

NINEVEH

*Voice of
The Assyrian Foundation of America*



Established 1964

*Dedicated to the
Advancement of Education
of Assyrians*

JANUARY-FEBRUARY 1979

VOLUME 2 NO. 1



INSIDE:

- **The Narrative Art of Assyria** *page 4*
- **The Earliest Map** *page 6*
- **Assyrian Missionaries in Japan** *page 8*
- **Capitals of Assyria** *page 11*

CULTURAL—EDUCATIONAL—SOCIAL

NINEVEH

JANUARY—FEBRUARY 1979

VOLUME 2

NO. 1

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The Cover

From the Arts of Assyria: Dur Sharrukun (Khorsabad) Decoration of Residence K (8th Century B.C.)

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.

IN THIS ISSUE:

- Editorials 3
- The Narrative Art of Assyria 4
- The Religion of the Assyrians 5
- The Earliest Map 6
- Poetry 7
- Assyrian Missionaries in Japan 8
- For Your Information 10
- Capitals of Assyria 11
- What is an Assyrian 12
- What's Happening 13
- Assyrian Foundation Activities 14

**NINEVEH
 NEEDS
 YOUR SUPPORT**

Assyrians. . .Hope and Despair

Nationalism is a sense of national consciousness placing primary emphasis on promotion of its culture and interests. To the contrary of what many believe, Assyrians are a nationalistic people or, at least an overwhelming majority are, proud of their language, heritage and culture. They might not openly express their feelings, but surely react when provoked with questionable thoughts on their origin. An actual conversation between a prominent American missionary and a nine year old Assyrian child several decades ago, illustrates my point:

"What nationality are you?" the missionary asked.

"Assyrian", the child replied firmly.

"Assyrian!! Those ancient people became extinct thousands of years ago. To believe your claim, you must provide me with proof."

Then 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 him. . .?" Before the missionary could finish his question, he was interrupted by the child.

"His father. . .and his grandfather told his father. . .", the child said, repeating those words.

Then the missionary turned to his companion and said, "These people have got a good point".

This brief conversation and its simplicity gives me a thrill of hope on which to build our future, not by feelings only, but with actions toward preservation of the Assyrians' great culture.

It also gives me a feeling of despair that our existence is in question. To prove otherwise, it is essential to understand and fortify ourselves through education, presenting to the world, the real image of the Assyrians as a people living in the twentieth century with great aspirations, not as extinct lions of 1000 years B.C.



A Shortcoming

A common human characteristic among our people is having hostility toward an Assyrian believed to enjoy an advantage. It is a social disease deeply rooted in the Assyrian personality, it could be labeled as one of many factors for our problems and an obstacle in the way of recognized national leadership.

I do not intend to imply that Assyrians are the only people on this planet with this shortcoming, but to emphasize that they are the only people who could not afford to be submerged by it.

An Assyrian, as an individual, should examine himself and purify his heart from the excessiveness of this characteristic, which not only destroys the integrity, but inflicts damages to family, society and nation. It should not be a motive to undermine the efforts of devoted Assyrians; instead, anyone willing to devote energy and talent to his nation should be encouraged to do so. After all, what gain does he earn other than self-satisfaction for being a servant of the people.

It is time that we all cry aloud: Enough of this nonsense. Support those believed to be honest. Resolve personal differences for the sake and benefit of our beloved nation.



Mr. Youel A. Baaba

The new editor and staff of *Nineveh* magazine extend their utmost and sincere appreciation to Mr. Youel A. Baaba, former editor and chairman of the Education Committee for his vast efforts in upgrading *Nineveh* to a high level of quality. We vow to continue the good work he had displayed in the past and hope for his continued contributions to the advancement of education of Assyrians through his writings and support.



The Narrative Art of Assyria

The heartland of Assyria was in the hilly upper Tigris region that produced a vigorous stock of people, tempered by the intermittent warfare that accompanied the rise and fall of various dynasties during the course of the second millennium B.C. Once a part of the territory controlled by Indo-European invaders from the east, the Mitanni, Assyria finally gained its independence in the mid-1300s B.C., when war between the Indo-European Hittites of Anatolia and the Mitanni resulted in a Mitanni defeat. Between around 1000 and 612 B.C., when they were defeated by a coalition of Medes and Scythians, the Assyrians built an empire reaching southward into the lower Tigris-Euphrates, westward to the Mediterranean, and penetrating, in the seventh century B.C., even into Lower Egypt as far upriver as Memphis and Thebes. The Assyrian military machine was well developed and well disciplined, a truly professional striking force. In an empire maintained by warfare, Assyrian art, deliberately propagandistic, celebrated a passion for conquest.

The stylistic origins of Assyrian art are obscure. There may be connections with Hittite work, particularly in monumental sculpture, but there are more affinities with the art of Babylonia to the south, where the older Sumerian and Akkadian traditions were preserved. During the troubled second millennium B.C., Babylon had replaced Sumer and Akkad as the center of Mesopotamian civilization and under Hammurabi (ca. 1792-1750 B.C.) had achieved a position of cultural importance that survived for centuries after its political significance had subsided. Although Babylonian art was no doubt admired by the Assyrians, Assyrian art contains so many characteristics peculiar to its own culture that it must be reckoned a distinct tradition and one that made original contributions to the history of art.

The most striking achievements of Assyrian art are to be found among the decorations of the palaces of the kings. Mural art, both painting and relief sculpture, reached a high level of development concurrently with the Assyrian conquests and perhaps as the natural companion of this outreach

of power. Assyrian art was, to a degree unusual at the time, a secularized art of the state. The numerous alabaster reliefs that have been preserved from Assyrian palaces commemorate the military victories and hunting prowess of Assyrian kings, and yet, for all the detailed accounting of their separate exploits, the images of these kings are remarkably indistinguishable from one another, as if they were merely the impersonal agents of a power that resides in the larger entity of empire.

