



Established 1953

*Dedicated to the  
Advancement of Education  
of Assyrians*



# NINEVEH

Volume 10, Number 1, Spring 1986

Volume 10, Number 1



*At Christmastime and throughout the year,  
may the gifts of peace and joy be yours.*

CULTURAL — EDUCATIONAL — SOCIAL

# NINEVEH

FOURTH QUARTER 1987 & FIRST QUARTER 1988

VOLUME 10 & 11 NO. 4 & 1

Julius N. Shabbas ..... Editor  
 Joel J. Elias ..... Ass't. Editor  
 Ashour Mouradkhan ..... Ass't. Editor  
 Assyrian Section  
 Peggie J. Hernandez ..... Circulation

## 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.

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

## ADDRESS LETTERS TO

THE EDITOR  
 NINEVEH  
 1918 SAN PABLO AVENUE  
 BERKELEY, CALIFORNIA 94702

## ANNUAL SUBSCRIPTION

U.S.A. & CANADA ..... \$15.00  
 OVERSEAS ..... \$25.00

## ADVERTISEMENT RATES

	One Issue	Four Issues
FULL PAGE	\$50.00	\$45.00 ea.
HALF PAGE	35.00	30.00 ea.
ONE-QUARTER PAGE	25.00	20.00 ea.

## 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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- Throughout the pages of this issue photos have been inserted of the visitation to the Soviet Union. Also a number of photos of the Foundation meetings.

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 of publication**

## LETTERS TO THE EDITOR

Dear Friend Julius:

Congratulations on having come up with such an exciting edition of "Nineveh."

What a wonderful vacation you and your family had in Russia! What a glorious time you had!

The late Rev. Toma Nasser paid us a visit when he was in America. I introduced him to our minister who is of the same faith. They had a meaningful conference together. Please "basimli risha d'broonoo Natneal min ghiba d'Millenia oop min ghiba d'deeyee."

Recently I met and enjoyed the company of His Holiness Mar Dinkha. I have in my possession photocopies of the writings on the Assyrian Monument in China. His Holiness is very much interested in having copies of them. How about you? They came to me from the late Mr. Starret of the Chicago Tribune.

I'm submitting to you more of my little essayettes: Thoughts to Live By. These writings are tiny but they are powerful. Again congratulations! You did a faultless job on my short story: The Hidden Treasure.

If you're ever in our Modesto Paradise, please stop and chat a bit. And have some Samovar tea and kadda, too.

Our heartfelt "Hello" to Dr. Elias.

Abram L. George  
Modesto, CA

Dear Julius:

In your last letter to me you indicated that you were going on a holiday trip to Russia and this is the reason I did not reply to your letter immediately. From the articles and beautiful pictures in the last issue of your magazine I know for sure you are now back home. I am sure you have enjoyed your trip and especially your visits to our Assyrian community in that country. Certainly, it is a great experience to visit a country like Russia which has been somewhat restricted for visitors in the past. We can see great changes and I must say improvements in the Russian system, their economy and their standard of living. I very much enjoyed viewing the many pictures taken during your stay in the USSR.

With kindest regards and best wishes.

Mirza Shmoil  
Ontario, Canada

Editor:

I would like to subscribe to your magazine Nineveh. Would you kindly put my name on the mailing list and bill me.

Joseph Kallu  
Monterey, CA

Dear Mr. Shabbas:

I want to thank you for sending me your publication entitled "Nineveh," per Louise Yohannan's request. I enjoyed reading the two volumes you sent, and I am looking forward to future editions, as I am sending you \$15 for the subscription cost.

I wish that I had known about the Assyrian Foundation of America sooner. I would like to know more about my Assyrian Heritage, and I am sure your publication will help me a great deal.

My sister, Priscilla, and I are trying to construct a family tree, and we are finding it very difficult to find information about our family. We know of a few of our relatives, but most we have not met. Where would you suggest we start?

Again, I thank you for sending your publications and for your assistance.

Anita L. Badal  
Kirtland, Ohio

*Editor's Note:* We responded to Ms. Badal's request and sent her information about starting a family tree, including a helpful form that has been published for this purpose. Good luck on searching for your Assyrian roots.

Dear Julius:

I just wish to thank you and show my great appreciation for the Nineveh magazines you sent to me. Please accept my donation of \$35.00 to the Assyrian Foundation, and find enclosed my subscription to the Nineveh magazine of \$15.00.

Valia Ciaccio  
Woodland Hills, CA

Dear Dad:

Your last issue of Nineveh magazine was a wonderful finish of an exciting trip. I not only have the memories of my trip to the Soviet Union but I also have the Nineveh issue to look back on.

Dumarina Shabbas  
Benicia, CA



### Happiness Is Within

It's not so much the world outside  
That makes us laugh or smile;  
It's more the thoughts within our hearts  
That make life seem worthwhile.

— Wisconsin Odd Fellow



## Board of Directors

In its annual election dinner meeting held on December 5th, the membership of the Assyrian Foundation elected the following to the Board of Directors for 1988.

President .....	Sargon W. Shabbas
Vice-President .....	Nathan Nasser
Secretary .....	Joel J. Elias
Treasurer .....	Julius N. Shabbas
Chairman-Membership .....	Sami Neesan
Chairman-Education .....	Martin Jacob
Chairman-Social .....	Phillip Herman
Building Manager (Appointed) .....	John Samo

At this meeting Sargon Shabbas was re-elected President of the Assyrian Foundation for a fourth term. He expressed his thanks and appreciation to the membership and the outgoing Board of Directors for their support and cooperation in the year 1987. He said that he is confident that we can all work together to make 1988 a successful year.

*In Moscow — left to right: Orah P. Orah, Zina Givergis, Semiramis Shabbas, George Geevargis, Valia Ciaccio, Babajan Ashouri, Violet Shabbas, Dumarina Shabbas, Wilma Geevargis, Julius Shabbas.*



***Christmas is the commemoration of the birth of Christ who came down to earth to show us the right way for peace, love and understanding. It is a season of hope and renewal filled with joyous spirit.***

### **BERKELEY**

*At the September meeting of the Foundation Julius N. Shabbas gave a talk about his recent trip to the Soviet Union with a group of Assyrians from the United States. The talk was illustrated with many pictures he had taken on the trip. Of particular interest was his report on the Assyrian communities they visited. This issue of Nineveh contains more information and pictures of that trip.*

## THOUGHTS TO LIVE BY

### Love: The Sure Cure for Hate

*by Abram L. George*

In the years of the first World War, thousands upon thousands of Assyrians and Armenians were massacred by the Turks. So to both the Assyrians and Armenians Turks are a brutal and blood-thirsty people.

When my mother was thirty years old, before her very own eyes her younger brother was daggered to death by a Turkish soldier. And when she was eighty years old, in San Francisco, I invited a Turkish college student to come and have dinner with us.

On learning that our guest was a Turk, mother was upset. But soon she relaxed, welcomed Abdullah, and served him shirva (shorba, stew), a Middle Eastern dish. And in addition, she recited many Turkish poems in the Turkish language. Abdullah was delighted and felt at home.

As we were dining, mother said, "Abdullah, when your people killed our people, burned down our homes, you weren't even born. It will be an evil thing if I were to hold you responsible for the crimes of your ancestors. We must let bygones be bygones. We must get rid of our hatreds. We must learn to live with love; in peace."

"How right you are, mother," said Abdullah. "It wasn't Turkish good men and women, Turkish doctors, teachers, artists who ran amuck through the Christian villages, robbing, burning, murdering. There are good and bad among all kinds of people. I believe some day the good people of the world everywhere will unite and work together to put the evil ones in their place."

Just exactly what's the message of my late mother and Turkish Abdullah to mankind? They're saying if we, the peoples of the world, want to survive, we must rid ourselves of malice, prejudice, and distrust. Only by removing these barriers that split us apart can we ever hope to look upon one another as members of the same human family. Yes, then and only then can we ever hope to get along with one another, and work together to bring health and harmony and good life to our strife-stricken world.

Hate poisons life, distorts reason and darkens spirit. Let's cure ourselves of hate by filling our hearts with love before it's too late!

## CONGRATULATIONS

**Elizabeth Mickaily**, daughter of Alfred and Sophia Mickaily of San Francisco, California, graduated in May, 1987, from the University of California, Berkeley with a Bachelor of Science degree in Chemical Engineering. Elizabeth is presently enrolled at the University of California in San Diego studying towards her Master's degree in the same field. Elizabeth is the niece of Foundation member Eshaya D'Mar Shimun of San Francisco.



**Linda**, daughter of Zacharia and Helen Odisho Zacharia (Foundation members) of Richmond, Calif., graduated from Pinole High School in June, 1987. She is attending Contra Costa College, San Pablo and will be majoring in computer science.





## WEDDING BELLS RANG FOR

**Edy Elias**, daughter of Joel and Jo Anne Elias of Berkeley, California, was married on August 1, 1987 to Randy Cashion in the Northbrae Community Church in Berkeley. A dinner reception followed at Berkeley City Club, attended by about 200 relatives and friends of the couple.



**Susan Dakak**, daughter of Hamid and Jane Dakak of New Jersey, was married on November 27, 1987 to Peter Mikhael Malik (son of Mikhael Waranso and Rachel Malik of Santa Clara) in Mar Yosip Assyrian Church of the East parish, Campbell, CA. The wedding ceremony was conducted by Archdeacon Nenos Michael, who is also the bridegroom's uncle. A dinner reception followed at Sunnyvale Hilton Inn, attended by about 300 relatives and friends of the couple.



**Vardin Chamaki**, daughter of Henry and Anna Chamaki of Modesto, Calif., was married on August 15, 1987 to Kais Robert Pauls in St. Thomas Assyrian Catholic Church, Turlock. A dinner reception followed at the Assyrian American Civic Club, attended by about 300 relatives and friends of the couple. A few relatives of the bride came from other states and from England. Most of Robert's guests were Assyrian student friends — a few dressed in old Assyrian costumes — as he is a student here. His parents, Yoran and Najia, still live in Baghdad, Iraq.



**Rufina S. Man**, daughter of Yuk-Sim Law Man, was married on November 29, 1987 to Edward E. Jacob of Oakland. Edward is the son of Foundation member Nina Jacob of Menlo Park and the late Emmanuel Jacob. The wedding ceremony and the dinner reception were held at the Claremont Resort Hotel in the Berkeley hills.



## WEDDING BELLS RANG FOR

**Helen Issa**, daughter of Mr. and Mrs. Shlimon Issa of Baghdad, Iraq, was married on August 1, 1987 to **George Aprim** of Hayward, Calif. (son of Aprim and Gladys Aprim) in Mar Narsai Parish of the Assyrian Church of the East, San Francisco. A dinner reception followed at Amfac Hotel, attended by about 360 relatives and friends of the couple. George is the nephew of Foundation member Baba Adam of San Mateo.



*"In their day, the Assyrians were the shepherd-dogs of civilization. The great majority of their wars were wars of civilization, either to bring within the range of cultural influences savage tribes or to hold back these savage tribes from destroying the thin line of civilization in the Fertile Crescent."*

A. T. Olmstead



*Two Assyrian children of Arz ni.*

## Greetings from Baba and Shushan Moushoulov of Turlock, Calif., to the Assyrians of the Soviet Union

*Editor's Note: Mr. and Mrs. Moushoulov visited Assyrian communities in the Soviet Union in 1986.*

*As a result of the communication established by the editor, Julius N. Shabbas, with Assyrians in the Soviet Union, Nineveh magazine is being sent to a greatly increased number of Assyrians there.*



# The Glorious Assyrians in Danger of Genocide

## Part II - The Glory

*by Sargis Michael*

The fall of Nineveh in 606 B.C. was mainly due to first: Death of Ashurbanipal; second, the lax and unpreparedness of the Assyrian armies and government due to Ashurbanipal's time being occupied in preparing the world's greatest Library; and third, the treachery and double-crossing of the Babylonians, who for years were secretly intriguing with all the other kingdoms of the world and getting them ready to attack Nineveh at a given signal. After eight years of heroic fighting of the Assyrians against the then world powers, the Babylonians secretly opened the flood gates and dams of the Tigris and the Euphrates rivers and flooded the city. So Nineveh, the greatest city of the world fell.

As Dr. Asahel Grant states, "The passage of the Tigris transferred me from Mesopotamia into Assyria, and I stood upon the ruins of Nineveh, 'That Great City' where prophet Jonah proclaimed the dread message . . . But when her proud monarchs had scourged idolatrous Israel, and carried the ten tribes into captivity . . . 'Nineveh is laid waste! Who will bemoan her? . . . her people are scattered upon the mountains and no man gathered them . . . Sack cloth of hair,' as if for the mourning attire of the world's great emporium, whose 'merchants' were 'multiplied above the stars of heaven.'"<sup>14</sup>

Soon after leaving the ruins of Nineveh (I) dispelled whatever pensive melancholy had gathered around me while treading upon the dust of departed greatness.<sup>14</sup>

The Assyrians, after the fall of Nineveh dispersed throughout the world. Some crossed into Germany and are the ancestors of the modern Germanic nations, according to Herbert Armstrong, founder and editor of Plain Truth magazine. Some went to Africa, as you may have read about Hamilcar Barca and General Hanibal who crossed the Alps into Italy to Rome with his great army and his elephants, and would have crushed Rome, but his government urgently called him back to Africa. Some went up into the Assyrian mountains of Tiari, Tkhuma, Gilu, Baz, Raikan, etc., now called Hakkiari mountains.

