



*Established 1964*

*Dedicated to the  
Advancement of Education  
of Assyrians*

SECOND QUARTER 1983



# NINEVEH

*Voice of  
The Assyrian Foundation of America*

VOLUME 6, NO. 2



***POPE SHENOUDA III***  
***The Coptic Patriarch***

***CULTURAL — EDUCATIONAL — SOCIAL***

# NINEVEH

SECOND QUARTER 1983

VOLUME 6

NO. 2

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## *Assyrian Periodicals*

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

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## Editorial

### Wisdom Cannot Be Imported

*People suffer through blunders, greed, and worldly aspiration. But the Assyrians have suffered through misplaced trust . . . This is why today the Assyrians are scattered like sheep without a shepherd.*

*George M. Lamsa*

As an Eastern and Colonized people; how can we benefit from "The Realm of Western Politics," that had developed over centuries ago outside of our people's experience?

With the Sept.-Oct. issue of last year, MHADYANA\* began to bring to its readers excerpts from the writings of different western social and political thinkers — in the hope that "our people may benefit from their experience and knowledge."

In light of the circumstances we are in, it is difficult to see how these excerpts, taken out of their historical context, can make any sense to us. We have had a unique historical and social experience. We, therefore, should question the relevance and worth of western ideas to our present situation. We should also remind ourselves that we have had a heritage of more than 2,400 years of persecution and national confusion; and we may still suffer longer should we be tempted to prescribe imported wisdom for our national salvation.

We must learn from other people who used "western wisdom" but failed. Today, instead of seeking easy solutions for our problems, we must first understand the plight of our people in their homeland and of those in Diaspora. As we recognize the crisis we all face, we will see that the wisdom we need can neither come from the West nor from the Sky. Eventually, our political wisdom will evolve as we develop our national consciousness; and as we strive to reach our goal.

One final question for MHADYANA: Where have all the Wise Men and Women of Assyria gone?

\*MHADYANA is published by the Education Committee of the Assyrian Social Club in Chicago.

#### BRITISH BETRAYAL OF THE ASSYRIANS By Yusuf Malek

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**SATURDAY, JULY 16**  
**at 1:00 P.M.**

Attend the Assyrian cultural day presented by our Foundation.

There will be speakers on various subjects, Assyrian film and art works will be shown, and authentic Assyrian dishes will be served.

**Everyone is welcome!!**

This August 7!

The Assyrian Martyrs' Day will be observed by the Assyrian Foundation at the Foundation's Hall, 1920 San Pablo Ave., Berkeley, CA

We invite you to join us in this commemoration.

# Letters to the Editor

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## Only Hujada Responded

In May 1982 I asked you for a list of all the current Assyrian periodicals known to you. You published, in the 4th Quarter 1982 issue of *Nineveh*, the names and addresses of eleven Assyrian magazines and newspapers in circulation.

Two months ago, I wrote to six of them requesting sample copies and subscription information. My letters to *Peace* and to *The Assyrian Quest* came back marked: "Return to Sender — No Such Number!" And I've had no response to date from *The Assyrian Star*, *Voice of the Assyrians*, or from *Voice of the East*. The only one that responded was *Hujada*, the monthly published by the Assyrians of Sweden. I received, promptly, the last three issues — accompanied by a covering letter.

Unfortunately, I could read and understand only a small portion of the impressive multi-language publication. But I remitted a donation along with my praise for a job well done!

I thought this information might be of interest to you, to your readers and to the publishers of the magazines mentioned.

M. K. Pius  
Turlock, Calif.

## Shape Up Nineveh

I have been a subscriber to *Nineveh Magazine* for the past three years and would like to continue my subscription. However, what I have observed in this magazine is lack of responsiveness to the current social and spiritual crisis that our people are facing all over the world.

In fact, *Nineveh Magazine* has not been much better than other Assyrian periodicals which have mainly preoccupied themselves with the glory of our ancient history. It is not important what we were in the past, the important matter is what we can learn from it to understand our present and to strive for the future.

Today, we are living in a turbulent and changing world, where our people are going through intellectual and spiritual reorientation.

..... Let us not have *Nineveh Magazine*, "Voice of The Assyrian Foundation of America," dedicated mainly to relics and history books, but rather to contemporary issues and events so that our people's social awareness can be raised.

I wish you continued success.

E. M.  
Turlock, California

## Keep Me Informed in Kansas

Recently, an Assyrian friend sent me a copy of *Nineveh*. As an Assyrian living in the midwest, I feel that your publication could do a lot to keep me informed of the activities of other Assyrians. Therefore, I would like to subscribe to *Nineveh*.

Fred Tarverdi  
Overland Park, Kansas

## Yadgar's System Appreciated

I read with interest Mr. Belus Yadgar's article in Vol. 5, No. 5 of *Nineveh*. I am the secretary to the Chaldean Exarch, Mar Ibrahim Ibrahim, and have been using an Apple II + for 3 years now. I have been experimenting with the "Higher Text II" program from Synergistic Software trying to develop my own Aramaic font and then put them into some practical program for use. I am praying that your program will be compatible with my Apple.

Would you be so kind as to send me any information you might have on the Assyrian Language Program of Mr. Yadgar including what are its requirements for use as well as the price. We have many needs and uses for this most ancient and holy language. I just thank God that someone has finally developed this program.

Thank you for your time and trouble, I look forward to hearing from you about this.

Fr. Jon Buffington  
Secretary to the Chaldean Exarch

## Yadgar's System Needed

In reference to the article, "Assyrian Language and Computer Technology," *Nineveh*, Vol. 5, No. 5, I wish to congratulate Mr. Belus Yadgar and Mr. George Bet-Shlimon for their accomplishment and contribution to the Assyrian language.

I am the president of the Youth Society of the Assyrian Church of the East in San Jose, Mar Yosip Parish. We have been preparing for the production of our publication; but, up to this time, we have not been able to acquire an Assyrian typewriter.

Now, thank God for the accomplishment of these two gentlemen who have made it feasible for us to use computer technology to bring out our publication.

However, I would like to know if this system is compatible with any home computer system or is it designed to work with a specific operating system of a specific computer system?

We are looking forward to seeing this system used for our publication.

Esha E. Tamras  
San Jose, Calif.