Assyria was well situated for the development of sculptural art. The upper Tigris was rich in resources of stone, particularly an alabaster that was readily quarried and easily carved. Undoubtedly the ease in working the surface of the stone encouraged the development of an art of relief that was more completely pictorial than anything yet produced in the ancient Near East and more episodically integrated than anything before such Roman reliefs as those on the Column of Trajan.



Sargon II with Ibex, followed by attendant.

These Assyrian reliefs depict military campaigns and hunts with such vividness and dramatic detail that one is inclined to view them as the visual counterparts of a lively tradition of storytelling.

The blending of a love for decoration with a native penchant for realism is exemplified in a relief from Khorsabad that shows King Sargon II carrying an ibex to a sacrifice. The image of the king is rendered with the formalism characteristic of ritual reliefs. His muscular arms and leg receive careful attention, but the carved surfaces undulate so slightly above the plane of the stone in defining the swell and pull of the muscles and the indications of bony substructure that only raking angles of light bring out fully the illusion of three-dimensional bulk; even the tiny ibex, which emerges as a convincingly real creature, follows the same pattern of shallow modeling. But it is also apparent from this example that the Assyrian sculptor understood the possibilities of evoking substantiality within these limitations and could flatten forms so sensitively that physicality is relatively unimpaired. The lean agility of the ibex is nicely evoked in the springy tension of its legs and the alert arch of its neck. There has been no tradition in art in any time or place that has caught with greater empathy the particularity of animals and their capacity for wild, free motion. Assyrian imagery presents us with the paradox of a remarkable sympathy for spirited creatures coexisting with the deliberate cruelty of the Assyrian arts of hunting and war.



The Religion of the Assyrians by Canon George Rawlinson

Of all the nations of remote antiquity—of those, I mean, which flourished before the rise of the Greeks and Romans into a conspicuous place—there is none which occupies a higher position, or more deserves to have a share in our thoughts and attention, than the nation of the Assyrians. “The Assyrian was a cedar in Lebanon,” says the prophet Ezekiel, “fair of branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs . . . nor was any tree in the garden of God like unto him in his beauty” (Ezek, xxxi. 3, 8). The Assyrian Empire, if we regard it as continued in the later Babylonian, lasted eight hundred years, and extended, at its acme, from the

Persian Desert to the Aegean Sea and the Sahara. It included in it Persia, Media, Susiana, Babylonia, Assyria Proper, Mesopotamia, Armenia, great part of Asia Minor, Syria, Phoenicia, Palestine, Idumaea, and Egypt. It was the first example of a really *great* empire. It consolidated all Western Asia under a single head. It broke the power of the Egyptians. It made great advances in the arts. At a time when Europe was sunk in barbarism it had reached a degree of civilization far from contemptible — in most points equal, in many superior, to the boasted civilization of Egypt.

Besides the general interest attaching to Assyria from its power and position among the nations of the ancient world, a special interest must always attach to it in a Christian land from the part which it played in the history of the “chosen people” — of that “Israel of God” whereof the Christian community is the continuation and the representative. Assyria was the fated instrument in God’s hand for the destruction, first of the kingdom of Samaria, and then of the kingdom of Judaea, and so for the elevation and purification of later Judaism by the “sweet uses of adversity.” The names of Shalmaneser, Sennacherib, Nebuchadnezzar, must always remain “household words” in every land in which the Bible is read; and among Bible readers of any intelligence, as well as among students of history generally, there must always be a desire to know what manner of men they were whom those great chieftains led from the banks of the Euphrates and the Tigris to those of the Jordan and the Nile, to Damascus, Samaria, Jerusalem, Memphis.

The most important element in the thought of a people, the chief influence by which their character is formed, and their inner and even their outer life determined, is their religion. If we would possess more than a superficial knowledge of the real history of nations, we must study carefully—not only the records of their external deeds, and the monuments that they have left behind them, but—principally and above all else—their religions.

With these few preliminary remarks on the importance of the subject assigned to me in this Course of Lectures, I shall proceed to grapple with the task allotted me, and endeavour to set before you, as simply and plainly as I can, the true nature of the Assyrian Religion—or, at any rate, its leading characteristics.

The Earliest Map

The maps and globes of Strabo's "ancients" fall into two general groups: representations of the whole world and maps of local areas. Which came first is a question, because on the earliest maps a representation of the home town might just as well be considered a map of the world, for that is exactly what it was to the person who made it—his world—a flat surface whose center could be marked with an X at the point of observation and whose limits were the circular horizon as it appeared from where he was standing. The circular horizon and the circular world expanded in direct proportion to man's mobility, and he probably speculated on how far he would have to travel before the horizon, the jumping-off place, could be reached. On a national scale, there were various geographical centers of the world. Greece was the center of the world to the Hellenes, and Delphi was the center of Greece. Every country went through this stage of development and at one time there were as many centers of the world as there were nations. The disc-shaped world, or what remained of the concept after Homer's time, expanded finally until it included the Mediterranean basin, the Black Sea, Egypt, Babylonia and Assyria, but maps of this world are nonexistent. All that can be proved from the literature is that such maps existed throughout the pre-Christian era.

The earliest positive evidence of map making stems from Babylonia, where a cadastral (real estate) survey for the purpose of taxing property

was functioning in the age of Sargon of Akkad (c. 2300 B.C.), and there are clay tablets in the British Museum dating back to 2300 or 2100 B.C., which contain surveying notes. One of these depicts in a rough way a part of lower Babylonia encircled by a "salt water river,— or *Oceanus*. A papyrus in the Turin Museum depicts the triumphal return of Seti I (1366-1333 B.C.) from Syria, and shows the road from Pelusium to Heroopolis embellished with quaint details. Apollonius of Rhodes, who became Librarian at Alexandria in 196 B.C., reported in his *Argonautica* that the inhabitants of Colchis, a colony dating from the time of Rameses II (about 1250 B.C.), preserved as heirlooms certain graven wooden tablets on which land, sea, roads and towns were accurately set down. There are several other examples of early maps and plans made a thousand years or more before Anaximander, whom the Greeks revered as the inventor of cartography.

