



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*



NINEVEH

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Banipal Sargis

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

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POLICY

Articles submitted for publication will be selected by the editorial staff on the basis of their relative merit to Assyrian literature, history, and current events.

Opinions expressed in *NINEVEH* are those of the respective authors and not necessarily those of *NINEVEH* or the Assyrian Foundation of America.

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From the Editor:

This is the last issue of 2001, and I am now even more impressed by how Julius Shabbas, with the help of Dr. Joel Elias, produced this magazine for all those years!

It has been quite a learning experience.

First comes the collection of the material. There are a number of contributors who have been sending material, in English and/or Assyrian, for many years. I would like to thank them all, and ask that they be patient; it is not always possible or appropriate to publish everything that is received. As I wrote in the first issue of 2001, *Nineveh* is not an academic journal; however, the material published should have some relevance, especially to our present situation in Diaspora. More specifically, discussions on how we can maintain our identity and pass on our heritage to the next generation in order to prevent our "melting" and dissolution in the West. This does not exclude other material of interest to our readers, including social, cultural, or other topics.

Next is editing. Since I am not an editor (the title in the inside cover does not imply any special skills), there is usually only minimal "editing". This is mostly to make the material easier to read and understand.

Typesetting comes next. Like most of us who learned (and are still learning) how to use computers as adults, this part, too, has been quite a challenge. A major obstacle has been the transferring of the material from the computer it is written on, to the printer; the program used to write the material is different from the programs the printer uses. So, as in the last issue, the material has to be scanned, arranged, printed and taken to the printer, who in turn, has to rescan before final printing. This diminishes the quality and the appearance. For the following year, we will use the same program as the printer, which should make life much simpler and improve the looks.

Then comes the mailing. Here, again, there have been some difficulties. We have been trying to computerize our mailing list. This includes Foundation members, *Nineveh* subscribers, and others who receive our mailings. We have found some duplicates as well as some old addresses, so that some people have received two copies whereas others have received none. This is now corrected and in the future there should be no more problems with mailing the magazine.

So, please, continue to write, criticize, and give ideas.

In the past year, the Assyrian Foundation donated more than \$46,000; \$26,000 for the help of needy Assyrians, primarily refugees in Jordan and Greece, as well as those living in the Republic of Georgia, Syria, and northern Iraq. And, \$20,000 as educational aid to Assyrian students here in the United States and outside. Here, we would like to acknowledge, again, the generous scholarships provided by Mr. Raymond George. That money is not reflected in the numbers given above.

As a non-profit organization dedicated to helping Assyrians, the Foundation will continue to give financial assistance, for the needy as well as for educational expenses. We ask you to continue your generous contributions so that we may help even more of our people. You can always specify how the money is to be used; for the needy, for education, or other special pro-

jects.

Finally, here is the list of the new board members of the Assyrian Foundation of America:

President: Sargon Shabbas
Vice President: Daniel DeKelaita
Secretary: Joseph Sarkis
Treasurer: Ramin Daniels
Welfare: Martin Jacob
Social: Flora Kingsbury
Membership: Voltaire Warda
Education: Robert Karoukian



High School Graduation Ring

Sargon Mikael
Turlock, California

When Banipal Sargis, a student at Downey High School in Modesto, California, was looking through the catalogue to choose a high school graduation ring, he noticed that there were rings with flags representing all nations, but not the Assyrian flag. Disappointed and hurt, he asked his school officials for help. But, they would not listen to him. Banipal did not give up, however. He went to Mr. Odisho, president of the Assyrian American Civic Club of Turlock, California, and asked the club, as representative of the Assyrian community in the area, to help.

Mr. Odisho was impressed with Banipal's passion and pride in his heritage. He took the matter to the Club's board, which discussed it and decided to take action on behalf of Banipal. A letter was sent to the high school administration asking that the Assyrian flag be added to the catalogue just as the other nations' flags.

It took about a year, but, Banipal did receive his class ring



bearing the Assyrian flag which he wears with pride.

We congratulate Mr. Banipal Sargis for his achievement. It is young men and women like him, the future of our nation, that give us hope that not only will we not disappear, but that we will adapt to our new homes in Diaspora, and grow stronger.

We also congratulate Banipal's parents, Claris and Zaya Sargis, for raising a son proud of his culture and heritage, and not willing to give up when denied equal treatment in expressing it.

Perhaps, other schools in California and the rest of the United States will follow....we hope.

Postcard from the Union of Assyrian Youth in Sweden

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ܠܠܝܢܝܬܝܢ
ܠܠܝܢܝܬܝܢ

God Jul
&
Gott Nytt År



Assyriska Ungdomsförbundet i Sverige

ܠܠܝܢܝܬܝܢ ܠܠܝܢܝܬܝܢ ܠܠܝܢܝܬܝܢ

Letter from Greece

Kiriakos I. Batsaras
The Assyrian Union of Greece

To our dearest patriots:

I wish with all my heart this letter will find you in health and happiness.

To begin with, we would like to thank you once more for the financial help you have provided us.

As I stated in my last letter, we are coming back to you with more information regarding the activities of our association. We are the grandchildren of the first Assyrians that arrived in Greece in 1922, when Turks chased them from their homes, and, via Russia, they arrived in Greece.

Following is a brief historical description:

In 1975 patriots from Lebanon and Syria arrived here as well as in 1985 from Persia and 1992 from Iraq. As you know, war has repeatedly caused our people to leave their homes in our traditional homelands. Since Greece is the entrance to Europe, they came here via Turkey. In Turkey the condition of our people is very bad. Many have drowned while attempting to enter Greece using unsafe boats, for which trip all their money and papers are taken from them. Others try to enter Greece by land; but, they suffer hunger, and some die during the trip (our association has brought into Greece two dead and one injured individuals from 1,000 kilometers away at the Turkish border). Life is very difficult for those who make it to Greece and our association tries to help as much as possible. The money that you send us and any other savings we have are being spent for the various needs of these refugees. The only way we can help all the refugees is if there are no new arrivals and if the Greek government helps. There are approximately 250 Greek-Assyrians and more than 3000 refugees.

Father William Yako has established the Assyrian church here. He works from morning till night everyday to help the refugees in anyway he can. He is always there to help. With his help, we also keep open the Assyrian language school. We owe him a great deal for all his hard work.

Finally, according to the articles of our association, we have placed a marble plaque in our building acknowledging the generous financial assistance of the Assyrian Foundation of America.

We are sending you a video cassette of some events organized by our association, as well as a few photographs.

In closing, we thank you again for your help and send you our love.

On behalf of the Management Board,
Kiriakos IS. Batsaras, Chairman

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E-mail: assyrians@oneway.gr



Mar Bawai and Father Yako, with members of the Assyrian Union of Greece.



Father Yako and Board Members of the association



Children studying Assyrian

Notes and Thoughts for the Holiday Season

Mikhael K. Pius
Modesto, California

The Spirit of Christmas

Christmas is here once again, and we welcome it with open arms!

A verse on a Christmas card I saw embodies the spirit and the meaning of the Holiday so much that I want to share it with you:

The spirit of Christmas is joy—
joy in the birth of one small child,
the son of God and King of Kings.

The spirit of Christmas is love—
the love that gave the waiting world
its King and true Redeemer,

The spirit of Christmas is peace—
the peace that came in a lowly manger
on that night so long ago!