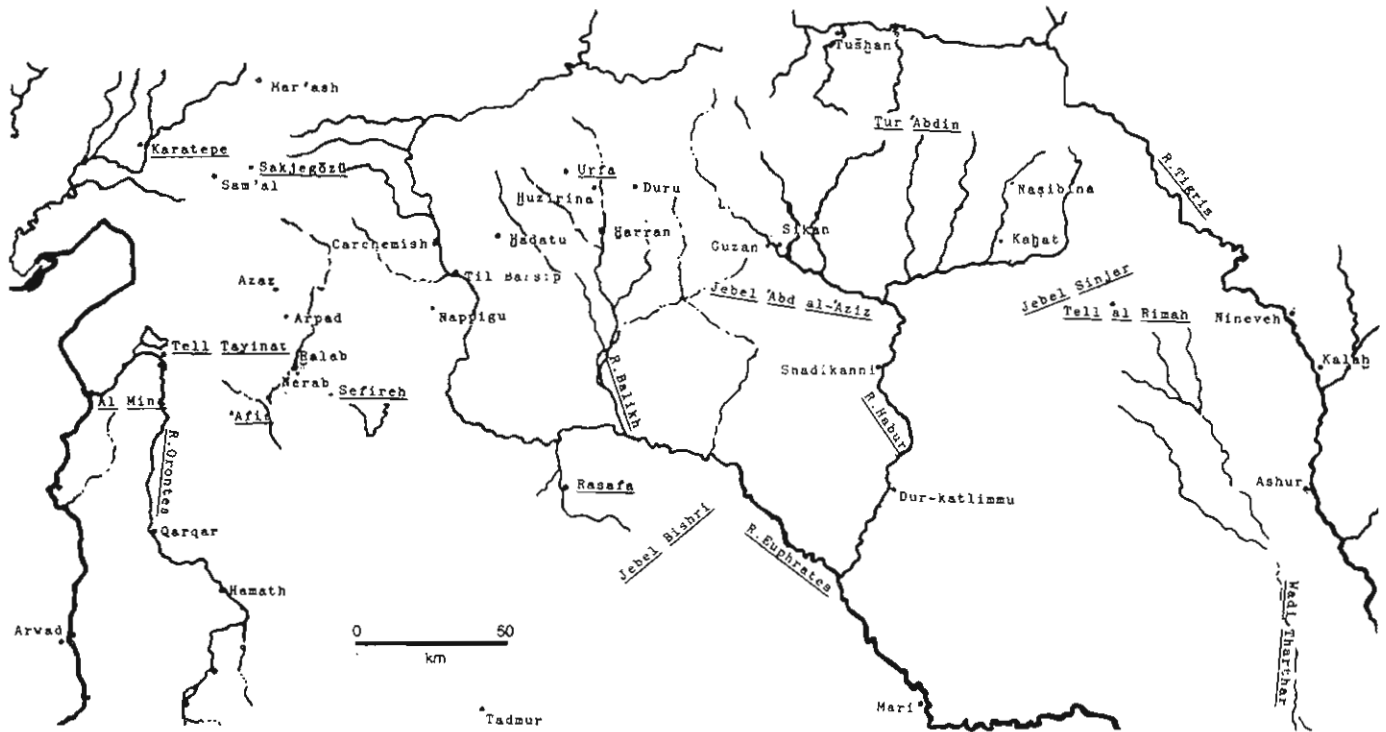
# A STATUE FROM SYRIA WITH ASSYRIAN AND ARAMAIC INSCRIPTIONS

**A. R. Millard  
and P. Bordreuil**

*The oldest extant Aramaic text engraved on this recently found statue of an Assyrian provincial official in Syria provides some exciting new clues for the early history of this language and script.*

In recent years the soil of Syria has yielded many major archeological discoveries, the palace at Ebla with its extensive archives being the most sensational. Now another object of first importance has come to light. Enlarging his field with a bulldozer in February 1979, a farmer unearthed a life-size stone statue of a man, engraved with many lines of writing.

Map of Syria: Tell Fekheriyeh (ancient Sikan) is located on one of the tributaries of the Habur River, opposite Guzan.



This statue and its inscriptions add in many ways to our knowledge of Syrian history, culture, and language, and we are grateful for the opportunity to make them known to readers of the *Biblical Archeologist*. A detailed edition, *La Statue de Tell Fekheriyeh et sa bilingue assyro-araméenne* is published in Paris, and preliminary reports are also available (Abu Assaf 1981; Abu Assaf, Bordreuil and Millard 1982). Our study of the statue has been published at the urgent invitation of the Director General of the Department of Antiquities and Museums of the Syrian Arab Republic, Dr. Afif Bahnassi, and the Director of Excavations, Dr. Adnan Bounni. To them and to their colleagues in the National Museum at Damascus, where the statue is displayed, we offer our thanks for their generosity and help.

#### The Place of Discovery

To understand the significance of the statue, some familiarity with the region where it was found is necessary. The discovery was made at the edge of the ruined city now known as Tell Fekheriyeh, which lies at the southern edge of Ras el-'Ayn, close to the

Syrian-Turkish frontier. Both the modern settlement and the ancient one owe their existence to the strong spring beside them which is a principal source of the River Khabur, a major tributary of the Euphrates. Excavations were made on the tell by an expedition from the University of Chicago in 1940 (McEwan, 1958). In 1955 and 1956 Anton Moortgat made soundings on behalf of the Max Freiherr von Oppenheim Stiftung (Moortgat 1956, 1957, 1959). Occupation at the site stretched from prehistoric to late Roman times. A building of the late second millennium B.C. contained cuneiform tablets (H. H. Güterbock in McEwan 1958, 86ff.).

About 1¼ miles (2 km) from Tell Fekheriyeh, and on the other side of the Khabur River, stands another ancient mound, the famous Tell Halaf. Baron Max von Oppenheim's excavations here (1899, 1911-13, 1927-29) discovered fine painted pottery which has given the name Halaf to a whole culture of Western Asiatic prehistory (see Frankel 1979). The main structures uncovered were monumental buildings decorated with unique stone statues and bas-reliefs. Cuneiform inscrip-

tions on them declare that they belonged to "the palace of Kapara, king of Guzan." The city is thus identified with a place known from Assyrian and biblical texts (see below). Ever since this discovery was made there has been vigorous debate over the age of the sculptures. The excavator placed them in the third millennium B.C., claiming Kapara re-used them in his palace (von Oppenheim 1933, 1939), but no one accepts this today for the evidence clearly points to a date between 1000 and 600 B.C., contemporary with Kapara. Current opinion favors the 9th century B.C., perhaps the later decades (see Orthmann 1971; Malloy 1966: 331 n.22, 344 n.18; Akurgal 1979, argues for the late 8th century B.C.; Genge 1979: 127, prefers a date earlier in the 9th century).

Assyrian inscriptions first mention Guzan when reporting a campaign by Adad-nirari II (ca. 911-891 B.C.). He received tribute from its ruler Abisalamu ca. 894 B.C. Ashurnasirpal II, Adad-nirari's son, took tribute from Guzan, ca. 881 B.C. and again about five years later when on the way to Carchemish (for the texts see Grayson 1976: pars. 433, 553, 584). Herein lies

the strategic value of both sites; they control a major segment of the best route from northern Assyria to the Euphrates crossing at Carchemish and on to the Mediterranean. Any army moving west from Assyria would need to be assured these cities were in friendly hands. Assyrian records tell nothing more of Guzan until 808 B.C. when the army may have moved to crush a revolt there (the source for this is an entry in the Eponym Chronicle [see Luckenbill 1927: 433]). During the 8th century B.C. Guzan was certainly a part of the Assyrian empire, for the names of four of its governors are known. Each of them served as eponym, that is to say, gave his name to a year in the Assyrian system of dating, in the same way as the archons at Athens or the consuls at Rome.

When Adad-nirari II went to Guzan he also visited "Sikan which lies at the source of the Khabur." Tell Fekheriyeh suits this description admirably, and is commonly identified with Sikan. The inscriptions on the statue strongly support this. Whether or not Sikan was the same place as earlier Washshukanni, capital of the Mitanni kingdom in the 15th and 14th centuries B.C., remains undecided, although we argue it was. The cuneiform tablets found in the American excavations do not name the place.

### The Statue

A basalt block had been carefully carved to represent a man standing with his hands clasped at the waist, and his feet together. The head had been broken off in antiquity, but was recovered with the body so that the figure is complete apart from the tip of the nose and the end of the beard. Hair and beard are curled, the body is covered with a short-sleeved tunic reaching to the ankles, and a shawl is draped over the left shoulder and tucked in at the waist. Both tunic and shawl have fringes along their lower edges. On the feet are sandals tied with thongs, carved especially well. The man wears no jewelry, no diadem or insignia of rank, and carries no weapon or staff of office.