Traces of world maps have been found in the earliest literature relating to geography, regardless of the then current conception of the earth's size and shape. Hecataeus, who wrote so glibly about his world travels, was responsible for a bronze tablet upon which was engraved "the whole circuit of the earth, the sea and the river." Herodotus, reported that about 500 B.C. this map was shown to Cleomenes, king of Sparta, by Aristagoras, tyrant of Miletus, who was trying to organize a revolt against the Persians and wanted some Spartan assistance. The map was probably an adaptation of an earlier one made by Anaximander.



The earliest known map found at Nuzi near Kirkuk, dates from the dynasty of Sargon of Akkad, about 2400 - 2200 B.C.

Among Assyrians, there are those who have an interest in writing poetry. To them we say: "Nineveh's pages are open for your poems."

It is certainly appropriate for Assyrians to write in their own language, but it is also recommended that they expand the horizon of their talent to include the English literature, as William Hazlit once said; "Poetry is the universal language which the heart holds with nature."

What is poetry? Here are other answers; Poetry is

"The music of the soul" — Voltaire.

"The art of uniting pleasure with truth" — Samuel Johnson.

"The record of the best and happiest moments of the best minds" — Shelley.

"That which makes my body so cold no fire can warm me," and makes me "feel as if the top of my head were taken off" — Emily Dickinson.

"A series of explanation of life, fading off into horizons too swift for explanation" — Carl Sandburg.

"It is not the assertion of truth, but the making of the truth more fully real to us" — T. S. Eliot.

The poet is "The rock of defense for human nature" — William Wordsworth.

"That who brings the whole soul of man into activity." — Coleridge.



From: *The Rubaiyat of Omar Khayyam*
By: Edward Fitzgerald

Come, fill the Cup, and in the fire of Spring
Your Winter-garment of Repentance fling:

The Bird of Time has but a little way
To flutter-and the Bird is on the Wing.

Whether at Maishapur or Babylon,
Whether the Cup with sweet or bitter run,
The Wine of life keeps oozing drop by drop,
The Leaves of Life keep falling one by one.

A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread—and Thou
Beside me singing the Wilderness—
Oh, Wilderness were Paradise enow!

We are no other than a moving row
Of Magic Shadow—shapes that come and go
Round with the Sun-illuminated Lantern held
In Midnight by the Master of the Show;
But helpless Pieces of the Game He plays
Upon this Chequer-board of Nights and days;
Hither and thither moves, and checks, and
slays and one by one back in the Closet lays.
The Ball no question makes of Ayes and Noes,
But Here or There as strikes the Player goes;
And He that tossed you down into the Field,
He knows about it all-He knows-HE knows!
The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a Word of it.
And that inverted Bowl they call the Sky,
Whereunder crawling cooped we live and die,
Lift not your hands to it for help—for It
As impotently moves as you or I.



WAVES

Waves from a sea of wounded souls
bouncing on shores of silent humanity
Waves from people in agony and despair
crushed on walls of a selfish world
Waves from beneath the dirt of yesteryears
forgotten by todays insanity

Superhuman! Open your mighty wings
Cherish the waves
Heal the wounds
Let not the waves vanish

Sargon R. Michael



Japan's 1st Easter Traced to Early Assyrian Christian Missionaries

The best authorities suggest that these first Japanese Easter worshippers were "Church of the East" Assyrian Christians, later nicknamed "Nestorians" (Keikyo), who probably celebrated the first Easter in 544 A.D. (Kimmei Era 5) with simple but solemn reverence in a dim, dingy church near the waterfront of Sakishi (now near Himeji) on the Inland Sea. They spoke in Aramaic, the language Jesus spoke.

This buried historical event occurred 1,000 years before the arrival at Kagoshima of St. Francis Xavier, Japan's first Roman Catholic missionary.

The origin of this group of nomadic missionaries arose out of a theological dispute in 428 A.D. between the Assyrian Bishop, Nestorius of Antioch, and the Church at Rome over the article of faith that Mary was the mother of Jesus, not the "Mother of God" (Theotokos) as the Catholic Church believes. Nestorius was deposed and his followers went as missionaries from Eddessa in Iraq to Persia, Mesopotamia and Arabia with still others establishing missions in North China, Central Asia, Korea, Japan and in India where they are known today as Mar Thoma ("Christians of St. Thomas").

These tough, hard-riding but gentle and liberty-loving Assyrian Kurdish tribesmen lived by the Caspian Sea until their church was threatened by sinister power politics. Then, as entire clans and families, they rode on toward the sunrise searching for freedom of worship that eventually took them to Japan.

When they left Assyria on their fleet ponies they disappeared, so far as the historians know, until they were heard of again in China's valley of the Wang Ho. The Peking Museum has a tax receipt paid for "three boatloads of Tartar barbarians transported to the Island of Chai-ju." Korean scholars believe this is Chejudo. How they got from Kaifeng to Kiangsu is unknown.

The existence of these freedom-loving nomads spans seven centuries of Chinese history. Kobo Daishi, Dengyo Daishi and 37 Japanese scholars went to China from Kyoto where they received a Gospel of Matthew, the Ten Commandments and other Christian literature from the Nestorian missionaries in Chang-an, at the Taishin Keikyo church. This may account for the strong emphasis on salvation by faith found in the Pure Land sect of Amita Buddhism that they brought back to Japan and which is still prominent today.

Landing at Sakoshi

These forerunners to the Pilgrim Fathers 1,000 years later followed a direct course from Korea's

Chai-ju (Quelpart) to the opening to the Inland Sea and in the dying days of autumn in 544 landed at Sakoshi. These honest Assyrians paid their own way and found no wilderness but a flourishing community where they used their skill with wood, teaching, horses and leather while spreading their faith.