Christmas today for us Assyrians in the West is the season of the year when we exchange greeting cards and presents; decorate our Christmas trees sparkling with different ornaments and light up our homes with colored blinking lights; wear new clothes and give our kids new toys; visit close relatives' homes to greet one another and to drink, dine and be merry; bask in the warmth of kinship and friendship and enjoy a feeling of personal well-being and, perhaps, even feel a sense of good-will toward all men.

That's well and good and that's how it should be. But more important than our carnal pleasures and mental well-being is our spiritual nourishment. And to nourish our spirit and feel the true spirit of Christmas is to rejoice in the birth of our Messiah, Christ the Child. And what better way to do this than to go to *shaharta* (Christmas Eve) or Christmas morning services, to pray to, and to sing hymns in joy and praise of, the newly-born child, Jesus Christ, the son of God and the King of Kings. Jesus the beloved of His Father and the Redeemer of the world; Jesus born of a virgin by the power of the Holy Spirit in the peace and humility of a stable; Jesus who came to bring us joy in His birth and to teach us to love one another and to live in peace and humility; Jesus who grew up, suffered and died for our sake and rose from the dead and ascended into heaven, promising us the greatest gift of all, everlasting life in His Kingdom.

But before we go to church and receive His Body and Blood and rejoice in His Holy Day, we must have enough love and good-will in our hearts to make peace with ourselves and with our brother (or friend or neighbor) who has offended us. Only then can we cleanse our hearts and minds to forgive and forget and receive the sacraments, call and communicate, and come together as a family and as a community and truly enjoy the

meaning of Christmas, in both spirit and substance.

Let us also count our blessings in this Holy Season of giving and remember those less fortunate than ourselves, particularly our brethren who are destitute, or those languishing in foreign refugee camps, or those trying to survive disease, the cold and the hunger in makeshift dwellings in the desolate mountain villages of our former homeland, and extend to them our love and greetings in the form of a generous helping hand!

December 25th: Whose Birthday?

September (October in some regions) is the month that ushers in the autumn season. It's the time when foliage begins to turn into brilliant colors of yellow, orange and wine red, creating a panorama of flaming beauty. This period is popularly called Indian Summer. The sunshine is often hazy and the air tangy. It's the time when the last crops are harvested and the apples gathered, long proclaimed the king of the orchard and celebrated by various festivals.

November, on the other hand, is somewhat wild and woolly! It blusters with flurries of winds and gales that harass the trees and shake down the dying foliage. And what the winds spare, the rains beat down, cluttering the streets with heaps of dead leaves and leaving the trees stripped bare of their grace and glory.

November contains many "firsts", milestones and memorable dates, too many to enumerate here. But the most celebrated day in the month in this country is Thanksgiving Day.

December is the month of good-will and winter holidays. It is the month of the two biggest holidays, Christmas and New Year's Eve. The month is dominated by the activities of buying Christmas gifts, setting up of the Christmas tree, the decoration of homes and businesses, the mad rush to catch up with the shopping. And for the Assyrian housewives the additional task of baking *Kadeh*, *Killecheh*, and preparing other pastry goodies and Assyrian Christmas dishes, including *Hareesa*.

For some people, the season is a delight. Delight in Christmas shopping, in decorating the Christmas tree, in the wrapping of gifts, in spreading cheer with Christmas decorations and songs, in their children's visit to Santa Claus and finally in the actual celebration of Christmas Day and the New Year's Eve, the latter with its mammoth public outdoor uproar and spectacular fireworks!

Although in this country there is a lot of good-will, love and charity to renew faith and hope, it is sad to realize that the spiritual aspect of Christmas is often being neglected and is replaced by the material attractions of the Holiday. The spirit of Christmas is being used and abused by the business world, and we are caught up and swept away by the tidal wave of the commercial puff and peal of the season. The church service and the Christmas hymn and carol singing are being gradually

Neglected in favor of Christmas ditties, jingle bells and Santa's "Ho! Ho! Ho!"

Is Jesus Christ's birthday becoming Santa Claus's birthday? I wonder!

Just a Thought

"Thanks for the Christmas card", wrote me Mr. Philimon Darmo, a writer, a former Assyrian broadcaster, and a long-time teacher of Assyrian language in Australia. "This year I have decided to donate some money to the Assyrian Welfare Society in place of sending out Christmas cards. But I hope you and the family will have a joyful Christmas."

What a preposterous idea! Saving his money to send to Welfare so that he wouldn't send me a measly Christmas card! How can he do this to me? Can he reciprocate in this way? And especially after receiving my beautiful card with the warm message of greetings and expression of friendship and good will? And what about his relatives and friends? What will they think of him? What will they say about him? What a skinflint! This is totally unacceptable! Man, give me a break!

Well... maybe I've exaggerated my negative response a little bit. But I'm sure most of us would be annoyed not to receive back a Christmas card from those we have cared about to send them one.

But if we think about it, isn't that a really bright idea? I mean donating money towards the welfare of our needy people instead of spending it on Christmas cards and their postage? I believe it's not only bright, but that it springs from a generous, caring and compassionate heart.

I know sending out Christmas cards is one way of showing our care and concern to, and of keeping in touch with, relatives and friends. But which is more important — showing our care and concern to those who are living well and are happy or to those who are in need and living in miserable conditions, to say the least? And we all know how many needy, and even some destitute, fellow Assyrians we have in Jordan, Iraq, Iran, and other places.

For many, many years I've been sending out anything from 60 to 100 Christmas cards each year. Nowadays the cost of these cards and their postage amounts to some \$150.00 or \$200.00, not to mention the time I spend buying, preparing and mailing them. And I don't only sign my name, and address the envelop. I always add a few-line personal message too. I'm sure there are many Assyrians who do the same, give or take a little.

I know it gives us a very pleasant feeling to know that someone cared enough to send us a card. It is very nice. But it's a moment's transient pleasure. We look at the card and put it away. And I believe buying, preparing and mailing all that heap of Christmas cards every year is not a task many of us particularly look forward to doing!

And which do you think is nicer, the feeling a card gives for a moment or the feeling to know that you have helped one hungry Assyrian family for one day for the price of a Christmas card? A Christmas card that some of us might not even read beyond the signature — or bother to save.

Isn't the bottom line peer pressure, and false pride — and an extravagant use, if not misuse, of money? Peer pressure and false pride that makes us spend thousands of dollars for funeral flowers, funeral luncheons and other "traditional" customs? Money that can best be used to bring aid and comfort to our brothers in need. And perhaps even help in our national affairs.

My fellow Assyrians, this is just a thought....please, think about it!

Râbi Philimon Darmo, Râbi Jacob Meraziz and Ummânâ Lewis Batros were the three Assyrian Award recipients for 2001 at the Assyrian Universal Alliance's annual Gala VIP Dinner hosted by its Australian Chapter in Sydney on December 1. Philimon was cited for his outstanding contribution to Assyrian culture and heritage.

In Memoriam

Samuel Dynkha Joseph Yonan (1929-2001)

Submitted by Victoria Yohana



Samuel Yonan was born and raised in Flint, Michigan. He graduated from Flint Northern High and attended Flint Junior College. Then he went to the University of Michigan, where he earned a B.S. and a degree in medical technology. While in college, he first served in the National Guard where he earned an honorable discharge. He then served his country in the Korean War (1950-1953). There, he

served as a front line combatant, and as a combat medic where he saved many lives and earned the rank of Staff Sergeant First Class. While in Korea, Mr. Yonan joined the fighting for "Bloody Ridge", "Heartbreak Ridge", and "The Punch Bowl". During the course of the Korean War he received the U.S. Army's Battle Citation Award, three battle stars, the Korean Citation, the United Nations Citation, and the Korean War Service Medal. He also earned his second honorable discharge from the Armed Services. After returning home, he worked at the Buick plant and took care of his ailing father. He went back to school and studied Chiropractic on the GI Bill and earned his doctorate. Sam enjoyed working with people, and worked as building inspector in his hometown for more than 37 years serving his community. He leaves behind his wife, Helen, and only son, Samuel, Jr.