In style the statue has obvious links with the Assyrian statues of the 9th century B.C. of Ashurnasirpal II and Shalmaneser III (see Strom-

menger: 1970). However, the rarity of such sculptures and our ignorance of preceding phases in the development of Assyrian carving means that art-historical comparisons cannot give a close dating for this figure. What is clear is the Assyrian influence. The statue contrasts sharply with the non-Assyrian concepts of the Tell Halaf images, although the workmanship of some of those pieces is of equally high order.

### The Inscriptions

Upon the skirt of the man two inscriptions are engraved, and it is they that give the statue its real importance. About two-thirds of the space is occupied by a text in the Assyrian cuneiform script and the Assyrian dialect. The 38 lines of writing, each ruled from the one beside it, do not run horizontally as in other Assyrian inscriptions, but vertically, from the waist to the hem of the tunic. In the space left at the back of the statue the second inscription is incised, in the west Semitic linear alphabet and in an Aramaic dialect. Its 23 horizontal lines of writing more than filled the space available: the penultimate line begins far to the right of the others, beneath the ends of the Assyrian lines, and the final line is squeezed on to the border of the fringe. This arrangement demonstrates the priority in time of engraving of the Assyrian inscription and its importance to those who erected the statue.

As we read the inscriptions it becomes apparent that they are very similar. In fact, the Aramaic is, in large part, a translation of the Assyrian. This is the first lengthy bilingual Assyrian-Aramaic text to be discovered. Apart from clerical notes on clay tablets, no other examples of such translation survive from the Assyrian period. In Persian times there are several cases of official translations, including the Behistun inscription of Darius I in Persian, Babylonian, and Aramaic. The practice of translation is attested over a very long period among scribes using the cuneiform script, and is seen in the versatility of Sennacherib's general before Jerusalem (2 Kgs 18:26). If the date we propose for the statue is accepted, it preserves the oldest Aramaic composition so far known, and makes a major contribu-

tion to our knowledge of the history of the language.

### Translation

We now present a fairly literal translation of the Assyrian text with the variations of the Aramaic in parentheses. The composition divides naturally into two parts.

To Adad (The image of Hadad-yis'i which he has set up before Hadad of Sikan),  
 regulator of the waters of heaven and earth,  
 who rains down abundance,  
 who gives pasture and watering places to the people of all cities (to all lands),  
 who gives portions and offerings (rest and vessels of food)  
 to (all) the gods, his brothers,  
 regulator of (all) rivers,  
 who enriches the regions (all lands),  
 the merciful god to whom it is good to pray,  
 who dwells in Guzan (Sikan),  
 to the great lord, his lord,  
 Adad-it'i (Hadad-yis'i), governor (king) of Guzan,  
 son of Shamash-nuri (Sas-nūri), also  
 governor (king) of Guzan,  
 for the life of his soul,  
 (and) for the length of his days,  
 (and) for increasing his years,  
 (and) for the prosperity of his house,  
 (and for the prosperity) of his descendants,  
 (and for the prosperity) of his people,  
 (and) to remove illness from his body (from him),  
 for hearing my prayer (and for making his prayer heard),  
 (and) for accepting my (his) words,  
 he devoted and gave (he set up and gave to him).  
 (And) whoever afterwards shall repair its ruined state (shall raise it to erect it anew),  
 may he put my name (on it).  
 (And) whoever erases my name (from it) and puts his name,  
 may Adad (Hadad), the hero, be his adversary.

This first section, lines 1-18 of the Assyrian, 1-12 of the Aramaic, seems to be a complete text for a simple dedication. What follows is another complete text, composed when the original statue was restored, and perhaps when the status of the ruler was enhanced.

The statue of Adad-it'i (Hadad-yis'i) governor (king) of Guzan, (and of) Sikan, (and of) Azran,  
 for perpetuating (exalting and continuing?) his throne,





Facsimile of the Aramaic inscription.

**The Assyrian (Akkadian)  
Influence on Aramaic**

ASSYRIOLOGICAL STUDIES, 19.  
University of Chicago  
196 pages  
by Kaufman, S.

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(and) for the length of his rule (life),  
(and) so that his word might be pleasing  
to gods and (to people),  
this statue (image) he made better than  
before.

Before Adad (Hadad) who dwells in Si-  
kan,  
lord of the Khabur,  
he has set up his statue.

Whoever removes my name from the  
furnishings of the house of Adad  
(Hadad), my lord,  
my lord Adad (Hadad) shall not accept  
his food and water from him (from his  
hand),  
my lady Shala (Sawl) ditto (shall not ac-  
cept his food and water from his hand);  
(and) may he sow, but not harvest;  
(and) may he sow a thousand measures  
(of barley),  
(and) may he take a se'ah (a fraction from  
it);  
(and) may one hundred ewes not satisfy a  
lamb (suckle a lamb, but it not be satis-  
fied);  
(and) may one hundred cows not satisfy  
a calf (suckle a calf, but it not be satis-  
fied);  
(and) may one hundred women bakers  
not fill an oven (one hundred women  
bake bread in an oven, but not fill it);  
may the gleaner glean in a refuse pit (and,

may his men glean barley from a refuse  
pit, and eat),  
may disease, plague, and pestilence  
(may plague, the staff of Nergal) not be  
cut off from his land.

**Hadad-yis'i, Ruler of Guzan**

The statue represents the dedicator;  
his name is Aramaic. Its first element,  
*hd* in Aramaic, shortened from Hadad  
which we have used in English for  
simplicity, was the name of the storm-  
god of Syria and Mesopotamia. Other  
sources prove he was a leading deity at  
Guzan, and the dedication shows his  
standing. The second element contains  
the same base as certain ancient names  
in Hebrew, Ugaritic, and Old South  
Arabic. This is *y-sh-* in Hebrew, seen  
in Joshua (=Jesus) meaning "to save."  
Thus the name means "Hadad is my  
salvation." A peculiarity in the  
Aramaic of the statue inscription is the  
way it has *s* (*samech*) in this and other  
words (e.g., *ysb* "to sit, dwell") where  
all other Old Aramaic texts would  
write *sh* (*shin*) as in Hebrew and Akka-  
dian.

Hadad-yis'i's father bore the  
name Shamash-nuri, "Shamash is my

light." While such a name could belong  
to more than one ancient Semitic lan-  
guage, the written form in the Aramaic  
text, *ssnwry*, demonstrates its origin in  
an Assyrian dialect. Therefore the  
father had an Assyrian name, the son  
an Aramaic one. Each was titled "gov-  
ernor" in the Assyrian text, and there  
can be no doubt about the meaning of  
this; each in turn was subject to the  
king of Assyria.

**The Age of the Statue**

As we have seen, the history of Guzan  
is largely unwritten. No other texts are  
available naming Hadad-yis'i as its  
ruler. Nevertheless, there are suffi-  
cient clues for us to propose a date in  
the middle of the 9th century B.C. for  
his rule and the carving of his statue.

The history of the period 1200 to  
800 B.C. in northern Mesopotamia is  
not fully recorded, yet it is sufficiently  
well known to point to one date for the  
statue as more probable than any  
others. In the 11th and 10th centuries  
B.C. the Assyrians were in decline.  
From about 1050 to 930 B.C. their kings  
hardly ventured from the homeland.  
West of the Tigris Aramean tribes were



roaming, settling in old towns and setting up new kingdoms. They would name a region after a tribal leader, so the area of Guzan became Bit Bahyan. Assyrian kings had held some control over upper Mesopotamia after the fall of the Mitanni kingdom early in the 13th century B.C., and when the kings of the 9th century led Assyrian troops back into the area they claimed they were recovering their own territory. Occasionally they referred to the Aramean incursions and capture of Assyrian-held towns long before (see Malamet 1973:138). It is hard to envisage Hadad-yis'i and his father serving as governors for weak Assyrian kings while proclaiming themselves "king" to the local people, and producing a statue so thoroughly Assyrian in character. Therefore a date before ca. 900 B.C. seems unlikely.