Their first objective was to build a simple split-log church, with narrow slits for windows and a tramped clay floor. A sheepskin mat lay before the altar, a wolf's hide curtain was the door and the darkness was diluted by a slush lamp.

The head missionary, robed in the finest woven cloth of white, red and gold led the others on Easter Day as they commemorated the resurrection of Jesus Christ in Japan's first church. There were no pictures or idols; only a black rustic Cross that reminded them of the resurrection of their Savior.

Imported Buddhism from India was being introduced into the Japanese courts then, but didn't seep down to the lower strata of society. Without name or ritual it posed no opposition to the newcomers who moved near Kyoto. They there at Kadona, in 603 A.D. built another church and the Japanese joined them in their worship.

The "Seventeen Articles of Injunction"—the famous Constitution drawn up by Regent Prince Shotoku in A.D. 664—granted the church of the East "full liberty and personal rights." They enjoyed this until they were tempted to compromise their Biblical faith and merged with the general populace. The missionaries and their wives taught Aramaic to the Japanese, much as today's teach English.

When we noted the Emperor of China's proclamation in 631 A.D. we see why this nonmilitant church group was granted freedom to follow their rules of faith and works, whereas Roman and Portuguese Catholic missionaries later were harassed at their every turn. He said of these Nestorian missionaries in Shensi, "Let no man molest them for these be people who desire no harm to anyone but work only to do good."

Orphanage and Hospital

In Japan a miracle work was wrought. In Sakoshi they established Japan's first orphanage (Hiden-in) and the first charity hospital (Ryobyoin) in Japan. Alopen, an Assyrian medical missionary, arrived later from North China by invitation of Empress Komyo Kogo to heal her male child of homophilia. He read Matthew 8 to them, prayed and he was healed.

They inspired the establishment of Japan's first leprosarium in Nara in 730. Even Empress Komyo

ministered to the needs of these unfortunates. She accepted Christ but was forced to be a "secret believer" in Emperor Shomu's court. The Buddhists perverted her Christian faith and works into myths of groundless origin.

Buddhism Adopts Nestorianism?

W. Alexander wrote in *The Mainichi Daily News*: "The first Christians to arrive in Japan were Assyrian Nestorians who landed at Sakoshi in 542 or 543 A.D. (Kinmei 4 nen) 1,400 years before the first Protestant missionaries came in 1859. Through the Assyrians' influence, Japan built their first orphanage, hospital and leprosarium at Sakoshi, Uzumasa and Nara."

Buddhism, an alien religion, came to Japan in 538 A.D. from India through China via Korea; soon many Japanese scholars went to China to learn about this faith. Among these were the famous priest-scholars, Kobo Daishi and Dengyo Daishi, who received the Gospel of Matthew and other Christian literature from Alopen, a Nestorian missionary, in Sian-fu.

Possibly mistaking this for a Buddhist sect, Kobo Daishi tried to integrate this into his Buddhistic teachings. There are definite similarities between Christianity and the Shingon faith which he brought to Japan and Pure-Land (Jodo) Buddhism which developed later and is the dominant form of Buddhism in Japan today. The greatest resemblance to Christianity in Pure-Land Buddhism is in the strong emphasis on salvation by the "power of another" as distinguished from **ji-riki**, that is, "self-power." Pure-Land Buddhist sects report some 20 million followers.

Mr. Ishikawa of the Japan Bible Society explained the phenomena of selling so many Bibles at Mt. Koya (Shingon's Headquarters) as probably a result of the influence of Nestorianism on Kobo Daishi, the founder of Shingon, while he was in China. At Mt. Koya is erected a copy of the Famous Nestorian stone monument which was erected in 781 A.D. in Sianfu, Northern China.

There is a Nestorian research Center still in existence in Kyoto run by Abbott Ato, a direct descendent of Kobo Daishi.

In further support of the thesis that Nestorian missionaries came to Japan is the "Seventeen Articles of Admonition" the famous constitution which was drawn up by the Regent Prince Shotoku in 604 A.D. This granted the Nestorians full liberty and personal rights which they enjoyed in Kyoto suburb "Uzumasa."

Nestorianism Affects Shintoism?

Most Shinto shrines are built along the pattern of the Old Testament tabernacle with a purification layer and holy water on the left, a holy gateway (torii) under which you pass and are purified, and a holy of holies in the shrine itself with the object of worship hid from view. The pattern was received from literature and drawings of the tabernacle given by Assyrian Nestorian missionaries to Japanese whom they met in China. Further similarity is evidenced in the Shinto portable shrines (mikoshi) which resemble and are carried in festivals much like the Old Testament Ark of the Covenant.

World famous Yale University Historian Kenneth Scott Latourette states: "Whether in the time of the Tang Dynasty any Christians or Christian influences moved on to the Eastern culture of satellites of China, Korea, and Japan, we certainly cannot prove. The many Koreans and Japanese came to Changan, China, we know. In that cosmopolitan city they met some of the Christians who sojourned there and carried home the impress of their teachings. Some of the Christian merchants may have come to the ports in the North of Indo-China.

by Rev. Kenny Joseph
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For Your Information

by Julius N. Shabbas

Alexander Joseph Oraham, Mic.D. was the first Assyrian in the U.S.A. who authored, compiled and printed a comprehensive Assyrian—English dictionary under the title "Oraham's Dictionary of the Stabilized and Enriched Assyrian Language and English." In 1941, Dr. Oraham established the Consolidated Press (Assyrian Press of American) where in 1943 Oraham's dictionary was printed.

The present Assyrian vehicle of communication (Alphabet) consists of 22 letters, while the old Assyrian cuneiform consisted of 600 signs.