Funeral services were held at the Assyrian Church of the East and he was interred at the Assyrian Cemetery.

The Yonan family wishes to thank all the relatives who came from Chicago, Alabama, N. Carolina, and friends in Michigan, for their sympathy, contributions and messages from throughout the U.S.

Literature Search

Title: The Mesopotamian Soul of Western Culture.

Author: Simo Parpola

Source: The Canadian Society of Mesopotamian Studies; Bulletin 35, September 2000

Excerpt: "The worn-out phrase, 'Already the ancient Greeks...', involves attitudes and views that make an Assyriologist stir uneasily. Its basic message is that Western culture was born in ancient Greece. The little word 'already' betrays, on the one hand, admiration of the achievements of the previous cultures, as if nothing worth mentioning had been accomplished before the Greeks. Such attitudes are rooted in remote antiquity and derive from Greek antagonism towards 'the barbarians' after the Persian Wars, as well as from notions of Greek superiority over 'the barbarians' after the conquest of Alexander.

Today we know that Greece already in the third millennium BC was an inseparable part of the ancient Near Eastern cultural sphere. The local culture, which the Greeks adopted when they invaded the country in the early second millennium BC, had long had close ties with Anatolia, Mesopotamia and the Levant. This oriental connection continued and gained in strength in the early part of the first millennium BC, when the Neo-Assyrian, Neo-Babylonian and Achaemenid empires extended their spheres of influence farther and farther towards the West. Irrespective of political boundaries, the Greeks and Ionians at this time accepted influences from the East in all areas of culture: religion, science, arts, fashion, and even political administrative system. The general east-to-west direction of the influences is easy to document, and their quantity and variety is impressive.

Nonetheless, the notion of the uniqueness and superiority of Greek culture lives on tenaciously. Even when the reality of Near Eastern influence is admitted, its significance is generally marginalized, and the Greeks' own contribution to the birth of Western culture is considered essentially more significant. The shift from classical Greek culture to Hellenistic world culture seems natural and self-evident, while the culture of the ancient Near East seems to belong to a totally different world. It is as if the entire Old World, winged by the 'Greek genius,' had suddenly changed after the fourth century BC and taken a dramatic leap forward towards a modern kind of society, philosophy, science and arts.

The progress of ancient Near Eastern studies is, however, slowly challenging this view. It is becoming increasingly clear that the predominantly Greek stamp of Hellenistic culture largely is an 'optical illusion' caused by the dominant position gained by the Greek language in the East as a result of Alexander the Great's conquests. In reality, Hellenistic culture with its philosophies, religions, sciences, arts and institutions was essentially based on ancient Near Eastern cultural traditions, whose origins can, with the help of Mesopotamian sources, be traced back to the beginning of the third millennium BC, and even earlier.

This fact is not at all evident: in comparison with Greek and Hellenistic cultures, Mesopotamian culture at first sight, undeniably, seems alien and strange. The better one has learned to understand it, however, the more it has come to resemble our

own culture. Its strange and exotic features conceal within themselves an invisible world of ideas more familiar to us, which resurfaces in new garments but largely identical in content in classical antiquity. In Mesopotamia, the visible and invisible worlds were connected with each other through a complex system of symbols, images, metaphors, allegories and mental associations. Unraveling this symbolic code opens the way to the very core of Mesopotamian culture, the world of ideas hidden behind its conventional and alien surface."

"The discovery of this link between Assyrian and Jewish mysticism puts Assyrian religion in an entirely new light. Hidden under its polytheistic surface lies a pattern of thought which reduced all the gods worshipped in the world into mere aspects and attributes of a single almighty god, Ashur, who transcended human comprehension. Ashur was the 'sum total' of all the gods; the equilibrium of divine powers crystallized in the sacred tree was his manifest 'body'. The garland and filaments surrounding the tree symbolized the unity of its multiple divine powers. None of the manifest gods (all of them created by, or emanated from, Ashur) were perfect or omnipotent in themselves but carried out their specific functions and tasks as Ashur's 'limbs' and 'powers'. From this point of view Assyrian religion was as monotheistic as Christianity and Judaism with their multitudes of angels and archangels, the Trinity, and the system of the ten *Sefirot*. Broken into their components, the Neo-Assyrian spellings of the name Ashur signify 'the only, universal God'."



A triad of gods on the winged disk. Neo-Assyrian cylinder seal (After A. H. Layard, *Discoveries in the Ruins of Nineveh and Babylon* [London and New York, 1853])

"The winged disk hovering over the tree depicts Ashur as a transcendent, almighty God in whom all the manifest divine powers converge. The winged disk, a symbol of the sun, symbolizes the essence of his nature, the eternal, infinite ocean of light and goodness surrounding the physical universe and radiating its brightness into it. The figure in the middle of the disk, raising its hand in blessing, represents Marduk/Enlil, the creator and ruler of the visible world and the god of mercy. The volute on the top of the disk, whose two ends are sometimes replaced by two divine figures (as in the figure, above), implies a 'Trinitarian' understanding of God. The figure to the right represents the divine prince, Ninurta, sent to the rescue of the world in the person of the king; the figure to the left is

Ninurta's mother, Mullissu, the *spirit of God* residing in the king."

"The roots of Christianity have been sought in Judaism, Zoroastrianism and Greek philosophy. Yet many of its central doctrines are already found in Assyrian religion, which influenced the ancient Near East for centuries and was still very much alive in Syria-Palestine long after the birth of Christ. The same applies to Neoplatonic philosophy, whose ultimate source of inspiration was not the writings of Plato or Aristotle but the *Chaldean oracles* of Julian the Theurgist (a 'Chaldean' advisor to Marcus Aurelius), and to the doctrines of Pythagoras and Orpheus, whose oriental background was known already in antiquity. As we have seen, Plato's teachings of the metaphysical world of ideas, of matter as the prison of the soul, and of the soul's divine origin, immortality and gradual ascent towards perfection were also fundamental to the path of salvation encoded in the Assyrian sacred tree.

"Mesopotamian mathematics knew the concept of zero and pi, reciprocals, powers, square and cubic roots, logarithms, numerical series, plane geometry, polynomial equations and the triangle of 'Pythagoras' already a thousand years before they were transmitted to the Greeks by Pythagoras and Euclides. By the thirteenth century BC at the very latest there existed in Mesopotamia a sophisticated musical theory that made use of a musical notation and knew the 'Pythagorean' tone scale. Prototypes of 'Aesopian' fables and 'Hippocratean' medical recipes have been found in second-millennium Assyria. The Sumerian king Shulgi threw the javelin and the discus, wrestled, and raced during religious festivals already a thousand years before the Olympic games, and Plato's allegory of the ship of state is already attested in the third millennium BC. Many sayings well-established in our culture, such as 'the princess and half the kingdom' and 'worth its weight in gold', have their origin not in classical Greece but in ancient Mesopotamia.

