-imperialist thrust in the Middle East which has found expression in Islamic fundamentalism and/or Arab nationalism, does not leave much room for the survival of minority identity in these states.**

The Assyrian language and traditions flourished in the archaic Islamic states under conditions of internal autonomy, territorial concentration, and economic self-sufficiency. In modern nation states where the public sector dominates legal, educational, social and political institutions, the language and culture of the minorities becomes not only superfluous, but in fact an additional burden which hinders success in the dominant institutions. Hence it is cast away. The Assyrians are not keeping their linguistic and cultural heritage alive although they have made a heroic effort to do so. Many have sacrificed good working and living conditions so as to live in areas close to other Assyrian families.

But it is next to impossible to keep a language and heritage alive when the social environment relegates them to the position of a mere ornament; stripping them of their significance in the everyday living context: in the work place, in the market place, in the media, and so on. Those who advise the Assyrians to sit tight, nurse their heritage, and bide their time are obviously not thinking or caring.

Time is not on the side of a nation which is on a course of extinction. The Assyrians are aware of this fact and know that something must be done. What can they learn by observing the neighbors around them — the Armenians and the Kurds who have taken the militant course of action? Do they envy what Israel has become after achieving independence? What has the history of the Palestinian people and the PLO taught them?

Nineveh magazine invites students and scholars to open discussion on one or all of these questions and suggests the alternative that appears to them the most fruitful for the survival of the Assyrian nation. The responses will be regularly published in the following issues.

Readers Write:

Worcester needs help

A lone Assyrian voice calls from the EAST in Worcester, Mass. for literary help to sustain the survival of the Assyrians here. A passive people without publications as Nineveh will never remain free or in existence.

Help me help our people and nation here for survival.

I would like to prepare an exhibit of Assyrian periodicals, and ask that you send me a single complimentary copy of Nineveh. Any other contributions like Assyrian records, books, etc. to be given to Worcester Libraries will indeed be accepted.

I remain yours in Assyria,

Francis E. Hoyen, Jr.
Worcester, MA

Think of Tomorrow

I have been an ardent reader of Nineveh and have witnessed the rising Assyrian national consciousness in the recent years. Your magazine has displayed a remarkable improvement in content, scope and format.

I am well aware of the reality that the Assyrian nation is waging an uphill struggle for national identity, for unity and for charting its own destiny. It is this dialectical junction of time — however notional — past in respect to future, that I want to comment on.

Five thousand years of glorious history is indeed a precious heritage for every Assyrian to be proud of. Nevertheless, given the present difficult conditions, Assyrians of today carrying the valiant torch of yesteryears must place the search for a better tomorrow first on the political and social agenda. A dedicated and serious magazine like Nineveh must give its readership the guidance for a total Assyrian unity and a commitment towards realistic and concrete goals for Assyrians of tomorrow.

Excessive preoccupation with the past glories may be good for soothing an aching soul, but it could be a hindrance for developing a proper perspective on present and future challenges. The future Assyrian nation will certainly be different from its past.

I suggest everyday problems of Assyrians be dealt with; and all questions be addressed clearly and objectively regarding the youth who will take charge of the Assyrian national quest.

Nineveh

Kutay Derin
Daly City, CA

I hold a faculty appointment at the Southern Ill. University School of Medicine. I have a diverse interest in Assyrian history and social activities. At the present time I would like to have a complimentary copy of your magazine or newspaper before I subscribe.

Francis Khosho
Chatham, IL



THE PUBLIC FORUM

Views and opinions expressed in *Nineveh* are those of the writers and not necessarily those of the Assyrian Foundation of America.

Avoid Derogatory Expressions

As a member of the Chaldean community in Detroit, I wish to express my disappointment in your distasteful cartoon depicting Arabs in a derogatory fashion (*Nineveh*, Vol. 2, 1984, p. 3).

While it is our moral responsibility to denounce any government or institution that mistreats our Assyrian people, we should not be tempted to be antagonistic toward a people under the government which claims to represent them. Arab people are not our enemies; and the anti-Assyrian Ba'ath policy reflected by your cartoon should not have been attributed to them. Under the present regime in Iraq no people, including Arabs, Armenians, Kurds, and Turks are immune from persecution. We have all become victims of institutional racialism and terrorism which the "Tekriti Clan" has resorted to in its desperate attempt to stay in power.

As the most persecuted people in the Middle East, we Assyrians need the sympathy, understanding and support of our Iraqi peoples and of the world, in our struggle for justice. This struggle will certainly be weakened if our media continues to print derogatory expressions about other people.

Nadia George
Wayne State University
Detroit, MI

Introducing Mashrek International

"Mashrek International" is a monthly periodical, concerned principally with the question of Christian minorities in the Middle East. It is published in three languages (Arabic, French, and English) and distributed in twenty countries.

You will be receiving copies of "Mashrek International" regularly. In return, could you please send us copies of your publication? We hope that our cooperation will further our respective goals.

please accept, dear sirs, the expression of our deep respect.

Mashrek International
Beirut Office
P.O. Box 16 - 5180
Beirut, Lebanon

I like to think that I am an Assyrian. That I am as Assyrian as I need to be at this momentous period of our history. My blood rises when I hear our national songs being played. My heart thrills when I see an Assyrian entity emerging after more than 2000 years of national coma and denominational squabbles. And I am gloating over the scholars' defeat in their century-old war to deny our existence. Yet, I find myself asking: How Assyrian am I really?

My first name is American, my last name is Jewish. When I am with my friends, I talk to them in English. When we are thirsty, we drink American Coke. When we are hungry, we buy Italian Pizza. When we dress up, we wear imported and labeled clothes. When we want to learn something, we get brainwashed by American education; and then, we are led astray by the winds of the *American Jungle*. And when our tormented Assyrian Souls need and seek moral and spiritual support, we hear nothing from our clergies except meaningless expressions from Jewish folktales.

Considering all these, considering my subjugation to so many un-Assyrian things, what right do I have to call myself an Assyrian? Should I not call myself a cultural slave? The illegitimate child of many cultures and political systems? Whether we like it or not, our present experience is the end result of foreign domination.

Shouldn't we be confused with our identity? We all grew up under different colonial influences, either in our homeland or in Diaspora. Our language, fortunately or unfortunately contains polyglot influence: Persian, Arabic, Turkish, Greek, Russian, English, etc. In America, most of us young Assyrians act and talk like Americans, but when we wake up in the morning and see ourselves in the mirror, we see an Assyrian face that projects confusion, anger, anxiety, alienation and despair. Are we *The Wretched of the Earth*?*

I must confess, I am an extremely confused and bewildered young person. Our parents tell us the language we speak with our compatriots must be replaced by Assyrian. They urge us to do away with foreign things and to act and think Assyrian. All these sound wonderful.

But Hormiz Rassam revived and defended Assyrian nationality in the English language. Was he less nationalist because of this? Must Assyrian nationalists of today speak for our civil and human rights in Assyrian to be truly Assyrians? Shouldn't we, the confused youth of today, be motivated and expected to contribute to our national liberation by using languages besides Assyrian?

For so many of us, Assurism is still in the heart. If that heart beats faster because the Assyrians are awakening; if it is full of compassion because its people have long suffered. And if it throbs with pride in our past, if it pulses with awareness of the present and if it beats with faith in our future, then we could ask for nothing more at least for now.

R. Shimon
Chicago, IL

**The Wretched of the Earth* is the title of a book by Frantz Fanon whose writings are highly recommended to our Assyrian readers. Fanon's writings illustrate how colonized and uprooted people are injected with fear, inferiority complex, Servility (Sah'hab mentality) and abasement.

Beware of Foreigners

I recently read Arian Ishaya's article, *Intellectual Domination and the Assyrians*. (NINEVEH, VOL. 4, 1983)

Frankly, never before was I moved more by any article on our present situation than this one, which was not only informative but also inspirational. It makes us question our perception of ourselves and the politics which have victimized our national identity and destiny.

As she exposes the myth of Western scholars' objectivity in treating the Assyrian identity, we should remind ourselves that not only scholars' knowledge is political but almost everything else in the course of human existence.

Having been deceived by western Christian missionaries, diplomats and scholars who came to us under the guise of "good will," we must more than ever be alert to their conspiracies against our people. There is no mystery about our present plight, which was created by the Western imperialism. The "Christian" West exploited and betrayed us because we did not understand its political games. Thus, we have to develop our political knowledge in order to resist and neutralize its schemes against us, as it is embarking on recolonizing the Middle East.

Without knowledge about ourselves, "our enemies" and our "friends" we will continue existing as tools in the hands of foreigners.

B. Warda
Chicago, IL

Introducing *Voice of Nineveh*

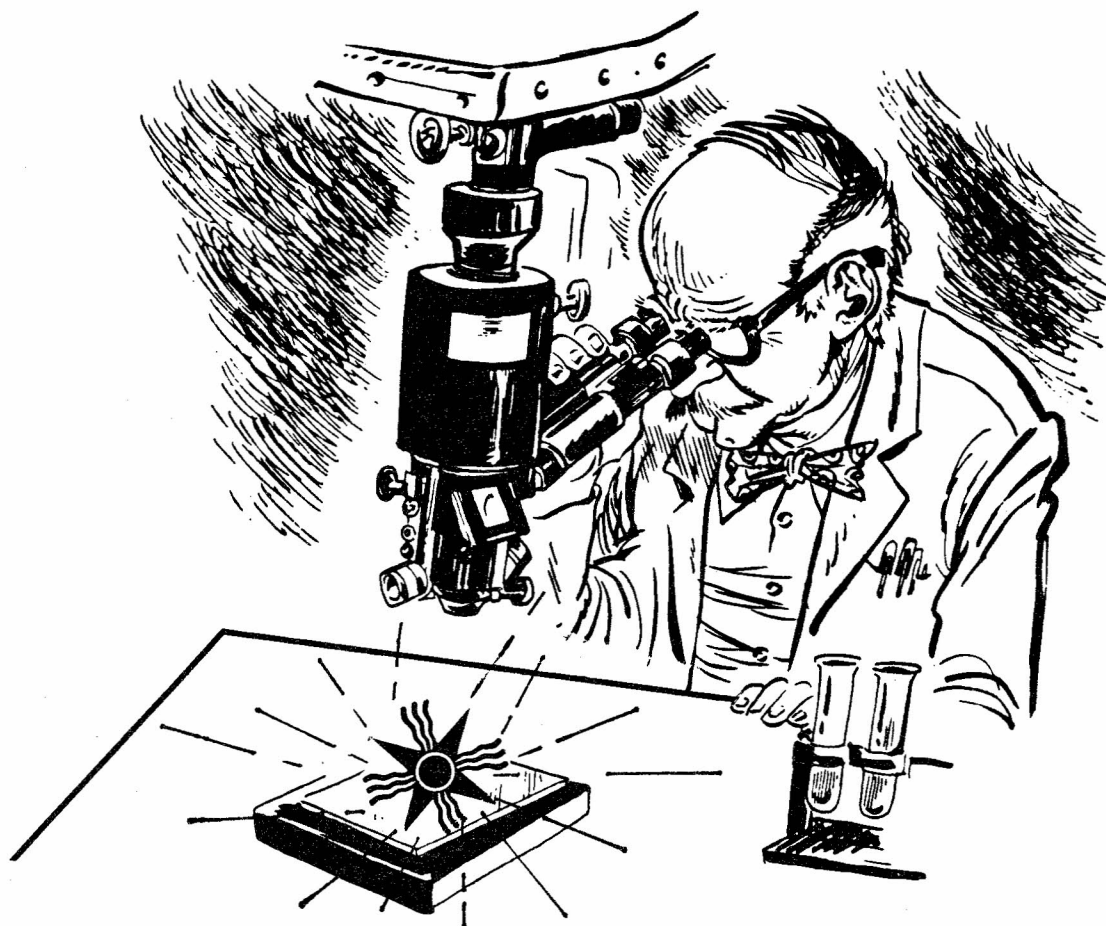
As an Iranian Assyrian and the director of a newly established Assyrian organization, I sincerely congratulate you for the excellent work you are doing in publishing *Nineveh*.

We have formed a new company by the name of *Voice of Nineveh*, to serve our national causes by supporting Assyrian publications, publishing new books, assisting our artists in developing their talents and to introduce new works of art to our nation, now settled all around the world.

Soon we will be authorized to publish a new monthly magazine, *Voice of Nineveh*, which is going to serve as a new media to link the Assyrian community of Iran and the Assyrians all around the world. We shall forward copies of each issue to you regularly. We also plan to open shops in Tehran and Urumia, as centers for books, magazines, tape recordings, records, medals, and posters, etc., for those who are interested in obtaining them locally. We shall be pleased to be able to represent you in

continued on page 10

Fading Academic Delusions



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British Team Finds New Evidence About Assyrians

by L. Y. Barkho

Did the Assyrians disappear as a nation in 612 B.C. when a combined army of Medes from Iran and Babylonians from southern Iraq turned their cities into ruin — mounds and heaps of debris? What happened to the hundreds of thousands of Assyrians when their capital towns of Ašur, Numrud and Nineveh collapsed in flames one after the other before the invaders?

History, in fact, leaves us in complete darkness as to the fate of this mighty nation which for three hundred years (900-600 B.C.) caused the ancient world to tremble in fear. The general assumption has been that most of the population was put to the sword and the few who managed to escape sought refuge in the mountains, where they dispersed among the local population.

However, new evidence gathered by a team of British archaeologists from Edinburgh University excavating at Eski Mosul Dam Basin has shed some light on such long-unanswered questions. A heavy Assyrian presence has been detected in the area which is only 40 km to the north-east of Nineveh. It belongs to a period long after the fall of Assyria — approximately third century B.C.

Edinburgh archaeologists came across this significant result after two complete seasons of excavations at the site of Tell Kharabeh Shattani, where apart from the Assyrian settlement, two more occupation levels have been found: Hassuna and Halaf.

Work at Kharabeh Shattani was started by Dr. John Curtis who excavated a 2 x 2 metre sounding. It was continued and extended in April and May 1983 by Dr. Trevor Watkins and his team from Edinburgh University.

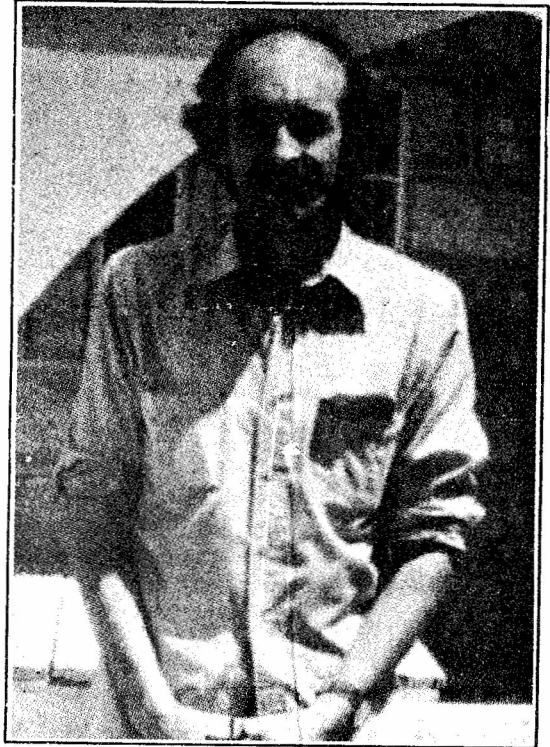
This year's season of excavations has been directed by Dr. Edgar Peztenburg who, following a thorough examination of the objects unearthed from Karabeh Shattani, related them to the third century B.C.

Before announcing his finding to the public Dr. Peztenburg set out for Nimrud which is about 39 km south of Nineveh and there he found that the pottery style of Kharabeh Shattani was a continuation of prevalent styles in this Assyrian military capital during its hey day.

Dr. Peztenburg does not say what happened to the Assyrian inhabitants of Kharabeh Shattani. "The site was very small in comparison to Assyrian Metropolitans. The people might have possibly moved to some other place."

This impressive discovery, according to Dr. Peztenburg, would provide scholars with an incentive to embark on a fresh study of the descendants of the Assyrian empire, whom he believes could in no way have been washed away from the surface of the earth.

"In the seventh century B.C. the Assyrian towns were heavily populated. For example, scholars believe that within the 8 km long city wall of Nimrud there lived an estimated 60,000 people. Double that figure might have lived in the metropolitan capital, Nineveh," he said.



Dr Peztenburg; "The Assyrians in no way had been obliterated from the surface of the earth "

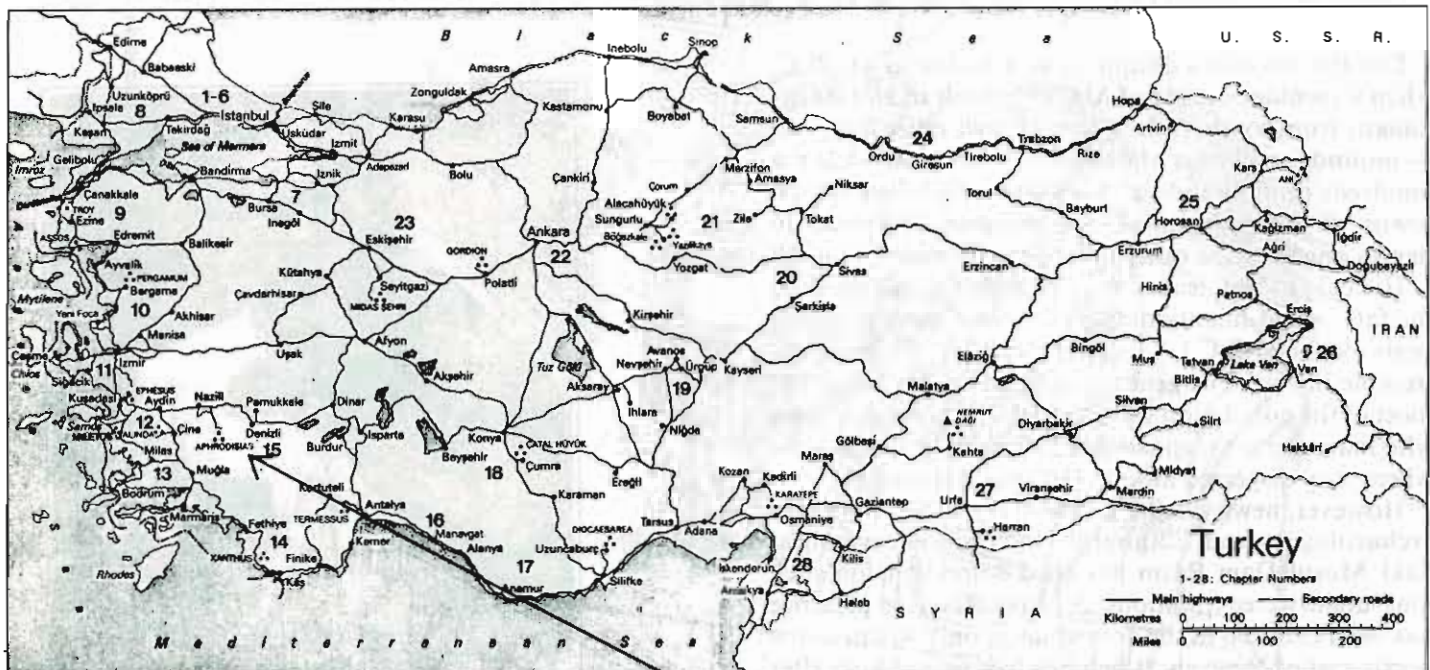
"The Assyrians did not suddenly disappear as hitherto has been the general belief. Some of them at least stayed and their metal works, pottery style and building designs found at Kharabeh Shattani confirm this proposition," he emphasized.

Although more than two millennia have passed since their tragic collapse, the Assyrians are perhaps the only nation of ancient Iraq which has always had a sect of people claiming its descent from them. In Iraq there exists a large community of compact, solid and tough people — the three principal characteristics of ancient Assyrians — who call themselves Athuri or Assuri, in reference to the great Assyrian religious capital, Assur, the first to rise to prominence among the cities of Assyria.

Since time immemorial, members of this sect have preferred the famous Semitic names of the Assyrians, such as Sargon, Sennacherib, Aššur, Naram, Ninua, etc. Such names still abound in the community, whose traditional folklore includes practices bearing close resemblance to those of Assyria.

That these people are among the few remaining descendants of the Assyrians, who could live through the ravages of time to the present day is for Dr. Peztenburg a plausible argument. "At any rate I'm sure that the new discoveries will arouse Assyriologists' interest in this regrettably neglected stage of Assyrian history."

A Glimpse of Our Post-Empire Heritage



Note: Caria is the present name for Ninoe/Ninua and Aphrodisias.

NINOE

According to Stephanus the city was founded by Pelasgian-Lelegians and called Lelegonpolis, then Megalepolis, then Ninoe after Ninus, king of Assyria. The first two of these names may safely be disregarded; this is not Lelegian country, and there was certainly no 'great city' on the site in early times. The third name Ninoe, however, may well be historical. It is likely enough that Assyrians from Nineveh may have established a cult of Ishtar in this rather remote region, before or after the destruction of Nineveh by the Medes and Babylonians. We seem indeed to have a trace of such a tradition in the cult of Zeus Nineudius which is recorded in the later inscriptions of the city, and recent excavations have produced a fragment of a relief carrying the figures of Ninus and Semiramis, in Roman dress.

Source:

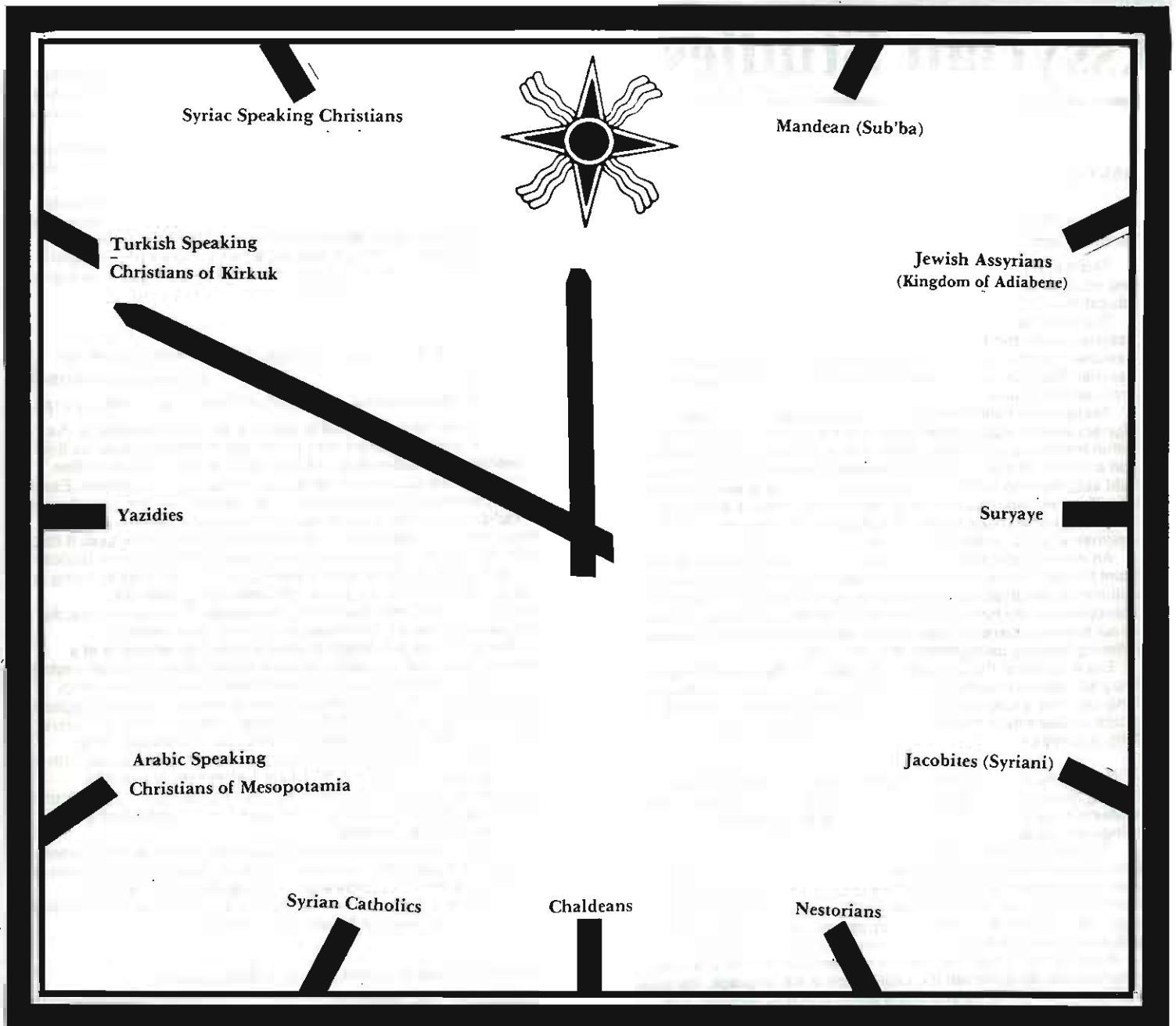
Bean, George D. *Turkey Beyond the Maeander*.

Plymouth and London: The Bowering Press, 1980.

A Glimpse of Our Post-Empire Heritage will be a regular feature in *Nineveh*. In it, we will illustrate the continuity of Assyrian national identity before and after Christianity.



Aphrodisias. Section of carved balustrade depicting Ninus in Roman dress



It is essential for us, a small people, to search for the common bonds rather than emphasize the barriers that separate us. We need to learn more about each other's religious practices and the reasons for them.

*Dr. Eden Naby
Harvard University*

Assyrian Studies

ASSYRIAN ETHNICITY IN EDUCATION IN CHICAGO

Order No. DA8414804

ABRAHAM, MAY, Ed.D. *Loyola University of Chicago*, 1984. 208pp.
Director: John M. Wozniak

This dissertation is an outgrowth of research concerning ethnicity and education, and curriculum development associated with bilingual education.

The activities conducted and behaviors maintained by the Assyrian clubs and their radio programs, Mar Dinkha IV's Apostolic Catholic Church, Mar Gewargis' Sunday School, Rev. Shabaz' Assyrian Bible School are examples that illustrate this translation process of learning.

Background concerning the Assyrian heritage, the Aramaic (Syriac) and the Assyrian language summarizes this investigation within the structure of language formation. Scholars' interpretations and ordinary laymen's views are presented concerning commonly held assumptions and certain distortions which have been prevalent. New theories hypothesized by scholars are outlined. A definition of Assyrian people today is given to distinguish between the ancient Assyrian and the contemporary one.

An independent study of this Assyrian community can be a starting point toward a more unified native-speaking community with new cultural values attached to various traceable and shifting factors appropriate to life here. The study serves to broach Assyrian groups about basic cooperation needed to foster communication between differing factions using democratic principles.

Examination of the Chicago Public Schools' Assyrian Bilingual Program was an important pillar of the research. Since the Assyrian language has already been decoded for the language transmission process, students in this program should be encouraged to view their language clearly.

Broad educational objectives and program goals of a model Sunday School and language school are set forth. This description is evaluated against the standards of existing Sunday Schools and bilingual programs.

The entities which conduct events to meet the cultural and educational needs of the Assyrian community are observed and interpreted in the light of certain historical, cultural, or religious traditions. However, controversies regarding Assyrian history, ethnic origin, and language formation must be resolved so that practical applications become worthwhile to the Assyrian community.

Since communication is a serious expression of ethnic identity, no Assyrian should be denied the exploration of his language, literature, and heritage. Tolerance and understanding is now required; firm dedication to new educational approaches is called for to organize programs which highlight the Assyrian ethnic experience in Chicago.