There are two Jewish symbols which can be traced back to the religious art of ancient Mesopotamia. These are the Menorah, or ritual lamp, and the Magen David, or Shield of David, which occur together on an Old Assyrian Seal of the early second millennium B.C.

Records indicate that the name Assyrian was used and claimed by the Assyrians as far back as the 5th century A.D. According to His Holiness Mar Eshai Shiman XXIII, ex-Catholicos Patriarch of the East stated that "so real and implicit" was their knowledge of their Assyrian origin that in the Synod of Mar Eshuyow Catholicos Patriarch of the East, held in 585 A.D., among the names of the prelates present appears the following names: Representing Mar Khnana Metropolitan of Aturaye (Assyrians), Mar Awa Qashisha and his Archdeacon, hereby places his signature." He further states that "the pure Assyrian element concentrated in our area, perhaps embracing the Jezirah, Sapra of Amadia, the northern part of Azerbaijan, with their stronghold in the mountains of Kurdistan."

More and more historians of Assyria are beginning to realize the sober truth about Assyrians and are no longer confining their writing to Assyria's war annals. They have come to recognize and speak highly of his charitable and sympathetic nature, his contributions to that society and the present; that the Assyrian had a deep culture, produced the first literary historians—with the royal annals as witness to the greatest glory of Assyrian literature; that they are regarded as the first historians—History, the conscious bringing of the present into connection with the past, was originally an Assyrian creation; that their administration system was highly developed, that it was the Assyrians who laid the firm foundation of modern imperial organization; that they organized a provincial system to weld the peoples they controlled into a unity with international outlook; that he was a human being just like ourselves, sometimes good, sometimes.

The most eloquent characterization attributed to the Assyrians is spelled out by the noted historian of Assyria, A.T. Olmstead, when he proudly, supremely & admirably writes and announces to the world in his book, *History of Assyria*, that the Assyrians were the "*Shepherd-gods of Civilization*", the protectors of civilization. He goes on to state that "the great majority of their wars were wars of civilization, either to bring within the range of cultured influences savage tribes or to hold back those savage tribes from destroying the thin line of civilization in the Fertile Crescent." These were our ancestors. Let us take pride in their achievements. Let us take pride also in the achievements of our fore-fathers subsequent to the fall of our ^{enemies} in 612 B.C. Let us take pride in the name Aturaye (Assyrians) we have retained for centuries. As Dr. David B. Perley states in one of his writings: "I am an Assyrian. To be an Assyrian is not a cause for pity or shame, but a cause for pride and respect."

Laughter, the Best Medicine

A MOUSY LITTLE CLERK was terribly afraid of his boss, so one day when he felt sick and a fellow worker suggested he go home, he said, "Oh, I couldn't do that. The boss would fire me."

"Don't be silly," said his friend. "He'll never know. He's not even in today."

So the little clerk went home. When he got to his house, he looked in the window and there was his boss, passionately kissing his wife.

Racing back to the office, he rushed up to his friend. "A fine friend you are, giving me that advice!" he shouted. "I nearly got caught."

Capitals of Assyria at four different sites at various times by Julius N. Shabbas

Ashur:

From the early period (in the third millennium) until the end of the seventh century B.C. Ashur continued to be the old tribal and religious capital in which the Assyrian kings were buried. It was also for long periods the political capital.

Kalhu (Calah-Nimrod):

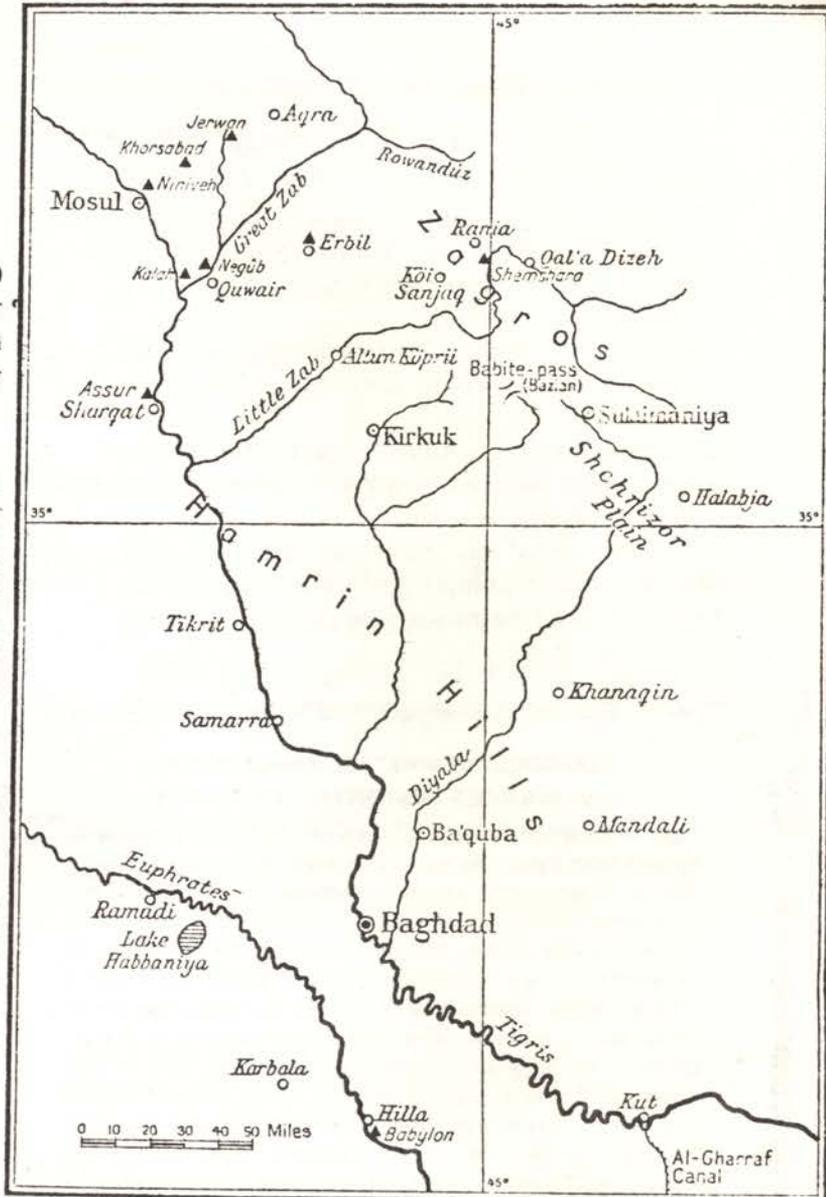
Founded in 883 B.C. by King Ashurnasirpal II (883-859 B.C.) who built a town over the ruins of one that had been constructed 400 years earlier by Shalmanesar I. Kalhu continued to be the capital during the reigns of Shalmanesar III (858-834 B.C.), Shamshi-Adad V (823-811 B.C.) Adad-Nirari III (810-783 B.C.) and Tiglath-pileser III (744-727 B.C.); until the late 8th century.