"Without noticing it, the Greeks had become significantly 'mesopotamianized' already long before the conquests of Alexander. Precisely this made the subsequent transition to the Hellenistic world culture so natural and smooth.

"In stating this I do not wish in any way to belittle or disparage the part played by the ancient Greeks in the emergence of Western Culture. *Of course* they made significant and outstanding contributions to it, for example in the fields of logic and visual arts; and, undeniably, without them our civilization would not be what it is today. But in the final analysis, their contribution is no more remarkable than that of other nations who also contributed significantly to our common heritage—for example, the Romans, who in their ignorance considered themselves as mere imitators of the Greeks in the field of culture. It is accordingly best to finally bury the myth of the 'Greek origin' of our culture. Its roots lie in ancient Mesopotamia, and the innumerable ideas, patterns of thought and institutions born there, which imperceptibly live on in our thought, attitudes and environment, are its immortal soul."

Book review:

Title: Das prähistorische Ninive: zur relativen Chronologie der frühen Perioden Nordmesopotamiens.

Author: Renate Vera Gut

Reviewer: Luca Peyronel

Source: *Orientalia*; Vol. 70, Fasc. 1, 2001

Excerpts: "Nineveh is located at the junction of the Tigris and the Khosr in a strategic position, both for the North-South routes along the Tigris, and for the East-West trade routes crossing northern Mesopotamia. Probably for this reason the site was settled during the Neolithic and had continuous occupation until the Neo-Assyrian period. It has been investigated since the pioneering age of Near Eastern archaeology, with French and English excavations directed by P.E. Botta, A.H. Layard and H. Rassam, passing through an equally important phase before the Second World War, with the campaigns carried out between 1903 and 1932 by L.W. King and R. Campbell Thompson on behalf of the British Museum. However, in spite of the progress of the research in that period, which provided the bases of modern field archaeology (with the German excavations at Babylon and especially at Assur), these investigations were conducted with serious documentary deficiencies, which prevent a satisfactory evaluation of the results obtained. Finally, the UC Berkeley expedition, directed by D. Stronach since 1987, represented the last phase of the field research, suddenly interrupted at the beginning of the Gulf War in 1990 (for the latter results see D. Stronach, "UC Berkeley's Excavations at Nineveh", *BibAr* 55 [1992] 227-233 and id., "Village to Metropolis: Nineveh and the Beginning of Urbanism in Northern Mesopotamia", in: S. Mazzoni (ed.), *Nuove fondazioni nel Vicino Oriente antico: realtà e ideologia* [Pisa 1994] 85-114).

"For the pre- and proto-historic phases as well, Nineveh had a peculiar place in the history of the research, being the first site which made it possible to elaborate a preliminary framework for a cultural sequence of prehistoric Assyria and the Jezirah, based mainly on painted pottery types. The sequence, elaborated and published by M.E.L. Mallowan in 1933 is still valid.

"The book is composed of two volumes. The first includes the texts, 37 figures, 30 tables, 6 appendices, an index of names, and a very useful index to the catalogue records. The second volume contains the plates and the catalogue of the pottery.

"...the emphasis and the aim of Gut's book is clearly set out in the introduction: a new and complete presentation of the pottery corpus of Nineveh, which can represent a useful instrument for Near Eastern archaeologists.....the comparative pottery chronologies elaborated by the authoress surely represent an important result for a critical review and discussion of prehistoric pottery and cultures in the Syro-Mesopotamian regions. In such a way Gut's work has the merit not only to make usable in a satisfactory way the Ninevite prehistoric pottery from the museum collection, but also to offer a proposal of stratigraphic correlations for the different and scattered northern Mesopotamian assemblages. Finally, Renate Gut has well shown how it is useful and necessary to face the study of archaeological materials coming from 'old' excavations, too often considered less interesting than stratified findings from 'modern' excavations."

Book Review:

Title: The Modern Assyrians of the Middle East; Encounters with Western Christian Missions, Archaeologists, & Colonial Powers.

Author: John Joseph, PhD.

Publisher: E. J. Brill, 2000

Opinion and reflections by: Sargon R. Michael

This book is a revised version of Dr. John Joseph's "The Nestorians and Their Muslim Neighbors; a study of Western influence on their relations", originally published by Princeton University Press in 1961.

The author's scholarly research and description of the history of Modern Assyrians enlightened this reader. It is not my intention to embark on a task of blind criticism, nor is this an attempt to undermine the noble efforts of the author. However, it is hard to suppress one's nationalistic sentiments whenever one's identity is being questioned (or denied). I would like to discuss what is of great interest to most Assyrian readers, i.e., their historical link to their ancient ancestors. While acknowledging the author's vast knowledge of Middle Eastern studies and history, and not challenging the historical facts and hypotheses regarding the 'origin' of modern Assyrians, I am prepared to engage in an intellectual debate on our national identity. There are other Assyrian scholars, like Dr. Edward Odisho, who have done exhaustive research and written extensively on the 'question of linkage'. "To be the native of a land for more than three millennia and yet to have the authenticity of one's nativity questioned or even denied is the most flagrant violation of one's human rights", (From Dr. Odisho's presentation at the *Melammu Symposium*, Helsinki 2001). Dr. Odisho describes his presentation thus: "...this study was a practice in scientific research aimed at making judgments that are fairer and more objective...".

This reader's opinion regarding the 'linkage issue' is expressed in a philosophical rather than a scientific manner. It is a reflection of simple and instinctive thoughts. With a sense of humility, I must confess it the opinion of an innocent 9-year-old child whose mind has not yet been influenced by the many contradictory views on this issue. It is demonstrated by the following conversation between a prominent American missionary and a young Assyrian boy (Refer to this writer's editorial: "Assyrians.. Hope and Despair", in *Nineveh*, Vol. 2, No. 1, Jan-Feb. 1979).

"What nationality are you?", the missionary asked. "Assyrian!", the boy replied. "Assyrian? Those ancient people became extinct thousands of years ago. To believe your claim, you must provide me with proof." The missionary pulled his passport and pointed to his identity as an American and said: "This is my proof. What is yours?". "I am Assyrian because my father told me so. You know my father never lies" the child exploded, his eyes gleaming with confidence. "Who told your father that he was Assyrian" the missionary asked. "His father, and his grandfather told his father", the boy went on and on repeating those words.

One must, however, praise the author for the depth of his research and the wealth of information regarding our history, present throughout the book. Specifically, sections describing

the horrible conditions endured by Assyrians in the early part of the twentieth century. However, further elaboration with greater detail on the Assyrian Exodus from the plains of Urmia and the great suffering and loss of life that was endured en route to Baquba, Iraq, would have done more justice to those who suffered and who perished during that terrible ordeal. This is an excerpt from the author's brief yet eloquent description of the tragic event: (p. 109) "*the story of how thousands of these refugees suffered and died; how they were reluctantly received but humanely treated and brought to Iraq by the British has often been related. One reason why they were transported to Iraq was the famine conditions in Persia, where thousands of Persians and Kurds stayed. That is the ugly story of war when man's natural enemies, cold, hunger, disease and fear combine with religious hatred and blind passion to overwhelm the dictates of humanity and conscience.*"

Moreover, the Assyrian Genocide by the Ottomans could have been addressed more thoroughly and in the same manner as the Simele Massacre was described.