STUDIES IN LEGAL SYMBOLIC ACTS IN MESOPOTAMIAN LAW

Order No. DA8406694

MALUL, MEIR, Ph.D. *University of Pennsylvania*, 1983. 649pp.
Supervisor: Barry L. Eichler

There has been until now no major and comprehensive study of the phenomenon of legal symbolism in ancient Mesopotamian law. The available studies have been unsystematic and lack clear and defined methodology in the study of legal symbolism.

The present study is a preliminary step toward a comprehensive study of legal symbolism in Mesopotamian law. It offers a model of analysis of symbolic acts which includes definitions and criteria for isolating and identifying symbolic acts on three levels: Morphology (the form of the symbolic act), Semantics (the legal meaning of the symbolic act), and Etymology (the symbolic meaning of the symbolic act). This model of analysis has been applied to a large sample of Mesopotamian symbolic acts from four legal categories: Law of Person, Law of Obligation, Law of Conveyance, and Law of Procedure.

Following this model of analysis it has been possible to identify symbolic acts as such and to delineate them from other written modes of expression such as technical expressions, legal figures of speech, and remarks alluding to technical acts.

The sample of symbolic acts analyzed in this study exhibits some general patterns pertaining to the phenomenon of legal symbolism in general, such as the type of relation between the symbol and symbolized, the source of the constitutive legal power of symbolic acts, the relative importance of symbolic acts and written documents, and the symbolic conceptualization of legal relationship by the Mesopotamians. These general patterns have been presented in a summary fashion in the final chapter of the study together with some suggestions for future research.

STUDIES IN AKKADIAN INFLUENCES IN THE BOOK OF EZEKIEL

Order No. DA8406496

GARFINKEL, STEPHEN PAUL, Ph.D. *Columbia University*, 1983. 221pp.

This dissertation attempts to advance an understanding of the book of Ezekiel, with the added possibility of shedding light on the provenience of authorship. The work begins with an introduction, outlining previous work on the topic of Akkadian influences in Ezekiel.

Since most of the earlier studies merely provide lists of presumed Akkadianisms in the book, Chapter 1 evaluates over seventy of the Akkadian etymologies which have been proposed in the past; it deals only with words or phrases unique to Ezekiel. Based on the biblical and Akkadian contexts, each etymological entry is rated as being in one of the following categories: (1) Definite; (2) Probable; (3) Possible; (4) Improbable; (5) Impossible. The chapter includes a chart summarizing the findings of the discussion section.

The following two chapters analyze Akkadian influence of a different type. Both chapters consider examples of a broader impact, deriving from the likelihood of Ezekiel's familiarity with Akkadian literature, given his prophetic and priestly roles. Chapter 2 suggests that in his commission (2:6), the prophet used the image of "briers and scorpions" as a sign indicating security, not danger. This interpretation is based upon a comparison of the biblical text with the Akkadian *Maqlû*. Chapter 3 suggests that the pericope of the prophet's dumbness (3:22-27) need not be taken as a reflection of his physical or psychological state, but that it may be modeled after Akkadian incantation texts.

The Conclusion outlines the implications of the individual word studies in conjunction with the examples of literary influence which were examined. The results support the probability of an exilic provenience. The Conclusion also offers other prospects for further research on the topic of Akkadian influences in Ezekiel.

AKKADIAN AND UGARITIC LEXICOGRAPHY: A COMPARATIVE INQUIRY

Order No. DA8405018

MERLIS, MARK AARON, Ph.D. *Yeshiva University*, 1983. 109pp.

The purpose of this work will be to elucidate problematical Ugaritic vocables through the use of the Akkadian lexicon. Although scholars have utilized other Semitic tongues in attempts to explain difficult Ugaritic words, the two most popular languages for this exercise have been Hebrew and Arabic. I feel that Akkadian should be used to at least the same degree, if not to a greater one, than the above mentioned languages. The temporal element alone is enough to justify this assertion. Akkadian was the "lingua franca" of the Near East at the time the Ugaritic texts were written, i.e., the 14th and 13th centuries B.C.E. As is well known, texts in the Akkadian language have been found at Ugarit. There obviously must have been significant intercourse between speakers of Ugaritic and Akkadian.

The first step is to identify Ugaritic words of obscure or unclear meaning. There follows an analysis of the uncertainty surrounding the word and a discussion of previous suggestions made by scholars in the field. A search is then made of the Akkadian lexicon to find a cognate word related etymologically and perhaps with parallel semantic development. The meaning of this Akkadian word should be well established and several passages illustrating the meaning will be cited. Preferably, the word should be attested in Akkadian texts dating from the era of the Ugaritic texts, i.e. OB, SB, MA, MB, Amarna and be found in a context similar to that of the Ugaritic. We are not necessarily positing a direct Akkadian-Ugaritic connection, wherefore other Semitic languages such as Hebrew and Aramaic will be examined for cognates to elucidate the history of the word and its position among the Semitic tongues. The acid test of our suggested meaning will come when we go back to the Ugaritic text or texts and see if it fits the context. The following Ugaritic words formed the core of this study: *ḥswn*, *t'n*, *ḡqm*, *ḥpšt*, *ḥrṣ*, *ḥr*.

An Assyrian Speaks Out!

As I circulate among the people of the Stanford University area, many times I'm asked, "Mr. George, what nationality are you?"

"An Assyrian," I reply.

"An Assyrian? A descendant of the Assyrians of antiquity?"

"Right."

"Can't be. Weren't the Assyrians completely wiped out over two thousand years ago?"

"No, friends and neighbors. There are millions of pure-blooded Assyrians in many lands in our modern world: a quarter of a million right here in the United States."

Why is it, then, that the peoples of today are not aware of the presence of the Assyrians in the cities and towns of the world? It's because of the ignorance of the scholars and writers of the world. How is that? Listen: Willis Mason West, a famous western historian, has the following quotations in his "Ancient World":

Greece – that point of light in history!

—Hegel

We all are Greeks. Our laws, our literature, our religion, our arts have their roots in Greece.

—Shelly

Except for the blind forces of nature, there is nothing that MOVES in the world that is not Greek in origin.

—H. S. Maine

Confucius says: "Ignorance is the night of mind, but a night without moon or star." The ignorance of Mr. West and the writers he quotes is, indeed, of far darker hue than that described by Confucius.

Why do I say this? Simply because when the Greeks were mere illiterate laborers, goatherders, and tillers of soil, across the Mediterranean Sea there existed the states of Sumer and Akkad, and the kingdoms of Assyria and Babylonia with their laws, literature, arts, religion, education, astronomy, and so on. It was in the laboratories of those early nations that our culture had its true origin. Yes, it was in Beth Nahrain (Mesopotamia) that early civilization was developed and later passed on to the Persians, Greeks, Romans, and other peoples of the west.

So because of the ignorance of the scholars and writers of the western world the Assyrians of today, instead of being sought-after and honored as the descendents of the early makers of history, are shoved way, way back into the dark haze of the background of the international scene of our modern times.

Now, as an Assyrian, I challenge any world historian or archeologist to refute me when I declare that not a single branch of knowledge had its beginning in Greece. If this cannot be done, then I say our educators need to be reeducated and our textbooks revised.

Abram George
Modesto, CA

The Assyrians were monotheists before Christ and Christians after him, and the past therefore led on to the present without a break. Thus the history of Karkha de-Bet Selokh begins with the Assyrian kings and ends with the Assyrian martyrs: Sargon founded it and the martyrs made it 'a blessed field for Christianity.' Likewise in the seventh century before Christ all the world stood in awe of Sardana, and in the seventh century after Christ the saints took his place as the 'sun of Athor' and the 'glory of Nineve.'

**Dr. Patricia Crone
Oxford University
England**

from page 4

Iran and to introduce your publications to Assyrians here.

We wish you all a successful future and would be pleased to receive copies of your magazine for our archives.

Yours in Assyrianism,
Sargon M. Amirkhas
Managing Director of
Voice of Nineveh Co.

*To reflect upon the meaning of Christmas
is to return to the Middle East.*

John Mahoney

Executive Director

Americans for Middle East Understanding, Inc.

Christmas And Other Birth Stories

To the ancients the birth of a child was a mystery, a sign of the continuity of life and the process of regeneration in nature. Archeological finds of prehistoric statuettes of pregnant women strongly suggest the "religious" significance of motherhood and childbirth. Historical documents from the ancient Near East are rich in references to the birth, the death and resurrection of the gods, as well as myths dealing with fertility and the continuity of life. The two pillars of Christian belief, namely the incarnation of God in Jesus (the virgin birth) and the death and resurrection of the Savior, reflect, therefore, a long line of common beliefs in the Near East, especially the Syro-Babylonian area.

We can safely assume that the cult of Mary and the story of the virgin birth belong to an ancient type of mythic expression common to the peoples of the Near East. Judaea, although part of that same environment, developed specifically different mythic and cultic expression that set it apart from the wider religious context of the Near East. The focus of religious life in this system is not on

cosmic, natural or even individual salvation, but on the community, on Israel as a political entity.

Christian theology, based principally on Paul's teaching, tries to reinterpret the cosmological nature of the Near Eastern religious tradition in the context of the historical-political thrust of the Old Testament. The problems resulting from this attempted union played an important role in the fragmentation of Christianity.

Jesus of Nazareth has three important titles. The first, Son of David or King of Israel, reflects the aspirations of those Jews who believed he was the Messiah (king). The second title is the Son of God who, as man, died to redeem the world of sin. The third title, Son of Man, reflects, though dimly, the religious atmosphere of the Hellenistic Near East. The virgin birth does not figure prominently in early Christian theology. It was totally absent from the Gospel of John and from St. Paul's theological discourses. This is possibly why, during the first four centuries of Christianity, no official date for the celebration of the birth of Jesus was assigned by the

Church, although two of the gospels already accepted as canonical by the Church, presented the virgin birth as an important ingredient in the sacred history of salvation. It was probably easier to fit the ancient myths of the dying-and-resurrecting god into the new syncretism of Paul than to find a place in it for a child-god. But the child-god, and the virgin birth, did prevail in the tradition of Christianity, a sure sign of the prevalence of this tradition among the converts.

The European Church, in fact, tried to suppress the celebration of Christmas when it realized that "pagan" customs within it would remain strong. These customs had their origin in the Yule feast of the Norsemen and in the Roman Saturnalia. The Yule feast gave Christmas, among other things, the evergreen decorations in houses and churches. Gift giving is borrowed from the Saturnalia. The old custom allowing slaves to change places and clothing with their masters, the election of a mock king (a custom found in very ancient Babylonian festivals) survived in modified form in Christmas celebrations for more than a thousand years. The Feast of Fools is one of these wild pagan customs. The Normans, in the 11th century, introduced into the English Christmas a master of ceremonies known as the Lord of Misrule (in Scotland, the Abbot of Unreason). A boy bishop was elected at this time from among the choir boys, and a mock king was also chosen.

Naturally, the Church heavily censured these pagan customs. But the celebrations of the Midwinter Festival, the birth of the invincible sun, and Mithra were too popular and too entrenched in the lives of the commoners to be easily abolished. The Church finally decided to recognize the feast, making it a celebration in honor of the Christian God. But Christmas never completely shed its pagan clothing.

The date of December 25 was not recognized officially as the date of the birth of Jesus until late in the fourth century, and it was not known officially by the name "Christmas" until about five hundred years later. During this time people referred to the celebration by the name of Mid-

winter Feast, which extended through the New Year into January 6.

Some measure of intemperance and debauchery of the old Roman Saturnalia has survived to the present in the celebration of the Midwinter Feast (including Christmas and New Year). Drinking and gambling are common in the Mediterranean countries, including the Near East. The Germanic Yule, with its old tree worship, greenery, mistletoe and wassail remains clearly in evidence in the Christmas of today.

The Reformation, at first, had little effect on Christmas customs. The Boar's head, once symbol of the Scandinavian Sun Boar, was joined by the newly discovered turkey on the Christmas table. Extreme Protestants, however, severely criticized these pagan practices. But it was not until the Puritans came to power in the 17th century that Christmas was attacked as "the old heathens' feasting day to Saturn their God." Christmas cards were forbidden along with most of the old customs. The English Army enforced the new rules by pulling down the greenery that festive "pagans" had attached to their doors. These rules spread to the Puritan territories in the American colonies. But this anti-Christmas wave did not have lasting effects. Christmas revival came about steadily. In America, Christmas first became a legal holiday in Alabama in 1836.

During the 18th century, however, there was a decline in the popularity of Christmas, especially in England. The revival of the day occurred by the middle of the 19th century, this time as a season of charitable deeds and help to the poor. Charles Dickens' *Christmas Carol* gave Christmas a great boost. The character of Father Christmas or Saint Nicholas introduced the custom of giving gifts especially to the children. Combined with the cult of the evergreen tree from Germany and the Scandinavian countries, the old festival of lights led to the present-day, most important symbol of Christmas: the lighted and decorated Christmas tree. Kissing under the mistletoe reflects an ancient Scandinavian custom, while the frolicking and partying on Christmas and New Year bring back memories of the Ro-

man Saturnalia. Modern-day Christmas is a mosaic of cultural and religious symbols that existed for

thousands of years in a large area of the globe, covering India, the Near East and Europe.²

Older Birth Stories

The child-god is found in very early Sumerian and Egyptian texts. The Sumerian god Dumuzi (later, Tammuz-Adonis), whose death and rescue from the nether world by Inanna, his mother, represents the renewal of nature, was also worshipped in the form of the child-god Damu. This form of Tammuz probably stood for the power in the rising sap in spring, and was favored by the orchard growers. He was visualized as a young child flanked by two women, his sister and mother. The mother goddess Inanna sings a song to her child, a lullaby which alludes to the fertile aspects of the child-god:

My child was lying in the suppatu
rush,
and the suppatu rush hushed.
My child was lying in the halfa
grass,
and the halfa grass hushed.
He was lying in the poplar tree,
and the poplar rustled to him.
He was lying in the tamarisk,
and the tamarisk sang lullabies to
him.³

The best known mother and child theme in Egyptian religion is that of Isis and Horus. This myth also emphasizes the roles of Isis, the wife of Osiris, and Horus, his son, in bringing



"The Goddess Isis and her God-Child," 1st-2nd Century, Egyptian Museum, Cairo

the murdered god back to life. In most of the Roman Empire during the first two centuries after Christ, the cult of Isis, together with that of Mithra, rivalled the struggling cult of the Christ, and was responsible for many representations of the goddess nursing the child Horus. Although the strong resemblance of the figure of Isis and Horus to that of the Madonna and Child made some "ignorant" Christians worship the Isis figure,⁴ this so-called ignorance was, in fact, a simple and straightforward expression of the great mystery of Motherhood embodied equally in Isis and Mary.

Adonis, a later form of Tammuz, whose cult flourished especially along the Syrian coast, had a miraculous birth. His mother turned into a myrrh shrub, which gave birth to the divine lad. Adonis was a god of plants and bread. At Bethlehem ("house of bread"), traditional birthplace of Jesus, a grove of trees was dedicated to "that still older Syrian Lord, Adonis," well into the fifth century A.D., "where the infant Jesus had wept, the lover of Venus was bewailed."⁵

The Tammuz-Adonis myth, as well as the myths of the Baals of Syria, stressed the aspects of death and resurrection of the gods more than their birth. But in these non-Hebraic religions we find childhood, motherhood and fatherhood as attributes of the gods. In most of the ancient myths of regeneration and resurrection the female divinity was a prime agent, a savior: Inanna rescuing Tammuz from the nether world, Anat saving Baal from the jaws of Mot (death), Isis searching for the body of Osiris and restoring him to life. The biblical religious system, reflecting a strict, male-dominated, patriarchal society, totally rejected the feminine and juvenile aspects of the deity. In Christianity the feminine element of the divine barely survives only in traditionalist churches. The child-god exists in the story of the virgin birth, which, if eliminated, would hardly affect the Christian theological system.

The date of the birth of Adonis is not known. On December 25, however, Petra as well as other cities to the north, such as Adraa and Bostra (in present-day Syria) observed the

birthday of another form of Tammuz-Adonis, the Nabatean god Dusares (Arabic Dhul-Shara), "the only begotten of the Lord," born of the virgin goddess Allat. And in Alexandria, a celebration known as *kikellia* took place at midnight on December 25 when a statue of an infant was carried from the temple while worshippers chanted, "the virgin has given birth."⁶

The traditional birth stories of Zoroastrianism, Mithraism and Buddhism contain elements closely resembling the Christian stories, establishing their influence on the younger religion. The birth of the Zoroastrian savior was described as "of a virgin who had not had intercourse with a man." One of this story's most significant and poetic features is that, instead of crying as newborn babies do, this infant laughed. Moreover, his birth brought hope not just for men, but for all of nature:

In his birth, in his growth, the waters and trees rejoiced.

In his birth, in his growth, the waters and trees increased.

In his birth, in his growth, the waters and trees exclaimed with joy.⁷

It was Mithra, one of the deities of Zoroastrianism, that had the greatest affinity to the Christian infancy stories. The parallels between Mithraic beliefs and festivals and those of the emerging Christianity were so obvious that the early Church fathers denounced these similarities as the work of the devil, an attempt to discredit the true religion of Christ.

Mithraism spread throughout the Roman Empire beginning with the first century B.C. It remained strong and a serious rival to Christianity for three more centuries, declining, then disappearing when the Church declared Christianity the official religion of the empire.

Mithraism, a personal faith, emphasized the conflict between good and evil, and reward and punishment in an afterlife. Mithra, son of the Sun, was born in a cave of a virgin mother at the time of the winter solstice, December 25. Mithraists held a midnight service on that date to commemorate his nativity. Other points of similar-

ity between Christianity and Mithraism include the belief in the divinity of Mithra who, while on earth, devoted himself to the service of mankind and, after a "last supper" celebrating the end of his mission, ascended to heaven, from there to keep watch over the faithful.⁸

He was also identified with the invincible Sun (*sol invictus*), making the date of his birth correspond with the "return" of the Sun from its southward journey and of the renewed hope for the continuity of life. The celebrations of Mithra-sol invictus, so common and so popular in many of the Roman provinces, prompted the Church to assign that particular date to the birthday of Jesus. Many other dates had been suggested for Christmas, but December 25 seemed to satisfy the faithful for its appropriateness and its affinity to established traditions, and, at the same time, helped Church authorities overcome the Mithraic influence.

Ancient traditions are full of accounts of miraculous birth attributed to immortals as well as to famous mortals. King Sargon of Akkad, Amenophis III of Egypt, Ashurbanipal of Assyria, Alexander the Great, even Plato, were fathered by gods. Virgin birth was attributed to Aesculapius, Dionysus, Heracles and Hermes. Romulus and Remus, founders of Rome, descended from a vestal virgin. Augustus Caesar (during whose reign Jesus was born) claimed that his mother Atia, while asleep in the temple of Apollo, was visited by the god in the form of a serpent. The virgin birth of Augustus was assigned to the tenth month of the year, December.⁹ In Hinduism, accounts of Krishna's infancy are particularly cherished, such as the touching story of Krishna being nurtured by his foster mother, Yashoda.

Only one other story, however, equals that of Jesus' birth in beauty, symbolic significance and popularity. It is the story of the birth of Gautama Siddhartha Buddha, the light of Asia, born more than 500 years before the Nazarene and acknowledged by more than one quarter of the world population today. Buddhism was known, though not practiced, in the Near East long before the Christian era.



"Yashoda and Krishna," Vijayanagar period, c. 14th century, The Metropolitan Museum of Art, New York (Purchase, Lita Annenberg Hazen Charitable Trust Gift, in honor of Cynthia Hazen and Leon Bernard Polsky, 1982)

Although open to debate, Buddhist traditions very likely influenced the Christian birth stories. The similarities between the two traditions attest to the common concern of men all over the globe, and to their eternal quest to fathom the mysteries. F. Max Muller wrote: "If I do find in certain Buddhist works doctrines identically the same as in Christianity, so far from being frightened, I feel delighted, for surely truth is not the

less true because it is believed by the majority of the human race."¹⁰

The beauty of the narrative, and the artistic works representing the great event remain to this day a great source of inspiration. The mother of the future Buddha

... was beautiful as the water lily and pure in mind as the lotus. As the Queen of Heaven, she lived on earth, untainted by desire, and im-

maculate. The king, her husband, honored her in her holiness, and the Spirit of Truth, glorious and strong in his wisdom, like unto a white elephant, descended upon her.

The queen was travelling to her ancestral town to have her baby. In a beautiful grove along the way, the pain of travail came upon her.

Four pure-minded angels of the great Brahma held out a golden net to receive the babe, who came forth from her right side like the rising sun bright and perfect.

At her couch stood an aged woman imploring the heavens to bless the child. All the worlds were flooded with light. The blind received their sight by longing to see the coming glory of the Lord; the deaf and dumb spoke with one another of the good omens indicating the birth of the Buddha to be. The crooked became straight; the lame walked. All prisoners were freed from their chains and the fires of all the hells were extinguished.

No clouds gathered in the skies and the polluted streams became clear, whilst celestial music rang through the air and the angels rejoiced with gladness. With no selfish or partial joy but for the sake of the law they rejoiced, for creation engulfed in the ocean of pain was now to obtain release.

The cries of beasts were hushed; all malevolent beings received a loving heart, and peace reigned on earth. Mara, the evil one, alone was grieved and rejoiced not.

The Naga kings, earnestly desiring to show their reverence for the most excellent law, as they had paid honor to former Buddhas, now went to greet the Bodhisatta. They scattered before him mandara flowers, rejoicing with heartfelt joy to pay their religious homage.

A holy hermit came to pay his respects to the divine infant, and he spoke thus:

"I do not worship Brahma, but I worship this child; and the gods in the temples will descend from their places of honor to adore him.

"Banish all anxiety and doubt. The spiritual omens manifested indicate that the child now born will bring deliverance to the whole world.

"Recollecting that I myself am old, on that account I could not hold my tears; for now my end is coming on and I shall not see the glory of this babe. For this son of thine will rule the world.

"The wheel of empire will come to him. He will either be a king of kings to govern all the lands of the earth, or verily will become a Buddha. He is born for the sake of

everything that lives.

"The heavy gates of despondency will be open, and give deliverance to all creatures ensnared in the self-entwined meshes of folly and ignorance.

"The king of the law has come forth to rescue from bondage all the poor, the miserable, the helpless."¹¹

The universality of salvation in this story goes beyond the goodwill to men to encompass all beings, the totality of creation.

Source: *The Link*, Vol. 17, no. 5, December 1984. Published by Americans for Middle East Understanding, Inc.

Islamic Traditions

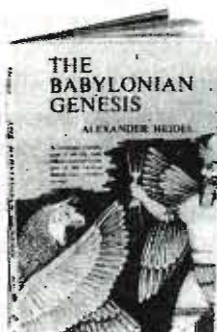
Less than seven centuries after the birth of Christ, the Near East was engulfed by the tide of a new religion. Islam recognized Jesus and the biblical prophets as true Muslims, preceding Muhammad as messengers of the One God.

Islamic popular tradition contains miraculous birth stories about the Prophet Muhammad, and among the Shi'a in particular, about Fatima, his daughter, and Ali, her husband and the fourth Caliph. The mother of the prophet was informed of her being pregnant by an angel who came to her in between sleep and wakefulness. He spoke at birth. A bright light spread from him as far as Bosra in Syria, and the sacred fires [of Zoroastrianism] in Persia were extinguished for the first time in a thousand years. The throne of Khosroes shook and all the idols bowed down. Gabriel, the archangel, came to him when he was a small child, opened his chest, and cleansed his heart.¹⁷

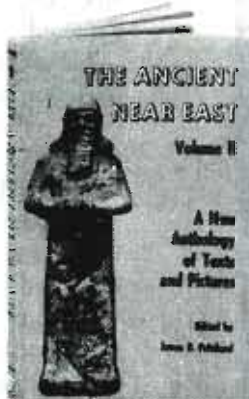
Shi'a traditions tell of Ali's miraculous birth. He was the only one to be born in the holy Kaaba, and to have immediately recited all the holy scriptures of the Jews, Christians and Muslims. Fatima, called also the Virgin and Zuhra (Venus), gave birth to both her sons, Hasan and Husain, in a supernatural way. She was attended at her labor by Mary, Mother of Jesus, and other famous women of the past.¹⁸

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UN SILENCE INTOLÉRABLE

Lors de la discussion de la Déclaration universelle des droits de l'homme, par les Nations Unies, en décembre 1948, le problème des minorités fut inscrit à l'ordre du jour des débats. Certains États, parmi eux le Danemark et la Yougoslavie, demandaient que des clauses relatives aux minorités nationales soient incluses dans la Déclaration. Le représentant de l'État danois formula des propositions d'articles additionnels : « Toutes les personnes appartenant à une minorité raciale, nationale, religieuse ou linguistique, ont le droit d'ouvrir des écoles qui leur soient propres et de recevoir l'enseignement dans la langue de leur choix. » De son côté, la Yougoslavie faisait une proposition d'article, en trois parties, reconnaissant et protégeant toutes les nationalités, grandes ou petites :

• A. Chacun a le droit à la recon-

naissance et la protection de sa nationalité ainsi qu'au libre développement de la nation à laquelle il appartient.

Les collectivités nationales qui constituent un État en commun avec d'autres collectivités sont égales en droits nationaux, politiques et sociaux.

B. Toute minorité nationale, considérée comme communauté ethnique, a droit au plein développement de sa culture ethnique, et au libre usage de sa langue. L'État doit lui assurer la protection de ses droits.

C. Les droits proclamés dans la présente déclaration s'étendent également à tout individu appartenant aux populations des territoires sous tutelle et des territoires non autonomes. »

Cependant, l'assemblée générale de l'ONU décida, dans sa résolution du 10 décembre 1948, de rejeter l'adoption d'une « solution uniforme » rela-

tive au sort des minorités. Aussi, aucune référence n'est faite à la question des minorités dans la Déclaration des droits de l'homme. L'article 2 de cette Déclaration sera, néanmoins, considéré comme un aveu de « reconnaissance » implicite des nationalités :

« Chacun peut se prévaloir de tous les droits et de toutes les libertés proclamés dans la présente Déclaration, sans distinction aucune, notamment de race, de couleur, de sexe, de langue, de religion, d'opinion politique ou de toute autre opinion, d'origine nationale ou sociale, de fortune, de naissance ou de toute autre situation. »

Il faudra attendre, le 16 décembre 1966, l'adoption par l'assemblée générale des Nations Unies de deux pactes relatifs aux droits de l'homme pour qu'on reparte dans les instances internationales du problème des mino-

rités. En effet, l'article 27 du pacte international relatif aux droits civils et politiques — entré en vigueur en 1976 — reconnaît, et sans aucune ambiguïté, les minorités comme matière de droit international :

« Dans les États où il existe des minorités ethniques, religieuses ou linguistiques, les personnes appartenant à ces minorités ne peuvent être privées du droit d'avoir, en commun avec les autres membres de leur groupe, leur propre vie culturelle, de professeur et de pratiquer leur propre religion, ou d'employer leur propre langue. »

Or, la plupart des États qui ont signé et ratifié ces textes internationaux, ne les respectent pas dans les faits. Il en est ainsi des minorités nationales et religieuses, en Turquie, en Irak et en Iran, comme les kurdes, les arméniens et assyro-chaldéens. Ces derniers, sont reconnus comme minori-

continued on next page

The International Protection of Minorities

U.N. Intolerable Silence

by Professor Joseph Yacoub

During the discussions over the declaration of Human Rights in the United Nations in December 1948, the question of minorities was put on the agenda for debate. Denmark and Yugoslavia demanded that some clauses related to national minorities had to be included into the declaration. The Danish representative made the following proposition: "All persons belonging to a racial, national or linguistic minority have the right to open their own schools in which the language of their choice is taught." At the same time, Yugoslavia proposed an article consisting of points recognizing and protecting all minorities, small or large:

A. Everyone has the right of recognition and protection of his nationality and thus the free development of the nationality to which he belongs. National groups within a state have equality in all national, political and social rights.