Dur Sharrukim (Khorsabad):

Founded by King Sargon II and became his residential capital during his reign (722-705 B.C.)

Nineveh:

From the beginning of the 7th century B.C., and during the reigns of Sennacherib (704-681 B.C.) and Ashurbanipal (668-627 B.C.) until the destruction of the Assyrian empire in 612 B.C. Nineveh owes to Sennacherib its position as the capital par excellence of the Assyrian empire. It was he who rebuilt Nineveh.



Map of Northern Iraq

Courtney Produce

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San Francisco, Ca

101A Castro St
San Francisco, Ca

What is an Assyrian?

Here is the answer from an Assyrian stewardess:

As a stewardess, I am dealing with public daily traveling throughout the United States. I am constantly being asked what nationality I am, Greek, Italian, Syrian, etc.

Not only do I not have the time to explain what an Assyrian is, but it becomes very repetitious day after day.

I am a proud Assyrian American, so I decided along with my sisters to print up a brief summary of the basic things people ask me.

So now when any passenger ask me what nationality I am, I simply give them a copy of this summary and all the information they plan on asking me is there.

YOU ASKED ME WHAT NATIONALITY I AM? HERE IS A BRIEF HISTORY OF MY PEOPLE.

I am an Assyrian American. I am not to be confused with Syrians from Syria. My ancestors were of rich and powerful land of Mesopotamia which lied between the Tigris and the Euphrates Rivers, just north of the Garden of Eden. Today this entire area is now Iran and Iraq. We are not Arabs or Moslems, we are Christians. We still speak our ancient mother tongue, *Aramaic*, which is also the language which Christ spoke, and were among the first converts to Christianity. The Assyrians played an important part in the history of the Near East, of the Bible, and of religion in general. Our ancient city of Nineveh was converted to the Lord by Jonah. The Assyrian Church, or as it is known the Ancient Apostolic Church of the East, was one of the strongest Christian Churches in the world and was noted for its missions in the Middle East, India, China, Mongolia, Indonesia, Japan, and other parts of the world. The Assyrians were also the originators of the Alphabet.

The destruction of Nineveh in 612 B.C. scattered the Assyrians all over the world. Many of the Assyrians still live in Middle Eastern countries. Presently there are about 30,000 Assyrians living in Chicago.

We have upheld all our traditions and customs and still speak our ancient mother tongue. Even though we do not have a country anymore, we have survived through the centuries and we're still going strong. Further history of the Assyrians can be found throughout the Old Testament of the Bible. *Isaiah 19:23-25*, is a good example of the Lord's promise to the Assyrians. People think we do not exist anymore because we do not have a country, but we are alive, well, and united. The Jews only recently got their country in 1948, *does this mean that they did not exist up until then?*

Chicago, Stewardess



DEDICATED TO THE
ADVANCEMENT OF EDUCATION
OF ASSYRIANS

PROMOTE
YOUR
CULTURE
BECOME
A MEMBER OF
THE ASSYRIAN
FOUNDATION
OF AMERICA

What's Happening

North Bergen:

The Assyrian American Educational Association has been alerting all Assyrians in U.S.A. that; when the 1980 Census is made in the United States they will be asked for the first time in a Census about their ethnic origin. They must record the fact that they are Assyrians.

United Press International:

The oldest known map is one engraved on a Clay Tablet, depicting the Euphrates River flowing through northern Mesopotamia-now Iraq-in 1000 B.C.

San Francisco:

The Mar Narsai Church of The East will have a (QURBANA) as follows:

- 3/18/79 (9:00 a.m.) - The middle of Fast -
- 4/8/79 (9:00 a.m.) - Palm Sunday (Hosanna) -
- 4/12/79 (8:30 a.m.) - Passover Thursday -

Address: 3939 Lawton Street.

San Francisco, CA 94122

Phone: (415) 731-9537

Chicago:

The Assyrian Cultural Association of Chicago is organizing a trip to Iraq on 4/7/79 for 21 to 45 days. For information and reservation contact: In California, Phone (209) 521-9086; In Chicago, Phone (312) 478-9000.

Congratulations

To Victor & Frieda Badal for their newly born baby boy (Sargon). Victor & Frieda are members of the Assyrian Foundation of America.

**The Assyrian Foundation of America
Dedicated to the
Advancement of Education
of Assyrians**

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Assyrian Foundation Activities

A Day of Entertainment

The Foundation's cultural center opened its door on Saturday, February 20, 1979 for social activities. Table tennis, Backgammon, Chess and other games were provided for Assyrians who were gathered at the Center.

The Center will be open every Saturday from 5:00 p.m. to 10:00 p.m. to all Assyrians in the Bay Area. Come and enjoy a day of entertainment with your assyrian brothers and sisters.