To maintain a date in the 8th century B.C. would involve fitting the father and son between the governors of Guzan named for the years 793, 763, 727, and 706 B.C. This suggestion is possible, but faces objections on the grounds of features in the Assyrian spelling and the Aramaic script.

Our date for the statue in the mid-9th century B.C. is historically satisfactory and accords with many of the details of the script and language. It rests upon the identification of Shamash-nuri, the father of Hadad-yis'i with the Shamash-nuri who was the Assyrian eponym for 866 B.C. Although the extant lists of eponyms do not include his title, his turn of office falls in the same year of the king's reign (Ashurnasirpal II's) as do the eponymates of the later governors of Guzan for the appropriate kings. Furthermore, the eponym before him appears to have been governor of the adjacent region, Tushkhan, and the governor of Guzan. Tushkhan was conquered by Ashurnasirpal II early in his reign, a conquest commemorated by a stone stele, now in the British Museum.

#### The Status of the Rulers

Consequently, Shamash-nuri may be seen as an Assyrian appointed to rule Guzan by his master, or as a local ruler who was confirmed on the throne, or put there by the Assyrian king, and who adopted an Assyrian name as a token of loyalty. His son followed on the throne. A new piece of information

in this context is the double status the ruler held, governor in the Assyrian text, king in the Aramean. No other cases like this are documented, but no comparable bilingual or parallel texts are available. Other Assyrian provincial governors were powerful enough to erect steles or other monuments in their own names (Nergal-eresh at Sab'a, Tell al-Rimah, and Tell Sheikh Ahmed [the ancient Dur-katlimmu], and Shamshi-ilu at Til Barsip, to name two), and it may be they bore the title "king" in Aramaic, too. While the Aramaic term (*mlk*) may have a wider range than "king" in English, corresponding rather to "ruler," the scribe could have written a word for "governor" if he wished. Old Aramaic has a word cognate with the Assyrian (*skn*, found on bricks at Hamath), and at some point absorbed the Assyrian word in its dialect form as *sgn* which passed into biblical and later Hebrew (e.g., in Isa 41:25).

#### The Assyrian Text

As noted already, this is the first example of a bilingual inscription for Assyrian and Aramaic, and the Aramaic is clearly a translation. In the Assyrian text there are recognizable stock phrases, indeed, the first part is little more than a compilation of epithets and pleas that find parallels in a variety of Akkadian compositions. The epithets applied to Adad include some that could be attached to any major deity. (The title "who gives portions and offerings" describes Marduk in the closing hymn of the Babylonian Epic of Creation.) The curse "may Adad (or another deity) be his adversary" is found regularly in other texts. Those texts are not monumental or votive inscriptions, however, but legal deeds of neo-Assyrian times. In them the curse serves as a sanction against breach of contract. Although those documents are later in date than the statue, there need be no doubt the phrase was current in that context during the 9th century B.C.; the accidents of survival and discovery deprive us of examples. All these and other details suggest the scribe who drafted the inscription was educated in an Assyrian school. He learned the same conventions as scribes who worked for Ashurnasirpal II whose texts alone share certain forms with the statue from Tell

Fekheriye. However he was schooled, the scribe was probably more experienced in setting out legal and administrative documents than monumental inscriptions.

#### The Aramaic Text

While the Aramaic version opens differently from the Assyrian, having a dedicatory clause similar to those opening the Bar-Hadad stele and the Zakkur (formerly Zakir) stele (see F. Rosenthal in Pritchard 1969: 655; Gibson: 1975: 3, 8), the presentation clause follows the Assyrian so closely that it even has the verbs "he set up and gave to him" at the end. Furthermore, the titles of Adad and the prayers render the Assyrian literally for the most part. In two cases they include Akkadian words written in Aramaic letters; *gugallu* "water controller" appears as *gwgl*, and "vessels of food" is *dqwr*, apparently *adagûru* or *diqâru*, represented by a different word in the Assyrian. There are differences which result from the modes of expression of the two languages, and some which are inexplicable, as in the last line. Nonetheless, the two texts are so similar that there can be no doubt the Aramaic is a translation.

In its language the Aramaic affords much to interest scholars. No other lengthy composition in Aramaic is known from so early a date, or from a site in the eastern part of Syria. Basically it belongs with other texts classed as Old Aramaic written in the 8th century B.C. (see Rosenthal in Pritchard 1969: 655-61 and Gibson 1975). Those texts are not uniform, apparently witnessing to the existence of various dialects in the cities of the Arameans. The Tell Fekheriye statue brings evidence for another dialect. In addition to its own peculiarities, it has some features which are regularly found in the Imperial Aramaic of the Persian Empire and biblical Aramaic but have not been known hitherto in earlier periods. Many have thought the origins of Imperial Aramaic lay in the dialect spoken in Assyria towards the end of the Assyrian Empire, and the new text points in that direction. Together with the grammatical divergences, the inscription adds several words to the known vocabulary of Old Aramaic. This is to be expected, for the amount of Old Aramaic recovered

is very small, and its content quite limited. (Most writing was done on papyrus, leather, or wax-coated wooden tablets, and these only survive in unusual circumstances). Some of the words are already found in biblical Hebrew (e.g., *mašqē* "watering place," cf. Gen 13:10 describing the desirable plain of Sodom), others are not recorded until much later. The word "refuse pit" or "dung pit" does not recur until a thousand years after the statue was inscribed when it was used in the Aramaic targums of the OT to render various words ("gate of potsherds," Jer 19:2; "refuse pit" Ps 113:7, etc.).

Along with its contributions to Aramaic language studies, the statue has a markedly idiosyncratic Aramaic script. Epigraphists agree that the Aramaic alphabet was descended from the father of all alphabets invented in Canaan early in the second millennium B.C. Its immediate ancestor was the Phoenician alphabet of 22 letters. When compared with the earliest Phoenician inscriptions (11th and 10th centuries B.C.) and the other specimens of Old Aramaic, this inscription has a very archaic appearance. There are letter forms unparalleled after the early 10th century B.C. (e.g., *mem* with vertical zig-zag head, triangular tailless *daleth*), and one is without analogy after the 11th century (the "inverted" *lamedh*). Thus a first glance might lead to a dating late in the 11th century B.C. on paleographic criteria. Our analysis of every letter has convinced us this first impression is misleading. Other forms, among them the *he*, the *yodh*, the *kaph*, are clearly more developed. Certain letters are unique in their shapes, the *waw* with horizontal foot, and the *šade* made like *mem* with an extra stroke at the top. Together these features imply that we are faced with a local derivative of the Phoenician alphabet, perhaps adopted as early as 1000 B.C., and which continued in use and produced its unique characteristics. This conclusion suits well the surprising *'ayin*, a circle with a point in the center. The *'ayin* with the point is reckoned to have disappeared at the end of the 11th century B.C. from Phoenician. That it could survive is shown by its presence in some archaic Greek inscriptions of the 8th century B.C.