B. Every national minority which is considered as an ethnic community has the full right of developing its ethnic culture and the free use of its own language. The state has to ensure the protection of these rights.

C. The rights proclaimed in this declaration will be extended to any individual belonging to a population of territories under mandatory protection and to non-autonomous territories.

The general assembly of the United Nations, in its resolution of December 10, 1948, rejected the adoption of a "uniform solution" related to the fate of minorities. Therefore, no reference was made to the question of minorities in the Declaration of Human Rights. However, article 2 of this declaration can be considered as an implicit admittance of recognition of nationalities, which reads: "Every person has the right to avail himself to all liberties proclaimed in this declaration without any distinctions, particularly of race, sex, language, religion, political opinion or any other opinion which has a national or social origin including that of wealth, descendency or any other situation.

We had to wait until December 16, 1966 for the U.N. to adopt in the general assembly two agreements related to human rights before the international body would reopen and discuss the problem of minorities. Indeed, article 27 of the International Pact related to civic and political rights which became effective in 1976, recognized without any ambiguity the minorities as a subject of International Law: "In countries in which ethnic, religious or linguistic minorities exist, the persons belonging to these minorities cannot be deprived of the right to have in common with other members of their group their own cultural life, the right to preach and practice their own religion and the right to use their own language."

continued on next page

21 MARS 1984

tés ayant un statut mais à condition, toutefois, de ne pas violer les préceptes islamiques, et de défendre le régime des ayatollahs (Iran), et de faire un plaidoyer du nationalisme arabe majoritaire et du Parti Baas au pouvoir (Irak).

N'est-ce pas une violation du droit international, qui, en aucun cas, n'énumère des libertés conditionnées par on ne sait quelle raison d'État, quelle théocratie politique ou quel nationalisme majoritaire. Les textes constitutionnels de certains pays contiennent des clauses contraires aux engagements internationaux contractés et la Commission et le Comité des droits de l'ONU, devraient en être saisis. Car, il n'est pas tolérable d'admettre l'octroi de libertés assorties de conditions qui restreignent ces mêmes libertés.

Joseph YACOB
(Rhône)

Most of the states which signed and ratified this U.N. Document do not respect it in practice. This is apparent in countries such as Turkey, Iran and Iraq which have national and religious minority groups of Kurds, Armenians, and Assyro-Chaldeans. This latter group is recognized by the states in which they reside and have a minority status, but under the condition that they do not violate Islamic Law and that they support the ruling regime: the Ayatollahs in Iran and the Baath Party in Iraq. This is a violation of the International agreement, which doesn't mention subjection of liberties to restrictions justified by theocracy or institutional nationalism. The constitution of these states contains clauses contrary to their international commitments. Accordingly, the Committee of Human Rights must be mobilized because it is not tolerable to have its declared freedoms restrained under various conditions.

ASSYRIAN DEMOCRATIC MOVEMENT

AN APPEAL TO: MEMBERS OF AMNESTY INTERNATIONAL, LONDON, ENGLAND.

Our people in Iraq are undergoing very severe manners of racial discrimination and persecution on account of their Assyrian lineage and Christian religion. Today more than 150 Innocent Assyrians are being subjected to grave methods of psychological and physical torture in Baghdad prisons, (Department Five). This is due to the facts, that they have asserted their rights by demanding from the Government of Baghdad, their nationalistic rights, equality, discontinuation of arabization policy practiced against our nation in Iraq, replacement of Assyrian Demography by means of destroying and vacating our villages, blasting and laying waste our historical churches some of which were built 1300 years ago, this government has forbidden Christian schooling and has forced instructions incongruous with Christian religion. It closed Assyrian Language and Religious schools. All this in addition to other forms of offenses against public morals too indecent to be mentioned here.

We hereby earnestly appeal to your organization that has attachment to Humanity and peace, and has loyalty to justice and human rights, to intervene with the racist Government of Baghdad in order to save the lives of hundreds of innocent Assyrians who still have an unknown fate.

We request your organization to exert pressure on this government so that it stops its inhumane practices against our nation in Iraq. By these means, you would bring above a momentous humanitarian service to our people who had since the dawn of history and for long ages, have rendered a service to Human Civilization. Today their grand children are subjected to a savage racial attack designed to destroy this nation, to wipe it out of demography, and to melt it in the pot of Arabism pursuant to procedures drawn out by this government of racism in Baghdad.

Hereunder you will find a list of names received lately of some Assyrian political prisoners who are in Baghdad jails — we will send you names of more prisoners as soon as we get them.

We pray that you will continue your efforts and support to human rights and your defence of justice and may God help you in your service for humanity forever and every where.

We you thank you in advance.

ASSYRIAN DEMOCRATIC MOVEMENT OF IRAQ
FOREIGN RELATIONS

The Church in the Old and New Testament

by Reverend Fereidoun Es-Haq

Introduction

Since the first century A.D., the so-called birth of the *church*, there have been many diverse concepts about the *Church of Christ*. Some of the popular concepts are as follows: The *church* is: (a) a worship building, (b) a charity organization, (c) a society of good-willed people gathered together as a result of some mutual ethical agreements, (d) a place to assemble in order to listen to some preachers who know how to attract people's attention, (e) a run away place in times of spiritual need, (f) a social club, and (g) a memorial society where people can remember the life and teachings of historical Jesus of Nazareth. All these concepts, however, do not describe the accurate and proper meaning of the *church*. Therefore, as much as our present state of knowledge permits us to comprehend, we will try to give a clear description of the meaning of the church and its existence through the Old and New Testament.

The Meaning of the Word Church

The English word *church*, which is generally derived from Greek word *Kuriakon*, meaning "the Lord's house" or "belonging to the Lord", stands for the assembly of the followers of Jesus Christ as well as for the building. The word *Kuriakon*, however, is used only twice in the New Testament, once in I Corinthians 11:20 and another time in Revelation 1:10. But the word which translates *church* in the New Testament and the Septuagint (LXX) translation of the Old Testament, is *ecclesia*, meaning: "people who belong to the Lord," or "the assembly of God" meaning those who were actually "called out" by God to be His people. The New Testament writers took this idea and usage of the word *church* mainly from the Old Testament, therefore, they should have had the same meaning in mind. The Hebrew words for Greek *ecclesia* are *Edhah* and *Qahal*. *Edhah* comes from the root meaning "to appoint" and, therefore, means "a company assembled together by appointment," where *Qahal* means "called out assembly." In the Old Testament these terms are used for Israel. The connection between the *church* and Israel is better shown especially when we see that Paul calls the *church* "the Israel of God" (Galatians 6:16). Let us have a closer look on that now.

The Church in the Old Testament

We have already seen what the word "church" meant in the Old Testament: "A people who are 'appointed' and 'called out' to be God's people"; and we said it meant Israel. But yet there is an older history to the "called ones" prior to the children of Israel. We should begin with Abraham because he was the first one in the Bible whom God dealt with on an individual and personal basis.

The Church in the Time of Abraham

The Old Testament is specific when it says God

"chose" and "called out" Abraham, while the latter was still living in Haran. God said:

Leave your country, your people
and your father's household and go to the
land I will show you.

I will make you into a great nation
and I will bless you;

I will make your name great,
and you will be a blessing.

I will bless those who bless you,
and whoever curses you, I will curse;
and all peoples on earth will be
blessed through you. (Genesis 12:1—3)

Therefore, Abraham, being "chosen" (appointed) and "called out" by God, left his city, and people; depending on God to become afterwards "the father of the blessed nation." It is interesting to notice that in this interaction: (a) the divine choice was completely on God's will, (b) God took the initiative, (c) there was a purpose in the choosing (Abraham was to be a means for the blessedness for "all the peoples on earth"). Thus, the first "Assembly of God" (Abraham and his family) came into being. But, still the history of man had to wait before it actually saw the purpose of God's plan being carried out. Many years later, after the death of Abraham, we find the children of Israel (Jacob the grandson of Abraham) in the land of Egypt.

The Church in the Time of Post Egypt Captivity

The children of Israel had grown in number and were made slaves (Exodus 1: 6—11), therefore, God chose Moses and gave him the mission to bring the Israelites out of Egypt, and so did Moses. The Israelites were redeemed by the act of God who had promised to bless them previously through Abraham. In the wilderness, under the leadership of Moses, for the first time, they became a *nation*—a *nation* which God had "appointed" and "called out" of the land of Egypt—a nation which was redeemed in order to go to the promised land. However, God had a special mission for this nation. They were "to be His servants in His great redemptive work," and "to receive revelation of His will from Him and to be guided by this revelation." God had redeemed them, but in return He demanded something from them. On Mt. Sinai, when He made His covenant with Moses He said: "You yourselves have seen what I did to Egypt and how I carried you on eagles' wings and brought you to myself. Now if you *obey me fully* and keep my covenant, then out of all nations you will be my treasured possession. Although the whole world is mine, you will be for me a kingdom of priests and a holy nation." (Exodus 19: 4—6). The Israelites had to remain as a possession of God and obey him fully. As a reminder of this, God gave them the Law which included the orders of sacrifice, priesthood and tabernacle. We should notice that the act of sacrifice was not to redeem people,

because they already were redeemed. It was token and reminding element of their sin and their redemption from Egypt and the salvation that was yet to come. The priest, on the other hand, was to intervene for his people and to bring the offering and sacrifices to the presence of the Lord. The tabernacle (and later the Temple) was the place where people would assemble in the presence of God. He would meet them there and they would see His glory, they would worship Him, and would learn about Him. In brief, it was a place to establish and maintain every relation between the Holy God and the sinful man. But unfortunately things did not remain the way they should. Soon the tragedy appeared.

The Church in the Time of the Judges and the Prophets

After the death of Joshua, the Israelites began to slide away from the Lord and worshipped other gods of the land of Canaan (Baal was the main god there). The statement: "The Israelites did evil in the eyes of the Lord," (Judges 2:11b, etc.), is echoing all throughout the book of Judges. Therefore, we read in Judges 2:1—3a: "The angel of the Lord went up from Gilgal to Bokim and said, 'I brought you up out of Egypt and led you into the land I swore to give to your forefathers. I said, 'I will never break my covenant with you, and you shall not make a covenant with people of this land, but you shall break down their altars.' Yet, you have *disobeyed* me. Why have you done this?' As a result of the continuous sin of the Israelites, (the called out, chosen people), the role of the covenant changed; it took a completely different function. Sacrifice was made in order to acquire forgiveness from the sins even the high-handed ones (the conscious sin based on the the future forgiveness of God).

The priesthood and the Temple, likewise, became corrupted. That is why the prophets rebuked and condemned Israel. Isaiah 1:11, Amos 5:21—22 and Micah 6:6—8 as well as other similar passages, are good examples for this fact. At last there came a need for a new covenant to bring the Israelites, who were once God's people (Exodus 3:7, etc.) and because of their iniquity drew far from Him, once again back to Him. He promised that they would be His people again, and He would be their God (Jeremiah 31:31—34). The agent for this covenant was no one but the "Son of David" "The King" who was to come in the name of the Lord. Here again we see that this new covenant was initiated by the act of God. With this promise we approach a new era in the history of the *church* of God which is called the *Church of Christ*.

The Church in the New Testament

In the previous section we saw that the word *church* with the connotation of "chosen" and "called out" people, was applied to the children of Israel in the Old Testament. But at the same time we saw that the Israelites began to slide away from God and there became a need for a new covenant. The agent for this covenant, as we see in Daniel Chapter 7 is the "Messiah," "the Son of Man," the one, though being an individual, yet is the representative of the people, "the one whose self-

appointed task is to represent and embody this people of God, the *ecclesia*." On the other hand, we come across the idea that the "*church*" after Pentecost (Acts 2) is the body of Christ which includes those who believe in Him as God's agent, the Savior. Thus, we see that the New Testament introduces two major ideas about the *church*: One, that Jesus Christ Himself is a substitute for the chosen people of Israel and He is therefore, the *church*. Secondly, we see that the *ecclesia* is the people who have believed in Him and who assemble together. The real meaning of the *church* in the New Testament, I should say, is a combination of both of these ideas.

The Church in the Gospels

The word *ecclesia* is recorded only three times in the Gospels and those occurrences appear only in the Gospel of Matthew. (Once in 16:18 and twice in 18:7). In those cases it seems to be referring to the future Christian community. But, the meaning of the "*church*" as "the called out" people, who are "appointed" for a particular mission, exists throughout the gospels. This, we see in the disciples of Christ. They were chosen before they were called (John 17), and were to declare the good news of God's eternal kingdom. This was the mission that the Israelites failed to do and the twelve disciples (representing twelve tribes of Israel) were to accomplish it. On the other hand, Christ himself, of course, is the specimen of Israel, the sacrifice, the priest and the tabernacle (Temple). So let us first have a look at Christ's function as the tabernacle (Temple). As we stated previously the tabernacle (Temple) was the holy place where God met his people, but later it was corrupted. Interestingly enough, we see that when John speaks about the coming of Christ in the world, he says: "And the word became flesh and *dwelt* among us" (John 1:14a R.S.V.); he uses the Greek word *eskenosen* for dwelling or as it otherwise means tabernacling. Christ was to take the place of the tabernacle (Temple). God would meet His people in Him and they would worship and glorify God through Him. This was the new covenant. That is why Christ referred to Himself as the Temple (John 2:19). Also, because of the corruption of the Temple and Christ's substitution for it, he prophesied the destruction of it (Matthew 24:21). As we know the Temple was destroyed in 70 A.D. and since then has never been rebuilt.

The Church in the Epistle to the Hebrews

In Chapters 7—10 of the Epistle of the Hebrews, Christ is shown as the true high priest and sacrifice of God; His blood is the true intercession for mankind, which was sacrificed once for all. The author also indicates an important factor. "The law is only a *shadow* of the good things that are coming—not the realities themselves" (Hebrews 10:1a). He conveys that all of the ceremonial orders in the old covenant time were only to portray the true (Israel) of God that was yet to come, who is Jesus Christ.

Maybe some of our readers think by now that we are sliding away from our subject; that is not true because later we see Paul calls the *church* "the body of Christ."

Therefore, in the attempt to have a better understanding of what the church is, we should definitely realize who Jesus was and what he did.

The Church in the Book of Acts & the Pauline Epistles

According to the second chapter of Acts, the church as we know it now, was born on the day of Pentecost by the outpouring of the spirit upon the disciples. It became a community which believes that Christ died for its sins and was resurrected. They believe that God has a master plan in doing so and intend to obey Him thoroughly, and they are carrying on the mission that God has given them to accomplish. That is why Paul calls the church "the (true) Israel of God" (Galatians 6:16). By faith, they are Children of Abraham. But the most interesting definition that Paul gives about the church is that it is (a) the body of Christ and Christ is its head (Ephesians 5:23), therefore, the church should obey Him; (b) it is the "Temple of the Holy Spirit" (Ephesians 2:21), therefore it should be kept clean; (c) it is built upon Christ Himself (I Corinthians 3:11) by means of the prophets and apostles (Ephesians 2:20), therefore, it should not shake; (d) the Lord is present in His church through His spirit (Ephesians 2:22), therefore, it is always alive and (e) it is a body, and as different members of the body have different functions, so do the members of the "church". Their function is not only limited to the outside world but to one another as well (Romans 12, Corinthians 12).

Thus, we see that Paul, among other authors of the New Testament, firmly believes that the church is the true Israel of God, which is "chosen" and "called out" by Him to "assemble" in order to obey God and carry out His plan. This is God's eternal master plan which He began with Abraham and continued through the children of Israel, Jesus Christ, and at the end through Christ's body: The Church of Christ.

The Authority of the Church

Knowing the meaning of the word church both in the Old and New Testament, we would like to undertake the issue of its authority. Since the first century A.D. there have been many discussions and arguments over the authority of church, but we should trace it back to the Old Testament times.

The Authority of the Church in the Old Testament

All through the Old Testament we face a certain and repeated fact which is: God takes the initial step of calling and giving authority to whom He pleases and this authority passes through certain people until it gets to the crowds.

The Authority of the Church in the time of Abraham

As we saw above, Abraham was chosen and given a promise by God; (Genesis 12:1—3) and this promise included a special type of authority in itself: Whomever Abraham would bless, God would bless too and whomever Abraham would curse, God would do the same. This factor shows clearly that Abraham had full authority to act for God and this he obtained directly through the spoken word of God.

The Authority of the Church in Mosaic Time

Many centuries later when the children of Israel were redeemed from the Egyptian captivity, we read that they wandered for forty years in the wilderness. During this time the question of authority was a crucial one. On and on Moses proved that he was the God's chosen one to lead and guide the nation, however the administrative work among people was a hard task. Moses was handling it all by himself at first. Then in Exodus chapter 18 we read that Jethro, Moses' father-in-law came to visit him and finding him too busy trying to judge between men and tribes, suggested that Moses would "select capable men from all the people—men who fear God, prove trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens. Have them serve as judge for the people at all times." (Exodus 18:21—22)

Thus we see how the authority of God through Moses passed to others which were serving each under another. Considering this factor we become aware of the type of the relationship: It is a chain style in which God is the source, the first joint and His authority flows down like a stream through the chain joints and reaches the multitudes. Later God gave Moses the Law which the latter revealed to the people of Israel. The Law in turn was another criterion which was enforced by men of God under Moses.

At the same time God chose the tribe of Levites and Aaron's household to perform the priesthood duties (Exodus 28). This fact again proves the kind of authorities which God gives to men.

The Authority of the Church in the Time of Judges and the Prophets

In the book of Judges on and on we face the fact that God chooses certain men (and in one case a woman) to lead the Israelites out of bondage. These men and woman were given the authority to judge the people of God and act as the leaders of the nation (a function which was reserved for God Himself according to Sinai Covenant). Later in the era of kingship (I Samuel) this authority was divided between the king, the High Priest and the Prophet. From these three, the latter seems to have gotten his authority and message directly from God Himself and had a function of coordinator between God on one hand and the King, the High Priest and the nation on the other hand.

It is worth considering that God chooses and installs all of the above mentioned social and religious groups.

The Authority of the Church in the New Testament

As we saw in the Old Testament, the source of authority is God Himself. He is the word and by the word of His mouth He created everything there is (Genesis 1,2; John 1:1—3) The same is true in the New Testament too. Only this word became flesh and incarnated in the existence and being of Jesus the Christ (John 1:14). On the Mount Olive when Jesus was ascending to heavens, he told his disciples that He has the authority and power over whatever there is in heavens and on earth (Matt. 28:18).

The Authority of the *Church* in the Gospels

As we mentioned before, the word church is only mentioned three times in Matthew's Gospel. In one of those occasions Jesus gave Peter a special type of authority over the church:

"I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven; and whatever you loose on earth will be loosed in heavens."

(Matt. 16:19)

The promise is similar to the one God gave to Abraham in Genesis 12.

After the resurrection Christ gave the same authority to all of his disciples (John 20:23). They were to act in His name, over the church, the chosen people of God.

The Authority of the *Church* in the Book of Acts and the Pauline Epistles

Having received the Holy Spirit as is recorded in Acts chapter two, the disciples experienced a tremendous and diametric change; the change which transferred the doubtful disciples to the bold Apostles. Now their authority was sealed in their hearts through and by the Holy Spirit.

The Jerusalem Council (50 A.D.) recorded in Acts 15, for instance, reveals the way in which the church assembled and gave her verdict. It is clear that the church (the assembly of God's people) has the utmost authority which she receives both through the Holy Spirit and her elders.

Listen how the Council begins its remarks on the verdict to the gentiles:

"It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements (Acts 15:28).

It is clear that the Council of the church had a strong authority over the other newly established churches. This authority came both through the Holy Spirit and the recognition of the latter mentioned churches.

In his writings, Paul is taking the same attitude dealing with the issue of authority. In his Epistle to Galatians he strongly argues that his apostleship (his authority) has been given to him directly from Jesus Christ and God the Father (1:1), not from any man; and then he tries to support this idea all through his letter.

In another scriptural passage (I Corinthians 7) Paul cautiously deals with the question of God's and his authority. There, he shows us three types of decision-making and advising as a man of God. In one place he says: "I say this as a concession, not as a command" (I Corinthians 7:6). In another place he confirms: "To the married, I give this command (not I, but the Lord)" (v. 10) and again in verse 12 he says: "To the rest I say this (I, not the Lord)".

Since it is a delicate matter, Paul is careful when to talk on behalf of himself and when to talk on behalf of the Lord. The letters to Timothy and Titus display another kind of authority. Paul gives his two sons-in-

faith some good advice and instructions. They have to act on behalf of God with full authority. They have the right to rebuke, teach, punish or give advice because they are appointed as overseers (bishops). Yet we obviously see that Paul feels absolutely free to instruct them. This shows that he has an unquestionable authority over each of them. On the other hand, he confesses to have gotten his own authority directly from God; therefore, as I said before, we see a chain-like relationship in the Church Authority. God gives his authority to whoever pleases him. This authority, however, functions only in the assembly of God, where "God has appointed first, apostles; second, prophets, . . ." (I Cor. 12:28). Thus, the whole order of authority is meaningless without the assembly of believers, the church.

This is how the Roman Catholic church deals with the issue of authority. It believes that the Pope—as a successor to Peter—is the leader of the church, who is chosen by the elders of the church (the college of Cardinals) through the inspiration of the Holy Spirit. He chooses his inferiors and they in turn, choose their inferiors, namely the Cardinals, the bishops and so forth.

This system which is a copy of God's order in both Testaments will work perfectly if the Pope or his inferiors do not lose their chain-like relationship with the source of authority, which is God Himself. The Spirit is the element which flows from the top to the very end and keeps all things in unity. Without this relationship, this kind of church government can easily turn to a dictatorship. So let us not forget that the source of authority is God, who acts through His Holy Spirit in His chosen people.

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ACHIEVEMENT

Resident receives Outstanding Citizen award for music work

Maestro Nebu Issabey of 7132 West Church Street, Morton Grove, recently received an Outstanding Citizen award from the Citizenship Council of Metropolitan Chicago.

The council's 24th annual program, held at the First Chicago Center, First National Plaza Chicago, was keyed by Associate U. S. Attorney General John Shenefield.

Issabey received his award for his notable accomplishments in the development of choral music as a positive influence on community life.

A native of Iran, Issabey came to Chicago in 1973 after a notable career abroad as a violinist, music teacher and director of choral groups. In his native Iran he was a member and concert master of the Teheran Symphony Orchestra. Issabey also organized and directed the Assyrian-Nineveh Choir, which at the invitation of the Iranian Arts Council performed in the Imperial Palace. Later, Issabey studied with Ernest Ansermet in Switzerland and with Boris Blacher in Germany. In 1967, he entered the Music Academy in Cologne, Germany, where for six years he studied under Professors Joachim Blume and Kaufhold. In 1973, he left Cologne with his wife and daughter to

come to the United States. A second daughter was born here.

Issabey works full-time as an architectural draftsman with Skidmore, Owens and Merrill. Soon after arriving here he formed the Nineveh Choir to perform works of such composers as Handel, Palestrina and Mozart, and some of his own compositions. Later, he organized the Schubert Northside Choir to delight his audiences with works of Schubert and other great composers. He also conducts classes in voice and music composition.

"My life in the United States has been challenging and rewarding," Issabey said. "It is enriched by the opportunities available to me and my family. I have been encouraged by my wife and children, through sharing with me the pride in my work, accomplishments and at times disappointments. As a result we have been strengthened as a family unit."

— A PIONEER PRESS NEWSPAPER

Thursday, October 9, 1980



Joseph I. Stephens

Science Teaching Awards Made at Washington University

A member of the University of Wyoming Science/Mathematics Teaching Center recently received an award from the Wyoming Science Teachers Association.

Joseph I. Stephens, assistant professor of curriculum and instruction and the science/mathematics teaching center, received the association's Outstanding Service plaque for his help in organizing the Wyoming Junior Science Symposium and for assembling programs for the association's meetings.

The award was presented at the recent combined meeting of the Wyoming Council of Teachers of Mathematics, the Wyoming Science Teachers' Association, the Wyoming Association for Gifted Education and the Wyoming Education Computer Consortium.

Stephens made a presentation at the meeting along with others who received awards for their outstanding services.

My Mother

by Sylvia Stephan Hinawer

When I was in the fifth grade, each day as soon as school was over I went home and spent a little time studying before gathering my neighbors and friends for play near my home. We skipped ropes, played hide and seek, and many other exciting games. When it was dark I returned home to see my mother preparing us hot delicious food which I could smell from a long distance.

My home was a humble one, surrounded with fruit trees and wide green meadows. I used to spend most of my time climbing the trees, eating cherries and nuts, and letting my little lamb graze in the field. Oh, life was so easy, so simple! How much I wish I could again live those days, and let time forget me there forever. "But wind blows where ships do not desire." And who knows what fortune might hide for him.

In 1943, one day my mother fell sick with bronchitis. Penicillin was newly discovered, but in Turkey there wasn't any. I quit school to be beside my mother.

One cold dark night, I was sitting beside my mother's bed watching her in case she needed anything. Being a young girl of about fourteen years old, I couldn't stay awake. I fell asleep. After a while, I awoke to find my precious mother dead. Unconsciously, I screamed fearfully. My father, shocked by my horrible scream, came quickly and saw that gloomy sight. The next day my beloved father fell sick, too, and in a matter of one week, my father followed the same destination of mother, whom he loved so much. Who doesn't love an angel? She was so religious, so pure; and I don't ever remember hearing her shout or beat any of us. My father, too, was so humble. He loved us so much.

Now we were all alone. Seven children, two boys older than me. One was twenty years old, the other was eighteen. Then two sisters and two little brothers younger than me. The youngest was about three years old.

We had no relatives in Turkey. We had only one uncle living in Beirut, Lebanon. So, we wrote him a letter telling him about the sad news.

Cooking, washing, taking care of my baby brothers, and baking our own bread — as it was the custom in those days — oh God, what did I know of this life?

Some of our neighbors and friends came and taught me a few things. One day the food would be salty, another day burned. But the hardest was the baking day, when I had to make our own dough and bake to feed seven people for three or four days.

Days went slowly, so hard, so lonely. Finally, we received a letter from our uncle in Beirut, saying that he wanted us all to come there where he could take care of us. We became excited and happy because new hope was given to us.

Then we started packing the necessary things and sold all the big pieces of furniture. In a matter of one week everything was ready. The tickets for the train were ready, too. But unfortunately, my two older brothers could not come with us because they had to resolve some problems with the military services.

That night, three months after the death of my parents, we started on our way to Lebanon. First a cart took us to the train station. It was a clear night and the stars were shining above. The road was a long black line made of dark paving stones. The Clip! Clap! sound of the horses' hooves was so musical and romantic. It sparkled my heart with hope and happiness, for now I would have new parents, new life to begin. After two or three hours of the unforgettable ride we reached the station. It would be my first time riding a train. When time came for departure, we kissed our two older brothers goodbye, in hope to meet again soon. The train moved slowly from the station while I kept looking at my brothers till they disappeared from my sight.