General Membership Meeting

The next general membership meeting will be held at our cultural center on Saturday (7:00 p.m.) March 10, Members and guests are invited. Mr. Sankhiro Khofri, chairman/Social committee will present a documentary (Movie) on Yosemite National Park, at the end of the business meeting.

Note: Members of the Foundation should make an effort to attend the general membership meetings. The lack of attendance of our members will undoubtedly setback our organization. We urge you to participate in the decision making process by fulfilling your duties as members of the Assyrian Foundation of America.

Assyrian New Year Party (Kha Bnissan)

Assyrian Foundation of America will sponsor an Assyrian New Year Dinner-Dance Party at its cultural center on March 24, 1979. Details will be mailed out to all Assyrians in the Bay Area.

Assyrian Classes

The Foundation started Assyrian language classes on February 14, 1979. Twenty students are presently attending the class. Congratulation to Mr. Julius N. Shabbas (Instructor) for a job well done.

Contributions

Nineveh

Mr. & Mrs. David Zia \$20.00
Mrs. Rose B. Dartly 10.00

Building Fund

Mr. & Mrs. Baba N. Shabbas 10.00
Mr. & Mrs. Charls Samo 25.00
Mr. & Mrs. Voltair Warda 100.00
Mr. Youra Tamarazi 50.00
Mr. & Mrs. Sam Neesan 50.00
Mr. & Mrs. Alexander Avroo 50.00

Christmas Appeal

Mr. & Mrs. T. M. Soleiman \$20.00
Mrs. Najeeba Y. Oraham 100.00
Sargina's House of Fashions 200.00
Mr. & Mrs. Shabandar Daniel 10.00
Mr. & Mrs. Ferdinand Badal 20.00

BALANCE SHEET 12/31/78

CURRENT ASSETS

Cash in bank - checking \$ 428.61
Cash in bank - saving 9,396.74
Loans receivable 250.00

Total Current Assets \$ 10,075.35

FIXED ASSETS

Land 20,657.05
Building 40,377.52
Furniture & fixtures 11,698.02
Library - film 480.00
China, silverware 725.00

73,937.59

Depreciation Allowance 3,116.00

Total Fixed Assets 70,821.59

Total Assets \$ 80,896.94

LIABILITIES & EQUITIES

LIABILITY

Mortgages payable 29,861.85

EQUITY

As of January 1, 1978 41,411.36
Add Furniture purchased not reflected on 1977 statement 1,200.00
Excess of revenue over expend. 9,883.73
Deduct Depreciation expense not reflected on 1977 statem. (1,460.00)

Total Equity 51,035.09

TOTAL LIABILITIES & EQUITY \$80,896.94

STATEMENT OF REVENUE AND EXPENDITURES YEAR END 12/31/78

REVENUE

Membership \$ 905.00
Initiation Fees 210.00
Building Pledges 3,490.00
Function & Sales 1,433.65
Contributions 2,620.50
Memorial Fund 5,150.00
Interest Income 292.98
Rental Income 8,210.00
TOAL REVENUE \$ 22,312.13

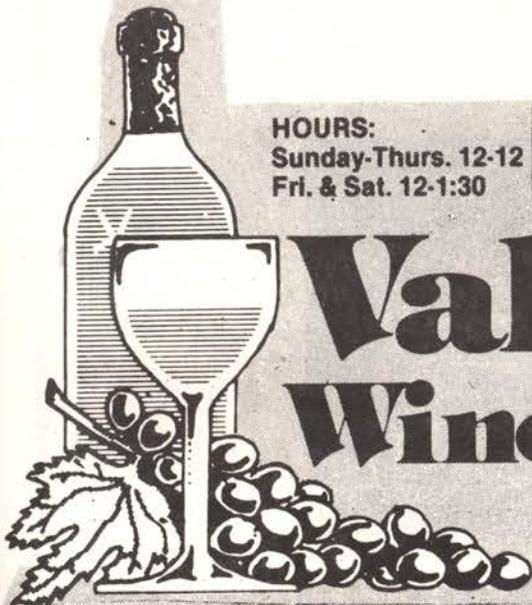
EXPENDITURES

Meeting Expenses 185.93
Postage 671.98
Donations 251.00
Insurance 680.00
Supplies 828.20
Printing - Nineveh Magazine 866.12
Interest 3,088.88
Taxes & Licenses 2,058.27
Utilities 499.53
Building Repairs & Improv. 1,642.49
Depreciation 1,656.00
Total Expenditures \$12,428.40

EXCESS OF REVENUE OVER EXP, \$ 9,883.73

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Alberto Lambrusco, 5th		1.29
Robert Mondavi White Table Wine, 1.5 liter	reg. 4.49	3.79
Tenuta Villa Rosa Chianti Classico, 5th		2.49
Almaden Magnum 1.5 liter	reg. 3.75	2.59
Chateau Redon White Bordeaux	reg. 4.59	3.29
German Liebraumilch		1.99
Bereich Nierstein		1.99
Zeller Schwarze Katz		1.99
Rosencourt Bordeaux Blanc	reg. 3.79	2.89
1971 Chateau Monbousquet Saint Emilion	reg. 7.99	6.49
Entre Deux Mers White Bordeaux		1.99
Stone Creek California Chardonnay		2.99
Sandeman Port or Cream Sherry, 10th	reg. 3.89	1.79

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ZD	Chappellet	Stony Ridge Winery
Cuvaison	Mill Creek	Lambert Bridge
Dry Creek	Concannon	Monterey Peninsula
Oakville	David Bruce	J. J. Haraszthy
Hacienda	Buena Vista	Stag's Leap Cellar
Ronald Camp	Roudon Smith	AND MORE . . .

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Barengo	Foppiano	Pedroncelli
Betrero	Inglenook	Los Hermanos
Emiles	Parducci	Louis Martini
Fetzer	Summit	and many
Kenwood	Sebastiani	more . . .
Growers	San Martin	

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Korbel	California Moet Chandon

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13"
The **EMMIN** - K1318C
Slim-line portable!
Super Video Range
Tuner. Dark Brown with
contrasting Gold color
on cabinet top and
pedestal base.