Paleography alone is too uncertain a means for dating the Tell Fekheriyeh inscription; its sources are too meager. In this case we have the evidence of the Assyrian text and script, suggesting a date after 900 B.C., the historical context that is required for the statue, and our argument for the identity of Hadad-yis'i's father with the eponym of 866 B.C. to weigh beside the vagaries of the Aramaic script. The mid-9th century B.C. date seems inescapable. Its significance for Aramaic and West Semitic epigraphy, and for theories about the date when the Greeks borrowed the alphabet (such as J. Naveh 1980) requires additional study.

#### Biblical Sidelights

Nothing in the inscriptions has a direct relationship with the Bible. The texts illustrate the situation of a small state under Assyrian aegis, the use of two languages, and the traditional piety of a ruler. In the curses upon a later ruler and his people should he erase Hadad-yis'i's name two passages happen to find their nearest parallels in the Old Testament. The curse "May he sow a thousand measures of barley, may he take a se'ah" (that is, may he reap less than one thousandth part of what he sows) can be set beside Isa 5:10 where the Lord has sworn "A ten-acre vineyard will produce only a bath of wine, a homer of seed only an ephah of grain" (that is, the harvest will be about one tenth of the amount sown). The same idea is expressed in Deut 28:38; Hag 1:6. The curse of dearth, "May one hundred women bakers not fill an oven" or more specifically from the Aramaic, "May one hundred women bake bread in an oven but not fill it" is comparable with the curse for apostate Israel in Lev 26:26, "When I cut off your supply of bread, ten women will be able to bake your bread in one oven, and they will dole out the bread by weight. You will eat but you will not be satisfied."

Other curses on the statue echo curses in ancient treaties and royal inscriptions in Assyrian and in Aramaic. What they show is the richness of a common reservoir of colorful imprecations that were at the disposal of ancient Semitic speakers and writers. They are drawn from the common

phenomena of daily life in predominantly agricultural societies. Similarities between them do not necessarily prove any direct relationship.

Within the Aramaic text are three words which are immediately relevant to understanding biblical Hebrew. One is part of Hadad's epithet "who enriches the regions." The Assyrian verb is employed alone or with words for wealth, luxuriance, or specifically with oil in this sense. The Aramaic verb is *'dn*, new to our Old Aramaic lexicon, its meaning undoubted in the light of the Assyrian, and of the biblical Hebrew cognate noun and verb. In the context of a god who provides all that is necessary for food production, it is hard to divorce the Aramaic word from the name of the "delicious Paradise" of Genesis 2, the Garden of Eden. Commentators have preferred to link the name with Sumerian *edin* "steppe" since the recovery of cuneiform sources (e.g., Speiser 1964: 16); now the traditional explanation, a place of luxuriance, may regain force.

The statue is referred to by two Aramaic words, both with Hebrew cognates. The initial word of the inscription introduces it as *dmwt'*, "the image." At the start the second part the word used in the Aramaic is *šlm* "statue," in the Assyrian its cognate *šalmu*. This is not a means of distinguishing the two parts of the inscription, for *dmwt'* reappears three lines later. These two words in their Hebrew dress are the famous "image" and "likeness" in God's creation of man in Gen 1:26; cf. 5:3. Their clear application to this stone statue, the only ancient occurrence of the words as a pair outside the OT, provides fuel for the debate over the meaning of the clause in Genesis 1 (see Clines 1968; Barr 1968).

How long Hadad-yis'i's statue stood in Hadad's temple in Sikan we do not know. Israelites deported by Assyrian kings from Samaria to "Gozan on the Habor River" (2 Kgs 17:6) may have seen it there. Pondering their fate and the Assyrian rule of Gozan, they may have been tempted to think both Yahweh and Hadad were powerless before Assyria, as Sennacherib claimed (2 Kgs 19:12).

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# Assyrian Studies

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## CONFLICT AND PERSISTENCE IN THE IRAQI-CHALDEAN ACCULTURATION.

(Order No. 65-5402)

Qais Naima Al-Nouri, Ph.D.  
University of Washington, 1964

Chairman: Professor Melville Jacobs

Most studies of immigrant groups in the United States tend to over-emphasize cultural assimilation without paying much attention to ethnic continuity. Furthermore, they fail to interest themselves in questions of ethnic in-group conflict. My study has focused on this conflict and placed stress on persistence rather than assimilation.

The first chapter offers a statement about the cultural background of the people who came to Detroit from Telkef in Iraq. It describes their immigration and the building of a community in Detroit, Michigan.

The second chapter focuses on conflict at the family level. Parental authority and household relationships have been used as a framework for determining conflict.

The third chapter discusses conflict with reference to kinship ties. Growing segmentation of the group has made fulfillment of traditional kin obligations inconsistent with certain individual ambitions. The chapter displays segmentation in its several phases and treats the particular conflict involved in each. Specific kinship problems are selected at the end of the chapter to illustrate conflict.

Rivalry over leadership represents another manifestation of in-group conflict, which is discussed in the fourth chapter. Factors causing conflict are analyzed as well as levels of leadership.

Conflict is most intense in occupations because of augmenting in-group competition. This aspect of conflict is the subject matter of chapter five. The occupational system has been characterized in terms of trends and processes. Occupation has also been treated as a major determinant of social status.

The treatment of religion in the sixth chapter indicates more harmony than conflict. Causal explanation is offered. Emphasis is placed on the roles of church and ritualism in integrating the group.

Chapter seven concerns itself with normative processes in relation to conflict, continuity, and change. Specific norms have been selected to illustrate these points.

Chapter eight concerns itself primarily with the group's external relations. This has been necessitated by a need for understanding the influence of the host culture on the social life of the people. Attitudes to the host society have been deduced from the people's American stereotype which has been broken down into its constituent components. Bi-cultural contact has been treated with some detail and is segmented into specified types. The chapter also concerns itself with determinants of group ethnicity which account for much of the people's cultural persistence and ethnic pride.

## A DESCRIPTION OF MODERN CHALDEAN: A FUNCTIONAL-STRUCTURAL APPROACH.

(Order No. 70-4629)

Solomon I. Sara, S.J., Ph.D.  
Georgetown University, 1969

This work is a first attempt to describe Modern Chaldean from a functional-structural (Pragean) point of view. The introduction considers the place of Modern Chaldean within the Semitic family of languages, and presents an ethno-linguistic profile of the Modern Chaldean speech community in Iraq.

The functional-structural description treats the language as an entity which has its realization in speech events. Taking the criterion of identity and difference as the rule of any given in communication, limiting eidetic characterization to the phonological primitives, this description seeks to explicate the complexity of the language as object, characterizing its structural parts in terms of their functions within the whole or their own internal structures. Structures are described by enumerating their parts, order groups or syntagms and alternation groups or paradigms, and stating the relations between them.

Section one presents a complete phonological description following the Prague School model, with the realizations of the phonemes characterized in articulatory terms, and a distributional algorithm formulated.

Section two is devoted to the description of the functionally simultaneous categories, i.e., to morphology. Paradigms of forms having the same lexical content are partitioned into mutually correct substitution groups, or proper state categories, and sub-paradigms of morphemic modalities alternating within each proper state. A clear distinction is made between morphological classes, i.e., parts of speech determined by common inflectional possibilities, here designated as nomina, verba, adjectiva, etc., and distributional classes or syntactic variables, here designated as nouns, verbs (of various types), adjectives, etc.

Section three is concerned with the description of sequentially ordered groups of categories, i.e., with syntax. The structures of molecular expression, i.e., expressions which need not or do not participate in the structures of more extensive expressions are describable in terms of unit expressions, minimal syntagms, which are not further divisible into sequential combinations. The minimal molecular expression is the clause. The minimal syntagm, the unit complex, is the syntactic word here defined by the functional simultaneity of its moneme constituents. In Modern Chaldean, the verb itself is constitutive in most clause types, and is characterized by a remarkable polysynthetism in which both subject and object of the verb may find expression within the ensemble of simultaneous monemes which constitute a single syntactic verb.