It was after midnight and all the children were asleep, except me. I felt at that moment a terrible fear. I was shivering. I don't know if it was because of the cold or of the fear of being alone. At last I too fell asleep.

I woke up at dawn and the train was still moving. Everything was bright again, and we spent the whole day watching the new lands with their beautiful scenery.

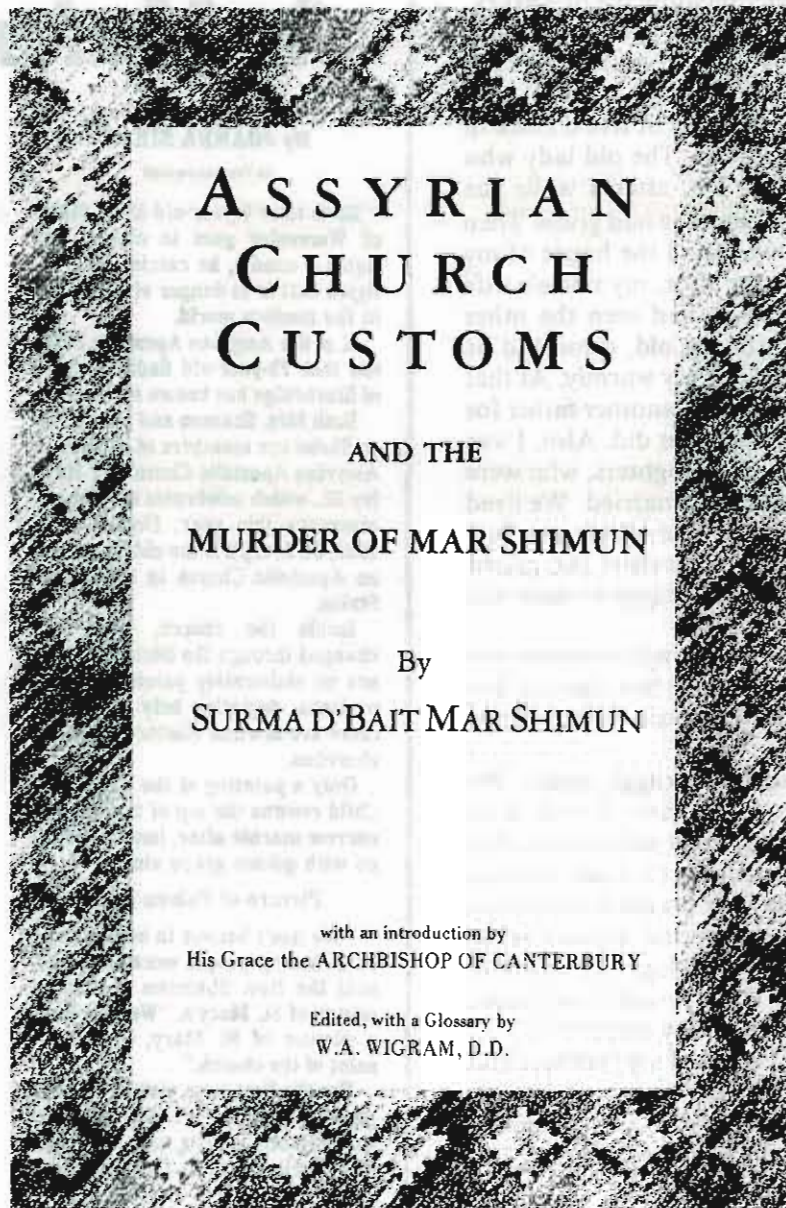
That night I was braver and went to sleep with the children. At midnight we had to wake up because we had reached the Syrian border. The train started to slow down. People outside seemed as if they were walking backwards, and my little brothers liked that. What astonished me was something that I couldn't figure out. I couldn't differentiate between men and women because of those people's costume. Both wore a long gown that covered all their body, and both wore a cover on their heads. It was completely different from the men and women in Turkey, where women wore a long dress while men wore wide trousers. But the greatest problem was that I couldn't understand their language, and neither could they understand mine.

When the conductor came, he asked for the tickets. I gave them to him. He took them and went away. After a while another one came and asked for the tickets. I told him that the one who came before him took the tickets. But in vain; he couldn't understand a word of what I said. He went, and after a while he came with another man who could speak Turkish. I explained again—I was sure that my tickets were to cover all the expenses from Turkey to Aleppo. That was what my brothers had told me. The man said that I shouldn't have given him the tickets, so I had to pay for the rest of the journey from the money which my brothers had given me to take care of the children.

We reached Aleppo the next evening. As soon as we left the train, a man approached us and asked if we were so and so. I answered yes. First, I was afraid of him, but then he explained that my uncle had told him if he saw some children together on this train, he would take them to some relatives in Aleppo. The man showed me the address which was the same as the one I had for the relative that we were supposed to go to.

He got us a cart and soon we reached the house. We

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thanked the man and went into the house where an old lady welcomed us warmly. I liked her very much. She was so kind. I think we stayed there in Alepo for three or four days. After we prepared our things, the old lady said that she was going to come with us to help us on the road to Beirut. Again we took the train about eight o'clock in the morning.

When I reached Lebanon, I was so happy to see the green meadows, mountains covered with snow, water every place, and vineyards all reminding me of Turkey. The houses and clean white laundry gave me a nice feeling. I was glad to have my new country in such a beautiful spot of nature as Lebanon.

After we reached Beirut about four or five o'clock in the morning, we rented an old cart. The old lady who was with us guided the driver, but, after a while she realized that it was wrong direction she had given. Then we turned back until at last we found the house of my uncle. When we knocked on the door, my uncle's wife opened it. Of course, none of us had seen the other before. My uncle, who was growing old, came and he and his wife held us and kissed us very warmly. At that moment I was relieved to have found another father for us, who loved us the same as my father did. Also, I was much happier when I saw his two daughters, who were about my age and a cousin that was married. We lived happily for about three months in my uncle's home. One day I was surprised when I saw my brothers had joined us in Lebanon. They also were very happy to meet our uncle.

We wanted to rent our own house, and convinced our uncle that all of us and his family were too many to live in one house. We thanked him very much for all that he had done for us.

We rented a small house, and the struggle began. We had little furniture. When our little cans of milk were emptied, I used to make drinking cups out of them. My two older brothers were still searching for a job, but day by day we were improving. My little brothers and sisters went to school, while I stayed at home taking care of the house. Soon my brothers started working. Little by little I came to understand Arabic. Then, I made new friends and began to feel comfortable with my neighbors.

Two years later I was the first one of my brothers and sisters to be married. Then one by one everybody had his own family to live with happily. Now two are yet unmarried, my youngest sister and my youngest brother.

Ups and downs are the flavor of true life. Though I suffered much, yet I'm glad for passing through these experiences. How would you know and appreciate love and beauty, if you don't know the taste of deprivation?

Sylvia Stephan Hinawer lives in Turlock, California. She wrote *My Mother* for her English composition class while attending Middle East College in Beirut, Lebanon in 1970. Five years ago her mother migrated from Lebanon to Sweden.

Assyrian Church Learns to Survive In Modern World

By JOANNA ZIKOS

Of The Gazette Staff

Each time 9-year-old Elias Shebo of Worcester goes to church and lights a candle, he carries on a religion that is in danger of being lost in the modern world.

It is the Assyrian Apostolic religion that 73-year-old Sadie Shamon of Sturbridge has known all her life.

Both Mrs. Shamon and young Elias Shebo are members of St. Mary's Assyrian Apostolic Church, 17 Hawley St., which celebrates its 60th anniversary this year. Dedicated in 1924, St. Mary's is the oldest Assyrian Apostolic Church in the United States.

Inside the church, little has changed through the decades. There are no elaborately painted ceilings or icons, depicting holy images as there are in other Eastern Orthodox churches.

Only a painting of the Virgin and Child crowns the top of the tall and narrow marble altar, itself decorated with golden grape vines.

Picture of Patron Saint

"We don't believe in having icons or in having people worship them," said the Rev. Shamoun A. Asmar, pastor of St. Mary's. "We only have a picture of St. Mary, the patron saint of the church."

For the first-time visitor, an olive green curtain surrounding the altar immediately stands out. "The curtain is closed when the priest prepares Communion and the blessed bread that is given after the ser-

vice," Father Asmar said. "It (the ritual) is one of the mysteries that only the priest knows."

While Worcester's Assyrian church has survived for six decades, Father Asmar said the Assyrian community of Worcester has not grown since its first immigrants came here from Kharpet, Turkey, after 1914.

"Marriage is killing the (Assyrian) churches," he said. "Many of our young people are marrying people who are not Assyrians and moving away from the church."

Father Asmar the Assyrian church does not require conversion of non-Assyrian spouses. "We don't force conversion because we would rather see a happy marriage than fighting over where the couple is going to church or where they are going to baptize their children," he said.

300 Families

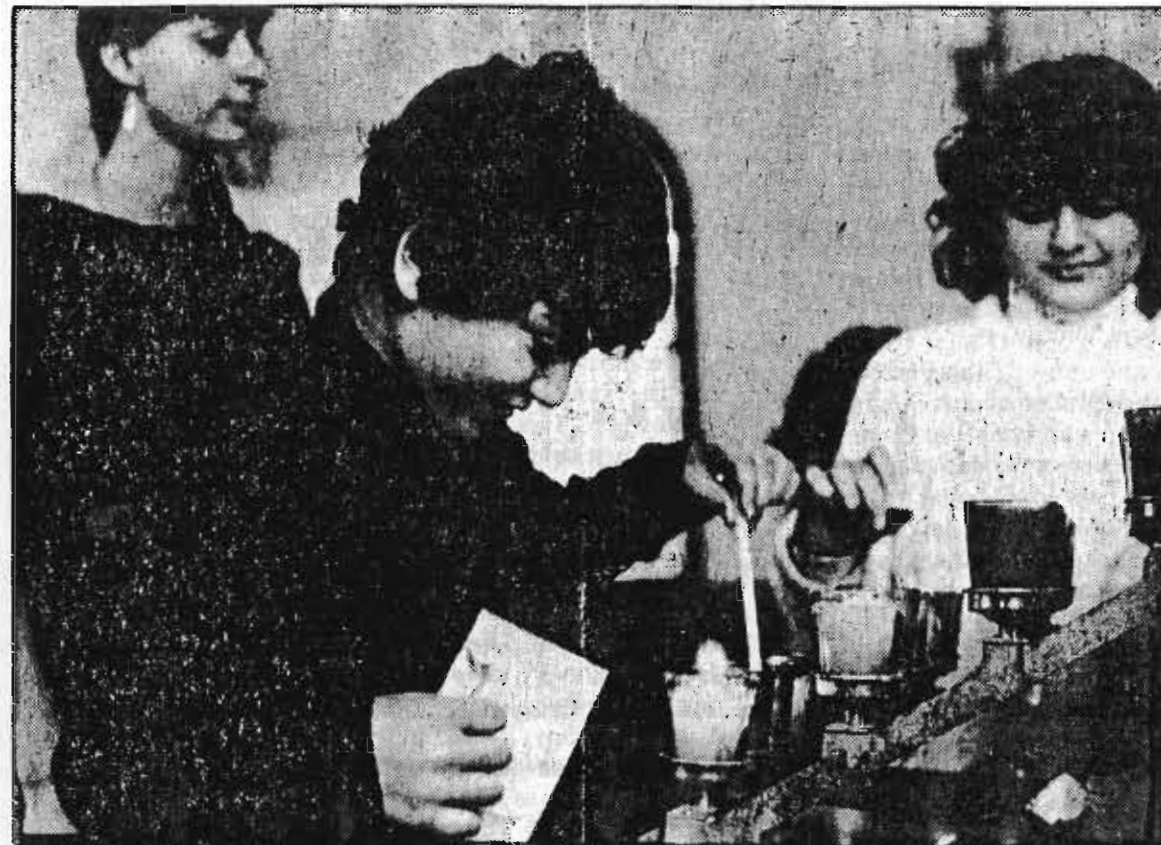
Father Asmar estimated that 300 families belong to his parish today. He said St. Mary's is one of 15 congregations throughout the United States and Canada with the diocesan seat in Hackensack, N.J.

"Worldwide, there are approximately five million followers of the Assyrian Church," Father Asmar said. "The seminaries are located in the Middle East with other congregations in India, Europe and Australia."

Besides membership problems, the Assyrian church is also faced with a dying language, Father Asmar said.

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Gazette Photo by JOANNA ZIKOS

Elias Shebo, 9, lights a candle during Sunday's church service.

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19103

"The language of the Assyrian church is Aramaic, the language believed to be the one that Christ spoke," he said. "Our Bible and prayer books are written in Aramaic but, outside the church the language is only studied by few scholars."

George Lamsa, an Aramaic scholar, translated the Bible from Aramaic to English during the early part of the 20th century.

Assyrians Massacred

Aramaic is read right to left and is similar to Hebrew, Father Asmar said. The language is a remnant of a powerful Middle Eastern civilization that had its beginnings in an-

cient Mesopotamia and became Christian in the first century.

Middle Eastern Assyrian communities today are scattered throughout Turkey, Iraq, Iran, Israel, Jordan and Syria, Father Asmar said. "Many people don't know that when Armenians were massacred by the Turks (during the 19th and early 20th centuries), Assyrians were also massacred," he said.

Father Asmar believes Assyrian communities in the Middle East can exist because they do not become involved in politics, despite political problems in the region and increasing Islamic fundamentalism.

"We are faithful to the govern-

ments that govern us. We are quiet and peaceful and don't make waves," said Father Asmar, who came to the United States in 1966 after teaching in Syria for eight years.

"This is the only way that we can survive," he continued. "To be politically involved hurts too much and we just can't afford it."

A display, spotlighting the early Assyrian community in Worcester and the work of Lamsa, will be at the Worcester Public Library this week. Located on the second floor, the display was prepared by Francis E. Hoyer Jr. of Worcester, a deacon at the church.

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The Games Children Used to Play

by Alice Andrius

Editorial Note: Here is a charming account of the traditional games and sports that kept the Assyrian children active and busily happy. As this account shows, the Assyrian children were not particularly deprived in the absence of machine-age distractions: the television or the toy industry. The Assyrian children had meager means but they were innovative and industrious. Often they made their own toys with old stockings, string, wool, wood, bone, fruit pits, and unused rubber pieces.

Children were divided into age-grades when it came to games. Each grade had its own appropriate set of games. Some games were unisexual; others were designed for children of both sexes. Most had educational value. There were games like "kaloo Soolaqa" that developed the children's social skills. Such games gave them experience in accepting responsibility, acting in cooperation and coordination with others, and acquiring leadership skills. Then there were games like "Shaga Palla" which developed the children physically. They were more in the nature of sports. There were also games like the tag game that gave children of both sexes an opportunity to mix and work in teams. Two interesting features of the games should be noted. First, the tasks and activities are extensively sex-typed which indicates the extent to which differences in male-female interests and skills are *learned*. Secondly, most of the games are in fact calendar markings and signal the change of seasons. They set the pace for the tasks that are appropriate for the new season.

It was customary to find the young and the adults on Shahra festivities or picnics playing "Darwaza", or "Zaqra Bizzazi." The old traditions are forgotten now and all we see today on the picnic sights is the ring-dance. Let us hope that some energetic individuals will revive the traditional games which used to make our Shahras so much more lively.

The account below is based on the recollections of Alice Andrius. She said it all in Assyrian; but we made an English translation to reach a wider range of readers.

Winter Games or Roof Top Games

Our games were seasonal. That is, each season had its own games. Winter games were played mostly on the roof-tops because the village alleys were full of snow and very cold. By contrast the rooftops were the warmest places. But most parents would not allow children to play there because they damaged the plaster. Some people were more lenient and that is where the kids gathered. There were some roofs which were sheltered from the winds. The "pan"* which had piled up in the corners of the roof would get very warm under the sun.

*Peat-moss made of dried, powdered manure was spread on the rooftops as an extra coating for the plaster.

We used to bury our feet into it. With feet stretched inside the peat moss, the girls would play "baqlooshi" (Jacks). For this game we used smooth, round pebbles. Another rooftop game was "Khooni-trooni" (Hopscotch), which was also played exclusively by girls.

Dala-Dalpi

The most popular game was "Dala-Dalpi" which was like the Treat or Trick game played in this country at Halloween. This game symbolized the principle that each household must donate a portion of its harvest, depending on the size, to the poor after the crops are stored in "Kookhyay" (storage bins). Girls formed several small groups according to their age and made the round of the village houses. From the main vent "Gooba" on the roof, they lowered a basket down which was tied to a rope. Each household donated an assorted sample of every crop. Some did not give anything. Instead they would cut the rope and take the basket too. Usually the boys in the family did this to tease the girls. Any group that had this unfortunate experience would send a warning to the other groups to avoid the mischievous household. The boys did not make the round of houses; they just forced the girls to give them a share of the spoils. All in all there were 7-8 groups of different ages ranging from 6 to 16. At the end of the rounds the girls gathered on a rooftop and divided the loot amongst themselves. Every single item (almonds, raisins, etc.) was counted one by one and divided equally among the players. Then each picked up her pile and took it home to be enjoyed later just like the kids do after returning home from Trick or Treating in America.

Maqda Boojoonyay

This game signalled the end of the winter season. It was held each year on the seventh of March by the old Eastern calendar. It was believed that by that date the stork returns to the Urmia landscape and river water has warmed up. When ice broke up and started moving along the current in the rivers, that was the sign that the water had warmed up. Boojoonyay were small balls rolled from a hardy but flexible weed. They used to wind a string around the weed ball so that it would not fall apart. These balls were to be used all winter long so they were made to last. They were used as "vent-stuffers" to enclose the small outlets in the walls of barns and stables in order to prevent the winter drafts from chilling the cattle at night. Every morning they were removed and had to be replaced every night—a rather tedious chore which was left to the children. So when the kids played on the rooftops they would sometimes knock the boojoonyay balls off and kick them around. As soon as the weather warmed up, the weed balls were no longer

necessary. The children were allowed to burn them up. In every house the kids made a bonfire, threw the balls in, and jumped over the fire back and forth.

Kaloo Soolaqa

This was the most exciting event in the year for the girls. They would count the days until it arrived. Three days after Easter the gang got together to make the necessary arrangements and divide the tasks among the participants: who was to bring the cauldrons, who would fetch the water, who would hold the eggbasket, who the fruit basket, who the oil jar, and so on. This was because the girls had to make the round of the houses in the village that day to collect the provisions for the picnic. The first matter to be settled was where to hold the picnic. There were two-three known "kolas" (summer cottage out in the vineyards). We would inspect them to see if their "ojaghta" (Brick oven) was intact and the floor was not wet from winter snow melts and drippings. We would make the necessary repairs one day before "Kaloo Soolaqa". Many a time we repaired the site only to find out later that the boys had got in and smashed up the oven. So we fixed the place anew. On the eve of "Kaloo Soolaqa" everything was in order: the bride to be was selected; the tasks were assigned. Kaloo Soolaqa always fell on a Thursday, 40 days after Easter day. Our mothers always cooked the traditional "booshala-d-Khalva" (rice pudding) which is made especially on that day. On Kaloo Soolaqa day the bridal procession moved from house to house and collected the necessary provisions for the picnic. Then it proceeded to the "Kola". The older girls did the cooking; the younger ones ran errands like fetching the water and helping out. We cooked rice, eggs, and whatever else we were given the ingredients for. In the afternoon our mothers came over for the afternoon tea with their rice puddings in hand. The boys did not participate. They had their own doings. They did not go on a bridal procession; instead every boy took some food from home and they all went out to the fields for a picnic.

Jun Gulum

Associated with Kaloo Soolaqa was Jun Gulum, an occasion for wishes to come true, you might say. Two girls were assigned to collect personalized items from every individual: a pin, a ring, a button, and so on; and place them in a specially prepared jar. Before the jar was prepared the girls had to hide an olive branch at each corner of the house door. Olive trees are in bloom at that time. The branches have a sweet smell and people believed that the scent drove the evil eye out of the homes. Always our mothers insisted that we bring the branches in before the herd was in (before sundown). We would pick small branches covered with blossoms and we would put a pair in each corner of the door on all doors in the house. If a girl was sick, her friends did the task for her. Then the earthen jar was prepared. It had to contain water from seven different rivers; wheat stalks from seven different fields; flowers of seven different varieties; in short there had to be seven of seven different

things in it. After the jar was filled with the seven of sevens plus all the trinkets collected from people, then we would pile flowers high on top of it. The jar had to be prepared on the eve of Kaloo Soolaqa because it was not to be exposed to day light. After the guests were served tea, they were asked to make a wish. Then the bride with her veil down, pulled each person's token out of the jar. As she slowly did that, two girls sang a song on the item. Two other girls then announced the name of the person whose token was the subject of the song. The songs were supposed to be prophetic. They were special for that occasion, for many of these songs contained messages. We believed in them. We would ask each other: "How did your Jun Gulum turn out?"

Summer Games

For summer we did not have traditional games like we had for winter. During summer we would swim a lot or play dolls in the shade. The boys played "Chinna". They would dig a hole under a wall, and measure a distance say, three feet away from it. Every player had either fruit pits or pebbles. Almond and apricot pits were the most popular because you could eat them afterwards. With pockets full of pits, the first player aims eight consecutive pits into the hole. Then his opponent does the same. The one with the closest shots is the winner and is entitled to double the amount of pits in the hole. The game is over when one of the players loses all his pits. Only boys played that game. But there were games that were not gender specific like "Shaga Palla" (a version of Golfing) and the tag game.

Shaqqa Palla

For this game we had two opposing teams. The game consists of two sticks one long and one short. The short stick is placed on the ground in a slanting position. With the long one the player attempts to flip and then strike the short stick so that it will be cast as far away as possible. The scores of the members of each team are added up. The team with the higher score is the winner.

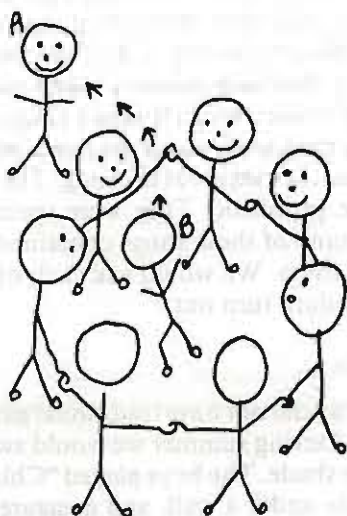
The Tag Game

This was a game for the teenagers. Each boy chooses a girl as his partner, and must watch over her as they run. The object of the game is to catch the girl and start beating her up until her partner arrives and rescues her. To be rescued it is enough for her partner to make contact with her hand or her dress. The players then leave that girl and run after another. While running, the boy is supposed to shelter his girl so that none can touch her.

Zagra Bizazi (Follow the Leader)

In this game people hold hands and stand in a circle. The leader stands in the middle or outside of the circle and beckons to one of the players to follow him/her on a tortuous route zigzagging in and out of the ring from under the players' arms. The person who follows must take the exact route chosen by the leader, and must

catch or touch the latter. This done, then the follower becomes the leader and the game continues.

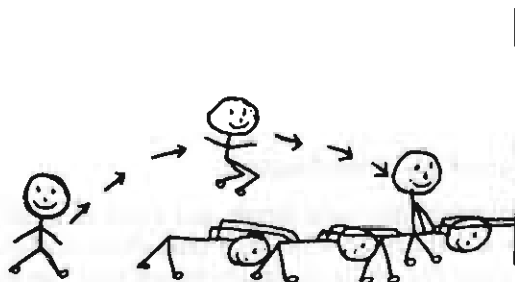


ZAQRA BIZZAZI

Chinagoor

Two opposing teams are formed. Each has three players. One team forms a "bench"; that is, the strongest person in the team leans against a wall with hands outstretched, firmly on the wall. The next person holds on to the waist of the first with both hands on each side for support. Then the third holds on to the second. The heads are lowered; the backs are arched to form a "bench" with the backs. Then the players of the other group jump one after the other and sit on the backs of the bench team. The trick is that the first jumper must jump high and far enough to leave sitting room for his partners who are to sit behind him. There was a special song that the ones on top would sing. But because it was very hard for both groups to hold on to their positions, it never happened that they sang the song to the end.

Summer games were played in the evening because during the day the boys helped their fathers on the fields and the girls fetched water from the spring or helped their mothers indoors.



CHINAGOOR

Darwasa

This game was played on the occasion of Shahras or other festivities. Pairs hold hands and stand in a long line with their arms held high above their shoulders forming a tunnel or a bridge. Starting from the end of the line pairs begin to walk through the tunnel. As soon as they reach the front row, they stand straight and raise their arms. The procession is held up whenever a pair decides to block the way of the walking pair by the lowering of the arms. To get released, the captive pair must sing a song. This game was played by the young and the old alike.



DARWAZA

Illustrations By:

Nineva Ishaya



Books In Review

Rudolf Macuch, *GESCHICHTE DE SPÄT-UND NEUSYRICHERN LITERATUR* (History of late and new Syrian literature). Berlin, Walter de Gruyter, 1976, 511 pages. DM 248 (\$84). Publisher's address Genthiner Strasse 13, 1000 Berlin 30.

The author of this very useful volume in German is a professor of Semitic languages at the Free University in West Berlin. In addition to this work he has published a number of other studies of Semitic languages including works on Mandaic and Samaritan Hebrew. Prof. Macuch has in the past worked with Prof. Estiphan Panussi of Sanandaj, an Assyrian currently teaching at Teheran University in Iran.

The volume under review provides the richest array of materials on Assyrians of the modern period found in any non-Assyrian language publication. Although mainly a work devoted to the literature of our people, the author in effect outlines the entire cultural history of those places where Assyrians lived and wrote since the thirteenth century. Particular attention is devoted to the past two hundred years. It is a work that provides a source for our cultural history: a work that tells us what we have accomplished and how we have dealt with who we are.

In particular this book provides us with biographies of our important cultural figures, men and some women who contributed to the development of our schools, newspapers, books and the spirit of our nation. Those of us in the community who read this book will often find the names and biographies of persons we know (such as William Daniel, Malcolm Luthar Karam, John Joseph, Dr. Wilson Bet Mansour) and others who have passed on that we knew and respected (such as Dr. George M. Lamsa, Baba Lachin, Gershun Duman, and Yosip Durna). A few persons are missing. But the author has attempted to be thorough. He has relied mainly on Pera Sarmas' *Tash'ita d-siprayuta atoreta* (History of Assyrian Literature), especially Vol. III (modern Assyrians) to accumulate this prodigious number of bibliographies.

Inspiring as the bibliographies are in themselves, the introductory notes to the various historical sections are of great value also for the overview that they provide of the cultural setting.

Perhaps one of the most useful methods used by the author to convey the flavor of the periods with which he deals consists of the detailed listing of the articles that appeared in key Assyrian periodicals. Because so few of us have ever had an opportunity to actually see some of the older Assyrian newspapers, this detail is particularly useful. How many of us for example know that the first Assyrian newspaper, *Zarira d-Bara* (Spark of Light) was also the very first newspaper ever published in Iran? The only large run of this newspaper now exists at the British Museum Library. Therefore it is interesting to read the year by year analysis of the paper (from 1897-1918). Our grandfathers were concerned with many of the things we are worried about: How do we advance our language?

How do we educate ourselves about our past? Who are the Assyrians? In these pages we also find letters from Assyrians already living away from home: in America (Dr. Abraham Yohannan of Columbia University), in Russia (Gasha Abraham Tamraz of Tiflis). The eulogies of individuals from many villages such as Mat Maryam and Gogtapa provide glimpses of the lives of our forefathers. Macuch analyzes several other Assyrian periodicals such as *Qala d-Shrara* (from Urmi), *Mate'bana* (from France) and *Ator* (from Teheran).