A portion of the Assyrian army built for itself an Assyrian city kingdom and called it Urartu, Urhai, now called Edessa. One of its last kings was Avgar Ao Koma, who ruled about 32 A.D. He heard about our Lord Jesus Christ and invited him to his kingdom. The king sent him a letter with four ambassadors. The letter is as follows:

From: Avgar Ao Koma

To: Jesus, the divine healer, who has been seen in Jerusalem

My Lord: Accept my greetings:

I have heard about you and about the healings that you are performing, without medicine, without herbs of physicians, but only by your word. You open the eyes of the blind. You heal the lame, and they walk. You cure the lepers; you drive out the evil spirits and demons. You cure the mad, and also give life to the dead. As I heard all these about you, in my soul, I thought that you are God, come down from heaven to do these divine acts. Or you are the Son of God, who are doing all these marvels. I am, therefore, writing to you and I am begging you to come to me to cure me of a disease that greatly torments me. For I have heard that the Jews are grumbling against you and want to do evil to you. I have a small city, but beautiful; it will be sufficient for you and me.

Reply of our Lord Jesus to Avgar Ao Koma:

Blessed are you, for you believeth in me without seeing me; as it is written about me; those that will see me will not believe in me; and those that will not see me will believe in me. You have written that I come to you. The act for which I was sent has been completed. And I am going to my Father, by Him I was sent. When I have ascended to Him, I will send to you one of my disciples and he will cure you of your disease by which you are tormented; and he will give life to you, and to those who are with you. *(Translated from Aramaic by SRM.)*

Among the ambassadors was an artist painter who painted the picture of our Lord Jesus Christ, and brought it to the king. This painting 'Bar Hebraeus says, "tradition relates that the Roman emperor sent word to the caliph (during Assyrian Patriarch Emmanuel's time — 938-960 A.D.) requesting him to give the 'Mandella,' the picture of our Lord given to king Abgar and preserved at Edessa, to the Christian rulers of the Roman Empire. To compensate for it he would liberate many Mohammedan prisoners who were in Rome and send them home. The caliph consulted his great men, and they thought it best to keep the 'Mandella' — it might bring blessings on them but they advised to give it up on behalf of the prisoners, and so the Caliph did."<sup>15</sup>

After the ascension of our Lord Jesus, Saint Thomas the apostle sends Saint Adai, one of the seventy disciples, to Avgar Ao Koma. When he arrives in Urhai, he stays in the house of a Jew by the name of Tobia, a Jew of Palestine. After that, Saint Adai begins to preach and heal the sick of that city. When king Avgar hears, he believes that this person is the same that our Lord had



written: He will send to him one of his disciples. Saint Adai goes to king Avgar. He cures the king of his disease and cures many members of his court and others, many other miracles are made by Saint Adai. So king Avgar and all his city accept Christianity. From there Christianity spreads to all the remnants of the Assyrians in Mesopotamia and in Hakiari mountains.<sup>20</sup>

Those mighty Assyrian fighters now lay down their swords and shields and take instead the Bible and the Cross of our Lord Jesus Christ, and carry Christianity to the farthest ends of the world — to India, China, Tibet, Japan, Philippines, Siberia, Manchuria, Arabia, etc.<sup>16</sup>

"The missionaries who traveled on foot, sandals on their feet, a staff in their hand, a basket on their backs, and in the basket the Holy Scriptures and the Cross. They went over deep rivers and high mountains, thousands of miles, and on the way, meeting many nations, they preached to them the gospel of Christ."<sup>17</sup>

These were the glorious mighty people of Gilgamesh, who in his quest for the plant of eternal youth wanders into the mountains of Syria and Lebanon and one evening meets a dozen lions and lionesses roaming around; he attacks them, kills four and puts to flight the others.<sup>18</sup> Or the people of Kateeny Gabbara, who in his wanderings in the Assyrian mountains, meets bears, lions, tigers, etc. and crushes them with his bare hands, or throws a fighting bull over his shoulder, leads the other by his hand. The Epic of Kateeny Gabbara, three volumes, by William Daniel, in Assyrian, I think is the greatest Epic in the world, even surpassing the Epic of Homer. Among his hair raising, single handed adventures, he meets and conquers Shida, the demon, and destroys her evil empire.<sup>13</sup>

The great castle of Malik Thoma of Tkhuma was open twenty-four hours a day for all visitors, passers by, for the poor and hungry, to go in and have their meals, take their rest and go their way. Such were the descendants of the mighty Assyrian Empire, living in their Assyrian mountains, free and independent and happy. These glorious stalwart, courageous, honest people, held their own in their mountain stronghold against the Turkish Empire, against the Kurds and the fanatic hordes of Iran.

The backbone of the Assyrians, the survivors of a once great people and a once great Christian Church, were in the Hakkari mountains . . . The land where only virile people could hope to survive, . . .<sup>19</sup>

I, says Dr. Asahel Grant, proceeded at an early hour towards the borders of the independent Nestorian country.<sup>14</sup>

My Koordish cavas from the chief of Akra . . . was very reluctant to proceed, lest he should fall into the hands of some of the independent Nestorians, who are represented as a most formidable race of people . . . They are regarded as almost invincible . . . And when the Rawandoos Koords, after subduing all the surrounding region, threatened their country, the Nestorians are said to have seized six or seven of the Koords, cut off their heads and hung them up over the narrow bridge which lead to their district, as a warning to the Koords who

might attempt to invade them.<sup>14</sup>

"To the borders of their country," said the vigorous pasha of Mosul, "I will be responsible for your safety; you may put gold upon your head, and you will have nothing to fear; but I warn you that I can protect you no further. Those mountain infidels (Nestorians) acknowledge neither pashas nor kings, but from time immemorial every one has been his own king!"<sup>14</sup>

As we approached the village of Duree, after a toilsome ride of seven hours over the rough mountain pass, we were hailed by several of the Mountain Nestorians from the independent district of Tiary who demanded who we were, what we wanted, whither going, etc.; and the demand was repeated by each successive party we passed, till finally the cry seemed to issue from the very rocks over our heads . . . A cry so often repeated in the deep Syriac gutters of their stentorian voices, was not little startling; and their bold bearing, and certain fierceness of expression, and spirited action and intonation of voice, . . .<sup>14</sup>

The people (Nestorians) soon satisfied themselves of my character and friendly intentions, and finding that I spoke their language, seemed to regard me as one of their own people, and gathered around me in the most friendly manner, but without that familiar sycophancy so common among the Christian subjects of Persian and Turkish dominion.<sup>14</sup>

The bishop (of Duree), who is a most patriarchal personage, with long white beard, was very cordial, and took me into his venerable church, a very ancient structure, made by enlarging a natural cave by means of heavy stone walls in front of the precipitous rock.<sup>14</sup>

The attentive old bishop took my hand and guided it to a plain stone cross which lay upon the altar, . . . I must confess that there is something affecting in this simple outward expression as practiced by the Nestorians, who mingle with it none of the image worship, nor other corrupt observances of the Roman Catholic church.<sup>14</sup>

Here was the home (Lizan) of a hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantive ramparts whose lofty, snow capped summits seemed to blend with the skies in the distant horizon. Here in their munition of rocks, has God preserved, as if for some great end in the economy of his grace, a chosen remnant of his ancient Church, secure from the beast and the false prophet, safe from the flames of persecution and the clangour of war.<sup>14</sup>

I retired to a sequestered pinnacle of rock where I could feast my vision with the sublime spectacle, . . . My thoughts went back to the days when their (Nestorians) missionaries were spread abroad throughout the East, and for more than a thousand years continued to plant and sustain the standard of cross through the remote and barbarous countries of Central Asia, Tartary, Mongolia, and China.<sup>14</sup>

The women appear to be neat, industrious and frugal, and they are remarkably chaste, without the false affectation of modesty too often seen in these countries.<sup>14</sup>

The church, like all I saw in the mountains, was a very solid stone edifice with arched roof, and might stand for ages. Others that I saw had stood for more than 14 centuries according to their ancient records.<sup>14</sup>

God had in great mercy preserved me through many perils, and brought me among a people who had received the gospel from the apostles and immediate disciples of our Saviour, and had preserved its doctrine with a great degree of purity . . . I could not but regard it a true Church of God . . . and seldom have I commemorated the dying love of Christ under circumstances more deeply interesting, than among these primitive Christians, in the wild mountains of ancient Assyria.<sup>14</sup>

In the bold independent bearing of the Nestorians of the mountains, I saw abundant evidence that they were the true sons of "the missionaries of Balkh and Samarkand" who . . . pursued without fear the footsteps of the roving Tartar.<sup>14</sup>

(Traveling from Ashita to Chumba.) My feet and limbs almost failed me before I reached the foot of the range. (In Malik Ismael's residence, October 23, 1839.) Nature has been bountiful to them and their minds are susceptible of the highest culture. They would not suffer in comparison with any other people. Their children are bright and active. (Malik Ismael, a very intelligent person, was asking me if it is true that the Christian governments have large ships that drive under the sea.)<sup>14</sup>

October 26 (1839). The Patriarch, (Mar Shimun) having heard of my approach, sent a horse, with some of his own men to escort me to his dwelling, which stands far up on the mountain side . . . at 12:30 p.m. I found myself in the presence of the Patriarch of the East, the spiritual head of the Nestorian Church, who gave me a cordial welcome, but without that flow of heartless compliment and extravagant expression of pleasure which is so common in the mouth of a Persian . . . "And you are doubly welcome; my heart rejoiced that I see your face; (he said) and you will make my house your own, and regard me as your elder brother. It is a happy day for us both, may your family be blessed." His situation is certainly a difficult and responsible one, since he is, in an important sense, the temporal as well as the spiritual head of his people . . . and I could hardly wonder that the hoar frost of care was prematurely settling upon his locks . . .<sup>14</sup>

During the five weeks which I spent at the patriarchal mansion, I had an opportunity to see Nestorians of the greatest intelligence and influence from all parts of their mountain abodes and elicit from them such information as I had not an opportunity to collect in any other way.<sup>14</sup>

How come that the Nestorians and the Jews of this region spoke by this common Syriac language? "Mr. Perkins and I after some consultation and thought, gave our opinion, that the modern Nestorian spoken here is immediately derived from the Ancient Syriac."

It is now generally admitted that Syriac was the language in which our Saviour conversed while upon the earth, and the general language of Palestine at that day."<sup>14</sup>

The patriarch presented me with a pair of scarlet

shalwars, . . . trimmed with silk, and one of the ancient manuscripts of his library. It was the New Testament, written on parchment seven hundred and forty years ago in the old Estrangelo characters. His favorite sister, Helena, furnished us with a store of provisions sufficient for a week, and sent me a pair of warm mittens, made from the soft goat's hair of the country.<sup>14</sup>

Finally a thousand blessings were invoked upon my head, and ardent wishes were expressed that I might return with associates, . . .<sup>14</sup>

The night was clear, the stars shone with unwonted splendor, and all was hushed to silence save the river's loud roar. On either side, the everlasting mountains reared their adamantive crests, till they appeared to touch the skies; all seemed to invite to communion with nature's God.<sup>14</sup>

Such was the purity and the beauty of the Assyrian life in their majestic mountains and by their bright splendor of stars, and swift roaring terrifying Zab river, until the encroachment of colonial powers through their missionaries and spies.

Thus "Assyria" was ravaged by those who pretended to be protectors and defenders of faith. But turned out to be her betrayers. No tyrant, no colonial power has been able to destroy the Assyrians. These HEIRS OF ALL AGES have seen the rise and fall of many a great empire, and are still with us, five million strong, besides millions of Islamised Assyrians."<sup>4</sup>

#### References:

- 1.-13. See Part I in Nineveh First Quarter 1987.
14. The Nestorians or The Lost Tribes. By Asahel Grant, M.D., pp. 42, 43, 44, 66, 67, 68, 75, 79, 99, 101, 103, 108, 119, 183, 379.
15. History of the Syrian Nation and the Old Evangelical-Apostolic Church of the East. By George D. Malech, p. 286.
16. The Nestorian Missionary Enterprise. By Rev. John Stewart, M.A., Ph.D.
17. On Foot to China. By John L. Young.
18. Book of Gilgamesh, translated from Assyrian Tablets found in Ashurbanipal's library in Nineveh.
19. The Tragedy of The Assyrians. By Lt. Col. R. S. Stafford, pp. 11-13.
20. Ancient Syriac Documents. By W. Cureton, D.D., F.R.S.