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## MAINTENANCE OF SOCIAL INTERACTION PATTERNS IN AN ETHNIC GROUP

(Order No. 67-9407)

Mary Catherine Sengstock, Ph.D.  
Washington University, 1967

Chairman: Albert F. Wessen

Recent sociological investigations have indicated that assimilation of ethnic minorities into the dominant society proceeds at a slow rate, and that many ethnic groups retain their distinctiveness as social entities after they have lost many of the distinctively foreign characteristics of the early immigrant.

This paper is an attempt to determine the degree to which the American-reared descendants of a single ethnic group have retained the social patterns of their immigrant parents, in spite of having dropped such ethnic characteristics as foreign language usage, ethnic food patterns, and old country religious customs.

The group which is investigated is a community of Iraqi immigrants, and their American-reared children, living in Detroit, Michigan, and its immediate environs. All members of the community are members of the Chaldean rite of the Roman Catholic Church and are called Chaldeans. The study is based upon data obtained on 908 persons, which constituted the entire adult population in 1962. These data were supplemented by interviews taken with seventy-five respondents interviewed in the summer of 1963. All field work was conducted by the author.

Immigrants and Chaldeans reared in the United States are compared with respect to their cultural patterns, their economic activities, extended family ties, and their heterosexual interaction patterns, as well as the degree to which they confine their social contacts to other members of the Chaldean community. Finally, the degree to which any one individual participates in many aspects of the community simultaneously is examined.

The data showed that in many respects the American-reared Chaldeans are much like the immigrants. Perhaps the major respect in which the two groups resembled each other is their mutual concern for the extended family. American-reared were at least as likely as the immigrants to consider family wishes when they made decisions, such as whom to marry or what job to take. It was also found that both groups were equally likely to live in extended family households or to engage in family-run businesses. And both groups engage in frequent visiting of extended family members.

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## Notice

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

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

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

University Microfilm International  
300 N. Zeeb Road  
Ann Arbor, Michigan 48106  
Tel. 800-521-3042

AMERICAN SCHOOLS OF ORIENTAL RESEARCH - ASOR is offering over \$135,000 in research fellowships, professorships, scholarships and travel grants for the academic year 1983-84. The awards are designed to offer opportunities for study in humanistic disciplines such as anthropology, archaeology, biblical studies, epigraphy, history, history of art and architecture, literature, philology, prehistory and topography. The program encourages study of the Middle East, from prehistoric times to the modern era. One-year professorships and several types of fellowships (senior, post-doctoral, pre-doctoral and undergraduate) are available, most for being attached to ASOR's institutes, located in either Jerusalem, Amman, Nicosia or Philadelphia, and a few being available for any Middle East country (and one for Mesopotamia).

Contact: American Schools of Oriental Research, 4243 Spruce Street, Philadelphia, PA 19104 (phone: 215/222-4644).

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## Announcement

A group of interested Assyrians are currently exploring the possibility of setting up an Assyrian organization that would work towards meeting the needs and interests of the Assyrian community in Ohio. If you are interested in joining us, please contact Dr. William Ramsini at the following address:

Dr. William Ramsini  
2650 Nei Avenue, #106  
Columbus, Ohio 43202  
Phone: (614) 268-0008 (after 5 p.m.)

*The Assyrian Sentinel* - April, 1983

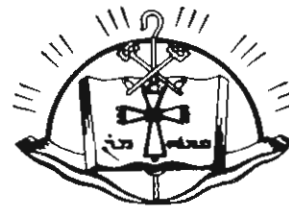
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## Express Your Views! Write A Letter To The Editor

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### Church Program 1983



MAR NARSAI PARISH

### Assyrian Church of the East

3939 LAWTON STREET  
SAN FRANCISCO, CALIF. 94122

- |           |  |
|-----------|--|
| 8-14-83   | Dokhrana D'Mart Mariam                       |
| 9-25-83   | Shara D'Mar Narsai & Mar Bishoo              |
| 10-16-83  | Dinner                                       |
| 11-6-83   | Shara D'Mar Gewargis                         |
| 11-27-83  | Bazaar                                       |
| Dec. 1983 | Open (Christmas Party)                       |
| 12-25-83  | Christmas (Qurbana) - Tea and Coffee served) |

## The Lost Assyrian



What else can I dooo?!?!

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**We Are What  
We Want To Be**

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## A Colonized Person . . .

As long as he tolerates colonization, the only possible alternatives for the colonized are assimilation or petrification. Assimilation being refused him, as we shall see, nothing is left for him but to live isolated from his age. He is driven back by colonization and, to a certain extent, lives with that situation. Planning and building his future are forbidden. He must therefore limit himself to the present, and even that present is cut off and abstract.

We should add that he draws less and less from his past. The colonizer never even recognized that he had one; everyone knows that the commoner whose origins are unknown has no history. Let us ask the colonized himself: who are his folk heroes? his great popular leaders? his sages? At most, he may be able to give us a few names, in complete disorder, and fewer and fewer as one goes down the generations. The colonized seems condemned to lose his memory.

Memory is not purely a mental phenomenon. Just as the memory of an individual is the fruit of his history and physiology, that of a people rests upon its institutions. Now the colonized's institutions are dead or petrified. He scarcely believes in those which continue to show some signs of life and daily confirms their ineffectiveness. He often becomes ashamed of these institutions, as of a ridiculous and overaged monument.

Albert Memmi

*The Colonizer and the Colonized*, p. 102

*Nineveh's Note:*

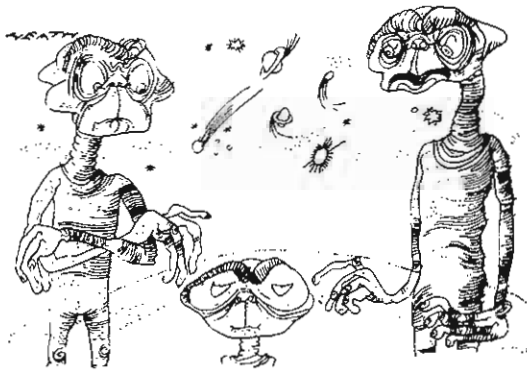
Albert Memmi is an author and expert on the sociology and psychology of the colonized people. He now lectures at French universities. His message has much relevance to the plight of Assyrians. We highly recommend his writings.

**KEEP IN TOUCH WITH  
YOUR WORLD . . . .**

**SUBSCRIBE TO NINEVEH.**

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The Bulletin/Sydney

"Kids! All they want to do is go to Earth and become film stars!"

Did the above kids (E.T.s) ever become film stars in Assyria?

#### Nineveh's Note:

The poem below is from the *Epic of Izdubar*, written by an anonymous Assyrian who envisioned space exploration some 4,000 years ago. It is interesting to note how this poem astoundingly mirrors the images of today's space travel.