A very interesting section is one about authors from the 18th and 19th centuries who wrote in the old language. Most were clerics from the Chaldean, Nestorian, Jacobite and Maronite churches. Some wrote from India. Much of this information comes from a book published in 1970 in Beirut by al-Ab Alber Abuna called *Adab al Lughah al aramiya* or *Siprayuta d lishana aramiya* (in Arabic and Assyrian, Literature of the Aramaic Language). Some of the interesting biographies that emerge in this section are those of Yusip d-Rawandoz (1750-1852), Yosip Gabriel (1815-1885) and Na'um Fayege (1868-1930). It is clear however, that the part of our community that retained its language and its ability to write literature in that language and therefore survive was the community that adopted the vernacular for its written language and used it.

The limits of the usefulness of this extraordinary book lie only in the fact that it is published in German. To surmount this obstacle, perhaps our Assyrian periodicals could arrange to have key sections translated and reproduce those with the permission of the author. Better still would be to persuade the author and his publisher to provide us with an English translation.

Eden Naby
Harvard University

REALLEXIKON DER ASSYRIOLOGIE UND VORDER-ASIATISCHEN ARCHÄOLOGIE. Herausgegeben von Dietz Otto Edzard. Band IV and V. Berlin and New York, Walter de Gruyter, 1972-1980 (24 cm., Band IV: xxiv + 549 S., Band V: xxiii + 631 S.). Price Band IV: DM 318.-. ISBN 3 11 006772 2; Band V: DM 412.-. ISBN 3 11 007192 4.

The RLA continues to live up to its name: it is the authoritative summary of the current state of knowledge about Assyriology and Near Eastern archaeology. Each fascicle, as it appears, deserves a review of its own, such as this reviewer attempted to provide in detail for the first fascicle of volume 3 (JAOS 88, 1968, 62-66) and in broader strokes for the first fascicle of volume 6 (BiOr XXXIX, 119f.; see there also for the dates of publication of the separate fascicles). To review two entire volumes in reasonable compass is virtually impossible; at the request of the editor of this journal, however, the attempt will be made here to call attention to certain noteworthy features and some of the most extensive articles.

The longest single article, on "purchase" (Kauf, 51 pp.), has seven different authors covering respectively the Old



Sumerian (Krecher), neo-Sumerian (Wilcke), Old Assyrian (Hecker), Middle Assyrian (Cardascia), neo-Assyrian (Petschow), Hittite (Haase), and North Syrian (Alalah and Ugarit; Kienast) documentation. The Old, Middle, and neo-Babylonian evidence is to be taken up in a supplementary volume. Next in length are the articles on the house (Haus, 48 pp.) by Heinrich and Edzard, on rulers (Herrscher, 32 pp.) by Edzard, Szabó, Strommenger and Nagel, and on cuneiform (Keilschrift, 24 pp.) by Edzard. Other themes dealt with in more than ten pages are the sacred marriage (Heilige Hochzeit) by Renger and Cooper, the royal (and divine) court (Hofstaat) by Renger and Garelli, the hero (Held) by Heimpel and Boehmer, the chariot (Kampfwagen) by Farber, Littauer and Crouwel, trade (Handel) by Leemans, canals and irrigation (Kanalisation) by Stol and Nissen, the sacred tree (Heiliger Baum) by York and coiffures (Haartrachten) by Börker-Klähn.

Three major sites are discussed in twenty pages each: Kalhu by Postgate and Reade, Kaniš by Veenhof, Orthmann and Porada, and Karkamiš by Hawkins. Slightly briefer treatments are devoted to Kiš by Edzard and Gibson, to Ibla by Pettinato and Matthiae, and to Isin by Edzard, Brinkman and Hrouda.

Three population groups are given extensive coverage: the Hittites (Hethiter) by Otten, Güterbock, Bittel and Kammenhuber, the Habiru by Bottéro, and the Hurrians (Hurriter) by Edzard, Kammenhuber and Mellink.

One major article is devoted to a deity, Inanna/Ištar, by Wilcke and Seidl.

The 22 articles catalogued above account in toto for some 425 pages or just over one-third of the 1180 pages contained in the two volumes. The bulk of the contents is provided by entries of ten pages or less, many of them qualitatively of equal significance with the longer ones. Among them one may single out numerous brief entries on divine names and toponyms by D.O. Edzard, the indefatigable editor-in-chief of the project. No single contribution stands out like Ungnad's classic articles on date-lists and eponyms in volume 2, and no single theme dominates either of these volumes as does (perhaps due to the accidents of the alphabetic order) the theme of kingship in volume 6.

One obvious and welcome trend in the volumes under review is the conscious attention paid to the respective claims of philology and archaeology. Both disciplines are called upon in nearly every one of the major articles mentioned above, and in many of the shorter ones as well. Most often separate contributions are provided by leading specialists in each discipline, but there are indications of efforts to integrate the approaches (e.g. in the sacred marriage) and some times both aspects are treated by a single author (e.g. Karkamiš).

It would be easy to add bibliographical details, to point to still newer syntheses of some of the topics covered, or to regret the absence of topics not covered at all (e.g. — conspicuously — Hammurapi of Babylon). But the RLA has proved its worth as a compendium of the entire field in manageable compass and, judged by this standard, it can claim to be an indispensable tool for that field.

New Haven, Connecticut

WILLIAM W. HALLO
April 1982

- I. PEÑA, P. CASTELLANA, R. FERNANDEZ, *Les Reclus Syriens. Recherches sur les anciennes formes de vie solitaire en Syrie*. Milano, Éditions de la Custodie de T.S., 1980 (8vo., 429 + xvi pp.) = Studium Biblicum Franciscanum Collectio Minor N. 23. S 25.00.

The book under review consists of three parts. The first part (pp. 25-162), written by I. Peña, deals with the Syrian hermits of the first five centuries, their motives, their daily lives, spiritual exercises, and other activities. The sources for this description are, of course, the Syrian *Pères* as, e.g. Theodoret of Cyrhus, *Historia Ecclesiastica*. The writer does not discuss questions concerning the origin of Syrian monachism or possible influence on it from Egypt. The paragraph *La Syrie, berceau de l'anachorétisme* (pp. 28-35) is an indication that for the writer Syrian monachism has an origin and a distinct character of its own. The second chapter of this part deals with the towers in which many hermits lived. Many of these towers once existed in Syria. A number of them still exists, others have fallen to ruins. The writer is of the opinion that originally the towers were built by the Romans for military purposes. After they had been abandoned in the fourth century they were occupied by the hermits and after that new towers were built for this purpose according to the existing pattern. In this chapter a general description is given of the towers, their furniture, architecture and use. They are described in detail separately in the second part of the book, written by P. Castellana. This part (pp. 165-302), together with ch. 2 of Part I, would seem to be the main contribution of this book, although by its very nature it is more technical and does not read as easily as the first part. It contains much first hand material and information about these towers, their location, measurements, lay-out, architecture, and other relevant matters. The last part, written by R. Fernandez, is the shortest (pp. 305-344) and deals with the veneration of the population for the hermits on the basis of both literary sources and archeological data. This part ends with an interesting chapter on the epigraphy and graffiti of the towers. The last 100 pages contain a glossary, indices, maps, a big number of drawings of ground-plans, graffiti, decorations and a number of photographs.

There is an extensive bibliography at the beginning of the book, consisting mainly of French titles. It contains some English and Italian works, but no German titles are given, so that the reader will find no reference to, e.g., Stephan Schiwietz, *Das morgenländische Mönchtum, Dritter Band, Das Mönchtum in Syrien und Mesopotamien und das Aszetentum in Persien*, Mödling 1938.

We may be grateful to the writers for collecting this material and putting it together in this well ordered and clearly written work.

Leiden, May 1982

P. B. DIRKSEN

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In Pursuit of Assyrian (Syriac) Manuscripts

by Arthur Vööbus

I now invite you to accompany me on pathways in pursuit of manuscripts in the lands of the Syrian Orient where I have carried on my search for new manuscript sources in the service of the advancement of our field. My paper will lead us in a direction that is very far from the regular traffic. Seldom do historians meet one another in these untrodden pathways in the lands washed by the Tigris and Euphrates. In fact, I do not know of anyone who has undertaken and carried out such a task of searching for Syriac manuscripts in such remote areas—not since the days of Elias Assemani and his explorations. In 1707 he was dragged out of the Nile along with thirty-four Oriental manuscripts, after the boat which was carrying him on the first stage of his journey had sunk. It has usually been assumed, and wrongly so, that all manuscript sources necessary for research on intellectual, spiritual, and religious culture of the Syrian Orient are located in the libraries in Europe and that all that is necessary is to consult the manuscripts available in these collections and conveniently described in the catalogues. Every study published in the field of Syrology can testify to this, for they do not reveal the slightest awareness that these materials, however valuable, are only a part of the total spectrum of evidence.

I

It was in 1935 when I began manuscript research, realizing that a very important area of scholarship had been neglected, i.e., manuscript collections in the Syrian Orient, without which no hope exists for advancement in this area of study. It was then that I decided to undertake a methodological and systematic search.

This undertaking was necessary in order to clarify the situation with respect to the manuscript collections there, about which almost nothing was certainly known. The information contained in some of the catalogues and lists of manuscripts published long ago* had become antiquated because of the upheavals and catastrophes which had swept over the Syrian Orient, bringing distress and destruction to the people there, who have had to suffer so frequently. It could therefore be assumed that old locations of the manuscript collections were no longer accurate, and new places had to be established for them or for parts of them. It could also be assumed, unfortunately, that during such difficult times the number of extant manuscripts was reduced. As a result, nothing was known for sure about the fate of the works in these collections. Thus, my work became an exploration intended to shed light on a *terra incognita*—with all the surprises which an undertaking in such a domain can present. This task is precisely what has occupied my life and work. This decision inaugurated a long period of manuscript search, much longer than I could have envisioned at that time. Since then, I have traversed the plains of Syria and Mesopotamia, the mountain regions of Kurdistan and Iran, and visited the monasteries and churches from Sinai to the Armenian borders and from Šarfeh in Lebanon to the western regions of Iran. In places where, according to previous information, I expected to view manuscript collections, I found none; and in places where I was prepared to find nothing, I found many. Indeed, I chanced upon collections about which there had been no previous knowledge at all.

The search began with the collections of manuscripts in Palestine, where the most important collection is in the Syrian Monastery of St. Mark. Very little was known of its contents. There I had the first of a great many surprises: what Baumstark and Macler had been allowed to see was only a very small portion of it. Furthermore, after their visits, the riches in the collection remained inaccessible. I also studied various collections in Lebanon, particularly manuscripts of the patriarchate located in the Monastery of Šarfeh, Harissa. Nothing had been known of this collection even though it had been accessible to some visiting scholars. Here was a veritable treasure chamber providing the excitement and anticipation that only a previously unknown collection of manuscripts can offer; its impact upon me was very great.

Still greater finds were awaiting me in Syria. Discovery of some of the collections of manuscripts even demanded some detective work as, for example, in the case of tracing the works of the once legendary collection housed in Edessa, which Professor Sachau was allowed to see only through a window and whose remnants, salvaged from the destruction, were located in the Church of Mār Georgi in Aleppo. The greatest thrill came when my search took me to the residence of the patriarch in Damascus, where I saw manuscripts never before seen in the West. Unforgettable remains the moment when, after several annual visits and periods of study there, I was finally allowed to enter the literary sanctuary, the library, and stand before the entire collection. The feeling of elation at being the first scholar from the West to have had the privilege to be in the midst of all these unique records remains indelible in my memory.

I eventually carried my exploration further into Mesopotamia, first in the region of Iraq. The collection of manuscripts in the patriarchate in Baghdad had been known only as it existed in earlier days. But great changes had taken place in the collection since it had left Mosul. New important manuscripts brought from unknown places had been combined with those which belonged to the old collection. However, the greatest excitement was awaiting me in the northern regions of Iraq, an area whose riches, made inaccessible by periodic wars and other kinds of obstacles, totally obsessed me. There I chanced upon completely unknown collections in churches and monasteries, a telling example of which are the manuscripts in the archbishopric in the church of Mār Tūmā in Mosul. Like a fortress, some of the collections proved difficult to conquer, both

because of popular prejudices and the custom of keeping manuscripts jealously hidden from foreigners. The most problematic was the collection in the Monastery of Mār Mattai. Upon seeing the monastery, perched upon the side of a high mountain like the nest of some bird, I at once realized what difficulties lay ahead of me before I could view this treasure chamber so long held secret.

The greatest obstacles appeared when I endeavored to expand exploration to the part of Mesopotamia in Eastern Turkey—difficulties which required many years of effort to obtain special permission from the Turkish government to enter a region which for a long time had been closed and restricted. Finally, a direct appeal to the Turkish president, General Gürsel, salvaged the situation, and at last in 1964 I was granted a special permit to enter the restricted area. Thus, after so many years of frustration, disappointment, and impatient waiting, my search could be carried on in the remaining part of Mesopotamia, where previously only my thoughts had been able to wander. Although I did not have any specific information regarding the possibilities of finding manuscripts there, I thought that an expectation for great things was justified on moving closer to the heartland of ancient Mesopotamian Christianity and culture, Tūr 'Abdin. It was thus that I began to tour the residences of bishops and priests, searching sacristies, cellars, attics in churches and monasteries, as well as chests and bookcases in private homes. Not even in my wildest dreams could I have imagined what had been awaiting me so long. I have been in many places which have surprised me with their unexpected riches; now I was not only able to rediscover collections whose existence had been known but which had disappeared from sight, but also chanced upon entire collections about whose existence there had never been a word published. All these places have brought excitement and joy, feelings which are still alive today when I think of all the adventures of my explorations. Even the churches in the villages with small communities provided surprises beyond anticipation. The following may indicate the wealth of manuscript materials. Firstly, in terms of number, the collections there exceed those elsewhere by far. (The list of all the collections in bishoprics, churches, monasteries, and in private hands is so vast that I must abstain from introducing the names of them here.) Among other collections of manuscripts, that in the archbishopric in Mardin, also previously unknown to scholars, excels them all.

When in 1964 Archbishop Philoxenos Jōhannān Dōlābāni opened the door, it was with a feeling of reverential awe that I stepped over the threshold of the library. I saw before me something I had never seen in the Orient. The wealth of materials overwhelmed me. Hundreds and hundreds of manuscripts were literally crowded around me. Indeed, all this was like a dream. Hardly had I time to recover from one surprise when the next manuscript brought me another; I felt like a small boy on the shore of a boundless sea. These experiences were accompanied by nights when I could not sleep because of the accumulated excitement and joy of discovery. There I had encounters which have left memories which will remain with me as long as I live. Such a vast number of hitherto unknown sources represents riches whose discovery I could never have imagined. As a student, I was deeply moved by reading the famous collection *A Thousand and One Nights*, which portrays the Orient in all its charm. I particularly enjoyed the stories of discoveries of hidden treasures. Indeed, this boyhood enchantment was an omen of the excitement which would attend my discoveries in Tūr 'Abdin. In concluding this part of my presentation, I must say that it is only a small segment of the panorama which can be presented here. However, the total outcome of the exploration is revealing in view of the fact that virtually nothing had been known about the manuscript collections in the stream of the West Syrian tradition. The list of manuscript collections in Baumstark is instructive—in fact his knowledge is limited to the manuscript collection of the Syrian St. Mark's Monastery in Jerusalem, and as we have already seen, even here he could know only about a small portion of these materials. And even this small amount remained inaccessible for a long time. Moreover, the catalogues of manuscripts in the collections of the Chaldean churches published by the tireless Archbishop Addai Scher had left the impression that in terms of number and value of collections, only the Chaldean communities should be considered. I now began to realize the real situation. The manuscript collections in the West Syrian group were numerically larger, and thus, in terms of extent could compete with those in the Chaldean collections.

What these discovered manuscript collections mean or may mean for scholarship can be seen in the edition of a series of volumes entitled *Catalogues of Syrian Manuscripts in Unknown Collections in the Syrian Orient*. The first volume bears the subtitle *Syriac Manuscripts in Istanbul* and is now in press.

II

In order to give at least some idea about the way in which our knowledge has been enriched by these literary treasures, we have to discuss the discoveries in terms of individual manuscripts or groups of them. It is impossible to do justice to such a wealth of materials easily. All I can hope to do in my presentation is to mention a number of selected sectors in our field and single out some of the most important discoveries in each area.

In connection with the text of the Old Testament, my special interest lies with the *Vetus Syra*, the ancient texts in Syriac which have retained their Targumic background. As such, these texts are quite archaic and very valuable and contribute to research on the ancient Palestinian Targums as well. This area of scholarship attracted me long ago.

and as a result, I published my manuscript findings on the Pentateuch. My research also extended to the area of prophetic texts and the Psalter, with significant results. A similar project concerns the Vetus Syra of the New Testament. In order to clarify definitively a phenomenon about which there had been too much guess work and speculation, earlier investigations in this area had led me to the most archaic strata in the history of the Gospel text in Syriac. In 1951, I was able to publish a volume of these discoveries for which I used only texts drawn from the patristic sources—materials which for the first time revealed the importance of the Vetus Syra in textual history even in later centuries—contrary to all established axioms. This work has been very time-consuming; it has taken more than twenty-five years to produce the second volume. The new materials in this volume include Gospel manuscripts, liturgical codices, lectionaries, portions of codices, fragments, stray leaves, and remnants of destroyed manuscripts reused as binding materials. Only very patient work has revealed a path to these ancient strata of the Vetus Syra in the Old and New Testament, paths which are often very subtle and difficult to discover. The fruits of this search in both projects are very great. However, since moments of synthesis must be prepared for by years and even decades of tireless labor and research, such bright moments come only as a reward after the long and tiring perusal of hundreds of uninteresting codices, second and third rate manuscripts, tracing pericopes in the lectionaries, lessons buried in the liturgical books, examining fly leaves, and scrutinizing materials used for binding after the dismantling of stuffed covers.

The reward for my search in another area of the history of the Old Testament—the Syro-Hexapla—has been far beyond any expectation. My hands trembled when in Midyat, in eastern Turkey, I held the Pentateuch in the version of the Syro-Hexapla. It was with an unusual feeling that I took up this volume of extraordinary size and appearance. When I opened the manuscript, it at once became clear what lay before me. I can be brief regarding this discovery, since the facsimile edition of this unique work came out recently. You can witness there what unbelievable sources have come to light. Moreover, this edition has inaugurated the edition of a cycle of startling discoveries now in the process of preparation. You can well understand my enthusiasm when in Mardin I came across two extraordinary and very precious lectionaries, which in a special way make their contributions to these discoveries.

Very rich, too, is the harvest for the history of the other versions of the New Testament. When I located the remains of the version authorized by Philoxenos of Mabbūg, it finally became possible to settle a centuries-old dispute as to which was the version produced by Philoxenos and which the work of Thomas of Harkel. Furthermore, I have had the great fortune of locating a manuscript which will at last settle another old dispute about another book of the New Testament, for in Mardin I came across a very rare codex, a text which no scholar had ever seen—the Book of Revelation according to the version of Thomas of Harkel. The measure of surprises is not yet full: this codex also is furnished with a previously unknown colophon which gives detailed information about the preparation of this version.

In the area of the exegetical sources, particularly precious are the works that enable us to trace the hermeneutical traditions to earlier periods, sometimes even to the very earliest. There is a thrill that comes from the hope that in this way we can penetrate the traditions from Aramaic-speaking Christianity in Palestine. Completely new and very important sources on the Old Testament as well as the New Testament biblical exegesis, which can aid us in our pursuit, have also come to light. For example, in an earlier work, when dealing with some remains of the exegetical writings of Mōšē bar Kēphā, I lamented the loss of his commentaries, uniquely valuable both for exegesis and for the history of the text of the Old Syriac version of the Gospels. It is therefore easy to understand my excitement when I finally discovered this lost work, namely the commentary on the Gospel of Luke, in the Church of the Forty Martyrs in Mardin—a very precious unicum. A bit later, I had the luck to discover yet another commentary by the same important author.

Ecclesiastical legislation has attracted my special attention to an ever-increasing degree: the documents issued by officials such as patriarchs, metropolitans, bishops, and abbots. Their provenance alone stamps these texts as sources of first-rate importance. As official documents they are also datable and identifiable and bear a touch of immediacy that is useful to a historian striving for objectivity. Discoveries of all kinds of canons relative to ecclesiastical practice and monasteries and schools are so rich that they have inspired me to undertake the major project of collecting, editing, and investigating all these legislative materials. Among these precious documents is a unicum, a corpus of the canonical sources of the West Syrian Church. It is amazing that a single manuscript can contain so many totally unknown documents. After the edition of this unique and priceless monument of legislative sources in four volumes, this project comes very near its completion, dealing with the West Syrian tradition and also bringing closer the realization of the edition of the discoveries regarding the East Syrian tradition.

The harvest in the area of early Christian literature is so great that it is impossible to introduce even some of the most important of these riches. I shall mention only the Syriac Didascalia, as due to the recent discoveries, it is now possible to publish the first critical edition of this jewel among early Christian documents.

Historical sources have also been my special interest. This type of source has been enriched by hitherto unknown biographies, histories, narratives, encomia, panegyrics, martyrologia and menologia, correspondence, and related records. Among these materials, a special place is occupied by sources dealing with the intellectual history and the history of educational institutions. The enrichment that Christianity has provided for life has always been a source of particular fascination to me. Discoveries which I was privileged to make permit me to expand research on educational institutions and the role they have played in the lands of the Tigris and Euphrates and even later beyond the confines of their religious communities, especially among the Muslims.

Investigations in patristic literature have been just as rewarding. Not only have unknown sources emerged, but also totally unknown authors have been resuscitated. Particularly rich are the finds belonging to the literary heritage of Ja'qōb of Serūg, one of the coryphees from Mesopotamia. In fact, it is amazing how great are the newly discovered manuscript riches, as gigantic and heavy parchment volumes, such as have never been seen in the West, have come to light. These are discoveries which have made possible a project covering the entire literary heritage of the mēmre of Ja'qōb. Thus, through this undertaking, for the first time a repertory of the manuscript evidence for the total heritage of a Syrian author has been published.

Particularly rich are the finds in the sources concerning spirituality, which enable us to illuminate for the first time the evolution of this powerful and influential stream of thought and life in Mesopotamia. Astounded at the huge collections of ascetic and mystical writings, I have often held in my hands a manuscript of worm-eaten, wrinkled folios which proved invaluable in an investigation of a movement whose role and importance are far beyond the confines of Syrian Christianity, namely Sufism.

I would also like to report on the very exciting discoveries in the area of Greco-Syro translation literature as well. Not only has the manuscript evidence of extant sources of the Greek fathers been increased, but also completely unknown documents lost in Greek, documents about whose existence we had no inkling, have emerged. It suffices to mention new, important sources for the Syro-Roman Law Book, a precious and unique document of jurisprudence of which an entirely unknown recension has been found. In connection with these discoveries, a word should be said about another genre of translation literature, namely translations from Arabic. I must refer to an extraordinary discovery which throws light on a very interesting phenomenon, the translation of Islamic laws into Syriac.

As this brief account shows, the reward of all these endeavors has been very great. It speaks of joys and excitements which have helped me to overcome heat, thirst, stomach troubles, sleepless nights, and fatigue. Materials of kaleidoscopic variety have been discovered, important for the history of Christianity in the Syrian Orient, its literature, intellectual culture, educational institutions, administration, thought, discipline, piety, cult, liturgy, canon law, and history of religions and philology in general. Each branch proves to be valuable beyond estimation. The study of these newly found materials yields one paramount conclusion: each source constitutes a veritable, almost inexhaustible, reservoir of information and inspiration.

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Late Assyrian Bronze Coffins

by John Curtis

The coffins under discussion here are square at one end and rounded at the other, and have high straight sides. They are made from two sheets of bronze hammered into shape and joined together in the middle of the long sides. The joins are concealed by vertical strips of bronze applied inside and out and held in position by rivets. The base and an overhanging ledge around the top are also attached by rivets. At either end of the coffins there are two heavy bronze handles, set just below the overhanging ledge. Two sarcophagi of this sort have been found at Ur (Pl. XXVa, b. Pl. XXVIIa, b. Woolley 1926, pp. 56, 113, pls. 16-18; Barnett 1956, pls. XVI-XVII), there is one from Sinjirli (Andrae 1943, pp. 118-19, 171, pl. 57 b-d), and fragments of another are reputed to have come from Ziwiye and to have contained the famous treasure associated with that site (Godard 1950, pp. 13-18; Wilkinson 1960, 1975). In addition, there is a complete coffin currently in the possession of an antiquities dealer in Cologne which is supposed to derive from the Dailaman - Amlash region of Iran (Pl. XXVIIa, b), and a vertical strip from the side of one of these coffins is in the Ashmolean Museum (Moorey 1971, pp. 259-60, pl. 78: 494b). The Sinjirli coffin is plain, but in all other cases the vertical strips of bronze on the sides bear chased decoration showing goats standing on rosettes. The fragments of coffin allegedly from Ziwiye have additional chased decoration on the ledge around the top in the form of processions of human figures, some of them bearing tribute.

Thanks to the efforts of various scholars, particularly Barnett and Wilkinson, the approximate date of these coffins is now well-established. First, we have the evidence of the decoration on the coffins. The motif of the goat standing on a rosette is unmistakably Assyrian: similar goats, usually kneeling on either side of a palmette, are a common feature in Assyrian art. This particular variant is unusual, but it does occur on a glazed brick panel from Khorsabad dating from the reign of Sargon (Botta 1849-50, II, pl. 155). A date in the late 8th century B.C. is also indicated by the decoration around the top of the Ziwiye coffin, as recognized by Wilkinson (1960, p. 219; 1975, p. 9). The best-preserved section of rim, now in the Metropolitan Museum of Art, shows a typically Assyrian presentation scene (Wilkinson 1960, figs. 3-6; 1975, figs. A-C). It consists of a beardless Assyrian dignitary, attended by officials and guards, receiving a group of foreigners bearing tribute. They wear floppy hats, long spotted robes, and shoes with upturned toes. The same scene is repeated to the left, and the tributaries are again shown on a separate rim fragment also in the Metropolitan Museum (Wilkinson 1960, fig. C; 1975, fig. D). Among the treasures being borne by the tributaries are horns, animal-headed buckets and model cities or fortresses. The hairstyles of the Assyrian figures, the ornaments on their scabbards and possibly the fillet worn by the Assyrian dignitary, which seems to be wider at the back than the front, all suggest a date in the 8th century B.C. Also, such presentation scenes are not generally shown in Assyrian monumental art later than this. The Late Assyrian date of these coffins is corroborated by the provenance of the Sinjirli example which although undecorated is clearly contemporary with the others. It comes from Building L, and probably pre-dates the violent destruction observed on many parts of the citadel, which most authorities believe to have been the work of Esarhaddon in about 670 B.C. A third dating criterion for the bronze coffins is the occurrence of analogous examples in terracotta. In an important article Strommenger has shown that terracotta sarcophagi with one end rounded and the other squared-off ("Hockersarkophage") are attested at Ashur during the Middle and Late Assyrian periods. From Assyria the form spread to southern Mesopotamia, and at Babylon first occurred in the 8th century and persisted right down to the 4th century B.C. (Strommenger 1964, pp. 170-1, fig. 1). This is a very long time-range, but fortunately it is possible to be more specific about the terracotta sarcophagi most closely resembling the bronze coffins, those with a pair of handles at each end. These can be quite closely dated, and were apparently current in the 8th-7th centuries B.C. There are examples from Ashur (Haller 1954, p. 55, graves 682-3) and Sinjirli (Andrae 1943, p. 139, figs. 192-3). Also of the same type is a coffin from the tomb of Adoni Nur in Amman, dated to about 650 B.C. (Harding 1953, pl. VI: 47). A terracotta sarcophagus from Babylon is slightly different to the others in that the handles are positioned on the long sides, but it is nevertheless of the same general type: it is dated by Strommenger to the 8th-7th centuries B.C. (Strommenger 1964, p. 166, fig. 3:7). There can be little doubt, then, that the bronze coffins should be dated to the Late Assyrian period, and if the style and iconography of the chased designs is taken into account they should be ascribed to the second half of the 8th century. It would be rash, however, to suppose that there was never any conservatism in Assyrian art, particularly in fields such as bronze-working where the application of a "court style" must have been far less rigid than in the production of stone sculptures. The safest conclusion, then, is to extend the possible date for the coffins to include the first half of the 7th century B.C.