Editor's Note: *Asahel Grant, an American missionary physician established his so-called mission among the Assyrians of Asheeta, Kurdistan (northern part of Iraq) in about 1839. His double dealings brought on the Kurdish onslaught of the Assyrians of this town and others (in 1843 and 1846) where about 10,000 were massacred, including several members of the Patriarchal house. In 1841, two years after Grant's visit to the Patriarch in Qudchanis, the Patriarch's residence was burned by a Kurdish party sent by Nuralla (a Kurdish Amir). The Patriarch had learned in advance of this attack and thus had fled to the neighboring Assyrian tribe of Diz.*

*Rev. George Badger of the Anglican mission was just as guilty as Grant in the politics they played, culminating in the massacre of these Assyrians by Bedr Khan, Amir of Bohtan, also a Kurd.*



## ***Contributions made by the Assyrian Foundation of America in 1987 totalled \$4,100***

The recipients are as follows:

Dina Babilla: Senior, International Business, University of Pacific, Stockton, CA.

Nadia Babilla: Junior, Rhetoric leading to law degree, University of California, Berkeley, CA.

Ashoorbell Moradkhan: Junior, Business Administration, Account Financing, University of California, Berkeley, CA.

Elizabeth Mickaily: Completed B.S. degree in Chemical Engineering (University of Calif., Berkeley); now enrolled at University of California, San Diego, for her Masters degree in the same field.

Paul Neesan: Sophomore, Biochemistry, University of California, Davis, CA.

Atosa Vardeh: Freshman, Business Administration, San Jose State University, San Jose, CA.

Assyrian Student Association, California State University, Stanislaus, Turlock, CA.

Assyrian Students Union, California State University, Northridge, CA.

S. Isaac: Student of Theology, Tehran, Iran.

Honorarium to a guest speaker.

Our congratulations and best wishes for a successful future.

The Assyrian Foundation of America is proud to be able to help and encourage education of Assyrian students to the extent that it can. We have substantially increased our contributions this year. This was made possible by your generous donations. All of you who donated to the Assyrian Foundation can take pride in knowing that your gifts are being used for the development of our young peoples' education.

Since the establishment of this organization in 1964 we have given support every year for educational and cultural programs as well as for needy Assyrians.



*Would you go to a cemetery or war memorial right after your wedding? It's the custom of newlyweds in the Soviet Union to visit a place of historical interest to suggest the past is crucial to the future. Marriage is not just a bond between two people, they believe, but a big link in the chain of human events. The Assyrian tour group, as shown in the picture on the right, witnessed such an event in Leningrad.*

### **CONGRATULATIONS AND BEST WISHES**

**A BOY** — Ashur Daniell was born in Walnut Creek, California, on November 2, 1987 to Erika and David George.

**A BOY** — Ninos was born in San Pablo, California, on October 29, 1987 to Loraina and Robert Neesan.



# Edward Badaloff

## *of Tbilisi, Georgia, U.S.S.R.*

Appearing in the Assyrian section is a letter we received from Edward Badaloff including detailed information about the thirteen Assyrian Bishops and Fathers who brought Christian teachings, ascetical life and ideals to Georgians. They founded some great and well-known churches and monasteries in Georgia. Iliya Vartanov of Leningrad had requested Edward to send this information to the Editor.

Edward Badaloff is an Assyrian from the city of Tbilisi, Georgia. Born in 1953 in this city, Edward received his degree in Political Science from the University of Tbilisi in 1977 and in 1987 graduated from the University of Leningrad School of Economics.

He says that it was very unfortunate that we did not meet in Leningrad last summer. (He is talking about the Assyrian tour group wherein the Editor was a participant.) He says that the city of Tbilisi from the 19th century to World War II was the Assyrian center of learning in the Soviet Union. In Tbilisi renowned Assyrians such as Lily Tamrazi, Doctor Phrydon Atouraya and many others used to live. He says that the archives of all nationalities located in Tbilisi contain a comprehensive biography and writings of Dr. Phrydon Atouraya. At present Rabi David Ilyan resides in Tbilisi. His scholarly activities and writings date back 50 years. Edward Badaloff's next article will be on the biography of Rabi David Ilyan.

A fellow Assyrian from Dwine and I were walking towards Mar Toma Church (about four blocks from where the rest of the group was) when I saw a young Assyrian woman cleaning the windows of her home. Seeing a new face with a camera, she came out and asked, in Assyrian, to have her picture taken. I responded positively. She went in and called her children, mother-in-law and sister-in-law. With typical Assyrian hospitality, we were invited in for refreshments. I was so impressed with the large and beautifully kept yard (fruit trees, vegetables, etc.) that I did not see the interior of the house. They served us tea, strawberries and some fruit drink. The young woman, 25 years of age, went and picked a large amount of strawberries while we were chatting with the mother-in-law. Soon thereafter the neighbor came who happened to be related to them. I was told that four related families occupy practically one block. The mother-in-law is 60 years of age. She and her parents were born in Dwine. Her grandparents came to Dwine about 160 years ago. She did not know from which village in Urmia her grandparents came. A few minutes later our bus pulled in with the rest of the tour group stopping by the church, located a few yards from this house. I called Babajan Ashouri to see the beautiful yard. Then George Geevargis came in and we had one more round of tea. The husband of the young woman was at work. His practically new jeep was parked in the driveway. The members of the family spoke Assyrian with the children.





# HERE AND THERE

## LONDON, ENGLAND

On Aug. 15, 1987, His Holiness Mar Dinkha IV officiated at the opening ceremony of the new St. Mary's Assyrian Church of the East in London. On Sunday, Aug. 16, His Holiness consecrated the church. He was welcomed by the parish priest, the Rev. Youel Yonan, the church committee and the Assyrian community in England. The church building was purchased recently. Congratulations to the Assyrians of England for their efforts in preserving the Church's faith and traditions in diaspora.

## SWEDEN

An Assyrian Cultural Center is underway in Gothenburg where the second largest Assyrian population in the country resides (approx. 2000). This project was initiated by the Assyrian Mesopotamian Association of Gothenburg which was established in 1976 and has a membership of over 1200. This organization aims at:

- Preservation and development of the Assyrian language
- Protection of the Assyrian cultural heritage
- Support all efforts at achieving equality with the majority population
- Encourage Assyrians to become active members of Swedish society
- Assist in the development of Assyrians into a bilingual population.

The Center will provide ample space for sports and any cultural and social activities to be undertaken.

We wish to congratulate the Assyrians in Gothenburg for their efforts and dedication in the establishment of this Center to meet the needs of the Assyrians.

Contributions towards this important project would be welcome. The address is as follows:

Assyrian Mesopotamian Association  
Assyrian Cultural Center  
Box 7020  
402 31 Göteborg, Sweden

## WASHINGTON, D.C.

This year marked the 200th anniversary of the United States Constitution. The unique system of checks and balances between three branches of the government (executive, legislative, judicial) ensured a democratic system with no possibility of any one branch becoming autocratic. This was the genius of the Constitution and it has been extremely successful in 200 years of practice in achieving this end.

President Ronald Reagan, speaking in Philadelphia in front of the building where the Constitution was drafted, said that the historic document changed "not just these United States, but the world."

## CHICAGO

1987 marks the 11th anniversary of the consecration of His Holiness Mar Dinkha IV as the Catholicos Patriarch of the Assyrian Church of the East. A dinner reception was held on Oct. 18th at the social hall of Mar Gewargis Church in Chicago honoring the occasion. A number of dignitaries were in attendance including His Beatitude Mar Timotheus, Metropolitan of Malabar and India, Bishop Mar Aprim Khamis of North America and Canada, Bishop Mar Narsai of Lebanon and Europe, Chaldean Bishop Mar Rophail BeDaweed of Lebanon, Chaldean Clergy of Chicago, Shimshon Rasho, Chairman of the Assyrian National Council of Illinois, the former State Senator, John Nimrod, John Yonan, President of the Assyrian American Federation and several hundred Assyrians from Chicago.

His Holiness Mar Dinkha talked about the responsibilities of the Patriarchal See and the Assyrian Church of the East as a whole: the past, present and future of the Church and ways to learn from the experiences of the past. The cardinal point in his speech was centered on the life history of the late Mar Benyamin Shimun, Catholicos Patriarch of the East, who, while on a peace mission, was betrayed and assassinated by Simku, a Kurdish leader, and his followers in 1918. He said that after seventy years the Assyrian nation and Church still remember this sacrifice with sadness and deep respect. In his concluding remarks, His Holiness declared the Sunday before the Lent (Sawma) as the day of Mar Benyamin to be celebrated in the Assyrian Church all over the world.



## WASHINGTON, D.C.

President Reagan proclaimed May 7, 1987, as a National Day of Prayer. He said that "Our land today is more diverse than ever, our citizens come from nearly every nation on earth, and the variety of religious traditions that have found welcome here has never been greater. On our National Day of Prayer, then, we join together as people of many faiths to petition God to show us His mercy and His love, to heal our weariness and uphold our hope, that we might live ever mindful of His justice and thankful for His blessing."

## SAN FRANCISCO

*His Holiness Vazken I, supreme Patriarch and Catholicos of all Armenians, arrived in San Francisco on November 11 for a two-day pastoral visit. He is the 130th Catholicos of the Armenian Apostolic Church and resides in Soviet Armenia.*

*At an airport press conference, the 79 year old Patriarch spoke of the massacre of his people, which has become the central cultural issue of about seven million Armenians around the world who revere him as their religious and national leader.*

*Vazken believes that the massacre in 1915, known as the forgotten genocide, will ultimately be acknowledged by the world. "It is our just expectation that at an international level of the United Nations, official recognition be given to the genocide," he said. His Holiness is on a five week pontifical tour of the United States and Canada.*



## SAN JOSE

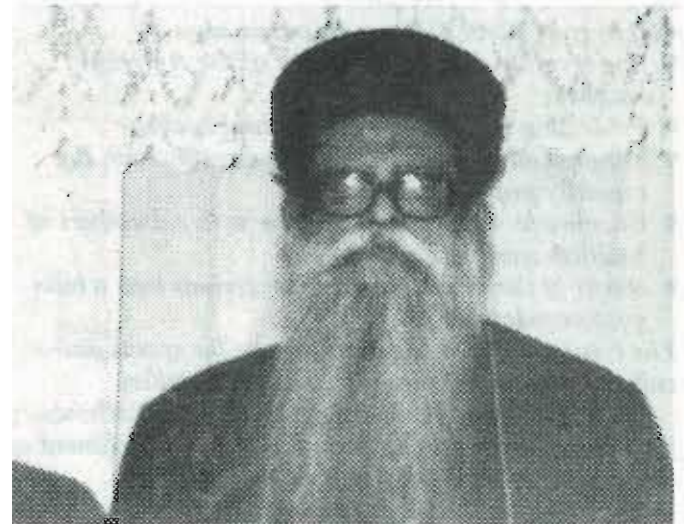
*His Grace Ashur Mar Bawai, Bishop of the Assyrian Church of the East of the western United States and Canada, left for Washington, D.C. to continue his theological studies at Catholic University of America. This is the first scholarship granted by the Catholic Church to the Assyrian Church of the East. Mar Bawai's diocese is located in San Jose, Calif. Our best wishes to His Grace for his scholarly efforts.*



## CALIFORNIA

*His Beatitude Mar Timotheus, Metropolitan of Malabar and India, the Holy Apostolic Catholic Church of the East, arrived in California on September 30, 1987. On October 4 he celebrated Qurbana Qaddisha (Holy Communion) in Mar Addai parish of the Assyrian Church of the East, Turlock. A reception was given in his honor in San Jose by Mar Yosip parish on Oct. 6, and on the 7th Mar Narsai parish, San Francisco, extended similar honors. Four days later, his Beatitude celebrated Mass in Los Angeles, returning to Chicago the following day to meet His Holiness Mar Dinkha IV, Catholicos Patriarch of the Assyrian Church of the East.*

*The church in India is building the Mar Timotheus Charitable Hospital and Home for the Aged in Trichur, Kerala (India). They are appealing for funds to support this project. Arrangements have been made with the parishes of the Assyrian Church of the East in the United States to forward donations for this project to the church in India.*







*Julius and Violet Shabbas shown with an Armenian family (Albert and Juliet) in Yerevan, Soviet Armenia. They had invited the Shabbas family, Oraha P. Oraha and Bella Simonoff (Oraha's cousin) for dinner one evening. Their two daughters entertained us with a piano recital. Albert is the uncle of an Armenian family that we know in the East Bay. Bella, who speaks several languages, did the discussion translation.*



*This is the Armenian Apostolic Church at Holy Etchmiadzin, a small city known as "The Eternal City," situated near Yerevan, the capital of Soviet Armenia. This is the ecclesiastical center of the church. His Holiness Vazken I, Patriarch and Catholicos of all Armenians, has his residence on the same grounds. The recent Assyrian tour group to the Soviet Union visited the church. The picture also shows part of the tour group walking toward the church. The Patriarch recently visited San Francisco as reported in the "Here and There" section of this issue.*



# APPRECIATION

The Assyrian Foundation of America has always endeavored to keep people informed about events pertaining to our Assyrian culture and heritage by inviting Assyrian scholars and highly educated and informed people to speak to us.