*And lifts his mighty arm across the sky,  
And strikes the sun as it goes roaring by;  
The fiery world with whiter heat now glows,  
While a vast flood of flame behind it flows,  
That curling, forms bright comets, meteors,  
And planets multiply, and blazing stars;  
Upon the ambient ether forming suns  
That through new orbits sing their orisons.  
Hell's gate they guard with Death's remorseless face,  
And hurl the sun around the realms of space,  
E'en swifter than the lightning, while it goes  
Along its orbit. . . .  
And countless stars thus driven whirl around,  
With all the circling planets circling, round.  
Around the whole Expanse, grand cestes spread  
O'er paths sidereal unending lead,  
As circling wheels within a wheel they shine.  
. . . Thou who on the axis of Heaven dawnest,  
in the dwellings of the Earth, revolves.  
The path they take behind the rising sun  
The setting sun they pass—with wings have flown  
The scorpion men, within wide space have gone,  
Thus from his sight the monsters far have flown.  
A girdle spans the Heavens with pure light, that shines  
around the River of the Night,  
Within the circling rays a host appears  
The singers of the skies, as blazing spheres.  
Not so, my King. Behold this glorious sphere,  
Where gods at last take all these souls from here.*

*So now when any passenger asks 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.*

*An Anonymous Assyrian Stewardess  
from Chicago, Illinois*

## 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 the rich and powerful land of Mesopotamia which lay between the Tigris and the Euphrates Rivers, just south of the Garden of Eden. Today this entire area is under Iraq and Turkey. We are not Arabs or Moslems, we are Christians. We still speak our ancient mother tongue, *Aramaic*, which is also the language 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 50,000 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. . . . . *Does this mean that they did not exist up until then?*

Discover your Heritage while  
Nineveh is waiting for you . . .  
And you can bring Nineveh closer  
to you by subscribing to it . . .

**TODAY!**

# An Assyrian Missionary Discovers His Heritage in Japan

by Rev. Kenny Joseph

One of the highlights of thirty years in Japan as a missionary evangelist-writer was a recent trip to Sakoshi on the inland sea for sato-gairi and haka-mairi (returning to your old home and visiting your ancestor's graves). You ask, "What in the world is a foreigner like you talking about what is only reserved for Japanese?" That's where the story begins.

Most Japanese would be pleased if they could find their family history going back two or three generations. If you figure one generation equals 33 years, I figure my ancestors landed at Sakoshi Kinmei 1,400 years, or 43 generations ago.

I had studied about the Nestorian (nickname for the Assyrian Church of the East) movement for 25 years and every indication, after researching 129 volumes, points to our forbears coming from Edessa which is now in modern Turkey, through Persia, India, China, and via Korea to Sakoshi. Imagine my disappointment when I was told by scholars that there was no Sakoshi even on the railway maps and that someone had made a bad mistake.

But in the middle of a preaching trip to Himeji, I got over to Ai-oi where I inquired if it was true that there was no Sakoshi. I was told that it was just down the road. So, hesitantly, I got on a bus and ended up at a little port called Sakoshi. I asked a local fisherman if he had ever heard of the Nestorians. He said to ask a Buddhist priest, who in turn said to ask a Shinto priest, who said, "Ask Mr. Okuto." He is a scholar, and I could tell as soon as I met him that I had struck pure gold. He said, "Yes, we have 28 scholars and laymen who have been studying the history of Sakoshi because they have also heard about this and I would be more than glad to take you around before dark."

Mr. Okuto then took me first to Shinto Shrine where he explained that there is no reason for the name--it is called "Daibyaku," but that is simply the Chinese reading for the word "David." And how could there be a shrine of David if this was Shintoism? So it must be connected with the Old Testament and King David.

We went further and he showed me a cross on a triangular pedestal carved out of stone. He told me that there is no history in Shintoism of either a cross or a triangle, but in the Trinity of Christianity, plus the cross is clear to understand.

Next he showed me an old drawing of a long-nosed foreigner. He said that no Japanese in these parts has ever had a long nose like that. But the

tradition is that there were these long-nosed foreigners, looking very much like my profile, who came in boats and besides teaching our ancestors the ways of God, they were also fearless fighters." Then he showed me a photograph of another death mask of a long-nosed foreigner, which he said the Japanese used to put this on and went out to fight. They believed that they got renewed courage and strength from using the mask of this long-nosed foreigner.

Graciously, Mr. Okuto took time out of his office, to show me his large Japanese home where we relaxed and his wife served us traditional tea and cakes. He then asked what I thought about his heritage--pointing to two crusader-type crosses. He said they have no explanation for this other than it was a kakure (or the way the Christians hid their cross) with exactly four squares, without the usual longer part on the bottom. I felt it was similar to other kakures where they would have a Buddhist figure on the front and a hidden cross in the back.

We pledged to exchange further information. I sent him a copy of the thesis I wrote in Japanese and English and I came back after developing the pictures I took there feeling that surely I had returned to a haka-mairi. The last thing Mr. Okuto showed me was a square brick well, which is nicknamed even today, "Jacob's Well". I said it reminded me of the "Israel Well" in Kyoto, at Izumasa, which we both agreed meant or was a Japanese try at pronouncing "Iesu Mshikka", which means "Jesus-Messiah".

Even though I've visited in person and talked directly with those involved and though I've studied and preached in Japanese for 32 years, there is always a lot lost in translation. So I sent my colleague and scholar, Rev. Satoshi Moriyama, pastor of the Ogikubo Eiko Church, to follow through and see and verify my findings.

Rev. Moriyama reports, "Yes, I found out something that even I had not known. It was an amazing discovery that 33 years before Shotoku Taishi sent the Japanese scholars to China to investigate this new religion, preached by the Assyrian Church of the East, there was an Assyrian with a Japanese name, "Hatakawakatsu", working in Japan as a missionary. He also had a long nose and was from the Middle East, presumably from Edessa, Mesopotamia. He was summoned in 602 A.D. by the Emperor Shotoku Taishi and was asked to build a temple in today's Kyoto area but this was to be a combination, Christian and Buddhist temple--which is pre-dating by almost 100 years by what we said happened in 746.

And so missionary Kenny Joseph discovers his roots going back 1400, not 1300 years.

Rev. Kenny Joseph, Director  
R.E.A.P. Mission  
7-39-6, Higashi Oizumi  
Nerima Ku, Tokyo, Japan, 177  
Tel. 03-922-6402

Rev. Kenny Joseph directs the  
R.E.A.P. mission.



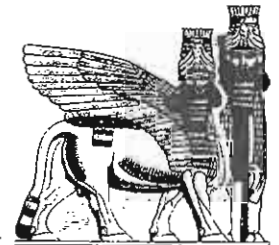
# A Glimpse at the Turmoil in the Middle East

Location of Conflict	Date Conflict Began	Warring Parties	Number of troops (estimated)	Foreign Support	Type of Foreign Support	Trend in Fighting 1980-82	Number killed (estimated)
<b>MIDDLE EAST/PERSIAN GULF</b>							
Afghanistan	1978	Afghan government & Soviet forces	25-35,000	USSR	Arms, 105,000 troops	Increasing	100,000+
		Islamic & anti-communist guerrillas	90-100,000	China, Pakistan, US, Saudi Arabia, Egypt	Arms		
Iran	1978	Iranian government vs. separatist and anti-government guerrillas	235,000 active; 35,000 para-military* 20-100,000+			Increasing	4-26,000
Iraq	1979	Iraqi government vs. separatist and Shiite Muslim guerrillas	342,000 active; 12,000 para-military* 5,000	Iraq	Arms	Increasing	NK
				Iran, Syria	Arms		
Iraq and Iran	1980	Iraqi government vs. Iranian government	342,000 active; 12,000 para-military* 235,000 active; 35,000 para-military*	Saudi Arabia, Jordan, Egypt, Morocco	Arms, money	Increasing	80-100,000
Israel and Lebanon	1948	Israeli government vs. Palestinian guerrillas	174,000 active; 4,500 para-military* 10,000	US	Arms	Increasing	10,000+
				Syria, Arab States	Arms, 30,000 Syrian troops		
Lebanon	1975	Christian Lebanese vs. Muslim Lebanese	100,000 (all factions)	Israel	Arms	Increasing	80,000+
				Arab States	Arms		
North Yemen and South Yemen	1950's	North Yemen government vs. South Yemen government	32,050 active; 20,000 para-military* 26,000 active; 15,000 para-military*	Saudi Arabia, US	Arms	Steady	1,000+
				USSR, East Europe	Arms, advisors		
Pakistan	1972	Pakistan government vs. separatist and anti-government guerrillas	478,000 active; 109,000 para-military* 5,000+	US, France, China	Arms	Increasing	9,000+
Syria	1976	Syrian government vs. Sunni Muslim guerrillas	225,500 active; 9,800 para-military* 4,000	USSR	Arms, advisors	Increasing	5,000+
				Jordan	Arms		
Turkey	1974	Turkish government vs. left-wing, right-wing and separatist guerrillas	569,000 active; 120,000 para-military* hundreds	US, W. Europe	Arms	Decreasing	6,000+