The author's description, analysis and commentary on the socio-economic, political, and cultural aspect of the Assyrians as indigenous people of Mesopotamia, is superb. His distinction between the Assyrians as Eastern Christians and their Muslim neighbors is expressed delicately: (p. 222) "*While the Eastern Christians and their Muslim neighbors have a great deal in common, religious differences still set them apart. Members of each faith have their own distinctive religious custom and tradition; they conduct their marriage ceremonies differently, celebrate different feast and holidays, fast and worship differently, and more importantly what each religious community holds holy is different. Because of the important role that religion plays in the social and political life of the people, religious differences between them, strengthening their self awareness and sense of ethnic identity, this being true especially among the members of the minority.*"

In the preface, the author writes: "I am grateful to Dr. Spindler for accepting also a revised title for the book. The reasons for choosing the name Nestorians in the past are given in the original preface reproduced below. The more controversial name "Modern Assyrians" is now used because of its greater unambiguity. To my surprise, there were a number of people, among them specialists on modern Middle Eastern history, who, while familiar with the "Nestorians" and with the modern "Assyrians", were still unaware that "Nestorians" of my original title referred to the very same people who since the turn of the century came to be commonly called "Assyrians" in English."

Another reason, not mentioned by the author, for changing the name from "Nestorian" to "Modern Assyrian" is the fact that "Nestorian" is a (derogatory) name given to the Assyrian Church of the East, and is not a national or ethnic designation. So, even as a religious identifier, it is incorrect. And it makes no sense as an ethnic designation since not all Assyrians are members of the Church of the East. The author even quotes Mar Narsai de Baz, Archbishop of Lebanon (p. 254): "*the Assyrian Church of the East, is not a 'Nestorian' church. Though Nestorius, the patriarch of Constantinople, is honored and venerated in her thought and liturgical action, the Church of the East was established in Mesopotamia during the apostolic age centuries before the birth of Nestorius.*"

"Yet another proof" writes the author (p. 22) "that the Aramaic-speaking Christians are descendents of the ancient Assyrians argues that the language of the two is people is the same. Layard wrote that the Nestorians spoke 'the language of their Assyrian ancestors'; an opinion expressed by Layard's Aramaic-speaking assistant, Hormuzd Rassam: 'that the ancient Assyrians always spoke the Aramaic language and they still do. We have just seen that the ancient Assyrians did not always speak Aramaic; their mother-tongue was Akkadian, the language of the famed cuneiform tablets and monuments that Rassam himself helped excavate.'"

The author seems to imply lack of proof for the descent of modern Assyrians from the ancient ones based on the quote from Hormuzd Rassam. That is that the ancient Assyrians used Akkadian and not Aramaic. However, this is a faulty argument since, although the ancient Assyrians used Akkadian in the earliest times, they had switched to Aramaic by the 9th or 8th century B.C. In fact, the author agrees that the "Assyrians spoke entirely Aramaic in the years preceding their downfall and that they had forgot their mother tongue..." and that "Unlike the Assyrians, the Persians did not forget their own mother tongue" (P. 13).

As further proof that modern and ancient Assyrians are not related, the author takes the words *Suraye* and *Aturaye*. He rejects that they are linguistically related and synonymous. He equates *Suraya* with *Syrian*, implying association with geographical Syria. Based on this logic, the modern Assyrians who call themselves *Suraye*, are actually *Syrians* from Syria. This reader, however, was not convinced by the evidence presented or the logic of the argument that Assyrians of Hakkari and those living in the various villages of the Mosul plain are geographically from any other place but what was geographic ancient Assyria. In fact, despite the impressive presentation, the author's attempt to disprove descent of modern Assyrians from their ancient ancestors, was a failure, in this writer's opinion.

It is apparent that in *Assyrian survival after the fall* (PP. 27-29), the author attempts a balancing act between the diverging opinions on the 'linkage issue'. He cites Dr. Edward Y. Odisho and Prof. Simo Parpola as advocates of the link between the ancient and modern Assyrians in counter to the views of many Western historians, most notably Sidney Smith. (pp. 28-29) "Modern Assyrian writers usually cite a statement that Assyriologist Sidney Smith allegedly made early in the twentieth century—namely, that the Assyrians disappeared 'immediately' and 'vanished' after the fall of Nineveh in 612 B.C. To 'disprove' Smith, they cite another Assyriologist, W. W. Tarn, who noted that for centuries after the fall of their empire, Assyrian 'survivors' perpetuated old Assyrian names at various places on the site of ancient Ashur. Edward Y. Odisho refers to 'a few' historians who 'talk about continuation of the (Assyrian) identity' until the establishment of Christianity in geographical Assyria, some eight centuries after the fall of the Assyrian empire. (Footnote 102, p. 29). The author also quotes Prof. Simo Parpola, that the Assyrian empire had, in the final analysis, "never been destroyed at all, but had just changed ownership: first to Babylonian and Median dynasties, and then to a Persian one..... The Assyrian empire continued to live on despite the fact that the Assyrians themselves were no longer in control of it." The author expresses

his own conclusion in a general manner, open to different interpretations and, perhaps, a justified criticism. (pp. 31-32) "The people who today call themselves Assyrians are, strictly speaking, members of a cultural and religious group, molded together into a minority by ties of a common language and, until the nineteenth century, a common church membership which, until the birth of the modern nation-state in the Middle East, was the strongest tie among people.

This book could be characterized as an elaborate study and an outstanding textbook in Middle Eastern affairs and Islam in relation to the Western cultures, Christianity and modern day world politics. (223) "but in the eyes of the majority, Western presence was foreign and oppressive. It took another World War (1939-1945) before the British and French rule came to an end, but hardly had they departed from the scene, when the Arabs were faced with a new and more permanent enemy in the Jewish state of Israel, created in the midst of the Arab-Muslim worlds by the departing Western Powers, joined by the United States of America. For the entire second half of the twentieth century Israel would symbolize not only Palestinian homelessness, but also the powerlessness and humiliation of millions of Arabs and non-Arab Muslims (see Marin Kramer, "The Muslim Middle East in the 21st Century)...Combined with other factors and grievances of the region, the festering Palestinian problem and the triumph of Islam in Iran, gave rise in the region to an Islamic renewal and new self-assertiveness. Among those who joined the movement were the young and educated classes; as leaders of the next generation, they were disillusioned with the ideologies and strategies that had failed to work out a solution for their parents (see James R. Kind "The Theme of Alienation in Contemporary Middle Eastern Literature"). They longed for something different, but familiar, with native roots; uniting them was the mistrust of the West."

One can only hope that the leaders as well as the general public of our new home, the United States of America, will read this book to gain insight and be enlightened with the treasure of information that the author presents concerning this area of seemingly perpetual conflict. This may possibly point to the roots of the conflicts in the region as well as those that are being exported to the West.

There are many zealous, but well-intentioned, Assyrians who have been critical of the author's writings. While the published work of the author has been unfairly portrayed as a betrayal of our Assyrian heritage, I must regrettably agree that the author's views regarding the 'linkage issue' open it valid challenges. For those of us who have no doubt about, and need no proof of our descent from the ancient Assyrians, this is not the ideal history book, nor the author the ideal historian. However, we should read and learn from this book just as with any other concerning our history and heritage, even though we may disagree with the views and conclusions. Our national identity has been engrained in us from time immemorial and is deeply rooted in our souls. The author's presentation of hypotheses and arguments disproving our descent from the ancient Assyrians would not change the mind of any modern Assyrian concerning his/her roots, heritage, and ancestry. The book, is also contains much information that may not be directly related to the Assyrians, but, is of great value for the history of the region, in general.