The Assyrian Foundation and its friends wish to extend their appreciation to Mr. Homer Ashurian, a scholar and a noted Assyrian who spoke to us during our May meeting about his recent investigations and viewpoints on the political and cultural situation of the Assyrian nation. At the same time he elaborated on the idea of establishing an Assyrian Research Foundation. In this regard he said the following:

Our glorious ancient history, so far, has been written by foreign historians. Some of these, being sympathetic toward Assyrians, have praised us for the efforts and achievements in creating and glorifying the civilization of mankind. Others, however, give our ancestral nation a horrible image, calling us brutal and barbaric. There are few who know or want to accept that Assyrians still exist as a nation. Who would be interested to spend money and effort to prove that we are still alive, struggling to preserve our existence and national heritage? If we as Assyrians do not take a stand to preserve our existence, then nobody will help us to do so.

Our history after the fall of Nineveh has remained in complete darkness. Nobody, including ourselves, knows exactly what happened to our nation during the past twenty-five centuries. Even our bloody history since the first world war has not been recorded. Neither our children nor the whole world realizes what has happened to our people and the breathtaking ordeals our helpless nation has been through in the last century. Even our present sufferings are not being recorded as a matter of contemporary history. Nobody exactly knows what is happening to our decent people in their homeland, in exile, and in refuge. At the same time, our ancestral heritage is vanishing very rapidly. Our elders are taking away with them their precious knowledge of our popular culture and our dialects are fading away. The ancient tribal and national traditions are being forgotten, and there is no one to record them so that our future generations would know how their forefathers lived and what were the values of their national culture. If the sad story of our long suffered nation is not written now, it will not be written in the future. Although much is already lost, yet there is still a chance to preserve our culture for the future generations and to regain and restore some of our denied human rights. We are compelled and obligated to do this.



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# Appreciation

*Dr. Ashur Moradkhan, an eminent scholar of Assyrian history and language, was the guest speaker at the Foundation meeting in November. His topic was "Christianity in Urhai (Edessa). It was a very stimulating and informative lecture about this glorious period of Assyrian history in which Edessa had become the center of learning in the Near East. One of the famous institutions was the university, founded by Assyrians, where students came from east and west to obtain a higher education. This school was established in the Fourth Century A.D. by the Fathers of the Assyrian Church of the East. Dr. Moradkhan showed the continuity of Assyrian history from the fall of the Assyrian Empire in 612 B.C. to the Christian era. The period covered by the Abgar royalty, as well as other kings, was crucial to the preservation of this continuity. The next issue of Nineveh will present a comprehensive report in both Assyrian and English on Dr. Moradkhan's lecture.*



*At the Assyrian Foundation meeting..*



*At the Assyrian Foundation meeting.*







*At the Assyrian Foundation meeting.*



At the Assyrian Foundation meeting.



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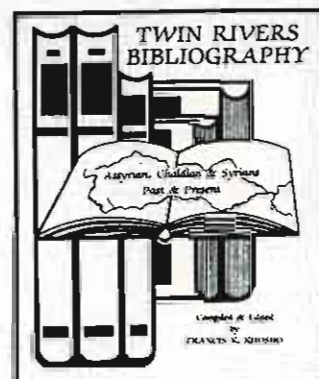
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Merry Christmas

and

Happy New Year

## Twin Rivers Bibliography



Price: (U.S.) \$18.00  
416 pages  
Add \$2.00 for postage  
(outside U.S.)

This bibliography lists books, periodical articles, dissertations, encyclopedias, dictionaries, bibliographies, public documents, atlases, maps, etc., dealing with Assyrian, Chaldean, and Syrian people of the Twin Rivers Land (Iraq now), their history, religion, geography, and culture from the earliest times down to the present day. It includes primarily works in English and many standard French, Italian; German; Arabic literature and over 800 Syriac Language books.

The work listed in this bibliography is arranged according to subject under seven broad headings of: 1) Area in general, 2) Ancient history, 3) Modern history, 4) Iraq: selected bibliography, 5) Syriac Literature, 6) Miscellaneous, 7) Arabic Literature, Appendix I and II and Index has been provided to facilitate the reader's search for specific subjects.

The intended readership of this book is scholars, ordinary people and those who are interested in the history of Primitive and Eastern Church.

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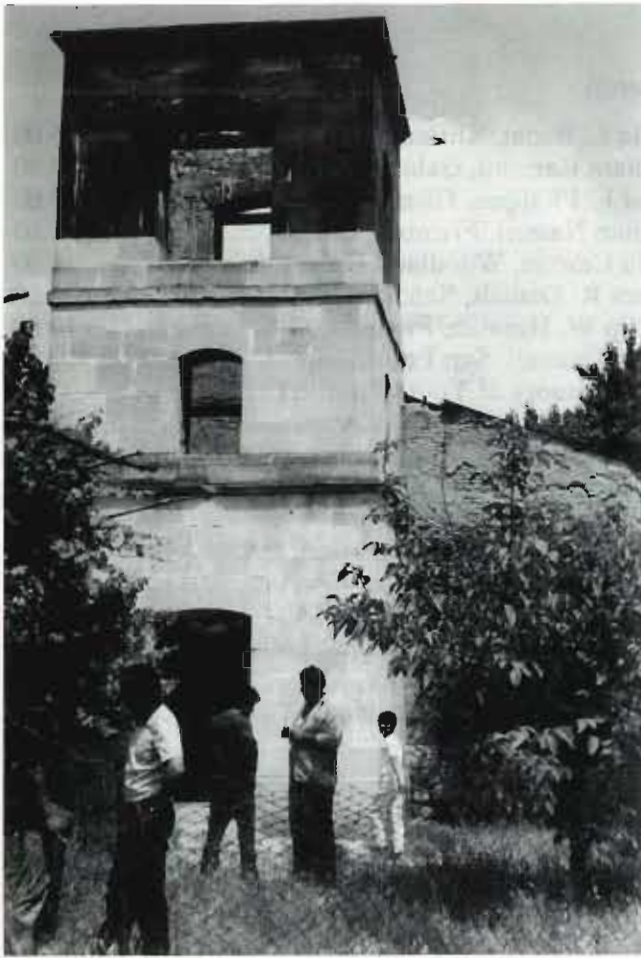
*"How did the Assyrians achieve, over many dark centuries, the miracle of survival in other lands in the face of total destruction of the decimated self-same Assyrians in their peoplehood? It was due to their unbeatable optimism, respect for their ancestral past, and faith. Because of such heroism. I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

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

Dr. David Barsum Perley

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 Sardanana, 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



*Mar Toma Church*

## **SAN FRANCISCO**

*A group of Assyrians from California visited Russia, Armenia, Azerbaijan, Georgia and the Ukraine. The trip lasted 22 days in June. They visited relatives and Assyrian communities, toured their houses, social establishments and their churches; watched their habits, listened to their music and enjoyed their folk dances; took photos and recorded over 22 hours of video tapes. The most impressive feeling was to find out that our people in the Soviet Union have kept their identity intact. The old and the very young still speak our Assyrian language. They have kept our culture and value our traditions.*

*Mr. George Geevargis, a member of this group, has produced and narrated a 2 hour video tape of this exciting trip. George Geevargis showed this tape at Mar Narsai parish hall, Assyrian Church of the East, San Francisco, on Oct. 4, 1987. This tape was also shown on Assyrian television programs in the Chicago and Modesto areas.*

# **Assyrian Tour Group to the Soviet Union**

***Moscow:** Slavic's family and many other relatives of George Geevargis met us at Sheremetyevo Airport in Moscow. A few came from as far away as Baku and Kiev. Daytime program was confined to city tours, evenings at the ballet or at Slavic's residence. Professor Constantin Matveyev visited us at the hotel after dinner and later joined us at Slavic's home where we had an interview with him. Moscow has an Assyrian population of about 5,000. George Geevargis attempted to contact Gewargis and Maruna Arsanis as well as Juana Davidshvili (faith healer, poetess, writer) but he was unable to.*

***Baku, Azerbaijan:** About seven Assyrian families live here, among them George Geevargis' relatives.*

***Yerevan, Soviet Armenia:** At the airport we were met by Oraha P. Oraha's relatives (Ivan Simonoff and his large family where we spent a good time). According to unofficial records there are about 20,000 Assyrians living in Soviet Armenia. In addition to Yerevan, Assyrians live in four towns:*



*Left to right: Slavic, his niece Nastya, Valia Ciaccio of Woodland Hills, Calif.*





Moscow





*Moscow*

**Arzni:**

- Has an Assyrian population of about 3,000
- The town is renowned for its delicious spring water
- Assyrian language is taught here after school hours
- The town has one church

**Dwine (Dujin):**

- Assyrian population of about 4,000
- Town founded in 1819. Twenty-six Assyrian families, all Saranaye from Urmia, were brought and established here as a result of the Russian-Turkish war
- The town has two churches: Mar Marez (Shara celebrated June 14) and Mar Toma (Shara celebrated July 1)
- Teach Assyrian language after school hours

**Kuilasar:**

- Assyrian population of about 2,000
- Teach Assyrian language after school hours
- Town has two churches: Mar Kuryakos and Mari Maryam
- We passed through this town on our way to the adjacent town of Dwine. On the return trip from Dwine George Geevargis stopped here and took a few pictures, specifically of the two churches
- The name Kuilasar comes from Kalla d'Assurai (Fortress of the Assyrians)
- The town dates back to 1828 when 100 Assyrian families were brought here from Urmia, Iran by Russians led by Bar-Tuma. They belonged to the Assyrian Church of the East



*Arzni*





#### **Shahriar:**

- Assyrian population of about 400
- We did not have time to visit this town
- Most of them have Armenian names

The Assyrians of Arzni-Dwine-Kuilasar have a folkloric ensemble under the direction of Yadgaroff. They gave us a beautiful performance in Arzni.

#### **Tbilisi, Georgia:**

A year ago William Badaloff used to work for Intourist. Since glasnost he has been self-employed doing apartment remodeling. He lives in Tbilisi. He also has a home in Kanda, an Assyrian town about 30 km. from Tbilisi where his mother and other relatives live. The Assyrian tour group spent one whole day in Kanda accompanied by William.

- Assyrian population of about 4,500
- Assyrian language is not taught here as yet
- Kanda has one church named Mart Maryam sitting on top of a far away hill
- Shara d'Mart Maryam and Mar Mezen are celebrated here



To the left is William Badaloff



Julius Shabbas (standing, right) with Assyrians of Kanda at William Badaloff's residence.



Left to right: Julius N. Shabbas, Vladimir Lazaroff, Babajan Ashouri. This picture was taken in Tbilisi in front of our Intourist hotel. Vladimir is a first cousin to Foundation member Shushan Moushoulov of Turlock, Calif. He has been working in Tbilisi as an engineer for 30 years.



***Gardabani (not visited):***

Another Assyrian town about 35 miles from Tbilisi where about 2,000 Assyrians live. The Assyrians of this town are Botanaye. Assyrian language is taught here.

They say that about 5,000 Assyrians live in Tbilisi and about 25,000 Assyrians live in the State of Georgia. This last figure is according to the 1982 Assyrian newspaper published in Tbilisi.

***Kiev, Ukraine:***

About 300 Assyrians live in Kiev, and about 1,500 in the Donbass region of the Ukraine.

***Leningrad:***

These pictures were taken in Leningrad at the Shami-ram Club where the Assyrian tour group was invited for a discussion meeting. A number of the attendants were college graduates and students. Their questions were mainly related to Assyrians and Assyrian related matters in the United States. This meeting was arranged by Iliya Vartanov, journalist. George Geevargis, Babajan Ashouri and I visited Iliya in his apartment (walking distance from our hotel) and had an interview with him. Leningrad has an Assyrian population of about 1,000.

We wish to express our sincerest gratitude to all the Assyrians we met in the Soviet Union for the hospitality accorded to us.