It is often thought that these bronze chests were intended as bath-tubs, and that their use as coffins was secondary. The reasons for this belief are twofold. First, the Sinjirli chest was found in a room in Building L that the excavators interpreted as a bath-room (von Luschan 1911, pp. 303-5). It had a pavement of baked bricks, the spaces between which were filled with bitumen, and the pavement sloped down towards the middle of the room. However, there was not really any evidence that the bronze chest was an original feature of this room. Between it and the pavement there was a layer of earth, 17-23 cm. thick, and while this could mean that it was supported above the floor, perhaps on wooden blocks, it could also imply that the bronze chest was brought into the room at a late stage of the occupation. It could, indeed, have been a coffin re-used as a bath-tub. Second, it is sometimes argued that the stone slabs, rounded at one end and square at the other, that are a common feature in the bathrooms of Assyrian palaces, were intended as bases for bronze bath-tubs. Examples of such slabs may be noted in the Governor's Palace and the ZT wing of the N.W. Palace

at Nimrud (Mallowan 1966, I, p. 41, fig. 7, plan III, Rooms 17, 26). However, as Mallowan has remarked (*ibid.*, p. 41), in no case has a bath been found on one of these slabs, nor have any traces been observed, such as metal fragments or even stains, to suggest that baths ever stood on them. The reasons for supposing the bronze chests to be bath-tubs, then, are not compelling, whereas the arguments in favour of their being coffins are strong. First we have the evidence of the Ur burials and, more important, the fact that similar receptacles in terracotta were, so far as is known, exclusively used as coffins. Secondly there is no evidence, so far as I am aware, to suggest that bath-tubs of this shape ever existed in ancient Mesopotamia, nor are they used in the Middle East to-day. Indeed the conclusion is irresistible that the identification of these coffins as bath-tubs came about because of their similarity to the metal bath-tubs of comparable shape so widespread in Western Europe during the 19th and early 20th centuries.

We have already seen that on stylistic and typological grounds the Ur coffins should be dated to the 8th-7th centuries B.C. But controversy has surrounded the date at which they were buried. Woolley himself at first dated the graves to the period 700-650 B.C. (1926, p. 379), but later revised this opinion and classified them as "Persian", i.e. Achaemenid (Woolley 1962, pp. 55-6, 68). He did so for reasons that are conveniently set out in a letter written to Barnett in 1953 (Barnett 1956, p. 115, n. 3). First, he believed that the bronze coffins must be late on analogy with terracotta coffins that were definitely associated with the Achaemenid period at Ur. It is true that both types of coffin are rounded at one end and squared-off at the other, but there are also significant differences as we have noted above. The comparison may therefore be discounted. The second factor behind Woolley's shift of opinion was the presence in the coffins of fibulae, which he asserts were common in Persian graves but rare in earlier periods. However, as we shall attempt to show below, fibulae were just as common in the Late Assyrian period as they were in Achaemenid times. Barnett believed the coffins to be of Late Assyrian date, but concluded that the grave-goods indicated a date of burial in the Neo-Babylonian period (Barnett 1956, p. 115). A factor in his conclusion may have been his suggestion that the Ur coffins were re-used baths (*ibid.*, p. 114). Moorey agreed that the bronze chests were earlier than the burials accompanying them (Moorey 1971, pp. 259-60) and most recently, in his revised edition of Woolley's popular account of the excavations at Ur, he has attributed the graves to the Persian period (Woolley 1982, p. 261). Any attempt to settle this problem will clearly have to depend first on stratigraphical considerations and secondly on what dating evidence is offered by the grave-goods. In order to investigate these questions, a thorough appraisal of the graves is necessary.

Both bronze coffins were found during the fourth season of excavation which took place in 1925-6. The most accurate description of the circumstances surrounding their discovery is given by Woolley in his preliminary report in the *Antiquaries Journal*, where he says: "Cut across the ruins of the south-west wall of the Kuri-Galzu edition of the Gig-Pa-Ku lay two brick vaults, rather unusually rough, in which were copper coffins" (Woolley 1926, p. 379). The exact spot is not marked on any of the published plans but this provenance is confirmed by the entry in the Ur catalogue for the two bronze coffins (U 6754) - "found lying W by E close to Temenos wall at S corner of KP". Each coffin "contained the body of a woman, wrapped in linen and woollen cloths" (Woolley 1926, p. 379), together with an interesting collection of grave-goods. Neither in his initial account nor in the final publication (Woolley 1962, pp. 56, 68) does Woolley describe in any detail the vaults which were built up around these coffins. These constructions are however of considerable interest, so much so that it seems worthwhile to print here Woolley's detailed field notes in full. This also provides us with an opportunity to reproduce the field drawings illustrating the "vaults" and the coffins with skeletons and grave-goods *in situ*. It was originally intended that these should be published in *Ur Excavations IX* but they were inadvertently omitted. To Woolley's notes about the grave pits I have appended complete lists, so far as I have been able to reconstruct them, of the objects found in each coffin. This is particularly necessary because the field-drawings, particularly that of the burial in PG1, are unfinished, and Woolley's lists of the two sets of grave-goods (1962, p. 69) are apparently incorrect. The problem has arisen because there is a large measure of discrepancy between the field-notes and the Ur catalogue. In all cases where the provenances of objects can be checked by the field-notes - which are the earlier and therefore the more reliable record - the entries in the Ur catalogue are wrong. Everything that is definitely known to come from PG1 is in the catalogue ascribed to PG2 and *vice versa*. Woolley got round this problem simply by changing those provenances which, on the basis of the field-drawings, were known to be wrong: he assumed that the provenances given for those objects that did not appear in the field-drawings were correct. However, it seems likely that when the objects were registered the two sets of grave-goods were accidentally transposed, with the result that all objects from PG1 were recorded as coming from PG2 and the other way round. I have taken this into account when drawing up the lists of grave-goods, therefore, with the results that my lists are slightly different from Woolley's.

PG1

(1) Burial (Fig. 3)

"A cut had been made slantwise through the burnt brick Kurigalzu wall and the sides of the cutting roughly lined with mixed and broken burnt bricks, making a lined pit 0.85 wide. The ends were mixed mud and brick, 1.80 long. At a ht. of 0.80 this was roofed over with brick. The brick roof is quite flat and is merely made of bits of broken brick. This was supported originally by iron girders. An iron girder ran along the top of each of the long side walls. That on the south was partly preserved, it was 0.10 wide, thin (as far as preserved, but it may well have flaked away) and with a curved section On the north side the iron had

disappeared and only left its imprint in the mud over it. Probably wood was laid over this and made the roof proper.

On each side of the coffin there was on the floor of the tomb chamber a layer of decayed wood from 0.12 to 0.16 deep. This was too much to be accounted for by the wood of the roof. On the brick walls there was a very rough plaster – or rather a very thick mud mortar had been used which had oozed out from between the bricks and covered much of the face of the brickwork. This mud came up to an absolutely smooth flat face and the only explanation for this is that the inside of the grave was paneled or, conversely, that the walls were built up against a square wooden coffin inside which was the copper cist.

Probably the latter is the case. Then the bricks of the roof rested directly on the lid of the wooden coffin, and the iron was a binding along the edge thus. In fact, this is certainly [the case] and the true reconstruction of the tomb is as below (fig. 3). (Ur field-notes).

(2) Grave-goods

- (a) (Pl. XXVa, Pl. XXVIIa) Bronze coffin. l. 123 cm., w. 63 cm., ht. 58 cm., U 6754a (London: BM 118604/1927-5-27.92; Woolley 1962, pls. 17–18; Barnett 1956, pl. XVII).
- (b) (Pl. XXVIIa) Glazed pottery jar. ht. 7.5 cm., U 7137 (London: BM 118562/1927-5-27.35).
- (c) (Pl. XXVIIIa) 3 gold earrings. U 6680-I (Baghdad; Woolley 1962, pl. 24; Barnett 1956, pl. XVII).
- (d) (Fig. 2) Bronze bracelet. max. diam. 7.0 cm., U 6669 (Philadelphia: CBS 16427).
- (e) (Fig. 2) 2 triangular bronze fibulae. U 6679 (Baghdad).
- (f) (Pl. XXVIIIc) 2 triangular bronze fibulae. U 6683 (Woolley 1962, pl. 24; Barnett 1956, pl. XVII).
- (g) (Pl. XXVIIIa) 3 strings of beads, the first comprising 45 agate beads, the second 66 amethyst and gold beads, and the third 27 carnelian beads, U 6678 (Baghdad; Woolley 1962, pl. 24; Barnett 1956, pl. XVII).
- (h) (Fig. 1) Broken bone comb.
- (i) (Pl. XXIX) Fragments of linen textile, for information about which see appendix by Hero Granger-Taylor (London: BM 1927-5-27.310).
- (j) Collection of human bones including skull, perhaps mixed with some bones from PG2 (London).

PG2

(1) Burial (Fig. 3)

"Directly under the Temenos Wall came the top of the tomb – rough brick corbeling 100 x 170". (Ur field-notes).

(2) Grave-goods

- (a) (Pl. XXVb, Pl. XXVIIb) Bronze coffin. l. 113 cm., w. 57 cm., ht. 54 cm., U 6754b (Birmingham: Woolley 1962, pl. 18; Barnett 1956, pl. XVI).
- (b) (Fig. 1) 2 glazed pottery jars. hts. 9.0, 9.2 cm., U 6667 (Baghdad).
- (c) (Pl. XXVIIc) Gadrooned bronze bowl. max. diam. 15.5 cm., ht. 4.5 cm., U 6666 (Baghdad; Woolley 1962, pl. 24).
- (d) (Fig. 2) Wooden bowl with 2 lug handles. diam. 6.5 cm., ht. 4.5 cm., U 6665 (Woolley 1962, pl. 25).
- (e) (Pl. XXVIIIb) Gold earring. ht. 1.5 cm., w. 1.5 cm., U 6677 (London: BM 1927-5-27.308; Woolley 1962, pl. 24; Barnett 1956, pl. XVII).
- (f) (Pl. XXVIIIe) String of beads comprising 15 agate beads, 14 cylindrical gold beads with ribbed decoration, and 1 carnelian bead, U 6676 (London: BM 1927-5-27.307; Woolley 1962, pl. 24; Barnett 1956, pl. XVII).
- (g) (Pl. XXVIIc) Bronze mirror. ht. 15.5 cm., w. 13.5 cm., U 6668 (Baghdad; Woolley 1962, pl. 24).
- (h) Remains of a wooden box.
- (i) Remains of a basket.

Let us consider first the stratigraphical evidence. As we have said, the graves were dug into the ruined south-west wall of the *giparu* built by Kurigalzu in about 1400 B.C. This building probably continued in use beyond the end of the Kassite period, but the subsequent history of the site is obscure. There is, however, evidence of some building activity in the Late Assyrian period. This takes the form of poorly preserved mud-brick walls belonging to a building orientated north-south. It is cut in half by the temenos wall of Nebuchadnezzar. Buried beneath this building were a number of apotropaic figurines familiar from Late Assyrian contexts, and the brick-sizes matched those of the Ningal Temple built by Sin-balassu-iqbi: Woolley therefore assigned to him authorship of this building (Woolley 1965, pp. 35–6, pl. 53). Some further building remains were attributed to the Neo-Babylonian period, but the plans are too fragmentary to be meaningful. Penelope Weadock believes that these fragmentary remains of Assyrian and Late Babylonian buildings represent successive rebuildings of the *giparu* by Sin-balassu-iqbi and Nabonidus respectively (Weadock 1975, pp. 112–14), but what area these buildings occupied or what form they took are quite unknown. In any event, there is no indication that buildings other than the wall of the Kurigalzu *giparu* had been cut through. Beyond saying that the graves must post-date the Kassite building, then, there is little to add. If the reference in the field-notes to grave PG1 lying "directly under the temenos wall" is taken at its face-value then this grave at least should pre-date the building of the wall by Nebuchadnezzar, but this statement is open to question for in the Ur catalogue the coffins are said to have been found close to the temenos wall. However that may be, Woolley's later assertion (1982, p. 260) that the two coffins were "dug down into the buried ruins of the ancient *giparu* from a Persian house of which every brick had disappeared" seems to be entirely without foundation.

What sort of light do the grave-goods throw on the date of the burials? Obviously much of the material is not closely datable, and is going to be of little help in determining whether the graves date from the Late Assyrian, Late Babylonian or Achaemenid periods. In this category we may put the beads (Pl. XXVIII a,c) the plain crescentic gold earring (Pl. XXVIIb), the bronze mirror (Pl. XXVII c), the bronze bracelet (Fig. 2), the bone comb (Fig. 1), the wooden bowl (Fig.

2), the box and the basket. Even the fibulae are not useful for dating purposes, as triangular bronze fibulae of the type represented in PG1 were common in the 8th–7th centuries B.C. (Stronach 1959, pp. 193–201) and remained popular at least down to the Achaemenid period (eg. Moorey 1980, fig. 14). Fortunately some of the other material is more diagnostic.

We may start with the three elaborate gold earrings from PG1 (Pl. XXVIIIa). Barnett (1956, pp. 115–16) compared them with an earring(?) from a tomb at Neirab near Aleppo (Abel and Barrois 1928, p. 194, fig. 2f), probably of Achaemenid date. Admittedly there are certain similarities here, but a closer parallel would seem to be the earring worn by a winged bull from the reign of Sargon (Pl. XXVIIIf; Madhloom 1970, pl. LXVIII: 30). There are here the

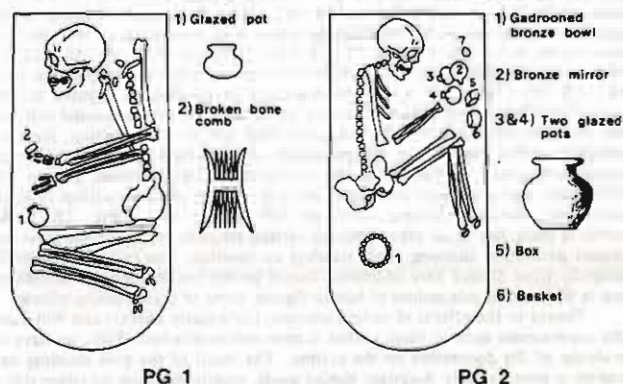


Fig. 1. Contents of coffins as found. Drawings adapted from Ur field-notes by Max Oliver.



Fig. 2. Wooden bowl U 6665, bronze fibula U 6679, bronze bracelet U 6669. After sketches in Ur field notes.

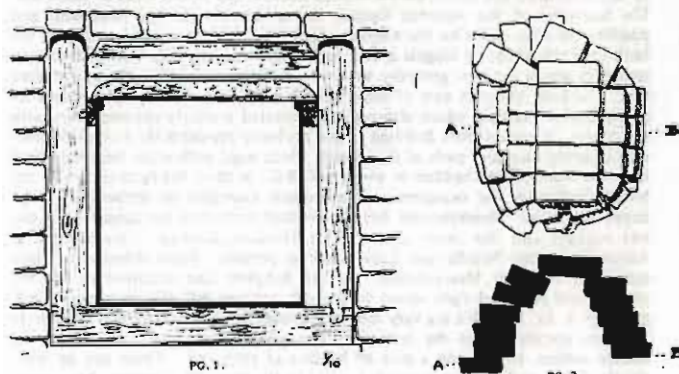


Fig. 3. Sections through PG1 and PG2. Scale 1:10. After drawings in Ur field-notes.

same wire bindings at either side of the body, the disc shape with incised decoration at the top of the pendant, and the bulbous lower part with a bobble on the bottom. It is true that the large balls in the bulbous part of the pendant are not shown on the sculpture, but the overall similarity is such as to suggest a date in the late 8th century for the three earrings.

The bronze bowl with elaborate gadroons (Pl. XXVIIc) also belongs to a type attested in the Late Assyrian period. Gadrooned bowls are sometimes shown on the Assyrian reliefs (Hrouda 1965, pl. 19: 16–18), and there are actual examples of them from Nimrud and Ashur. Thus from Fort Shalmaneser there is the magnificent silver example with the gadroons terminating in lions' heads (Mallowan 1966, II, fig. 357), and from Ashur there are at least four bronze bowls with gadrooned or fluted decoration (Luschey 1939, p. 76, figs. 28–9). Of course gadrooned bowls are also found in the Achaemenid period, when they were widespread, but they can be differentiated from the Assyrian examples by their profiles. On the Assyrian bowls there is a sharp angle at the junction of neck and shoulder, and the shoulder is hammered out so that it is almost on a line with the rim of the bowl. By contrast the Achaemenid bowls have much flatter shoulders and the profiles are consequently much less curvaceous. Judging from the photograph the Ur bowl clearly belongs with the Assyrian rather than the Achaemenid class. A gadrooned pottery bowl from Pasargadae may well be earlier than the Achaemenid date proposed by the excavator (Stronach 1978, fig. 106: 11).

The three pottery vessels from the graves are more difficult to deal with, as the dating of glazed pottery from southern Iraq is problematic. Before discussing this question, though, two matters need clarification. First, it should be understood that Woolley's pottery typology is highly unsatisfactory. Thus the jar from PG1 is classified as type 99 (Woolley 1962, pl. 45), whereas it is clear from the

photograph (Pl. XXVIII*d*) that this drawing bears little resemblance to the pot itself. On the other hand, the attribution of the two jars from PG2 to type 126 would seem to be quite acceptable (cf. fig. 1 with Woolley 1926, pl. 47). Secondly, the vessels illustrated by Barnett (1956, p. 115, figs. 3-4) do not come from the bronze coffins; the mistake very understandably came about because at the time Barnett consulted the Ur catalogue Woolley had re-numbered his pottery typology but the numbers in the catalogue had not yet been changed. In fact, a comparison of the photograph of the jar from PG1 (Pl. XXVIII*d*) with the field-drawing of the jars from PG2 (Fig. 1) shows that all three pots are quite similar, glazed flat-bottomed jars with wide mouths. Such vessels are difficult to date, but they may be compared with glazed jars from Warka that Strommenger describes as "neubabylonisch" (Strommenger 1967, p. 23, pls. 23: 1-4, 39: 3). In her terminology "neubabylonisch" covers the period c. 880-660 B.C. and "spätbabylonisch" 600-300 B.C. (Strommenger 1964, p. 159, n. 5), so the transition period is presumably 7th-6th centuries B.C. The same sort of date is suggested by her for two glazed jars from Babylon (Reuther 1926, p. 23, fig. 18a, c). Further jars of this kind from Babylon cannot apparently be closely dated (Reuther 1926, pls. 74: 135a, 139e; 76: 127d, e).

To sum up, the coffins are of late 8th or early 7th century date, and in the absence of evidence to the contrary one would expect them to have been buried at that time. As we have seen there is nothing in the archaeological record to suggest that the grave-pits were dug in the Late Babylonian or Persian periods, and the grave-goods are entirely consistent with a date of burial in the Late Assyrian period. A date in the first half of the 7th century seems more likely than the late 8th century, for while the glazed jars can be accepted as 7th century it is perhaps difficult to put them back as far as the 8th century. This ties in nicely with the rather meagre archaeological evidence, for as we have observed above the coffins were found just to the south of the building constructed by Sin-balassu-iqbi during this period. The conclusion seems inescapable, then, that the coffins are to be associated with it, and Penelope Weadock has put forward the interesting suggestion that the graves are those of *entu*-priestesses who lived in the *giparu* (Weadock 1975, p. 112).

Only one question remains to be resolved, namely where these bronze coffins were made. To this problem there is no easy answer. The coffin type is probably Assyrian in origin, and the designs on the vertical side-strips are certainly Assyrian in inspiration. However, to date no bronze coffin of this type has been found in Assyria proper, but both Ur and Zinjirli had close connections with Assyria. The status of Ziwiye at this period is unclear, assuming that the fragments of coffin really do come from that site, and naturally no inference can be drawn from the alleged provenance of the Cologne coffin. There are, then, several possibilities. The coffins could have been manufactured in Assyria and exported, or they might have been made in an area under Assyrian political domination, or they could even be the products of a workshop operating outside the Assyrian orbit but nevertheless producing works of art in an Assyrianizing style. There is in fact an increasing body of material, unfortunately unprovenanced but ascribed to western Iran, that looks as if it might derive from workshops in the last category. However, although the designs are Assyrianizing they are usually sufficiently different from the original to be readily recognized as imitative. This cannot be said of the designs on the bronze coffins, though, so we may discount the third possibility. To help us decide between the remaining alternatives, can the decoration on the rim of the Ziwiye coffin be adduced as evidence? The problem here is that the chased decoration on the rim could have been added after the coffin had left its place of manufacture, so the value of this evidence is limited. It is nevertheless worth looking at. In the first place, there is nothing about the presentation scene that firmly links it with western Iran, as some commentators seem to have assumed. But was it executed in metropolitan Assyria? Such presentation scenes are certainly a classic feature of Assyrian art, but there are some oddities about this one. The most important of these is that the tribute-bearers are being ushered into the presence of a person who is clearly not the king. He is beardless, and is not wearing the appropriate headdress. However there is a parallel to this on an ivory from Nimrud, where a person similarly bare-headed and beardless is receiving prisoners (Mallowan 1966, I, fig. 263). Also it should be remembered that the strict conventions observed in monumental art may not necessarily have been carried over into other art-forms. It would be rash, then, to draw any conclusions about the origin of the design on the Ziwiye coffin. One thing about these coffins, though, seems assured and that is that they are the products of a single workshop, for the similarities in design between all the examples are truly remarkable. On balance I am disposed to locate that workshop in Assyria in view of the geographical distribution of the coffins - to the south, west and east of the Assyrian homeland - but I am bound to admit that the case is far from proven.

APPENDIX

The Textile Fragments from PG1 By Hero Granger-Taylor

The textile fragments from the coffin were briefly examined before and during recent conservation. The textiles are at present in two forms, first separate pieces that had been washed and flattened when removed from the coffin in 1972, these being the majority, and secondly small fragments or bundles of cloth that have not been cleaned or unfolded.

All the flattened pieces are of plain linen, the largest piece measuring 38 x 32 cm. The linen fibre is of good quality and is surprisingly glossy. It is undyed and is white to pale straw in colour with darker stains due to contact with the coffin and its contents. The rather open weave is simple one-over-one or "tabby". Differences in yarn and in the spacing of the threads indicate that there were originally at least five different main pieces. The types so far identified are as follows:

- (a) warp, S-spin, c. 24-26 threads per cm.
weft, S-spin, c. 19-23 threads per cm. (Pl. XXIX).
- (b) warp, S-spin, c. 17 threads per cm.
weft, S-spin, c. 13-16 threads per cm.

- (c) both systems S-spin, system i c. 13 threads per cm.
system ii c. 12 threads per cm.
- (d) both systems Z-spin, system i c. 23 threads per cm.
ii c. 20-30 threads per cm.
- (e) both systems 2 S-ply, weak S-spin,
system i c. 24-36 threads per cm.
system ii c. 12 threads per cm.

Generally the yarn of the warp is rather finer than that of the weft and the warp threads are more evenly spaced. There is a plain unreinforced selvedge on fragments of group (a) and of group (b) and part of a rolled hem on pieces of group (a) and of group (d).

In addition, among the smaller untreated pieces some evidence of patterning is found. The linen weft thread of one tiny fragment doubles back on itself at either side, as in tapestry; the warp is no longer present. On the surface of a roughly circular lump or bundle of several layers' thickness and about 4 cm. across, parallel plied linen threads are seen kinked in an apparently geometric pattern, suggesting perhaps some sort of regular woven design; again the other system is missing. Plied linen in a similar arrangement is seen on a fragment 2.5 x 0.5 cm. and here the linen threads turn backwards at one side, revealing themselves to the weft. On this latter fragment the holes left by the warp are clearly visible. Possibly also missing are the threads of a second, coloured weft, used in conjunction with the undyed linen.

The differential survival suggests that the more degraded elements were of animal as opposed to vegetable fibre, almost certainly wool (silk is the alternative). On both the circular lump and the smaller related piece there is a brown powdery substance adhering which may be found to be the remains of wool. It is significant that Woolley in the 1925-6 report speaks of "linen and woollen cloths" (Woolley 1926, p. 379). The wool may still have been recognizable at the time of the first opening of the coffin. The textiles probably own their survival both to the proximity of the metal and to the fact that the coffin was sealed.

The plain linen, certainly the finer pieces, appears to be of personal rather than domestic quality. The different groups of fragments probably represent several different articles of clothing. One would have expected the fibulae (from the shoulders?) to have clasped a thicker outer garment, possibly the textile with the wool warp.

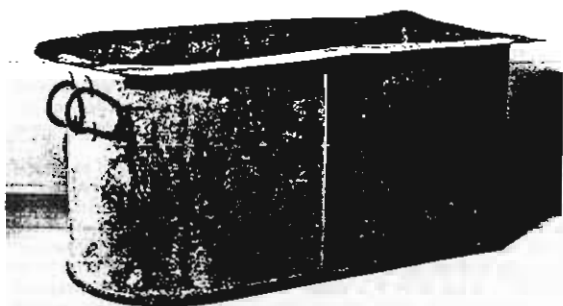
PLATE XXV



(a) Ur coffin PG1 in situ



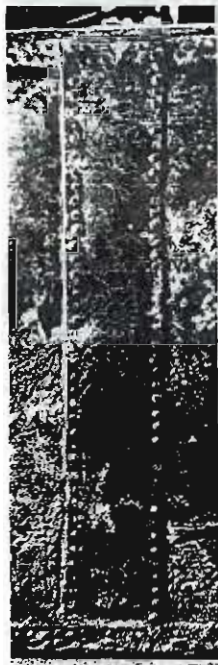
(b) Ur coffin PG2 in situ



(a) Coffin in private collection in Cologne.



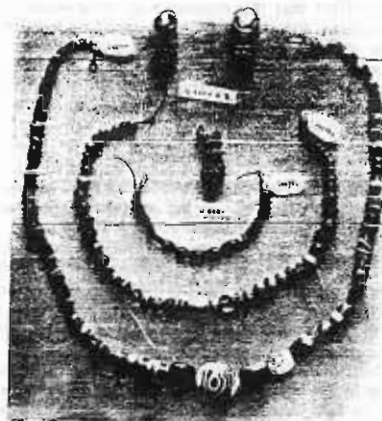
(b) Detail of Cologne coffin.



(c) Detail of coffin from PG1, BM 118604.



(d) Detail of coffin from PG2.
Photo courtesy of Birmingham City Museum and Art Gallery.



(a) Necklaces and earrings from PG1.



Gold earring BM 1927-5-27,308.



(c) Fibulae from PG1.