In would like to end with the following meditation:

-May God bless the author with another hundred years of healthy and prosperous life.

-May God give him the wisdom the record the 'yet to unfold' history of 'future Assyrians'.

-May God lead him to the path of discovery where the ancient, modern and future Assyrians are one and the same.

The Anthem of My Soul

Victoria Aivazova, M.D.
Tbilisi, Georgia

I'll light up the eclipse of Atour,
I'll make it rise from its sleep,
And in all its magnificent glory
It'll touch all of us very deeply.

Forgotten history from depth will resurrect,
It will hearten us, inspiring us to act.
The spark of love and friendship will kindle the flame,
Let all Assyrians together do the same!

The flame of peace will enter every heart,
And give great hope to it, even if it is dark.
Though Atour disappeared from the earth,
It left immortal fame after its death.

Beloved Assyrians, with dignity and pride
We must confess that we are still alive,
And all we have is great abundant love
And heartfelt gratitude to God for our lives.

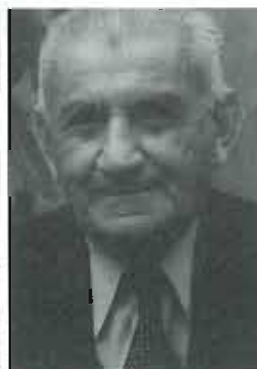
The anthem of my soul—my noble aim
Is just to feel my efforts aren't in vain
To see my nation as great as it must be,
Because it is the dearest to me!

Someday from the marvelous dreams
Dear Atour will truly exist,
And the only possible way
Is to love, to believe and to pray!

In Memoriam

Michael Mawana-Abady (aka, Para Pius)

By: Mikhael K. Pius



One of the remaining pioneers of organized Assyrian soccer in Iraq and an outstanding player in the 1930's, Michael Mawana-Abady, 89, commonly known as Para Pius, passed away in Turlock, California, on January 4, 2002.

He was also an energetic swimmer, a polished dancer and teacher of Western dances; and an enthusiastic fisherman, hunter, gardener and story teller. In Iran, he was especially renowned for his hunting skill, having hunted some 300 wild boars.

Para was born in the village of Mawana in Targawar, Iran, and was educated at Râbi Yaqoub Bet-Yaqoub's Assyrian and Armenian Union School in Hinaidi, Iraq. He lived in Iraq for 29 years, and 43 years if Iran before immigrating to California in 1985.

He played soccer for the first Assyrian "national" team in Iraq in 1933 and, during the thirties, for NAAFI (Navy, Army, and Air Force Institutes) Staff team and Union Club team in Hinaidi and for Arsenal's Sports Club in Habbaniya. He was a guest player for the Royal Iraqi Air Force team against the British Royal Air Force team in 1940, and in 1944 he played for the Combined British Forces team in Iraq (that fielded four former British professionals) against the British Combined Forces in Iran. He usually played in the defense line and had a powerful long-range kick that once scored from the center of the field. He was one of the outstanding former sportsmen honored, in Turlock, by the United Assyrian Organizations of California in its first and its second Assyrian Olympics in July 1993 and July 1994 and by Ex-Habbaniya Community Group of Modesto-Turlock in August 1996.

In Iraq, Para worked for NAAFI in Habbaniya and Hinaidi, for Balfour Beatty Co. in Ruthbah, and, while living in Baghdad, for UKCC (United Kingdom Commercial Corporation) as a convoy leader during World War II years and then conducted minor businesses of his own. In Iran, after running his own transportation business for two decades in Hamadan and Tehran, he established and ran for twelve years a very successful restaurant and beer distribution business in Bandar Abbas, but which, unfortunately, was looted and torched in 1979.

Para is survived, in California, by his wife of 60 years, Sandra; sons Carlo and Camilo; daughters, Clementina and Carmella; in Iran, Felomina, and six grandchildren and many nieces, nephews and cousins.

A man of solid faith, Para was supportive member of his church and community and was greatly loved and respected by his family and friends.

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Rev. John Booko, Sr. is an American-born Assyrian. He holds a Bachelor of Theology degree from Northern Baptist Theological Seminary in Chicago, Illinois, 1950, and a Master of Arts degree from Northwestern University Graduate School in Evanston, Illinois, 1951.

He is an ordained Baptist Minister and served as Pastor in Baptist Churches for 24 years. In 1975, he founded an interdenominational church, now called the Riverside Church.

In 1992, he published his first book, "Assyria - The Forgotten Nation In Prophecy", which has had a distribution of 11,000 copies.

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LAMASSU

Fred Parhad
San Miguel, Mexico

Of all the people on this planet who owe a debt to the Humanities, to Art, architecture, jewelry design, letters etc., we Assyrians are among the most indebted people there are. Until the shovels and pickaxes of the great explorers and archaeologists began unearthing the treasures of our ancient civilization, Assyrians were thought to have been a fanciful creation of the Old Testament. There was nothing to point to, nothing to verify that such a people had ever existed.

The very first finds attested to the fact that there had indeed been such a people and the wealth and scope of the actual discoveries, the statues, wall carvings, clay tablets and especially the stories they revealed, told of a people who had built extensively, had spread their influence over great distances, becoming the only ancient to have ruled Egypt and Babylon. The Europeans making these discoveries could be forgiven for seeing in our ancestors the "scourge" of the ancient world, as the Hebrews and others of the people we conquered claimed we were. It is a tired and old argument that the Assyrians were any more cruel than any of the people who lived at that time. It is beyond dispute that

they were among the most successful both in developing the Arts and institutions of Civilization and, almost more importantly, they were highly effective in protecting what they developed thereby passing it all along to other kingdoms and lands until their effects could be felt over half the globe in what we call Western Civilization.

Since the late eighteenth century writers and poets have used the Assyrians as the very model of brutality and a savagery quite at odds with the beauty of their civilization, its refinement, elegance and grace. That we are not used to hearing these words to describe those people simply reflects a European bias generally antagonistic to the notion that "Middle Easterners" had much to offer Europe or had taught its inhabitants anything other than warfare. This attitude is changing now among scholars as the Bible is being recognized as only one book, and not an impartial one, where our ancestors are concerned.

The interpretation of our sculptures, especially the Lamassu



Head of one of the *Lamassus* guarding the gates of Sargon II's palace at Khorsabad (Dur Sharrukin).
Now at the Oriental Institute, Chicago.

or "Winged Bull", is a good case in point. There are many examples, especially in Chinese, Japanese and Indian Art of scowling or threatening deities or guardian figures, their contorted faces lined and furrowed in fantastic scowls promising immediate violence and destruction. In the Bible there are references to fantastic bulls, monster-like and hideous, and even our kings were said to have been left out grazing the empty fields of a ruined Empire.

Yet on none of the examples of these creatures uncovered to date and on display in museums around the world, is there any kind of a scowl or leer or violent expression. My own favorite is the colossal sixteen foot tall Lamassu at the Oriental Institute in Chicago. This massive piece is the only known one in existence whose face is turned to the side. It has such a serene expression, with the lightest touch of a smile at the upturned corners of its mouth...the gaze direct, yet open and non-threatening. It is an undeniably powerful piece. One gets the impression that it is meant to elicit respect and also dread. But dread only in the sense that should one be so foolish as to trifle to harm the people who imagined and created it

and whom it protects...there would be no escape. But the implication is just as clear that if one did right by such an open and trustworthy being, there would be nothing to fear indeed one would gain a powerful champion and ally.