*George Geevargis (standing) with his relatives in Kiev.*

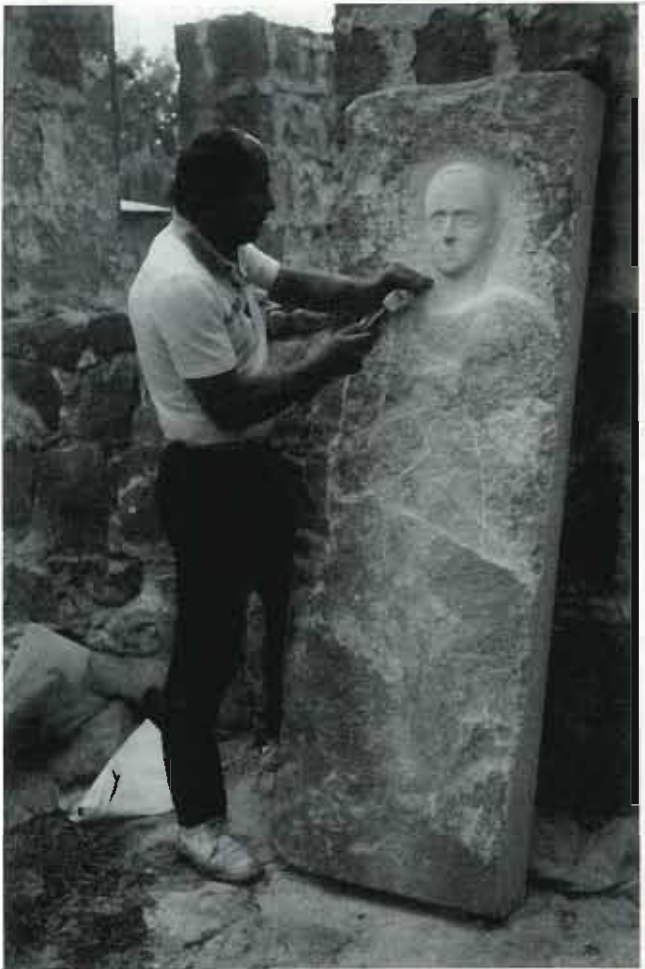


*Iliya Vartanov (standing)*





*This bell is located in the Kremlin by the Square of Cathedrals in Moscow. Cast in the Kremlin in 1733-1735, it weighs more than 200 tons, is 20 feet high and 22 feet in diameter, and is the biggest bell in the world. The late Ewan Warda (see "In Memorium" section of this issue) related a bit of information relative to this bell. He said that many Assyrians used to go to Russia from Urmia, Iran before World War I to find employment to help support their families. Among them was Ewan's father Elia. His job was to polish this bell. The Assyrian tour group is shown in front of the bell with Semiramis Shabbas facing the camera.*



*One of the Assyrian towns the Assyrian tour group visited was Arzni in Soviet Armenia (about 30 kilometers from Yerevan). The man in this picture is Maxime Simonoff (Oraha P. Oraha's first cousin). He is a portrait artist and sculptor. He is shown here engraving a portrait in stone of his late mother to be used as her tombstone.*



*Assyrian woman in Kanda. Born here.*



Leningrad





# IN MEMORIAM

The Assyrian Foundation extends its profound sorrow and deepest sympathy to the families of the following:

## *Ewan E. Warda*

Ewan Warda, father of Foundation members Voltaire and Sargon Warda, passed away on August 21, 1987 at the age of 81. His memory will be cherished by his family, relatives and many friends. Born in 1905 in Chamakeye (Urmia), Iran to Elia and Nazlu, Ewan was an infant when his father died in Iran. His mother, at that time a young bride, never remarried. She became both mother and father to the two sons.

Ewan was only 13 years of age during the Assyrian exodus of August 1918. The family fled Urmia, arriving in Hamadan, then to Baquba, Iraq. He lived most of his life in Baghdad and spent a few years in Hanaidi and Habbaniya (1937-1946) working in the clerical field for the British. In 1938 he married Julia Michael. In 1946 the family moved to Baghdad where Ewan took employment at Ibrahim Saad Co., a Lebanese firm. In 1978, Ewan, Julia, their late daughter Anita, and two granddaughters immigrated to the United States and settled in Millbrae, CA near their two sons. The family eventually settled in Turlock in 1980. Ewan was preceded in death by his oldest daughter, Anita Babilla, who had been ill for many years. During the years of Anita's illness, Ewan and Julia attended to the needs of their daughter and two granddaughters, Dina and Nadia. When Anita passed way, Ewan and Julia continued to care for the granddaughters, and Julia continues to care for them now. Both of the girls are now university students.

Ewan was a congenial and pleasant person, a devoted husband, a true father and friend to his children and grandchildren. He was always there to listen and advise. Above all he was an honest and sincere man. Ewan had the knowledge and understanding of a philosopher. His wisdom came as a result of wide reading and experience, i.e., he was self-educated. To work in the spirit of peace and reconciliation was his philosophy in life. He believed and preached unity among the Assyrians and their organizations. His advice was valued, and patience was one of his mottos. He was a devoted and faithful member of the Assyrian Church of the East, Turlock.

A memorial service, officiated by Reverends Kasha Badal S. Piro and Nenos Michael, was held at Mar Addai Parish of the Assyrian Church of the East, Turlock. Ewan is survived by his wife Julia (Turlock, CA); two sons — Voltaire and Sargon (Millbrae, CA); daughter Fiona Youash (Houston, TX); and seven grandchildren. Ewan's death leaves a great void in the lives of his family, relatives and many loving friends.

At the memorial dinner following the funeral, Ewan Warda's oldest granddaughter, Dina, told of the love she had for her grandfather, his attributes, and what he meant to her and the rest of the family. She read one of his favorite writings entitled "BE," and we are reproducing it here because there is much to think about and learn from it.

## BE

*Be understanding to your enemies  
Be loyal to your friends  
Be strong enough to face the world each day  
Be weak enough to know you cannot do everything alone  
Be generous to those who need your help  
Be frugal with what you need yourself  
Be wise enough to know that you do not know everything  
Be foolish enough to believe in miracles  
Be willing to share the sorrows of others  
Be a leader when you see a path others have missed  
Be a follower when you are shrouded by the mists of uncertainty  
Be the first to congratulate an opponent who succeeds  
Be the last to criticize a colleague who fails  
Be sure where your next step will fall, so that you will not stumble  
Be sure of your final destination, in case you are going the wrong way  
Be loving to those who love you  
Be loving to those who do not love you and they may change  
Be, above all, yourself*

*This was my grandfather.*



## ***Jesse B. Elias***

Jesse B. Elias, father of Foundation member Joel Elias, passed away in Turlock, Calif. on October 28, 1987 at the age of 90. He was born in 1897 in Shemshajian, Urmia, Iran, to Rabi Badal and Deborah Elias. His father, Rabi Badal, who had come to the United States earlier, sent for his son Jesse to join him here. So on May 29, 1913, Jesse left Shemshajian and his beloved grandmother, mother, brother and sister, never to see them again except for his sister Judith. The others were all killed in Urmia along with thousands of other Assyrians in World War I. Jesse joined his father, whom he had not seen for ten years, in Chicago on July 20, 1913. They worked hard and planned to bring the rest of the family to the United States but the war intervened. His sister Judith, who had survived the massacre, joined them in Chicago in 1921. In 1923, Jesse married Bato, daughter of Isaac and Elishwa Paul of Ada, in Chicago. He was a member of the Painters Union from 1926 until 1987, making him one of the oldest continuous members of this Union in the United States. He was a devoted member of the Assyrian Presbyterian Church in Chicago, having served in many positions in the church, i.e., Sunday School teacher, treasurer, secretary, etc. During the depression in the 1930's, in spite of a severe asthmatic condition during cold winter weather, he would often get up early to go to work even though he may not have slept all night. In ways like this he unselfishly struggled to provide for his family of five during those hard economic times. In 1948, due to Jesse's health condition, the family moved to Turlock, Calif., where he continued his active church affiliation with the Assyrian Presbyterian Church there. He was also one of the founding members of the Assyrian American Civic Club of Turlock.

The funeral service, officiated by Rev. George Shahbaz, was held at St. John's Assyrian Presbyterian Church in Turlock. Jesse is survived by his wife of 63 years, Bato; two sons: Joel (Berkeley, CA) and Wilbur (Stockton, CA); six grandchildren; one great grandson (named Jesse); and sister Judith (Turlock).

Jesse's life was one that was dedicated to his Savior Jesus Christ, to his family, and to his "Umta" (Assyrian nation), and he raised his children to have those beliefs and values. His memory will be cherished by his family, his relatives and all who knew him.

---

## ***Lizzie Donabed Hoyen***

Lizzie Hoyen passed away on September 16, 1987 in Worcester, Mass., at the age of 94. Her husband, the late Francis E. Hoyen, was a founder of St. Mary's Assyrian Apostolic Church in 1924 in Worcester. Mrs. Hoyen was born in Harpoot, Turkey, to Abraham and Anna Donabed, and came to the United States in 1907, settling in Worcester.



## ***Baba Charbakhshi***

Baba Charbakhshi, brother of Foundation member Aprim Charbakhshi, passed away in Tehran, Iran, on July 17, 1987, at the age of 60. He was born in 1927 in Charbash, Urmia to Yosip and Sooreya Charbakhshi.

Baba was a person of many good attributes. He was a loving and generous man who had many close friends. By nature a thoughtful person he helped many people to the extent of his capability. A hospitable and cheerful person, his home was always open to visitors.

Baba is survived by his mother, Sooreya of Tehran; two brothers, Aprim of San Francisco and Menashi of Tehran; and a sister, Nellie Moorad of Los Angeles. He leaves many pleasant memories to his family and all others who knew him.



---

The funeral was held in St. Mary's Assyrian Apostolic Church and was officiated by Rev. Shamoun Asmar. Mrs. Hoyen is survived by a son, Francis E. Hoyen, Jr. of Worcester; two daughters, Margaret J., wife of Paul T. Hoyen of Worcester, and Marion H. Charlesworth of Haverhill; three grandchildren and five great grandchildren. Mrs. Hoyen was a faithful member of her church and dedicated to the cause of Assyrian national identity. She will be deeply missed by all her family and many friends.



Sculpture of the Assyrian Winged Bull in bronze is being sold by Nineva Printing Co., 11105 Schuylkill Rd., Rockville, MD 20852 (301) 770-6647) for \$150 plus \$5 shipping and handling. Special price for Assyrian clubs and organizations. Height 16 inches, length 17 inches, weight 30 lbs.



Once at a county fair, Abraham Lincoln passed a concession where the operator was offering for a nickel the chance to swing a huge hammer and "ring the bell." Challenged, Lincoln declined. "What's the matter," the man asked, "don't you think you can do it?" The future President answered, "It's not a matter of whether I can do it or not. I was just wondering . . . What have you done after you do it?"

— James M. Bryan in Pentecostal Evangel



Joseph Tuman (at left), son of Prof. Vladimir and Turan Tuman of Turlock, Calif., is shown with three of his prize-winning forensics students at the University of California, Berkeley. Joseph is public speaking coach of the U.C. team and was coach of the year for 1987. These students won some of the nation's top collegiate honors in categories such as debate, speaking and poetic interpretation. "These overall results," said a proud coach Tuman, "establish Berkeley as probably the best in the nation in forensics." Tuman is a graduate of U.C. Berkeley (1980) and its law school (1983).

California Monthly June 1987 Vol. 97 No. 6

THE ASSYRIAN NATIONAL QUESTION At The UNITED NATIONS is a new book published recently by the Editor of Bet-Nahrain Magazine, Dr. Sargon Dadesho. This historic and well documented book, written in the English language, consists of more than 270 pages ( Trim Size: 8 1/2 X 11 ) and more than 70 pictures, most of which are rare and unseen before.

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### THE ASSYRIAN NATIONAL QUESTION

At  
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(A HISTORICAL INJUSTICE REDRESSED)



THE UNPARALLELED TRAGEDY OF THE ASSYRIAN PEOPLE

Written & Edited  
by  
SARGON O. DADESHQ, B.A., M.S., Ph.D.

PREFACE WRITTEN BY PROFESSOR  
H. W. F. SAGGS, AUTHOR OF "THE  
MIGHT THAT WAS ASSYRIA" AND  
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Does The Astral Slab #4375 Represent the Solar  
Eclipse of September 27, 1261 B.C. in Nineveh,  
Assur and Babylon ?

by V. S. Tuman

Summary

The sandstone slab #VA-4375, discussed in this paper, was discovered near Babylon early in this century and is now on display in the Staatliche Museen, Berlin. E.F. Weidner described and studied this slab, and identified the majority of the astral symbols on it, correlating them with planets and constellations (Babylonica b, 1912, 216 ff).

The slab has five rows of symbols. On the top appears the triad representing Venus, the Sun, and the Moon. The remaining symbols on this slab are carved in four rows and are very similar to symbols found on other kudurrus. The lamp known as the sign of deity, Nusku, stands out among the astral symbols, and it is presumed to represent the Sunset. Some of the dominant constellations depicted are Capricorn, Taurus, Virgo, Corvus, Cygnus, Lyra, Orion, and Sagittarius. Aside from the triad, the four other known planets - Mercury, Mars, Jupiter, and Saturn - are located among the astral symbols which represent the constellations. E. F. Weidner considered #VA-4375 to be a kudurru, although there was no writing to be found on the slab. From the style of the astral symbols, Weidner predicted that the slab dates from the Kassite period about 1200-1250 B.C. In this article I propose that #VA-4375 represents an important astronomical event.