\$325.90



19"
The **STRAVINSKY** - K1909W
Decorator compact table TV!
Electronic Video Guard Tuning.
Simulated grained American Walnut with
Nickel-Gold color accents.

\$429.90



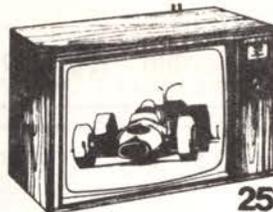
17"
The **AVALON** - K1720W
Compact table TV!
Super Video Range
Tuner. Simulated grained
American Walnut on top
and ends with brushed
Nickel-Gold color
accents.

\$349.90



19"
The **TCHAIKOVSKY**
K1990C
Decorator compact
table TV! Beautifully
styled Dark Brown
cabinet with Gold
color trim.

\$378.90



25"
The **GLINKA** - K2510W
Giant-screen table TV! Vinyl-clad
metal cabinet finished in simulated
grained American Walnut. Control panel is in
matching Walnut color with
Nickel-Gold color accents.

\$569.90



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میں سے لے کر ان کے اہتمام کے لیے کیے گئے کاموں کی فہرست
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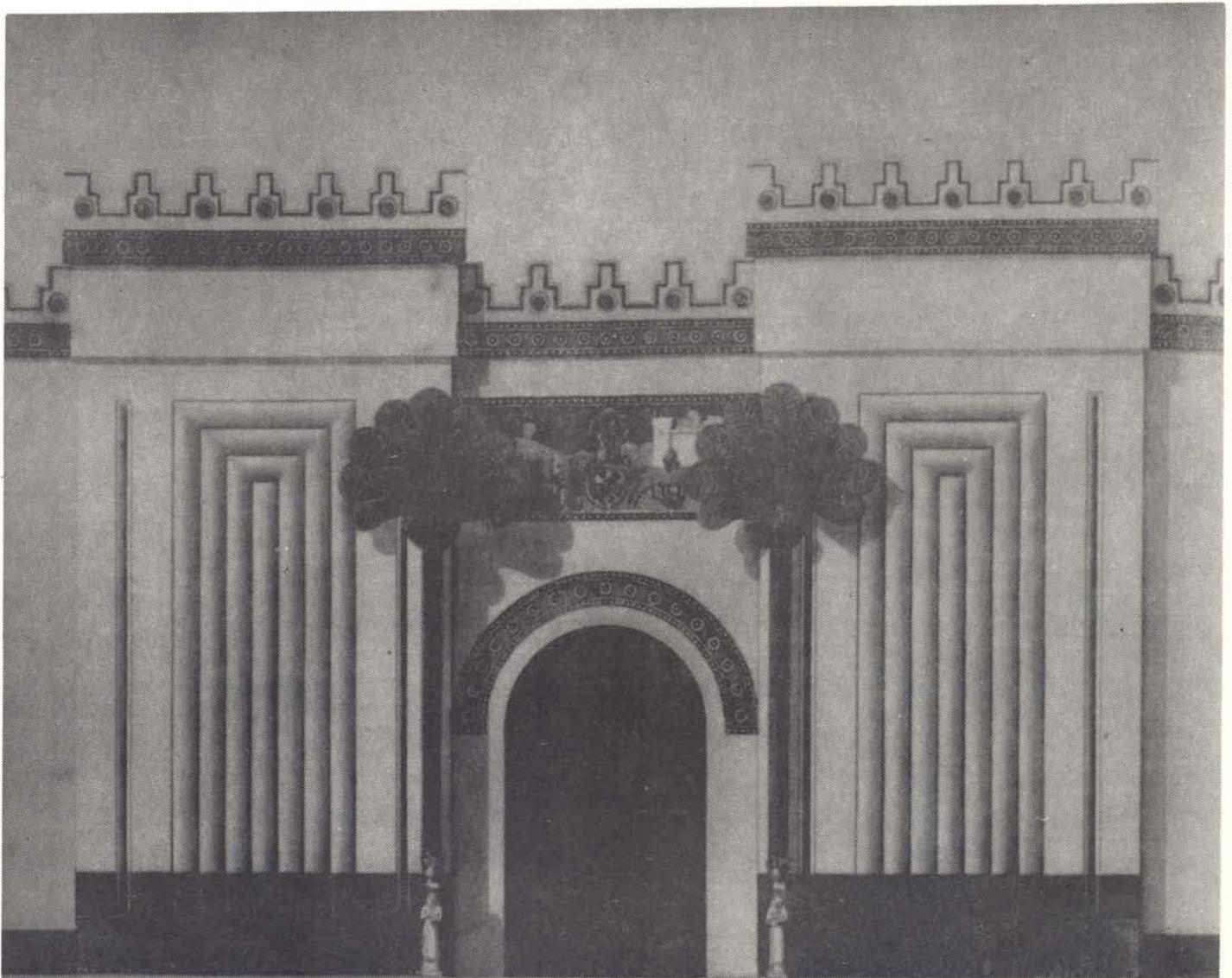
FESTIVAL ACTIVITIES 1921ء میں منعقد ہونے والے جشنوں کی فہرست
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اور ان کے اہتمام کے لیے دیے گئے اخراجات کی فہرست
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اور ان کے اہتمام کے لیے دیے گئے اخراجات کی فہرست
اور ان کے اہتمام کے لیے دیے گئے اخراجات کی فہرست

ASSYRIOLOGIST اور FESTIVAL ACTIVITIES کی فہرست
میں سے لے کر ان کے اہتمام کے لیے کیے گئے کاموں کی فہرست



معجزه



Dur Sharrukin (Khorsabad). The "Harem." reconstruction of Gate Z (8th century B.C.)