In 1989, just before the Gulf War began, an undisturbed tomb of an Assyrian royal lady was uncovered in Iraq. The contents revealed a stunning array of jewelry such as had not been seen in many a long time and hardly of such quality. Some said it was second only to the discovery of the tomb of Tutankhamun. While the fragments of monuments and wall carvings, ceramics and especially clay tablets have revealed a complex and sophisticated culture, nothing yet uncovered had exposed the refinement and elegance of the Assyrians as this treasure trove revealed. Experts in a Time Magazine article marveled at the design and technical skill displayed. One said that Van Cleef and Arpels with all their equipment and expertise could not easily match these pieces. Others said they never dreamed the Assyrians were capable of such subtle and

and delicate work. Those pieces were buried again to protect them from the war, and we can only hope they are safe.

What this discovery reveals, is that our ancestors have not been given due credit for the totality of what they were, the complexity and variety of what they achieved. We have all been too ready to believe the Bible and accept uncritically all the writers to date influenced by the very one-sided and biased view the Hebrews had of our people...which in turn has been too readily accepted by the Western world in general. While it

is refreshing to see this re-evaluation, and realize how significant Art has been to both proving our very existence and defining our ancestors more fairly, in the totality of what they were, we must admit that our own people have been among those least likely to sing their praises. Art may yet again do for our new generations what it managed to achieve for our ancestors and their reputation in the Modern Era, it may make them better people, and better known.



Two views of Mr. Parhad's *Lamassu*

St. Hurmizd Assyrian Primary School Sydney, Australia

In 1997, a number of Assyrian women and men from various professions, under the guidance of the Assyrian Church of the East, headed by His Grace Bishop Mar Meelis Zaia, started planning the establishment of a primary school which would offer a curriculum certified by the Board of Studies and officially recognized in the State of New South Wales. The children would be taught all



His Grace Mar Meelis Zaia

the subjects that are commonly offered in public and private schools in addition to the Assyrian language, culture and Christian traditions in order to foster an understanding and pride in Assyrian heritage, culture, traditions and history in all students and members of the school community.

This was and is important because every nation is recognized by its history, language, customs, literature and intellect. And, it is the responsibility of every generation to not only preserve its cultural (and religious) heritage, but to pass it on to the next generation, lest it be guilty of great negligence for breaking the long chain of its national history and be severely judged by its succeeding generations. Through this school and other such efforts, we will



Mr. Donald Maseh

safeguard our language, culture, heritage, literature and faith from dispersion and dissolution.

There are estimates that approximately 30,000 Australian Assyrians live in New South Wales, of which 75% live in Fairfield area. Therefore, it was decided that the school would be built in this area; specifically, on the grounds of St. Hurmizd's Cathedral in Sydney. The school will be run by the Assyrian

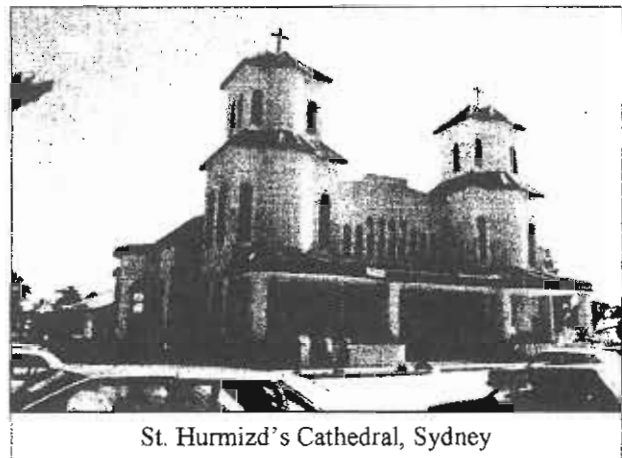
Church of the East; but, will serve Assyrians of all faiths and affiliations.

Foundation stone ceremony was held on Sunday, August 20th, 2000; Mr. Donald Maseh was the School Project Architect. The school was to have 14 classrooms, administration rooms, a sick bay, library and reading room, canteen, gymnasium, playground, parking lot, and other meeting rooms and



facilities, including disabled access.

The school is to open in 2002 with Kindergarten and Year 1 with a new class added each succeeding year. By the year 2007 the school will be a fully operational primary school with two classes in each year from Kindergarten to Year 6.



St. Hurmizd's Cathedral, Sydney

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- Education: To be used for financial assistance of Assyrian students and other educational projects.
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Mr. Robert Avia; Needy: \$100 (in memory of Blandina and
Adam Aprim Pius)
Mr. John Aghajan; *Nineveh*: \$75 (subscription for three
years)
Mr. Sargon Youkana Mikael; *Nineveh*: \$30
Mr. Victor Kalaita; Needy: \$20
Ms. Jenni S. Putrus; *Nineveh*: \$20
Mrs. A. Daryawish; Needy: \$50
Ms. Narmella E. Elissa; *Nineveh*: \$25
Mr. Aprim Kambar Abraham; Needy: \$25, *Nineveh*: \$20
Mrs. Evelyn Odisho; *Nineveh*: \$30
Mr. And Mrs. Paul Yunan; Needy: \$100
Ms. Marganita George; Needy: \$15
Ms. Susie Sayad; Needy: \$100
Mr. Peara Sarguis Jacob; *Nineveh*: \$20
L. A. Shlaimaun; *Nineveh*: \$30
Mr. Robert Issac; Needy: \$25
Mr. And Mrs. Bruce Woodruff; Education: \$100
Mr. William M. Suleiman; Needy: \$100
Mr. Warda Narsa Khamo; *Nineveh*: \$20
Dr. and Mrs. William Ramsini; Needy: \$100
Mr. Victor Orshan; *Nineveh*: \$20
Ms. Shalim Tatar; Needy: \$160
Mr. And Mrs. Shimshon Antar; Needy: \$110
Mr. John Kaldani; Needy: \$30, *Nineveh*: \$20
Mr. John Kaninya; Needy: \$10
Ms. Aida Arsanis; Needy: \$50
Mr. Ashurbel Pirayou; Needy: \$100
Ms. Susan Snippe; *Nineveh*: \$30
Mr. David Yana; Needy: \$100
Mr. David J. David; Needy: \$30, *Nineveh*: \$20
Mr. Milis Amirkhas; Needy: \$100
Mr. Lazare Kianoun; Needy: \$50
Assyrian American Society of Las Vegas; Needy: \$200
Ms. Betty J. Kingsbury; *Nineveh*: \$40
Ms. Rosa Daniels; Needy: \$10
Mr. Paul Odah; Needy: \$100
Ms. Sweetlana Jamal; Needy: \$80, *Nineveh*: \$20
Mr. Fredrick Ashouri; Needy: \$150
Mr. Sargon Michael; Needy: \$250
Mr. Victor Hamzaeff; Needy: \$50
Ms. Nadra George; Needy: \$30
Mr. William Yoel; Needy: \$10
Ms. Elizabeth Khoshaba; Needy: \$25
V. Yohana; Needy: \$5
Mr. Fred Chalita; Needy: \$50, \$50 gift subscription
Mr. Youhana B. Khosrowabadi; Needy: \$10, *Nineveh*: \$40
Ms. Shamie Albazi; *Nineveh*: \$20

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جَدَّوْجَ لَبَّادٌ هَكَ مَهْبُتٌ
جَدَّوْجَ لَبَّادٌ هَكَ مَهْبُتٌ