A summary of the available information and a possible meaning of the symbols are discussed. It is found that all the constellations, planets, the Moon, and the Sun, with the exception of the constellation of Lynx, are discussed in the Mul-Apin tablets. Among the 15 constellations carved on this slab, 10 of them are quoted as simultaneous rising and setting or rising and culminating in the Mul-Apin tablets. This concept is used in the interpretation of the slab. The methodology for astral dating of the slab is outlined. Using modern astronomical techniques, and those presented in the Mul-Apin tablets, a date is obtained for the slab, closely coinciding with the solar eclipse of Monday, September 27th, 1261 B.C.

As the eclipse was clearly visible in Assur, Nineveh and Babylon, I propose that the slab represents an annular solar eclipse of Monday, September 27th, 1261 B.C.

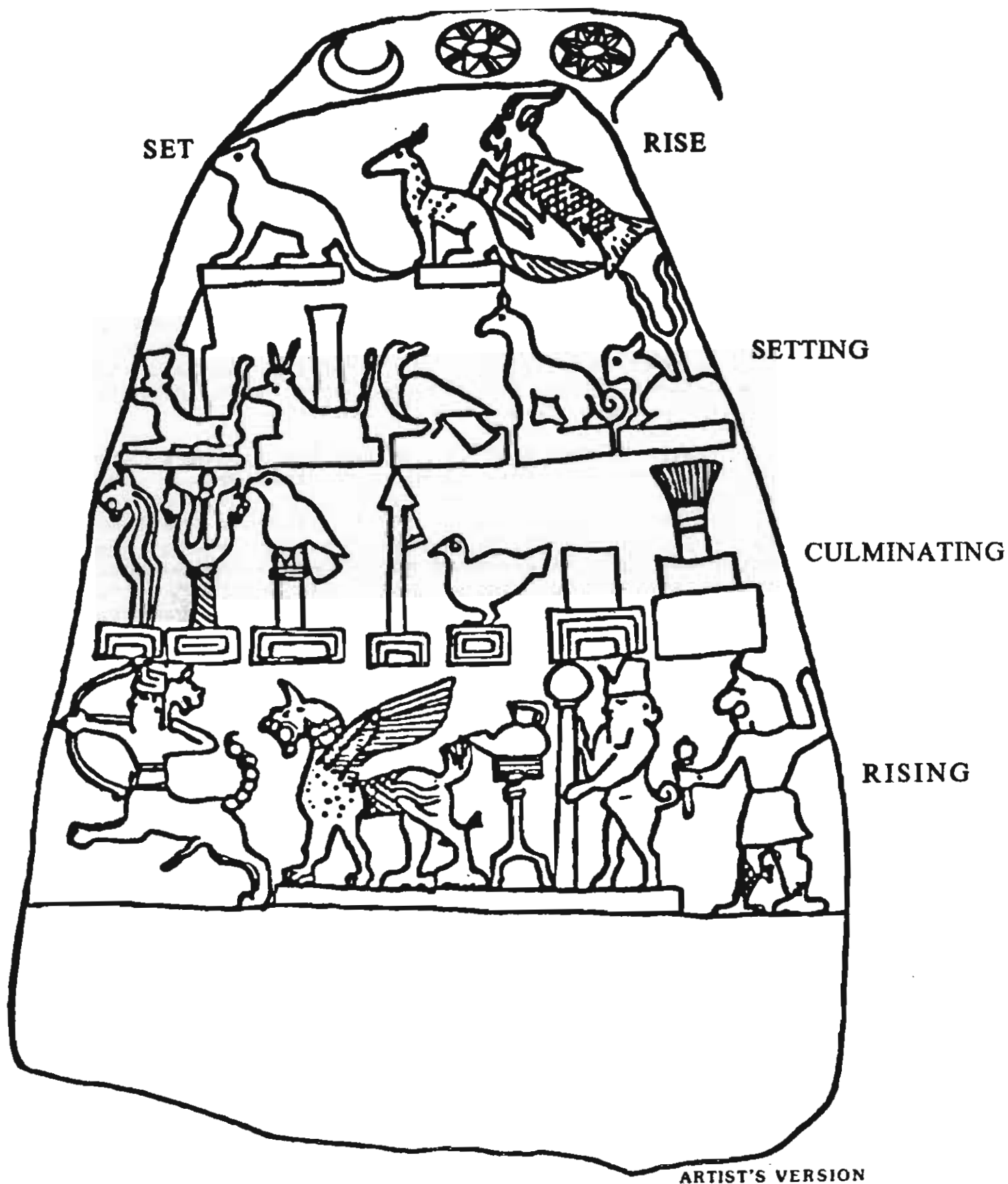


FIG - 1

A Slab with many astral symbols, Staatliche Museen, Berlin

# VA - 4375



## 1 - Introduction

During the last few years, a number of Mesopotamian stone slabs and monuments have been studied. Through these studies the present author has become familiar with iconographic representations of planets, stars and constellations on documents from the first century B.C. and the first century A.D.

Similar iconographic features are present on the ancient Babylonian boundary stones known as Kudurrus. These are housed in the museums in London, Paris, Berlin, Iraq and elsewhere. Introduced in the Kassite period (1600-1150 B.C.), Kudurrus were given as documents by the king to his faithful officers and their families, to priests in gratitude for the building of a temple, and to other royal retainers. The kudurru, boundary stone, represented a deed for a gift of land. As such, the kudurru recorded the name of the king, the year of his reign, the name of the recipient, the name of witnesses, as well as the size of the plot of land and its geographic location. Some kudurrus contained legal records, religious practices of the time, and occasionally recorded important historical events. Often the legal matters and some additional information were simultaneously recorded on a clay or stone tablet. The practice of awarding the kudurrus may have continued as late as the 7th century B.C.

Kudurrus also contained an astral record in which the iconographic symbols are presumed to represent the abode of the deities and their attributes. In the last century, and early in this century, scholars have attempted to decipher the symbols and to elucidate their astronomical significance.

Assyriologists and scholars such as William J. Hinke and H. V. Hilprecht (1) (1907), L. W. King (2) (1912), E.F. Weidner (3) (1912), and A. Pannakoeck (4) (1961), have all maintained that the symbols on Kudurrus might represent astral symbols. This is evident because the Sun, the Moon, and the planet Venus

occurred on all the monuments they studied, clearly pointing to the heavens. Furthermore, constellations such as Capricorn, Scorpio, Taurus, Raven, and Sagittarius were evident on the stones. For further information see also references (6-16).

For methods, the astronomical meaning of icons, and the techniques of dating kudurrus and Stelae, reference should be made to our article, V.S. Tuman and R. Hoffman, "Rediscovering The Past, Nineveh, Vol 9 #1 page 11-23, (1986)" (17)

## 2 - Summary of Naked Eye Astronomical Observational Techniques

The Mul Apin tablets (8) inform us about two basic observational techniques of "naked eye astronomy".

- 1 - The simultaneous rising and setting of bright stars and constellations.
- 2 - The simultaneous rising and culminating of bright stars and constellations.

With the aid of these two techniques (See also Fig. # 2), one obtains a third observational technique:

- 3 - The simultaneous culminating and setting of bright stars and Constellations.



TABLE I  
**Sun and Planetary Systems**




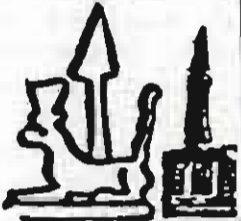




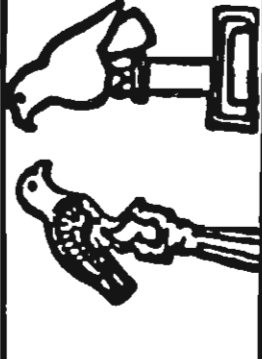
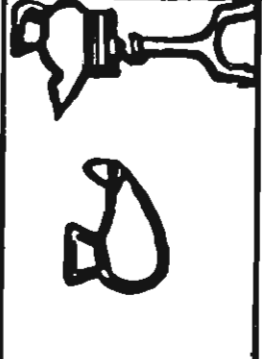

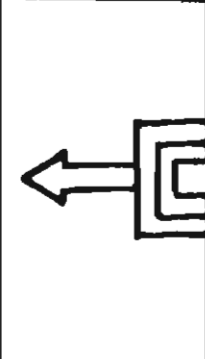
Symbols	Present Astronomical Names	Babylonian Names	Associated Deities
	Sun	ŠAMAŠ	ilu Šamaš
	Moon	SIN	ilu Sin
	Venus	mul DILBT	iltum Istar
	Jupiter	mul SAG-MI-GAR	ilu Marduk
	Mercury	mul LUBAD GUD-UD	ilu Nabu
	Mars	mul MUSTABARU	ilu Nergal
	Saturn	mul ŠAG-ŪS	ilu Ninib ilu Ninurta



TABLE II

# Constellations and Important Bright Stars

Symbols	Present Astronomical Names	Babylonian Names	Associated Dieties	Longitude	1950		Rising-Setting Rising-Culminating
					Declination		
	Constellation of Capricorn	ŠU-HUR-MAŠ Goat & fish	Ilu-Ea Star of Ea MUL-APIN	320°	-20°		
	Constellation of Corvus (Raven)	UGA mushen UG <sub>8</sub> -GA	Sugamuna Star of Anu MUL-APIN	187°	-20°		R-C-S MUL-APIN
	Probably the sign for sunset	Nusku Lamp	Nusku	—	—		
	α, β, γ Pegasus with Andromeda (the field)	AŠGAN iku	Star of Eg MUL-APIN	355°	+20°		
	Sirius-Procyon	KAK-SI SA	Star of Anu MUL-APIN	105°	-10°		R-C-S MUL-APIN

### 3 - Description of the Astral

#### Symbols on the Slab VA#4375.

#### Statliche Museen, Berlin

The icons representing the Astral symbols for Slab #VA-4375 are introduced in Table I to III. The planets are discussed in Table I, while deities and constellations are presented in Table II and III. An artist's version of the Slab is given in Fig.1. [See Ursula-Seidl (5).]

The following is a brief description of the astral symbols carved on the sandstone slab VA#4375. (See Fig. #1, and tables I, II, and III).

Top row #1: The invisible portion, from left to right, (L-R), the sickle of the Moon, the Sun and the eight corner star, the planet Venus. The Sun is fairly eroded, probably due to weathering of the sandstone.

Row #2 : Lynx, Bobcat; Vulpecula, Fox probably known as KA .A also Shelebu, (difficult to observe); and Capricorn. Fox and Capricorn are mentioned in the Mul-Apin Tablets.

Row #3 : 4- The planet Jupiter, (Marduk), the planet Mercury, (Nabu), Columba, dove, Hercules, represented by a dog; and Taurus, bull, (the bright star of Aldebaran), Constellation of Columba was called Lu-Lal; honey-man, Hercules and Taurus, are among Rising-Setting and Rising-Culminating, R-C-S \* Constellations; which are mentioned in Mul-Apin tablets.

Row #4 : The planet Mars, Nergal, the planet Saturn, Ninurta; Corvus, Crow, combination of Sirius-Procyon represented by an arrow.

The Swallow, south west of Pisces, the square of Pegasus, the field and Virgo. Corvus, Sirius-Procyon, and Swallow, square of Pegasus, and Virgo are all mentioned in Mul-Apin tablets. Virgo, Sirius-Procyon, the Swallow are among R-C-S \* constellations.

Row # 5: Sagittarius, the Archer, Cygnus, the Swan, (Northern cross), the lamp presumed to represent the Sunset. The Bullman is probably Orion, and the Lionman is probably Lyra. Both are quoted in Mul-Apin tablet and they are used as R-C-S .

(Rising-Culmination-Setting)

### 4 - Interpretation of the Slab

The astral symbols carved on the kudurrus and on this slab indicate that astronomical techniques described in the Mul-Apin tablets were in use back in the 13th century B.C.

The organization of the constellations on this slab leaves no doubt that Rising-Culminating and Rising-Setting was a standard practical technique of the time. When these methods are used systematically, it becomes possible to determine the coordinates of the Sun, Moon, and Planets, and hence determine the age of the slab or Kudurrus.

Consider the visible astral symbols on the Slab VA#4375.

(Fig #1) Starting from the top; from right to left, (R-L)

Row #2: As Capricorn rises, the Lynx (Bobcat) sets.

Row #3: As Hercules (dog) rises, Columba, (Dove) sets.

Row #4: As Virgo, (AB-SIN) rises, Pegasus, (IKU) sets, and Sirius-Procyon, (Arrow) culminates.

Row #5: As Lyra, (Lion-man), rises Orion, (Bulman) sets.