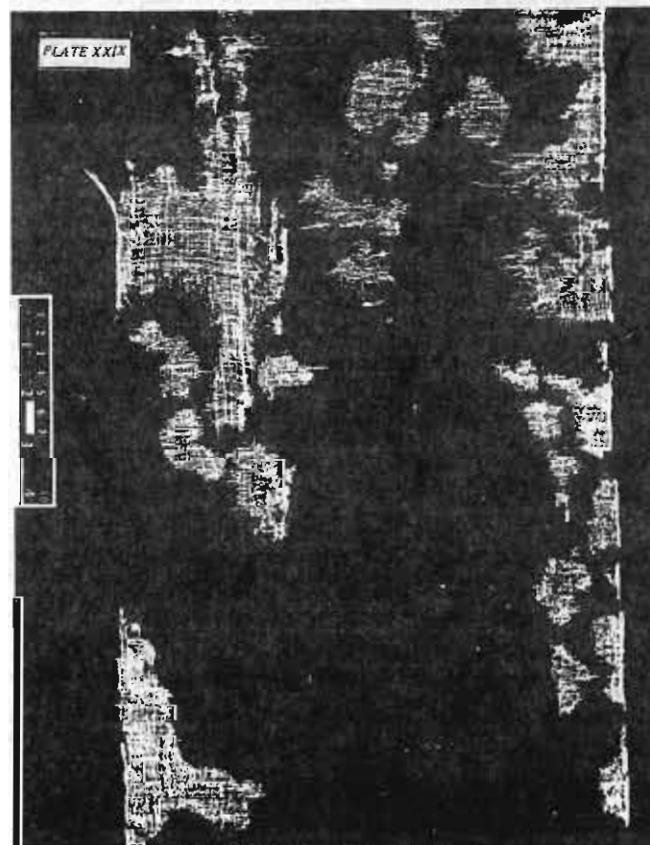
(d) Glazed jar BM 118562.



(e) Necklace BM 1927-5-27,307.



(f) Detail from Assyrian sculpture BM 118809.



Fragment of coffin BM 1927-5-27,310. Group (a).

«There is no Christian Arab Heritage...»

But a Christian participation in the Muslim Arab Heritage

Certain scholars have published a work entitled «*Le Patrimoine Arabe Chrétien*», or The Christian Arab Heritage.

The author, and the current of thought he embraces stand for and propose a cultural historical theory that could have important political implications for Lebanon as well as for the Near East as a whole.

I — The Theory behind The Christian Arab Heritage:

This current of thought defends the idea that the Christians of the East, especially those of Syria and Irak, were for a long time involved in the Arab culture, and this through some «two thousand books». According to the above theories, the Christians of Lebanon and the Middle East took part above all in the rebirth of Arabic and of Arab Nationalism during the nineteenth century.

For the upholders of this line of thought, the participation of Christians in Arab culture goes back to the seventh century, that is to say back to the Muslim-Arab conquest of the region. For the author, this longstanding participation of the eastern Christians in Arab civilization would remove all doubt about the Christians' Arab identity.

In reality, however, this intellectual current has long range political reasons underlying the idea of the so-called Christian Arab Heritage.

In point of fact, The author takes up again the idea defended by certain Christian Lebanese in the nineteenth century, but improves upon it and adapts it to the present intellectual conjuncture; the current in question considers it necessary to find a place for the Christians of the East within the Arab world.



best justification is participation in the strongest heritage here, namely the historic heritage of the Arabs.

It is in the framework of this way of thinking that the discovery and publication of works written in Arabic by Syrian and Mesopotamian Christians would appear capable of proving the existence of a supposed Christian Arab heritage,

According to this concept, having continually suffered aggression and massacres in a hostile Muslim-Arab environment, or at least having always been accused of being in some way outside the Arab world, the Christians, of the East, should try to find a justification for their presence in this part of the world. But this way of thinking finds that the

and through it, justify the presence of Christians in the Arab world.

But affirming such a theory, quite apart from the contradictions underlying it, has important political consequences for the basis of a rebirth of the Christian East, which is dawning in Lebanon through the awakening of the Christian people.

II — Consequences of the Theory of the Christian Arab Heritage:

One of the most dangerous results of creating such a supposed historical reality based on the thoughts of few Christian authors who made use of Arabic would be the loss of the basic identity of the Eastern Christian peoples and their total integration into the Arab national identity.

In point of fact, proving the existence of a Christian Arab Heritage is equivalent to affirming the cultural Arabism of the eastern Christians.

If they consecrate their cultural - and consequently fundamental - Arabism, the eastern Christian peoples will lose their right to belong to a distinct entity and they will be considered as belonging to the Arab world without any reservation.

But this aim which the «Arabizing» current wishes to attain will in fact be counter-productive for the ideas of political security underlying the theory. Arabization of the eastern Christians will lead inevitably to one of two possible results. These are.

1. — Either the real integration of Christian «Arabs» into Arab culture, which is

Islam in its basic structure, and the consequent dissolution of eastern Christianity into Islam.

2. — Or a false integration, that is to say merely a formal belonging based on the above-mentioned justification. Eastern Christians, being still Christians but deprived of any right to be different, will always be harassed, without being able to demand any fundamental rights.

We see, therefore, that this arabizing current leads either way to results that are just the opposite to the real aim in mind at the starting-point.

III — Criticism of the Theory of the Christian Arab Heritage.

This criticism is not directed towards the intentions and preoccupations underlying the current of Christian arabization, but is meant to answer the arguments for it in order to show certain manifest contradictions in a perfectly objective way.

1. — When the Arab conquerors penetrated Syria after the Battle of Yarmuk in 636 A.D., the Christian peoples of the East, particularly the Canaanites, the Aramaeans and the Amhorrites of Syria, Lebanon and Palestine, were all using their national languages and dialects. Up till the year 636, Arabic was not used by eastern Christians, except in some oases of the inner deserts of Syria. In Lebanon, the country people used mainly Aramaean, while in the cities the bourgeoisie used Greek and Latin.

2. — After the occupation of the Near East and of North Africa, the Muslim Arabs managed to absorb a large part of the population thanks to two major developments, namely integration according to Islamic law and the linguistic arabization of public administrative services.

The Christians were divided into three categories.

a) Those who were once

and for all absorbed into Arab Islam.

b) Those who remained Christians but, even though they lost their political rights, tried by the use of Arabic, sometimes with curious exaggeration, to conserve a position in the Arab world.

c) Those who rejected Arabic up till the fourteenth century, notably in Mount Lebanon.

3. — While those of category (b) never managed to get a place in the sun politically and were fatally drawn into category (a), those of category (c) were able by a cultural struggle to maintain themselves as a sovereign entity and to conserve some liberty, essentially cultural by nature.

4. — In reality, the Christian Arab Heritage, if one can call it such, is identified as a contribution of eastern Christians, or of some of them, to Arab culture for political and sociological and historical

reasons that are perfectly understandable.

But it does not in itself constitute a distinct heritage but rather a participation in a larger Muslim Arab heritage.

5. — If the Christians of the East really want to cast off the chains which have bound them through thirteen centuries of oppression, they must rediscover their own heritage of the Christian East, the one that was treasured among some thirty million individuals before the Arab conquest. They must bring to light the heritage that was consciously camouflaged, along with the authors, writers and poets who used Syriac, Assyrian and Coptic.

The work done by Christians in the Arabic language is not something to be rejected. It is in fact a part of the great heritage of the Christian East, which is greater and wider, even though still little known, little understood and little revealed.

by Walid Pharès

Mashrek International October 1984

The MASHREK INTERNATIONAL Magazine

Voices of the Christian People of the Near East

Mashrek International is an intellectual and political monthly, principally concerned with the question of minorities in the Middle East, and in particular, the Christian people and their communities. It is published in three languages (Arabic, English and French) and distributed in fourteen countries by subscription. *Mashrek International* is a non profit making organization.

Goal of the publication.

The objectives of this publication are to inform and sensitize public opinion to the problems of minorities and the Christian people of the Middle East. We wish to reach this goal by restoring their national and cultural heritage, as well as examining their historic and national development.

Mashrek International hopes to be of interest to:

Lebanese emigrants;

Near Eastern Christian emigrants. (Copts, Assyrians, Chaldeans, Syrians, Armenians, Nubians, etc...);

Western private and governmental institutions and associations potentially interested in these issues;

Christian public opinion in Lebanon;

All interested individuals, groups and associations world-wide.

Mashrek International hopes to be the international, intellectual and political journal for the Middle Eastern Christians.

Contents of the publication

Mashrek International within its editorial and material capacities, will contain the following items:

Analysis on the questions of the Christians of the Middle East;

Studies on the heritage of the various communities;

Articles of opinion;

Analysis and studies of the Lebanese problem;

Interviews with Lebanese and Middle Eastern personalities;

Review of books and concerned with the above issues and various assorted items.

Mashrek International publishes three editions in English, French and Arabic. The contents of each edition is different and is arranged by a different team.

Distribution

Mashrek International is distributed by mail in the following countries: The United States of America, Canada, Brazil, Israël, Tchad, Central Africa, Cameroun, South Africa, Australia, New Zealand, Mexico, Argentina, France, Great Britain, Belgium, West Germany, Italy, Switzerland, Sweden, Greece, Cyprus, India. The Ivory Coast, as well as in Lebanon.

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Christian Unity

Towards the Establishment of an International Secretariat for the Christians of the Near-East

In a major development concerning the cause of the Christian peoples of the Near-East, many concerned authorities have shown their support for the creation of an administration secretariat for the cause of the Near-Eastern Christian peoples. This administrative body is to be known as the «Mashrek International Secretariat».

In fact, the formation of this body is the culmination of a long process of discussions and consultations that have been ongoing since May 1982 between the various interested parties and the Near-Eastern Christian diasporas, especially those in the United States, France, Canada and Australia.

The Evolution of the idea of a secretariat.

In April 1982, A group of Lebanese-Christian activists founded a working group in Beirut («Mashrek Committee of Lebanon») and launched a monthly publication entitled «La Voix De L'Orient» (The Voice Of The East). The journal was directed to all the associations and organizations of Near-Eastern Christians in the world.

This work projected the need of a permanent structure to maintain and further develop relations amongst the diaspora organizations of the Christians and the Mashrek Committees around the world. At the beginning of 1983, movements representing the Copts, Syrians and Assyrians from around the world expressed their support towards establishing the administrative body in Lebanon, the last remaining territory of Christianity in the Middle-East. In 1984, the approval of the Lebanese Resistance was obtained.

The support of the Lebanese Resistance

During the course of an interview in the August/84 English language edition of Mashrek international, Mr. Fady Frem, commander-in-chief of the «Lebanese Forces» gave his support to the creation of the International Secretariat and that it operate from the «Free» Christian zone in Lebanon. In reply to a question, Mr. Frem stated, «The Lebanese Resistance is in fact a Near-Eastern Christian resistance. It is presently the only such resistance in

the Near East. The Christians of Lebanon are the nucleus of a potential resurgence of Near Eastern Christianity».

The Lebanese Resistance is already helping the Near Eastern Christians to preserve their threatened identities and values. At an international level, the Lebanese Resistance supports all institutions dealing with this question such as the «World Maronite Union» and the «Near-Eastern Christian Committees and Associations». The «International Secretariat for Near Eastern Christian (Mashrek) Committees» now operates from Lebanon — the only free Christian land in the Near East. This Secretariat centralizes and disseminates all information pertaining to Near Eastern Christian activities at a cultural, social and political level.

Operating with the approval of the «Lebanese Forces», The «Mashrek International Secretariat» is forming the international foundation for the resurgence of the Christian peoples of the Near-East.

The support of the World Maronite Union

In september, 1984 the «Mashrek International Secretariat» acquired its definitive international dimension with the approval of the «World Maronite Union».

During his september visit to Lebanon, Cheikh Amin Awad, President of the World Maronite Union gave his approval and support to the «Mashrek International Secretariat».

Responding to an invitation to address the Mashrek Committee of Lebanon in the office of «Mashrek International», Cheikh Amin Awad declared the recognition and support of the «Mashrek International Secretariat» on behalf of the World Maronite Union.

(In its next edition, «Mashrek International» will publish the official statements of Cheikh Awad as well as those of the representatives of the various groups present).

The role of the International Secretariat

The International Secretariat for the Near-Eastern Christian Movements now known as the «Mashrek International Secretariat» is the first organization to re-

College Educator and Civic Leader Dies

Robert N. Essa, Ph.D., a professor of languages and Chairman of the Foreign Language Department at Sierra College for 20 years, passed away on Wednesday, September 5, 1984 in Rocklin, CA. His 74 year life was an odyssey of travel, study and teaching. He obtained his Bachelor's Degree from the University of Pennsylvania. He continued his education, specializing in Romance languages in the doctoral program at Yale University. During his first year at Yale he received a scholarship to the University of Madrid, where he earned his Master's Degree.

As he completed his doctoral dissertation in Spain, rioting began in the streets of Madrid. This was a prelude to the tragic Spanish Civil War which began in 1936. He soon became a volunteer, participating in the struggle against fascism even before the organization of the International Brigade and the Abraham Lincoln Brigade. After one year he fled Spain and returned to the United States where he lectured extensively about the causes of the Spanish Civil War. His eyewitness accounts and prolific analysis of the war earned him the Cross of St. James from Yale University.

Dr. Essa's scholarly publications include: *Background and Fury of the Rebellion in Spain*; *Washington Irving: Genio Norteamericano*; *Foreign Exploitation of Spain*; and *Breve Historia de la Literatura Hispanoamericana*. His main academic devotion was to foreign languages. He was proficient in Spanish, Italian, French, Latin, Syriac, Portuguese, German and Brazilian-Portuguese.

Before coming to Sierra College, Dr. Essa taught briefly at Yale and then moved to Florida where he was President and General Manager of the Beverly Hills Plantation, Inc., growers of the famed tung oil, referred to by some as Chinawood oil or Liquid Gold.

At Sierra College Dr. Essa was President of the Faculty and upon his retirement he was conferred with Emeritus Status.

His leadership in professional and civic organizations was extensive: he was on the Executive Board of the Foreign Language Association of Greater Sacramento and President of the Placer County Language Association. For 8 years he was a Trustee of the Iberoamerican University in Saltillo, Mexico, and a Trustee of the Yale Alumni Association of Northern California. He was appointed by the then Governor Reagan to serve on the state National Defense Education Act reviewing board. He was a consultant to the Placer County Schools in Foreign Languages. He was also appointed Head of Interpreters at the Squaw Valley Winter Olympics in 1960. He was President of the Placer Credit Union for 23 years.

Dr. Essa was an active Mason. He was a member of the Alachua Florida Lodge No. 26 F and AM, the Gainesville Florida York Rite Bodies, the Jacksonville Florida Knights Templar, the Scottish Rite Temple and the Sacramento Ben Ali Temple. He was President of the Roseville Shrine Club in 1969. He was Chaplain for the Ben Ali Temple and an active member of the Divan for 6 years. He was Chaplain for Sons in Retirement, Number 98. He was a member of the First Methodist Church of Loomis.

Dr. Essa is survived by his wife Florence, his son Robert of Cool and daughter Sara Essa Gallaway of Sacramento, his granddaughter Elizabeth and his brother Mark Essa of Modesto.

Services were held on Friday, September 7, 1984 at the First United Methodist Church in Loomis.

flect the aspirations of the 20 million Christians of the Near East. This new development has already been viewed by many authorities as an important step towards world recognition of the fundamental human rights of the Christians of the Near East.

During his visit to the Vatican, Cheikh Amin Awad, President of the World Maronite Union, submitted a policy position to the Vatican's Secretary of State, Cardinal Casaroli, which consisted of three key elements.

In his meeting with Cardinal Casaroli, Cheikh Awad raised the issue of the Near-Eastern Christian diasporas and the establishment of the International General-Secretariat for the Near-Eastern Christians as well as the role of the W.M.U. to effect the solidarity of all the Near-Christians in the world.

A spokesman for the W.M.U., emphasized Cheikh Amin Awad's efforts at the various levels of the Vatican to shed light on the current situation in Lebanon.

non, the ways to preserve the country and the preservation of the rights of the Christians in Lebanon.

After his visit to the Vatican, the President of the W.M.U. left for Paris to resume contacts relating to the Lebanese preservation prior to continuing to Mexico where he is to prepare for the executive board meeting, of the W.M.U. to be held in Montreal, Canada in three weeks.

Translated from
"Le Réveil", (Beirut),
October 7, 1984

70USA. The Conquest of Lachish by Sennacherib, David Ussishkin

(Tel Aviv University). Written by the director of the Institute of Archaeology, Tel Aviv University, this book describes the conquest of Lachish by the Assyrian army in 701 B.C. This dramatic event is unique in the history of archaeology of the Biblical period in the Holy Land. Ussishkin uses drawings and photographs of the stone-carved reliefs erected by Sennacherib which afford a minutely detailed and penetrating view of the besieged city, its inhabitants, the course of the battle and its aftermath. All profits enjoyed by the publisher of this work go to benefit continued excavations at Lachish.

RETAIL: \$72.00

BAR Price: \$58.00 (s/h \$2.00)

Biblical Archaeology Society

3000 Connecticut Avenue NW
Suite 300
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آشوریان از مطالعه همسایه‌های کرد و ارمنی خود که طریق مبارزه مسلحانه را انتخاب نموده اند چه می‌توانند بیاموزند؟ آیا آشوریان بدانچه که امروز اسرائیل پس از دست یافتن به استقلال تبدیل گشته رشک می‌برند؟ تاریخ مبارزات جبهه آزادی بخش فلسطین برایشان چه درسی را در بر دارد؟

مجله نینوا از کلیه خوانندگان خود دعوت بعمل می‌آورد در صورت تمایل نظریات و عقاید خود را در باره این مقاله ابراز دارند. نظریات رسیده به ترتیب در شماره‌های آینده این مجله به چاپ خواهند رسید.

نگهداشت چنانچه جامعه بدانها فرصت اینرا ندهد که در زندگی روزمره، محل کار، کوچه و بازار و وسایل ارتباط دسته جمعی بکار گرفته شوند. ظاهراً کسانی که به آشوریان اندرز صبر و شکیبایی داشتن و از زبان ملی خود چون از طفلی نوزاد مواظبت نمودن را می‌نمایند چندان دلسوز و نگران آینده این ملت نمی‌باشند.

آشوریان به خوبی متوجه این نکته می‌باشند که زمان بنفع مللی که موجودیتشان در مخاطره می‌باشد کار نمی‌کند و بلکه بر عکس برای جلوگیری از این امر می‌بایست که اقداماتی انجام گیرند.

اتحاد

التقدميين الديمقراطيين السريان

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الى المحرر الكريم



تحية وبعد :

نظرا للظروف العامة التي يعيشها شعبنا والحالة المؤسفة التي يمر بها رأينا في هيئة تحرير حيروثو إجراء دراسة عامة تحليلية لوضع شعبنا بشكل عام وذلك بقصد الوصول لمعرفة الواقع والامكانيات بشكل دقيق وبالتالي التعرف على معالم الطريق المناسب للتركيز عليه .

ان ارسالكم لاية معلومات احصائية (كتابات ، نشرات ، بيانات كذب تاريخية وثائق) التي تتعلق بشعبنا من جميع النواحي ، ستكون مساهمة مشكورة من قبلكم وخدمة حميدة لقضية شعبنا .

اللغات التي يمكننا ترجمتها (الانكليزية ، الالمانية ، التركية ، العربية والسريانية) . مع خالص شكرنا .

گردند و آشوریان که به اثبات نیز رسانده‌اند که قادرند در مختربین و توانفرماترین شرایط از میراث ملی خود حفاظت نمایند، همچنین تا فرارسیدن زمانی مناسب به این وظیفه ادامه دهند.

این پیشنهادات آشکارا با جو حاکم در تضاد بودند، علی‌الخصوص پس از سخنرانیها و اشاراتی که به شرایط مشکلی شد که هم اینک آشوریان با آنها مقابله می‌کنند.

بگذارید تا ارزش واقعی چنین پند و اندرزهایی را با حقایق اجتماعی و سیاسی زمان مقایسه نمائیم تا بهتر به ماهیت چنین نصایح آشنا شویم.

البته در طی این مقایسه بیشترین تکیه را بر همین مسئله حفظ زبان و فرهنگ قرار خواهیم داد.

این يك حقیقت می باشد که آشوریان در طول قرنهای متمادی موجودیت ملی خود را در کشورهای اسلامی خاورمیانه حفظ نمودند، ولی آنچه را که نباید فراموش نمود این نکته بسیار اساسی می باشد که این بقا در شرایطی صورت گرفت که خصلت حکومتهای گذشته بسیار خصلتی که امروزه به خود گرفته‌اند کاملاً متفاوت بود. در گذشته دولتهای منطقه خصلتی ساده‌تر داشتند و امتیازاتی نظیر خود مختاری داخلی و تسعیت از رهبری خودی را برای اقلیتها قایل می شدند.

تحت این چنین شرایطی آشوریها در نواحی مشخص جغرافیایی تمرکز داشتند و تولیدشان مبتنی بر شیوه تولید شبانی و یا روستایی بود که این شیوه‌های تولیدی از لحاظ اقتصادی نوعی خود کفایی برایشان در برداشت خصلت ساده حکومتهای گذشته طبیعتاً امکان تمرکز کامل قدرت را در مرکز نمی داد، مانعی بود بر سر راه گسترش

حکمت مطلق این دولتها به نواحی دور دست و کوهستانی، نتیجتاً قبیایل کوه نشین و منجمله آشوریان در ناحیه سکنت خود از آزادیهای نسبی بیشتری بهره‌مند بودند. این شرایط امروز دیگر کاملاً دگرگون گشته‌اند. اولاً آشوریان بعللی که در حوصله این مقاله نیست تراکم خود را از دست داده‌اند و در چهار گوشه پهنه گیتی پراکنده و به خیل ارتش مزد بگیران پیوسته‌اند و از دیدگاه اقتصادی آن حالت تولیدی خود کفا دیگر از دست رفته است. ثانیا دولتهای مدرنی جایگزین دولتهای سابق منطقه شده‌اند که خود را با دست‌آوردهایی نظیر مدرنترین سلاح، وسایل نقلیه زمینی و هوایی و تلفن و کامپیوتر مجهز نموده‌اند. علاوه بر همه اینها جنبش ضد امپریالیستی که در خاورمیانه در قالب حکومت‌های اسلامی و یاناسیونالیست عرب خود را نمایان می‌سازد، چندان فضایی برای هویت اقلیتها باقی نمی‌گذارد و عرصه را بر این هویت در این کشورها تنگ نموده است.

فرهنگ و زبان آشوری در کشورهای اسلامی زمانی شکوفایی نمودند که این ملت در شرایط استقلال داخلی، تمرکز ناحیه‌ای و اقتصاد خودکفا بر می‌پرد، ولی در کشورهای مدرن امروز که بخش دولتی آنها بر کلیه شئون زندگی سیاسی و اجتماعی نظیر حقوق، تعلیم و تربیت و غیره سنگینی دارد زبان و فرهنگ اقلیتها نه فقط تبدیل به وسیله‌ای زاید می‌گردند بلکه به نظر نظام‌های حاکم حکم موانع دست و پا گیری را نیز پیدا می‌نمایند که باید به کنار نهاده شوند.

آشوریان جهت حفظ زبان و فرهنگ خود باندازه کافی فداکاری نموده و می‌نمایند ولی این از جمله مبالغه‌های می باشد که زبان و فرهنگی را زنده

هجدهمین گردهم آیی اتحادیه تحقیقاتی مسایل خاورمیانه آمریکای شمالی از تاریخ ۲۸ نوامبر تا اول دسامبر ۱۹۸۴ در شهر سانفرانسیسکو برگزار شد.

دو دایره بحث این گردهم آیی اختصاص یافته بود به بحث پیرامون مسایل آشوریان. عنوان یکی از دو بحث مربوط می گشت به تحقیقی پیرامون موقعیت زبان آرامی در دوران معاصر و دیگری دامنه بحث را می کشید به پراکندگی جامعه آشوری در جهان و تحقیقی در باره قدرت آشوریان در مطابقت بخشیدن خویش با جوامع کثیر الملّه. نتیجه ای که از لابلای این بحث ها خود را مشهود نمود دایره بر این بود که چشم انداز آینده ملت آشوری، به عنوان یک کمیت ملی که متکلم به زبان خویش و دارای فرهنگی خود پرورده می باشد، در مخاطره و تاریک بنظر می رسد.

دکتر ادوارد ادیشو از دانشگاه لویسلا مشروحا در باره خطر از میان رفتن زبان آرامی در خاورمیانه و غربت سخن گفته. تکیه بسیار بر این داشت که این زبان تاب مقاومت در برابر نفوذ زبانهای دیگر در خود را ندارد و با انعطاف گسترده ای که از خود در قبال پذیرایی واژه های بیگانه نشان می دهد نه فقط انبوهی از این واژه ها را در خود پذیرفته، بلکه در سطوحی نظیر ساختار و جمله بندی و حتی دستور زبان نیز تغییرات عمیقی در این زبان اتفاق می گیرند و ماهیت آن دگرگون می شود. از طرف دیگر تعداد قلیل و فقر مادی مدارس آشوریان، امکان چاره جویی و پیشگیری از آنچه که شرح رفت را نمی دهند.

مقالات مربوط به آشوریان ایران و عراق بیشتر این نکته را یاد آور می گشتند که جوامع آشوری این دو کشور بعزت مهاجرتی که دلیلش را باید در به قدرت رسیدن حزب بعث در عراق و اتفاق گرفتن انقلاب اسلامی در ایران جستجو نمود تضعیف گشته اند.

جنین اوشانا (دانشکده حقوق مونتری) شمه کوتاهی از تاریخ جنبش ملی آشوریان ارائه داد و ضعف کنونی این جنبش را در عدم حضور یک سازمان منجم سیاسی دانست تا از حمایت پشتیبانی آشوریان برخوردار گردد.

دو مفسر که یکی از مدرسه عالی نیروی دریایی ایالات متحده و دیگری از انستیتوی زبان وابسته به وزارت دفاع بودند و موقعیتی نظیر مشاوران سیاسی را دارا بودند بعد از گرفتن این نتیجه که آشوریان را باید در زمره ملی به احتساب آورد که جمیع شرایط جهت از بین رفتن زبان و فرهنگشان مهیا گشته، این سوال را مطرح نمودند که برای جلوگیری از این محتوم چه اقداماتی می توان بعمل آورد؟

بنظر اینان هر نوع حرکت و یا جنبشی از جانب آشوریان که متکی بر اصل اعمال خشونت باشد، نابودی این ملت را به ارمغان خواهد داشت.

یکی می گفت که راه دو پیش نیست یا در راه آرمان ملی دست به اقداماتی عجولانه زن و در نتیجه پذیرای نابودی شدن و یا حکم زمان را دریافتن و تن بر زندگی دادن.

دیگری بر این اعتقاد داشت که زمان به هر حال به نفع آشوریان کار می کند. بنا بر این حکم خرد در این می باشد که تمامی امکانات جهت حفظ و حراست از زبان و فرهنگ ملی بسیج



نواى نینوا

بنام خدا

اطلاعیه شماره ۱

بقای قوم ما در حفظ مذهب، زبان و فرهنگ خود

آشوریان عزیز:

بنام خدا (نواى نینوا) به مسئولیت محدود تأسیس گردید تا برای جمع آوری دست آوردهای و کتبى آشوری از چهار گوشه جهان و بناساندن آنها به آشوریان ایران و جهان. همچنین پرورش و توسعه ادبیات و نشر جدید آشوری و رساندن کارهای حاصله بدست علاقمندان آشوری در ایران و جهان.