حَسْبُكَ مَا جَاءَكَ مِنْ قَبْلِكَ
وَمَا يَنْفَعُكَ مَا جَاءَكَ مِنْ قَبْلِكَ

* * * * *

صَدَقَ : زَعَمَ : دَعَا :

١٥٨٢ هـ - ١٦٠٢ هـ : سنة الف
 ١٦٠٣ هـ - ١٦٢٣ هـ : سنة الف
 ١٦٢٤ هـ - ١٦٤٤ هـ : سنة الف
 ١٦٤٥ هـ - ١٦٦٥ هـ : سنة الف

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۱. لایه‌هایی که آهک به ضخامت
 ۲. سه میل در آن‌ها یک سوراخ
 ۳. درجی درجی یک درجی
 ۴. درجی درجی درجی

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كتاب الفقه كتاب : فقه الفقه - كتاب

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“ان جملہ کے لئے ہے۔ یہ ہے۔“

حج : اَهْمُ هَذِهِ ، اِهْ ذِيهْ ، اِهْ ذِيهْ ، اِهْ ذِيهْ

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דזשעב ד'מזב קעלעם, צו מ'סעמ' ד'סע (מ'זב קעלעם) ד'סע ד'סע ד'סע
 מ' ד'זשעב. ד'זשעב ד'זשעב ד'זשעב ד'זשעב, ד'זשעב ד'זשעב ד'זשעב ד'זשעב.
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 ד'זשעב ד'זשעב ד'זשעב ד'זשעב.

קעלעם ד'זשעב ד'זשעב

ה'זשעב ד'זשעב

צו: מ'זשעב ד'זשעב ד'זשעב

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ד'זשעב ד'זשעב ד'זשעב ד'זשעב
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ד'זשעב ד'זשעב ד'זשעב ד'זשעב
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[illegible][illegible][illegible][illegible][illegible]

فَمَلَأْتِ بِمُحَذَّبِ قَوْلِهِمْ جَمْعَهُ خُذْهَا

سید: اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِکَ مِنْ

18 تَدَدُ، دَمَتَدُ فَبَكْتَهْ مَمْلَكَهْ مَمْلُوكَهْ. اِسْمُ كِه دِيْتَهْ فَاكْتَهْ مَمْلُوكَهْ 24
اِجْدَهْ، مَمْلُوكَهْ دَمَتَدُ مَمْلُوكَهْ مَمْلُوكَهْ مَمْلُوكَهْ مَمْلُوكَهْ مَمْلُوكَهْ مَمْلُوكَهْ مَمْلُوكَهْ
دَمَتَدُ.

[illegible]31 **فصل**

[illegible][illegible][illegible][illegible]

۱۵۱: مُسَخَّسًا بِمَعْنَى لَا يَكُنْ لَهُ قَدْرٌ :
مَعْنَى لَا يَكُنْ لَهُ قَدْرٌ :
بِمَعْنَى لَا يَكُنْ لَهُ قَدْرٌ :
بِمَعْنَى لَا يَكُنْ لَهُ قَدْرٌ :
بِمَعْنَى لَا يَكُنْ لَهُ قَدْرٌ :
بِمَعْنَى لَا يَكُنْ لَهُ قَدْرٌ :

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התבטלותו ביום ג'הואל

تَبَّحَ : مَتَّعَ ، كَفَّفَ ، دَهَّشَ - لَمَّزَ .

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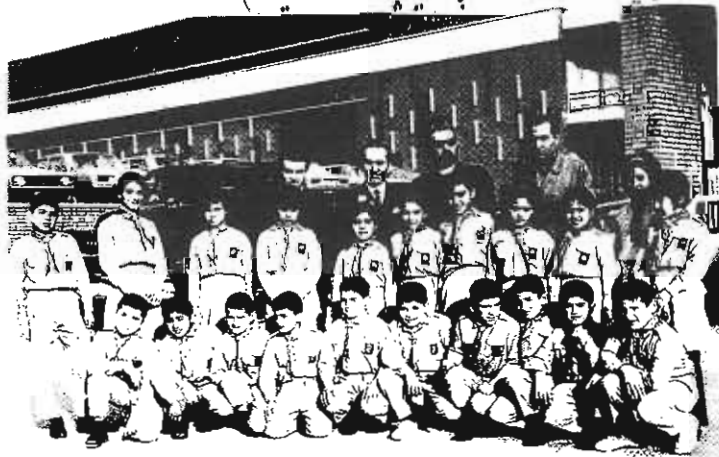
32

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ :
سُبْحَانَكَ يَا مَنْ لَا إِلَهَ إِلَّا أَنْتَ
وَلَا شَرِيكَ لَكَ وَلَمْ يَكُنْ لَكَ كُفْرًا وَلَا نِفَارًا :
قُلْ هُوَ اللَّهُ أَحَدٌ .

৭

جَدَّ لَنَا دَهْدَا جَدَّ دِيَسْ لَه ۱۰۰ تِلْ زَهْمَقِ :
 لَئِ كَسْ مَذْمُومٌ مُلْكُ دَدَسَهْمِي سَاَتَ لُكَلِي :
 اَه ۱۰۰ لَئِ كَسْ حَقَّتْ دَكَمَسَ اَمَّ كَسُوَهِي :
 سَهْ اَمَلَكْ كَسْ اَهْلَهْ لَهْمَجْ جِدَّ دُ مَذْمُومٌ .

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١ - ﺗﯩﻴﻪﻥ 1994 ﺧﯩﻆ ﻛﯩﺲ ﺳﻪﻧﺪﯨﻐﺎ
 ٢٠ ﻛﯩﻠﻮﻏﺮﺍﻡ ﺗﯩﻠﻚ ﻳﯩﻐﺪﯨﻐﺎ ﺩﯦﻐﯩﻨﯩﻐﺎ ﺩﯦﻐﺎﻧﺪﯨﻐﺎ
 ٣ ﻛﯩﻠﻮﻏﺮﺍﻡ ﺗﯩﻠﻚ ﻳﯩﻐﺪﯨﻐﺎ ﺩﯦﻐﺎﻧﺪﯨﻐﺎ ، ﺩﯦﻐﺎﻧﺪﯨﻐﺎ
 ١٥٠٠ ﻛﯩﻠﻮﻏﺮﺍﻡ ﺗﯩﻠﻚ ﻳﯩﻐﺪﯨﻐﺎ ﺩﯦﻐﺎﻧﺪﯨﻐﺎ ،
 ٤ - ﺗﯩﻴﻪﻥ 1994 ﺧﯩﻆ ﻛﯩﺲ ﺳﻪﻧﺪﯨﻐﺎ



۱۹۵۸ تېمىدا چىڭداي دىگەن تېمىدا ۱۹۵۸
 تېمىدا، چىڭداي دىگەن تېمىدا،
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چلتی، مگر پھرتے لکھنا: اپنے ذہن میں۔
 اچھٹ مچھٹ، مچھڑ دھڑ۔ اُٹھنا ہڈی
 سے اڑھٹا۔ اُٹھنا اُڑھٹا۔ اُڑھٹا اُڑھٹا۔

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ה'תרפ"ה 25 חנוכה ה'תרפ"ה

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

செய்து கொடுத்திருக்கிறார்கள்.

دوره 24، شماره 4 - زمستان 1381 (8751)



ASSYRIAN SCHOOL

Don Muehlen

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