TABLE III  
**Important Constellations**












Symbols	Present Astronomical Names	Babylonian Names	Associated Dieties	1950		Rising-Setting Rising-Culminating
				Longitude	Latitude	
	<b>Vulpecula</b> The fox	<b>KA<sub>9</sub>·A</b> Selebu	Star of Enlil MUL-APIN	298°	+25°	
	<b>Lynx or Bobcat*</b>	unknown	unknown	118°	+45°	
	<b>Taurus, The Bull of Heaven</b> ♉ Tauri	<b>GU<sub>4</sub>·AN·NA</b>	Star of Anu ♄ RAMAN MUL-APIN	72°	+15°	R-C-S MUL-APIN
	<b>Herculis</b>	<b>UR·KU</b> <b>UR·GI<sub>7</sub></b>	Star of Enlil MUL-APIN	255°	+30°	R-C-S MUL-APIN
	<b>Cygnos and part of Cepheus (the demon)</b>	<b>UD</b> <b>KA</b> <b>DÜ<sub>8</sub></b> <b>A</b>	Star of Enlil MUL-APIN	315°	+40°	R-C-S MUL-APIN
	<b>Sagittarius</b>	<b>PA</b> <b>BIL</b> <b>SAG</b>	Star of Ea MUL-APIN	284°	-25°	R-C-S MUL-APIN

TABLE III continued

Symbols	Present Astronomical Names	Babylonian Names	Associated Dieties	1950		Rising-Setting Rising-Culminating
				Longitude	Latitude	
	Virgo Furrow Virginis	AB-SIN	Star of Anu MUL-APIN	195°	0°	R-C-S MUL-APIN
	Columba (dove)	mul LU <sub>2</sub> -LAL		88°	-35°	
	Western pisces, & part of Pegasus, Swallow*	SIM-MAH sinunutu	Star of Anu de Bau MUL-APIN	360°	+15°	R-C-S MUL-APIN
	Orion*	SIPA Zi AN-NA	Star of Anu dPapsukal MUL-APIN	76°	+5°	R-C-S MUL-APIN
	Lyrac*	UZ mul UZA	Star of Enlil dLAMMA* MUL-APIN	284	+40	R-C-S MUL-APIN

\* denotes a postulated association



As Betelgeuse, culminates,  
Deneb, sets.  
Lyra and Sagittarius  
culminate together.

Next consider the vertical  
organization: (Row 5 - 3)  
Lyra rises--Virgo culminates--  
-Taurus sets.

Orion rises--Pegasus  
culminates--Hercules sets.

These correlations are used as a  
guidance to determine the coordina-  
tes of the Sun, Moon and Planets  
within the specific constellations.

### 5 - Coordinates of the Sun, Moon, and Planets

#### a - Locating the Sun:

The Sun is located between the  
constellation of the Lynx and  
Capricorn. Therefore, one observes  
the Sun's longitude is at  
 $\lambda_{\odot} = 2190$ ; and we assign a range  
of  $\pm 150$ , then:

$$\lambda_{\odot} = 2190 \pm 150$$

Now if we use the sign of sunset, we  
have when Cygnus, (UD-KA-DU-A)  
culminates the Sun sets. See Fig.1

$$\lambda_{\odot} = 2170 \pm 150$$

This is in excellent agreement with  
the first determination. The longi-  
tude of the Sun is taken as average  
of the two;

$$\lambda_{\odot} = 2180 \pm 150$$

#### b - Locating the Planet Mercury:

From the location of the Sun  
and maximum elongation of Mercury we  
have :

$$\lambda_{\text{☿}} = 2180 \pm 280$$

We also have when  $\beta$  and  $\delta$  Cygnus  
culminate the Mercury sets;

$$\lambda_{\text{☿}} = 2120 \pm 150 ,$$

This is in agreement with the other  
estimates.

#### c - Locating the Planet Venus

Following the case of Sunset,  
we may presume when Venus Sets, Lyra  
Culminates ( see Fig.1 ). (Venus is  
carved on the top of the slab on Row  
#1, immediately above the Capricorn,  
and it can be associated to Lyra on  
Row # 5).

$$\text{Venus } \lambda_{\text{♀}} = 2000 \pm 150$$

From maximum elongation of Venus  
from the Sun we have:

$$\text{Venus } \lambda_{\text{♀}} = \lambda_{\odot} \pm 460$$

$$\text{Venus } \lambda_{\text{♀}} = 218 \pm 460$$

These two estimates yield an  
indication about the location of  
Venus on this slab.

#### d - Locating the Mars:

Following the concept of Rising-  
Culmination and Setting, on the  
4th row we have:  
Virgo Rises -- Sirius Culminates -  
Mars Sets.

$$\text{Mars } \lambda_{\text{♂}} = 360 \pm 150$$

However, on the 4th row we have a  
special structure:

- a) Virgo Culminates--Sirius Rises.
- b) Square of Pegasus and Swallow  
Culminates together.
- c) Corvus and Planet Saturn  
Culminate together.
- d) By symmetry, Sirius and Mars  
should Set together.

Virgo Culminates--Mars Sets.

$$\text{Mars } \lambda_{\text{♂}} = 980 \pm 150$$

Consider also: Cygnus Rises--Corvus  
Culminates--Mars Sets.

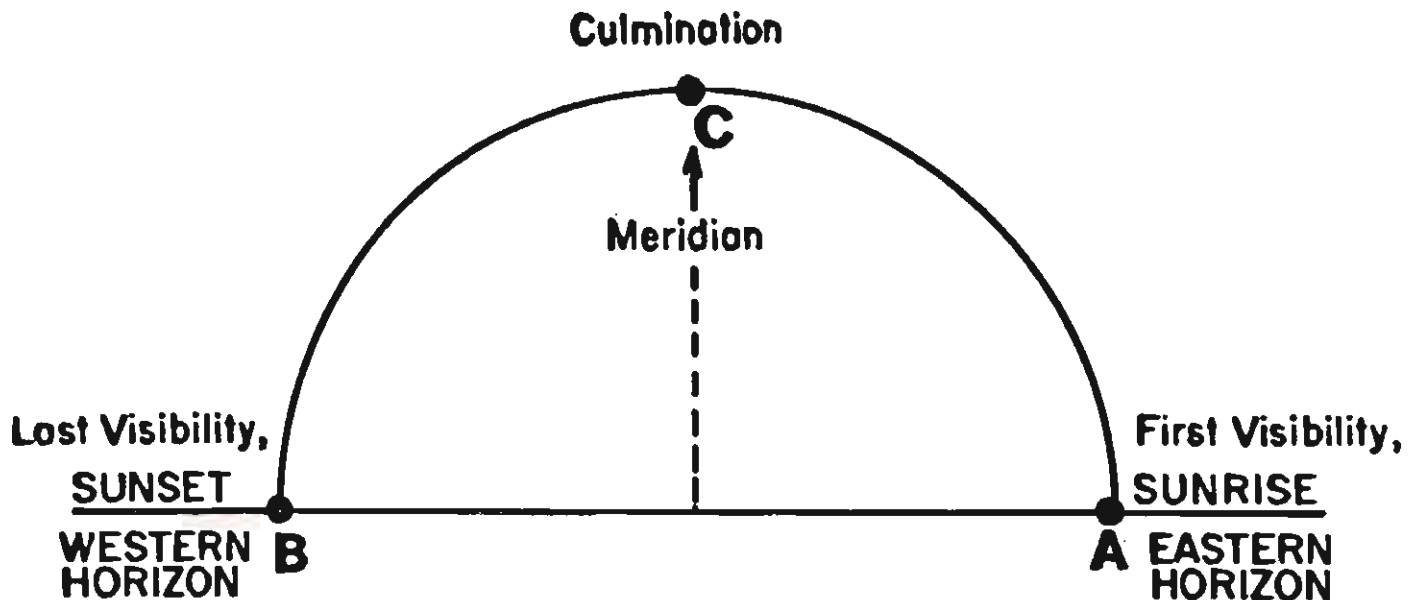
$$\text{Mars } \lambda_{\text{♂}} = 980 \pm 150$$

(a reasonable agreement).

We have found two possible solutions  
and only one can be correct. This  
will be investigated in the  
following pages.

FIGURE 2

## ASTRONOMICAL TECHNIQUES DESCRIBED IN MUL APIN TABLETS



### CASE # 1

IF A RISES  
B SETS

[ SIMULTANEOUS RISING  
AND SETTING

### CASE # 2

IF A RISES  
C CULMINATES

[ SIMULTANEOUS RISING  
AND CULMINATION

### CASE # 3

IF B SETS  
C CULMINATES

[ SIMULTANEOUS SETTING \*  
AND CULMINATION

\* COMBINATION OF CASE # 1 AND # 2, USED FREQUENTLY FOR SUNSET

**THE CULMINATING STARS WERE KNOWN  
AS "ZIQPU STARS"**



e - Locating the Planet Jupiter and Planet Saturn.

Sagittarius Rises--Saturn  
Culminates--Jupiter Sets, (5th row).  
This is the trend we discussed in  
the beginning of this section.

We have:

$$\text{Jupiter } \lambda_{\gamma} = 1200 \pm 150$$

$$\text{Saturn } \lambda_{\eta} = 1970 \pm 150$$

On the 3rd row, note that Taurus was  
600 longitude and Columba  
(dove) was at 900; hence Jupiter  
must be 1200. This is in excellent  
agreement with the:

Rising--Culminating--and Setting  
concept.

$$\text{Saturn } \lambda_{\eta} = 1970 \pm 150$$

Saturn should also have similar  
longitude to that of Corvus.

$$\text{Saturn } \lambda_{\eta} = 1880 \pm 150,$$

which is in good agreement.

f - Locating the Moon.

The Moon is located between the  
constellation of Lynx and the  
constellation of Vulpecula.

$$\text{Moon } \lambda_{\epsilon} = 2080 \pm 150$$

Similarly the Moon Sets --  
Sagittarius and Cygnus Culminate.

$$\text{Moon } \lambda_{\epsilon} = 2050 \pm 150.$$

6 - Comments on the Coordinates of  
the Sun, Moon, and Planets.

The coordinates of the Sun, Moon,  
and Planets are all on firm  
grounds except for the Planet Mars.  
For this reason we shall consider  
three possible cases.

$$\text{a) Mars longitude} = 3600 \pm 150,$$

$$\text{b) Mars longitude} = 980 \pm 150,$$

$$\text{c) Mars longitude} = \text{unknown.}$$

Considering the coordinates of the  
Sun, Moon, Mercury, Venus, Jupiter,  
and Saturn as acceptable, then no  
solution is found between 1600 B.C.  
to 550 B.C., for Mars to have a  
longitude of  $3600 \pm 150$ . For this  
reason this case is ruled out.

For the second case when Mars has a  
longitude of  $980 \pm 150$ , only two  
solutions are found;

1) - September 27 - 28, 1261 B.C.

2) - September 17 - 18, 1024 B.C.

From the styles of the Astral  
symbols, Weidner predicted that  
the Slab dates from the Kassite  
period, about 1200-1250 B.C.  
For the case (2) 1024 B.C., although  
the Venus data is within the East-  
West elongation from the Sun,  
however, the position of the Venus  
has no direct relation to the  
constellations carved on the slab.  
Further-more, no important  
astronomical event that can be  
related to the slab is found. When  
the longitude of Mars was unknown  
(case 3), eight solutions were found  
from 1320 B.C. to 846 B.C. For 7  
cases, none of the longitudes of  
Mars could be correlated to the  
constellation on the Slab.  
Consequently, this search pointed to  
only one particular solution of Sept  
1261 B.C., which will be discussed  
later.

## 7 - The Search Program and Computer Calculations.

The program we have developed is designed to search through a very large master file of planetary ephemeris. The master files were generated at 10-day intervals from 2000 B.C. to 500 B.C. and at 3-day intervals from 2500 B.C. to 500 B.C., using the program Planet #1, by Peter J. Huber. The information in the following table is used as an input data for the search program.