نخستین قدم در زمینههای فوق الذکر، آوری کتب مارشها، سرودها، آموهای آشوریک آشوری، تقسیم بندی و ضبط آنها با کیفیت عالی بصورت کتبوسهای مختلف و عرضه آنها به علاقمندان آشوری در سراسر جهان.

برای اینکه مطمئن شویم نوارها، پوسترها و کتابها در سریع وقت بدست شما میرسد (نواى نینوا) خدمات ویزیتوری در اختیار آشوریان عزیز قرار میدهد که با تمسک تلفنی بتوانید سفارشات خود را بگوئید و در صورت سفارشات خود را در منزل و یا در محل کار خود بدون هیچگونه هزینه پستی و بابت ویزیتوری تحویل بگیرید.

فعالتهای جدید (نواى نینوا) بوسیله اطلاعیه با پست برای شما ارسال خواهد شد برای اینکه بتوانیم اطلاعیههای شرکت را بدست آشوریان عزیز رسانیم از یکایک شما خواهشمندیم نام و آدرس کلیه افراد و آشنایان خود را بوسیله تلفن (نواى نینوا) ۶۸۱۹۴۳ در اختیار (نواى نینوا) قرار دهید یا طی نامه به آدرس پستی (تهران) ارسال فرمائید با این عمل خدمتی برای شما انجام داده ایم.

همچنین (نواى نینوا) آمادگی خود را اعلام میدارد برای خرید، اجاره یا قرض گرفتن مجله عکس، پوستر، صفحه و نوار کماب آشوری به قیمت بسیار کمتر و به شرط آن میباشد.

ضمن تشکر و سپاسگویی از مسئولین اداری و روابط و همکاریهای بین المللی و مراکز فرهنگی و آهنگهای انقلابی وزارت ارشاد اسلامی و آشوریان عزیز اطلاع میدهیم که بهمن ماه ۱۳۵۸ (نواى نینوا) به انجمنهای آشوری شماره ۵۳/۳۳۴۴۰۰ مورخ ۵۳/۳۲۴۸ شماره یک (پروانه شماره ۵۳/۳۲۴۸ مورخ ۱۳۵۸/۱۳) ضبط و ارسال میگردد و به جهت دریافت سفارش شما بوسیله (نواى نینوا) میباشد.

نوار مارشهای آشوری شماره یک شامل ۲۳ مارش معروف آشوری و نوار سرودهای قومی آشوری شامل ۱۹ سرود میباشد.

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ܡܪܝܢܐ ܐܒܪܗܡ ܐܒܪܗܝܡ

Mar Abraham Ibrahim, D.D.

سيادة المطران ابراهيم ابراهيم

على كل المسيحيين الشرقيين في اميركا

ان يتحدوا فيما بينهم ليكون

صوتهم سموعاً من اجل

اصباط مخططات التقصين.

المطران مار ابراهيم ابراهيم

اللتين مكثتا منفصلتين فترة طويلة .
غير ان هذه القضايا الباقية التي تحتاج بدورها الى
حل عليها الا تكون عائقاً في سبيل التعاون بين
الكنيستين في المرحلة القائمة حتى تبلغ يومها السي
الوحدة القانونية الكاملة - وهي ذي سبيل التعاون
المسموح بها والموعوب فيها من نص البهتان .
" ان وحدة ايماننا - وان كانت بعد غير كاملة
تخلو ان يتصور تعاوناً بين كنيستينا في (حق) .
العناية الرعائية في حالات تتواتر في ايماننا سواء
سبب انتشار مؤمنينا في انحاء العالم سواء بسبب
الاضاع القلقة في هذه الازمنة العسيرة . فليس
نادراً في الواقع ان يجد مؤمنونا اللجوء الى كاهن
من كنيستهم بخاصة قادراً او معنوياً غير ممكن .
ونحن اذ نتوق الى سد حاجاتهم . مفكرين فسي
خيرهم الروحي فاننا نخولهم في هذه الحالات
بان يطلبوا سر التوبة والافخارستيا ومسحة المرضى
من الكهنة القانونيين لايه من الكنيستين الشقيقتين
متى ما احتاجوا اليهم .
ويتبع هذا التعاون في (حق) العناية الرعائية
منطقياً التعاون في صياغة الكهنة والتربية
اللاهوتية مشجعين الاساقفة لكي يسهلوا امر
المشاركة في مراكز التربية اللاهوتية حيثما اصبحت
ذلك .
" ونحن قائلون بذلك فاننا لا ننسى بانه يتوجب
علينا أن نعمل ما في وسعنا لكي نحقق الشراكة
الكاملة المنتظرة بين الكنيسة الكاثوليكية وكنيسة
السرطان الارثوذكس الانطاكية .
ونتضرع بدون انقطاع الى الرب لكي يمنحنا الوحدة
التي وحدها يمكننا ان نعطي للعالم شهادة
انجيلية كاملة .
ذاك هو البهتان التاريخي ...
وقيت علينا التطبيقات .
الاب سرهد جمو

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To NINEVEH

خطوة تاريخية على طريق الوحدة المسيحية

بقلم: إدب الدكتور سرهرجمو



جرت بين كنسيتيهما في القرون الملاحقة لا تؤثر و لا تمس بايه طريقة جوهر ايمانها لأنها انما قامت بسبب اختلاف الاصطلاحات والحضارة والصيغ المتنوعة التي اتخذتها مختلف المدارس اللاهوتية للتعبير عن نفس الموضوع - وتبعاً لذلك فاننا لا نجد اليوم اية قاعدة واقعية للانقسام المحزن والشقاق اللذين

قاما بيننا حول تعليم التجسد .

اننا قولاً وحياة نعترف بالتعليم الحقيقي عن المسيح ربنا ، بالرغم من الاختلافات في شرح هذا التعليم التي قامت على عهد مجمع خلقيدونية .

ولكن الاتفاق في الايمان لا يعنى في بنود هذا البيان قيام الوحدة الكاملة . ذلك لأن هذه تعترضها بعد قضية أساسية هي قضية السلطة الاولى في الكنيسة وما ينجم عنها من نتائج .

وقد اختير للتعبير عن هذا الموضوع عبارة " ارادة الرب في كنيسته "

ونعتقد ان المقصود بها " ارادة الرب في تدبير كنيسته " . فإدام هذا الاتحاد القانوني لم يتم بعد . فان الاشتراك بالاحتفال بالقداس غير

سموح - ويتحدث عن ذلك المقطع الثاني من البيان ونصه : " ان الافخارستيا المقدسة " بما انها التعبير

الاول عن الوحدة المسيحية بين المؤمنين وبين الاساقفة والكهنة ، فانه لا يمكن حتى الآن ان نشترك بالاحتفال بها معا .

ان بعض القضايا في الواقع تحتاج الى ان تحل فيما يخص ارادة الرب في كنيسته وكذلك المتضمنات التعليمية والتفاصيل القانونية للتقاليد الخاصة بكل من جماعتينا

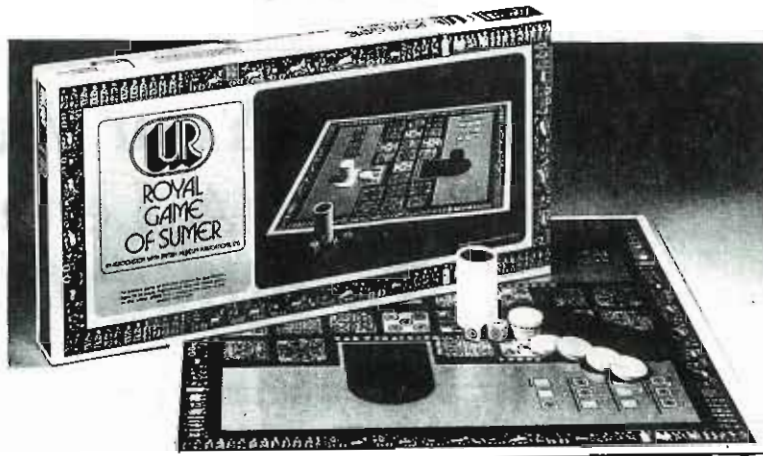
في زيارة رسمية التقى قداسة البطريرك الانطاكي لسريان الارثوذكس مار اغناطيوس زكا الاول عيواص بقداسة لبابا يوحنا بولس الثاني في الفاتيكان وفي يوم ٢٣ / ٦ حزيران ١٩٨٤ وقعا نص بيان يحق اعتباره معلماً بارزاً على طريق الوحدة المسيحية .

فانها المرة الثانية في العهود الاخيرة يلتقى فيها بابا الكنيسة الكاثوليكية باخيه البطريرك الانطاكي لسريان الارثوذكس . وللمرة الثانية يذاع على العالم بيان يؤكد بأن ايمان الكنستين في الكلمة المتجسد هو ايمان واحد ، وان الخلاف التاريخي بينهما انما مرده الى اختلاف الاصطلاحات وتنوع الذهنية اللاهوتية وتزيد أهمية هذا البيان اذا تذكرنا بان السريان الارثوذكس يرتبطون مع الاقباط والاحباش والارمن الارثوذكس شركة الايمان ونفس الخلفية اللاهوتية - ولذا فمن المتوقع ان يكون لهذا البيان نتائج أيضاً على علاقة الكنيسة الكاثوليكية مع هذه الكنائس الشرقية . وهذا نص البيان في مقطعه الثالث :

" ان قداستهما يعترفان قبل كل شيء بايمان

كنسيتيهما الذي صيغ في مجمع نيقية سنة ٣٢٥ م والمعروف عموماً بقانون ايمان نيقية "

وهما يتحققان اليوم بان الخلافات والانقسامات التي



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نتمنى لك كل ما...

جميعا الامل في استمرار الوجود .

شغلت الاسطورة العديد من المفكرين والشعراء واجمعوا على انها تمجد عظمة الانسان وقدراته الهائلة والفاخرة في التغلب على اعدى المظلمات والتمدي احيانا للالهة نفسها . غير ان الانسان وان كان جبارا قادرا على مجابهة عظام الامور فان الالهة هي النهاية سيطرت على مصيره وعلى حياته .

الاساطير والشعر...

تناول العديد من الدارسين الاجانب الاسطورة وتأثيرها في الادب والفنون وأبرزهم جيمس فريزر ، مالبينوفسكي ، شتروس ، كارل يونغ ، أرنست كاسير هيدغر وسواهم .

وفض الناقد طراد الكبسي ، الشاعر البياتي بكتاب يدرس الاساطير في شعره كما درس الناقد عبدالرضا علي تأثير الاسطورة في شعر المسيب (بغداد ١٩٧٧) . في قصيدته (مرثية عائشة) يقول البياتي :

فلتبكها القصيدة
والريح والرماد واليمامة
ولتبكها الغمامة

وكاهن المعبد والنجوم والفرات
على فراش الموت أضجعتك يامشتار
بكيت في بابل حتى ذابت الاسوار
فأي خبر نالني ايتها العنقاء
عدت الى الفرات ، عدت مرجة مدرا
وموقدا يخمد في البرد وبابا
لايعد الريح .

يعلق الكبسي قائلا : انما هي استعادة متجددة للغة واسلوب وبناء القصيدة القديمة كما جاء ذلك في ندب جلجامش لصديقه أنكيدو في الملحمة عندما مات :

يا أنكيدو
لتندبك المسالك التي سرت فيها
في غابة الارز
ومنى الا يبطل النواح عليك مساء نهار
وليبيكك الاصبع الذي أشار اليها
من ورائنا سبا وباركنا
فيرجع مدى البكاء في الارياض
وليندبك الدب والضبغ
والنمر والفهد والاييل والسبع
وليبيكك الفرات الطاهر الذي كنا
نسقي منه
لينح عليك رجال أوروك ذات الاسوار .

الاشوريون

في الأزمنة المعاصرة

تأليف :

ك. پ. ماتشيف - بارمتي

ترجمة :

بنيامين م. بنيامين

على الراغبين في اقتناء
نسخة من كتاب
"الاشوريين في
الازمنة المعاصرة"
المترجم عن اللغة
الروسية الى اللغة
العربية ، الكتابة الى
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مفوق الطبع محفوظة

كَلَامُ سَـ تَقَرُّعُ بَوَابِ الْعَالَمِ ...

صدرت مؤخرًا ترجمتان جديدتان للملحمة باللغة الفرنسية ، الأولى لعابد غازاريه تحت عنوان (ملحمة كلكامش) عن دار (بيسرك الدولية) والثانية لديدية مارتان عنوانها (حكيم شمولي .. ملحمة كلكامش) عن دار (كارنيه) .

وعلى مسرح قصر شايفو ومسرح المدينة الجامعية بباريس ، قدمت مؤخرًا مسرحية كلكامش بإشراف (غازاريه) الذي قدم أيضًا أسطوانة سجلها بصوته تحكي الأسطورة الخالدة . ومساءً ٢٦ شباط (فبراير) الماضي كرس المركز الثقافي العراقي أمسية رائعة أدارها (مجنون كلكامش) ، غازاريه وشارك فيها البروفيسور (بيسراميه) . ماذا يعني هذا الاهتمام المفرط بأسطورة شمش؟ يبلغ عمرها أكثر من ثلاثة آلاف سنة ؟

الواقع ان الاهتمام الفرنسي بهذه الملحمة ليس جديدًا ، فقد عرفت (النخبة الفرنسية المثقفة) في الثلاثينات . وفي العام ١٩٣٩ صدرت الطبعة الفرنسية الأولى ، وكانت تحمل عنوان : ملحمة جلجامش ، شعير بابلي ترجمها وعلق عليها البروفيسور (كوتينو) .

بعد هذا طبعته غير مرة .. وفي العام ١٩٦٠ احتضنت باريس تظاهرة علمية خاصة بدراسة هذه الملحمة .. حضرت الندوة مجموعة من العلماء ، ونشرت دراسات عنها في انحاء العالم ، عدا الوطن العربي .. موطنة الاسطورة .

شيء من التاريخ ...

في أواخر القرن الماضي عرف العالم الادب السومري .. وفي العام ١٩١١ نشرت جلجامش للمرة الأولى بالألمانية من قبل العالم الألماني (ابخاد) وطبعته في كوتنكن . ثم توالى الطباعات بالروسية (١٩١٩) ، الجورجية (١٩٢٤) ، العبرية (١٩٢٤) وتقدر مجموع اللغات التي ترجمت إليها الملحمة بأكثر من ٤٠ لغة .

يعود الفضل في تعريفنا بهذه الاسطورة في الوطن العربي الى السيد طه باقر العالم العراقي البارز الذي شرع بترجمتها ونشر دراسات عنها في الأربعينات وفي العام ١٩٥٠ ، أصدر ترجمة كاملة لها . ومؤخرًا تولت وزارة الثقافة والاعلام اعتماد ترجمته فتولت نشرها ثلاث مرات حتى اليوم .

كما قام السيد (انيس فريجة) بترجمة الملحمة ونشرها ضمن كتابه (ملاحم وأساطير من الادب السامي) (بيروت - ١٩٦٧) .

وتولى الدكتور سامي سعيد الاحمد ترجمة الملحمة عن الاشورية ونشرتها مجلة التراث الشعبي العراقية بصورة متسلسلة .

ومنذ ربع قرن وهذه الاسطورة وبغيرها من الاساطير السومرية والبابلية والاشورية تشكل مادة خصبة للرسامين والنحاتين والشعراء وكتاب القصة والمسرحيين العرب .

وربما يكون الفنان العراقي جواد سليم أول من تنبه الى ضرورة الاستفادة من الملاحم والاساطير فكان الرائد في هذا الميدان الفصيح .

الملحمة ...

تعد السومرية أقدم لغة مكتوبة ، وقد شاعت في العراق في خلال الألف الثالث ق.م .

وكان للسومريين الفضل الأكبر في ابتداء التراث الحضاري في وادي الرافدين ، في حين يتجلى فضل من جاء بعدهم من الساميين (ابتداءً من العصر البابلي القديم على الفصوص) في عملية الجمع والتنسيق والاضافات والتي تمخض عنها بالتالي نتاج جديد في شكله لكنه قديم في اصوله .

جلجامش ، ملحمة مجهولة المؤلف كتبت قبل الألف الثاني قبل الميلاد ، عرفت تحت عنوان (من رأى كل شيء) وهي العبارة الأولى منها .. تروي الاسطورة ان (جلجامش) كان ملكاً على (أوروك) إحدى مدن العراق القديمة - وأنه حكم لمدة ١٢٦ عاماً كان ثلثها الها والثلث الباقي بشراً ، وكان جباراً طاغية يدفع الشباب الى القتال ويسرف في استدراج الفتيات الى مجالس المجون والفجور ، فضج الشعب وطلب من الالهة ان تخلف كائناً قادراً على التصدي له ورد بطشه فأبدعت شخصية (انكيدو) وهو مخلوق جبار يعيش مع الحيوانات في القفار فيربى العشب مثلها ويشاركها حياتها وعاداتها وتصور الملحمة انكيدو وقد أقبل بالحييلة على المدينة ليوقف في وجه الملك الطاغى ، فإذا بهذه المدينة تسمره ويتحول من عدو لـدود لجلجامش الى صديق يشاركه أحزانه وأفراحه ، ولما عاد جلجامش الى أوروك منتصراً ، نقيم على عشتار ربة المدينة فأرسلت الالهة ثوراً سماوياً للانتقام من الملك ومدينته ، فحول الحيوان البساتين الى صحارى جرداء وشرب النهر في جرعات فنضب الماء وهلك كثير من سكان أوروك غير ان جلجامش تمكن أخيراً من الثور وبذلك تغلب على عشتار ربة المدينة الثائرة .. غير ان جلجامش يبحث عن سر الخلود فاهتدى الى نبتة الخلود بعد مشقات ، وقرر الرجوع بها لينتفع بها هو وأهل مدينته ، غير انه في طريق العودة يفقد (النبتة) بعدما سرقتها منه حية رقصة . وهكذا تنواري نبتة الحياة والخلود فيفقد جلجامش والبشر

عقدت جمعية دراسات الشرق الأوسط في امريكا الشمالية اجتماعها السنوي في مدينة سنان فرانسيكو من ٢٨ تشرين الثاني - الاول من كانون الاول ١٩٨٤. هيثان في هذا الاجتماع عالجت مسألة الآشوريين في الوقت الحاضر. الهيئة الاولى تحت العنوان: "وضع اللغة الآرامية في الوقت الحاضر". والهيئة الثانية تحت العنوان: "تشت الآشوريين: فحص قضية التكيف في محيط متعدد الثقافات" والنتيجة التي خرج بها المحاضرون والمناقشون هي ان المستقبل متشائم حقا فيما يخص تقدم الامّة الآشورية كوجود لغوي وثقافي متميز. بين الدكتور ادوارد عوديشو من جامعة لايبولا خطورة انقراض اللغة الآرامية في الشرق الأوسط وفي بلدان التشت. وأشار السى ان الآرامية هي تحت تهجم دائم بسبب إقحام الكلمات الأجنبية فيها وبسبب تكيف هذه اللغة الشامل في تركيب جملها وحتى في قواعددها مع اللغات الأجنبية. ولغت النظر الى ان ندرة وهزال المدارس والصفوف التي تدرس الميراثية ما استطاعت ان تجهز الامكانيات لعمل علاجي وافي.

وبينت المقالتان عن آشوري العراق وايران بان بعد تولى البعث السلطة في العراق وقيام الثورة في ايران فان الهجرة الواسعة قد اضعفت التجمعات الآشورية في المنطقة وششت الامّة في انحاء المعمورة. وقدمت "جينين اوشانا" من كلية مونترير للثقافة لمة عن تاريخ الحركة القومية الآشورية المعاصرة. وأشارت الى ان سبب ضعف الحركة هو عدم وجود منظمة على المستوى القومي ذات تاييد شعبي وافي.

مع ادراكنا بان الآشوريين كسبب له لغة وثقافة متميزتين، هم على لائحة الشعوب التي هي في طريقها للانقراض ما هي الخطوات العملية التي يجب اتخاذها لتجنب او على الاقل لعرقلة الانقراض؟ حاول معلقان الاجابة على هذا السؤال. من الاهمية ان نبيّن مؤلات هذين المحترمين. كلاهما ليسا آشوريين. احدهما من الكلية البحرية الامريكية للدراسات العليا والآخر من المعهد اللغوي للدفاع. وكمشتارين سياسيين جادلا بأن من الخطورة ان يتخذ الآشوريون طريق النضال المسلح والذي من المحتمل ان يؤدي بهم الى إبادة شاملة. وتساءلا أيهما أكثر حكمة الموت من اجل قضية متهورة ام الحياة؟ وقال احدهم بما ان الزمن هو في صالح الآشوريين فان من الحكمة ان يركز الآشوريون طاقاتهم للحفاظ على لغتهم وثقافتهم خلال الفترة التي ينتظرون فيها الفرصة الملائمة. وازاد الى ان الآشوريين حافظوا على لغتهم وثقافتهم لملئات السنين ويستطيعون الحفاظ عليهما بعد.

ان هذه الطول السطحية كانت كهدمة لنا خاصة مباشرة بعد ان بينت الهيئتان في مقالاتهما التحديات الفخمة التي تواجه الآشوريين كامة.

دعنا نخمن أهمية هذه النصائح مقابل الواقع الاجتماعي والسياسي الحاضر، خاصة فيما يتعلق بدوام اللغة والثقافة. انها الحقيقة حين نقول بان الآشوريين حافظوا على هويتهم القومية في الدول الاسلامية في الشرق الأوسط لملئات السنين. ولكن تلك الدول كانت في تركيبها مختلفة جدا عن الدول الحديثة في المنطقة. ان الدول القديمة كانت قد منحت اقلياتها الحكم الذاتي تحت القيادات الذاتية للاقلية. في هذه الفترة عاش الآشوريون في تجمعات سكانية متجانسة في مناطق معينة تحت نظام رعي او ريغي. وقد كانوا بالفعل مكتفين اقتصاديا. واكثر من ذلك فان الدول القديمة لم تتمتع بالمركزية ولم تستطع ان تبسط سلطتها في المناطق النائية المتعذر بلوغها حيث تمتعت قبائل مختلفة ومن ضمنها الآشوريين بشبهة الاستقلال الذاتي.

ان ذلك الوضع قد تغير. ان الآشوريين اليوم منقسمون داخليا ومشتتون في انحاء العالم. ولقد انضموا الى الطبقة الكاسية ولا يشكلون وحدات اقتصادية ذات اكتفاء ذاتي. واكثر من ذلك فان دول اليوم باسلحتها الحديثة وخطوط التلفون والكومبيوتر والمواصلات البرية والجوية قد بسطت سلطتها الى اقصى مناطق اراضيها. كما ان النضال ضد الامبريالية قد تجسدت بالرجوع الى الاسس الاسلامية او الاسس القومية العربية. كل هذا لا يترك اي مجال للاقلية للحفاظ على كيانها.

ان اللغة والثقافة الآشوريتين ازدهرتا تحت ظل الدول الاسلامية القديمة حيث تمتع الآشوريون باستقلال ذاتي في تجمعات سكانية متجانسة ذات اكتفاء اقتصادي. اما في البلدان الحديثة حيث ان الدولة تسيطر على جميع المؤسسات القانونية والتعليمية والاجتماعية والسياسية فان لغة الاقلية ليست شيئا زائدا فحسب انما هي عبثا على اكتاف افراد هذه الاقلية تعيق تقدمهم في مؤسسات الدولة. لذا فانها تطرح جانبا. ليس باستطاعة الآشوريين اليوم الحفاظ على لغتهم وثقافتهم رغم الجهود القصوى التي يبذلونها فالكثير من الآشوريين ضحوا بمستقبلهم العملي والمعاشي ليتسنى لهم العيش في منطقة مع بقية الآشوريين.

من المستحيل الحفاظ على لغة وثقافة في حين ان الجو الاجتماعي ينفى وجودهما ويحطهما الى مجرد زخرفة فقط، ويعريهما عن اهميتهما في سياق الحياة اليومية: في مثل العمل، في السوق، في وكالات الانباء الخ.

ان الذين يمنحون الآشوريين لان يحافظوا على لغتهم وثقافتهم ويستحيون الفرمة الملائمة، فمن الواضح جدا انهم اما لا يفكرون او انهم لا يهتمون. ان الزمن ليس في صالح الامم التي في طريقها الى الانقراض. ان الآشوريين يذكرون ذلك جيدا ويعلمون الخطوات التي يجب اتخاذها. فمادّا باستطاعتهم التعلم من جيرانهم الارمن والاكراذ الذين التجأوا الى النضال المسلح؟ هل يحسدون ما صارت اليه اسرائيل بعد استقلالها؟ مادّا علمهم تاريخ الفلسطينيين ومنظمة التحرير الفلسطينية؟

MARDUTHO DSURYOYE

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Volume III

Editor:
IBRAHIM GABRIEL SOWMY

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ܡܪܕܘܬܗ ܕܫܘܪܝܘܝܬܐ - ܡܪܕܘܬܗ

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ܡܪܕܘܬܗ ܕܫܘܪܝܘܝܬܐ

بقية: انطباعاتنا عن اجتماعات ميسا

ان مجلة نينوى ترحب بالقراء طلابا كانوا ام باحثين ان يبدوا نقاشا حول هذه الاسئلة على صفحاتها في اعدادها القادمة. وليقتصر القراء البديل الذي يعتقدون انه اكثر فائدة لديمومة الامة الاشورية.

خلافت و امام مظلوم صاحب حق

[illegible]

[illegible]

— ۱۰۰ —

دَقِيقًا مَدَّقُومًا ، لَمْ يَسْأَلْهُ عَنْ تَحْقِيقِهِ

ذَمُّهُ . لَهُ ذُمٌّ مَوْءِدٌ لِحَدِّهِ

ماجد ماہ عجیب ہے خبیثہ جفا؟

آب : ذلک حقہ من صبحہ لجمہ ، مجلہ ص ۱۱۱

دستورالعملی که در این باره وضع شد

دولتہ کے لیے جنت قصہ قصہ ہے

سَوَّاهُ سَجَّاهُ حَافِظُكَ لَوْ لَمْ يَكُنْ لَمْ يَكُنْ لَمْ يَكُنْ

موجودہ ۲۰۰۸ء کی حالت میں ۲۰۱۲ء کی بجائے ۲۰۰۹ء

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حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَخْذُ قَدْ بَدَأَ لِقَتَهُ حَلَمٌ لَهُ ذَمٌّ

مسئله ۱۰. به عنوان یک مسئله در نظر بگیرید

السلامة العامة في ضوء

בְּהַלְכֵךְ לָבוֹא בְּחֶמְדְּךָ וּבְשִׂיחוֹתֶיךָ

دڙھو . دہ آف دڙھو لیلۂ مجد

பெரிய பஞ்சாயத்து ஒன்றியம்

מלכות ישראל . יוסף בן יוסף

لَا يَدْفَعُهَا دَفْعًا مَدْفُوعًا ، وَلَا يَنْقُصُهَا نَقْصًا

حَسْبُكَ مَا فِي كِتَابِكَ

مَعْنَى: فِي خُذْهُ مِنْ يَدِ نَعْلِكَ كَمَا سَلَّ دَلَسْ

جنتی دھرمی دھرمی دھرمی دھرمی

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

دین، ملت و مملکت کے لئے

בְּיָמֵינוּ הַיּוֹמִי הַזֶּה הַיּוֹמִי הַזֶּה הַיּוֹמִי הַזֶּה

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۳۵۷ ملّت و مَسْکُونَةُ الْمَلِكِ

சிவசுந்தரி

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