Filename VA # 4375				
Search	Planet	Longitude	Angular	
priority	Field	Coordinate	Deviation	
*****				
* 1	7-Saturn	197	+ 15	*
* 2	6-Jupiter	120	+ 15	*
* 3	5-Mars	98	+ 15	*
* 4	2-Sun	218	+ 15	*
* 5	4-Venus	218	+ 46	*
* 6	3-Mercury	218	+ 28	*
* 7	1-Moon	205	+ 70	*
*****				

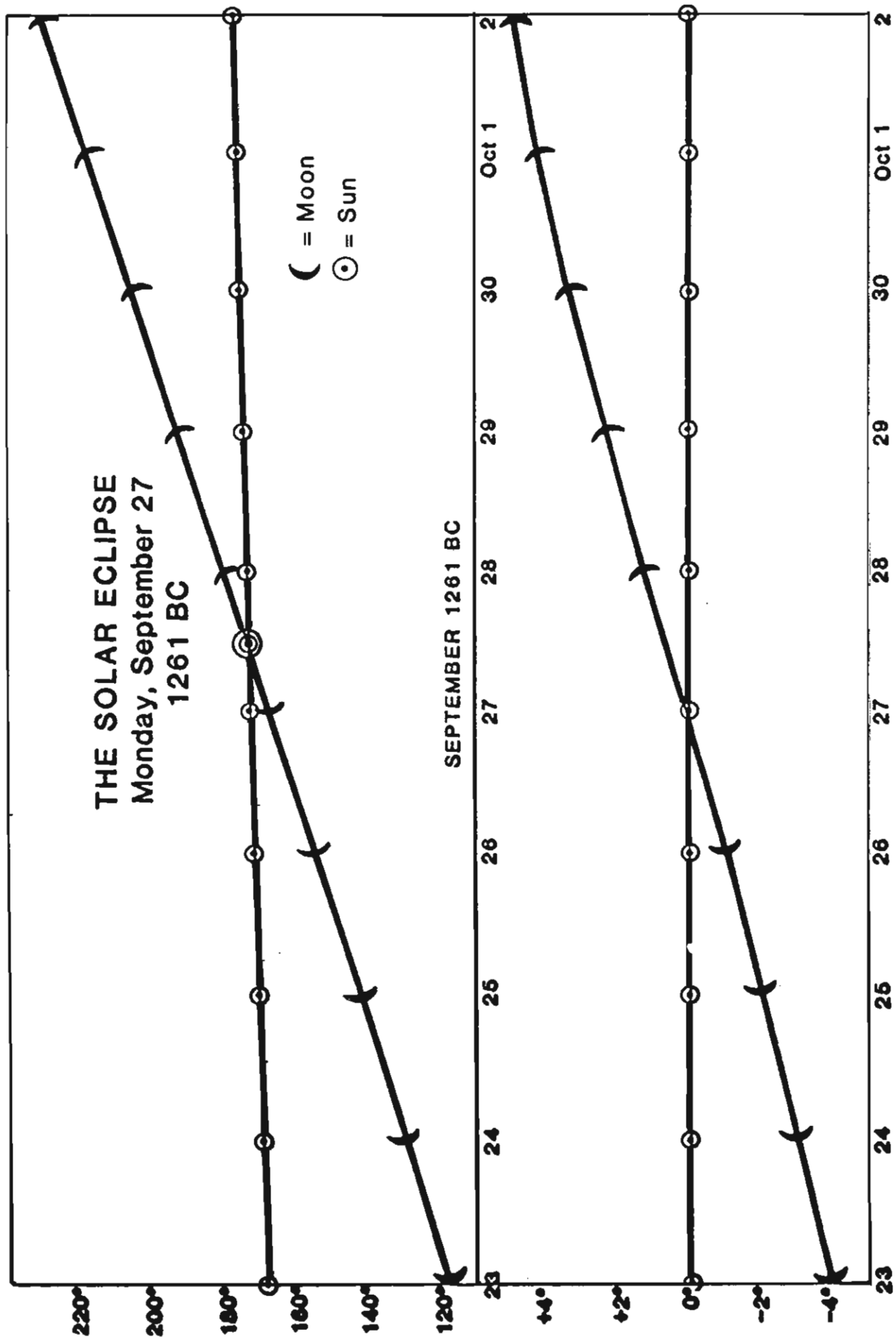
Filename VA # 4375.dt

M. D.	YR.	MOON	SUN	MERCURY	VENUS	MARS	JUPITER	SATURN
SEP 21,	-1260	95	167	148	173	46	89	143
SEP 24,	-1260	130	170	152	176	46	90	143
SEP 27,	-1260	167	173	156	180	46	90	143
SEP 30,	-1260	205	176	160	184	46	90	144
SEP 19,	-1023	185	166	148	206	53	86	159
SEP 22,	-1023	229	169	152	210	54	86	159

Calculations of the latitude and longitude of the Moon and Sun during the month of September 1261 B.C. indicated that the Moon travelled through an ascending node about mid-day, universal time, September 27th (See Fig. 3). The alignment of the Sun-Moon-Earth was not perfect. At the time of longitude alignment, the Moon was about 0.7° to the north of the Ecliptic. If the Moon in its orbit was in the vicinity of perigee, then the Moon's shadow on the Earth would form a total eclipse. However, if the Moon was outside this range, then there would appear a partial solar eclipse in Mesopotamia. By consulting the Canon of the Solar Eclipses (20) 1981, a partial-annular Solar Eclipse was confirmed. The detailed calculations of this Eclipse in Assur, Nineveh and Babylon was performed; and these are given below.



Figure 3



8 - Summary of the Solar Eclipse, Sept. 27th, 1261 B.C.

a - Ninveh, the Capital of Assyria, a Central Partial Eclipse.

	Area	Altitude of the Sun	<u>Apparent Dia. of the Moon</u> Apparent Dia. of the Sun
The Eclipse started at 15 hours 23.4 m.	0.00	32.38o	
Maximum at 16 hours 42.0 m.	0.880	17.22o	0.943
The Eclipse ended at 17 hours 51.6 m.	0.00	3.31o	

b - City of Assur in Assyria, a Central Partial Eclipse.

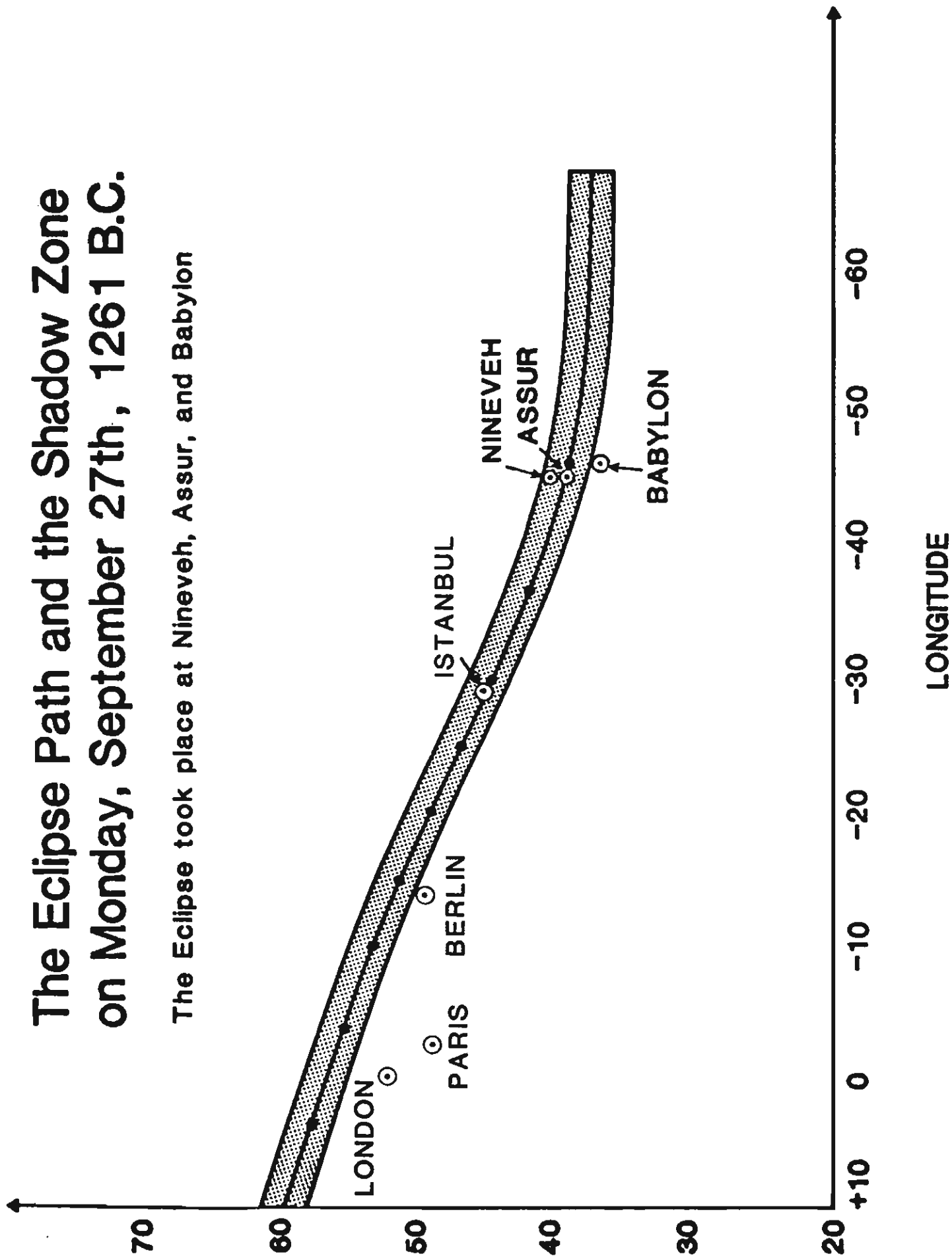
The Eclipse started at 15 hours 25.8 m.	0.00	32.31o	
Maximum at 16 hours 43.8 m.	0.889	16.94o	0.943
The Eclipse ended at 17 hours 53.4 m.	0.00	2.90o	

c-City of Babylon, Capital of Babylonia, a Non-Central Partial Eclipse.

The Eclipse started at 15 hours 37.8 m.	0.00	31.02o	
Maximum at 16 hours 54.96m.	0.846	15.12o	0.920
The Eclipse ended at 18 hours 3.0 m.	0.00	0.82o	

# The Eclipse Path and the Shadow Zone on Monday, September 27th, 1261 B.C.

The Eclipse took place at Nineveh, Assur, and Babylon





Solar Eclipse, Sept. 27, 1261 B.C., at London, Paris, Berlin & Istanbul.

London; Non-Central Partial Eclipse.

	Area	Altitude of the Sun	<u>Apparent Dia. of the Moon</u> Apparent Dia. of the Sun
The Eclipse started at 10 hours 59.4 m.	0.00	40.13o	
Maximum at 12 hours 30.0 m.	0.801	41.35o	0.895
The Eclipse Ended at 13 hours 58.8 m.	0.00	35.67o	

Paris; Non-Central Partial Eclipse.

The Eclipse Started at 11 hours 15.0 m.	0.00	43.77o	
Maximum at 12 hours 47.95m.	0.752	43.60o	0.867
The Eclipse Ended at 14 hours 17.4 m.	0.00	35.98o	

Berlin; Non-Central Partial Eclipse.

The Eclipse Started at 12 hours 12.6 m.	0.00	40.21o	
Maximum at 13 hours 41.44m.	0.852	35.98o	0.923
The Eclipse Ended at 15 hours 4.8 m.	0.00	27.27o	

Istanbul, Turkey; Central Partial Eclipse.

The Eclipse Started at 13 hours 51.6 m.	0.00	44.26o	
Maximum at 15 hours 19.61m.	0.897	31.11o	0.947
The Eclipse Ended at 16 hours 37.8 m.	0.00	17.18o	

## 9 - Concluding Remarks.

In this study I have attempted to solve the mystery of an ancient Babylonian sandstone slab. The possibility that iconographic symbols actually represent the Sun, Moon, and Planets positioned among the well known constellations are discussed.

It also became evident that three constellations with iconography similar to those of Lynx (Bobcat), Coulomba (Dove), and (Fox) Vulpecula were used by Babylonians. The astronomical location of these constellations seems to be in the same region of the sky that we use today. The icons of these constellations are also carved on a few other kudurrus. The knowledge of these three constellations only enhances our interpretation, however one can arrive at the same conclusions without them.

When we utilized the assumptions made in this article, a possible date for this slab was determined. The significance of the Slab had remained a puzzle. We must remember that our master file of the ephemeris data are at three and ten days interval; for this reason an astronomical search was made in the vicinity of the dates determined by the search program on a daily basis. The search indicated that a solar eclipse had taken place which coincides with the astral dating of the slab, and it was observed in all of the Mesopotamia. For lack of a better answer, and because the solar eclipse was considered an important event, I am now proposing that the slab represents the solar eclipse of Monday, September 27th, 1261 B.C.

## 10 - Acknowledgements.

This investigation could not have been performed without the help, and cooperation of Frau Doctor Jakob Rost and Frau Doctor Evelyn Klengel, of Staatliche Museen; to whom I am very grateful.

My special thanks to professor Owen Gingerich and to Dr. Myles Standish for their

technical advice and for providing me with planetary data when needed; to professor Peter J. Huber for sending me his computer program Planets #1, 1986, and to professors Ron Bracewell and Wilbur Knorr, for many of their suggestions which have been incorporated in this article. My special thanks to Mr. Charles Kleupfel for providing me with a detailed calculation of the path of the eclipse of Sept 27, 1261 B.C.

Finally my thanks to my wife Turan, and to my sons John and Joseph for reading the paper and for their comments. Special thanks are also due to Nancy B. Wright for editorial work and to Vicki Eden for graphic work.

This paper was presented at the thirty second Rencontre Assyriologique Internationale in July 1985 in Munster Germany, and to the International Congress of the History of Sciences, Berkeley, California, in August 1985.

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Arzni















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