**The Lost Peoples of the Middle East: Documents of the Struggle for Survival and Independence of the Kurds, Assyrians, and other Minority Races in the Middle East**, ed. and introduced by F. David Andrews. Salisbury, NC: Documentary Publications, 1982. 171 pages. Map. Index. \$34.95. A collection of documents on various Middle Eastern minority groups taken from previously classified materials in the US National Archives, and focusing on the post-World War II period. A limited edition of 350 copies.

### Nineveh's Note:

Below is an excerpt from the author's introduction, and we wish to inform our readers that this book contains only two documents on the Assyrians. With the publisher's permission, we will print them in our coming issues.



**NINEVEH**

A widely held view is that the Middle East consists of a vast arid region populated by Moslem Arabs which fronts on a small, isolated enclave of Jews known as Israel. Few realize that the Middle East is not a racially homogenous region, but rather a hodgepodge of cultural and racial diversity. This region includes Assyrians, Caucasian Christians, Mennonites, Turks, Armenians, Druze, Oriental Jews, Kurds and a host of lesser minorities. Instead of one race, one language, one religion, the Middle East embraces a vast patchwork of diverse peoples and cultures. And these pockets of ethnic groups are fragmented and ever-changing, frequently divided by artificially-created national boundaries.

This editor is the first to admit that this book does little more than scratch the surface of the minority problems in the Middle East. Still it is hoped that the work will serve to be of value to both student and scholar alike. It may serve to heighten the awareness of the student in a generally unrecognized and widely ignored issue shaping historical forces in the Middle East. In addition, the materials contained herein may themselves prove a valuable point of departure for the serious scholar of Middle Eastern affairs, providing him with a base for further research.

**TO**

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# IRAQI-ASSYRIAN P.O.W.s IN IRAN



The Christmas Holy Mass for the P.O.W.s was conducted by his Excellency Bishop Youhanan Issayi of the Assyrian Chaldean Church and with the assistance of many Assyrian priests.



Most of these Iraq-Assyrian P.O.W.s belong to the Assyrian Churches such as the Church of the East, Chaldean and Jacobite faiths.

NAME	RESIDENCE STATE
1. Ishaq Daoud Yokhanna	Dohok
2. Akram Dinkha	
3. Alber Manuel Jamil	Baghdad
4. Edward Antoon Patros	Karkok
5. Ishor Gorial Yalda	Baghdad
6. Usama Jamil Jarjis	Baghdad
7. Eshaya Poulos Athory	Baghdad
8. Edward Adam Yalda	Baghdad
9. EENA Zia Skeewa	Dohok
10. Andreyos Mikho Maya	Dohok
11. Aroni Sheeba Out	Dohok
12. Aprem Danial Gorial	Dohok
13. Edward Nissan Auwa	Dohok
14. Isho Youkhanna Isho	Baghdad
15. Isho Jajo Kaldani	Baghdad
16. Stephan Marqus	Baghdad
17. Alkan Giliana Marqus	Baghdad
18. Amir Shamoun	Basrah
19. Usma Oraha	Baghdad
20. Albert Jajo Alkaldany	Baghdad
21. Adda Yalda Shamoun	Arbeel
22. Adeeb Tooma Giwargis	Arbeel
23. Andrawous Shlemeon (knows Rev. Barkho)	Barkho
24. Azaad Slewa	
25. Ameer Patros Najim	Baghdad
26. Edward Yacoub Mikhal	Baghdad
27. Ibrahim Oudisho Moshi	Dohok
28. Edward Ibrahim Moshi	Dohok
29. Ishaq Yako Giwargis	Ninewa
30. Adward Daoud Yokhanna	Baghdad
31. Oron Rofail Sargis	Kirkuk
32. Ouro Somo Isho	Baghdad
33. Aprem Amanuel Khoshaba	Kirkuk
34. Elia Giwargis Yacoub	Kirkuk
35. Isho Issa Daoud	Mosul
36. Isho Yousif Khoshaba Akrawi	
37. Edmoon Lazar	Mosul
38. Akram Dinha Hermez	
39. Adeeb Leon Nissan	Baghdad
40. Adam Daoud Shabo	
41. Adeeb Yalda Shamoun	Arbeel
42. Oshana Yousif Aziz	Dohok
43. Patros Shamsdeen Benyameen	
44. Bashaar Hanna Zaya	Mosul
45. Barkin Artsin Badros	Baghdad
46. Behnam Yokhanna Ishaq	Dohok
47. Baba Behnam Baba Mukhtar	Mosul
48. Patros Hanna Danial	Arbeel
49. Basim Daryawish Odisho	Baghdad
50. Benjamin Yokhana Patros	
51. Brikha Sabri Barkho	Arbeel
52. Behnam Sultan Hanna	Dohok
53. Benjamin Yousif Nissan	Baghdad
54. Baba Shamasha Gaggo	
55. Behnam Youkhana Ishaq	Basrah
56. Toufeek Loqa Kaka	
57. Toma Toma Qillo	Baghdad
58. Toma Khoshaba Antwan	Baghdad
59. Thami Hanna Ibrahim	Mosul
60. Pious Patros Shaya	
61. Poulis Hermuz Denkha	
62. George Louay Giwargis	
63. Janan Saiman	Ninewa
64. Jirjis Ishaq Patros	
65. George Sadiq Behnam	Baghdad
66. James Siyaoush Iyou	Arbeel
67. George Yousif Mousa	Salah Al Deen
68. John Yonan Zia AlBazi	Baghdad
69. George Ishaq Oraham	Baghdad
70. John Faraj Houdi	
71. Jamil Ishaq Denkha	Dohok
72. Jamil Bashar Elias	Dohok
73. Gelbert Nassir Zia	Dohok
74. Jamil Hanna Yousif Almaqdasr	
75. John Hermez Yousif	Baghdad
76. Daoud Yokhana Adam	Baghdad
77. Dinha Odisho Dinha	Dohok
78. Dinha Poulos Ela	
79. Daoud Denkha	
80. Daoud Patros Amanuel	Baghdad
81. Dinkha Giwargis Issa	
82. Daoud Shmouel Matti	
83. Hermez Sawa Hermez	Dohok
84. Warda Isho Warda	Mosul
85. William Bithyo Lazar	Baghdad
86. William Hermez Giwargis	Baghdad
87. Walter Edmond	Basra
88. Sami Marogi Raffo	
89. Sami Daoud Jajo	
90. Saeed George Patros	Qadisiya
91. Sarkis Misha Sarkis	Baghdad
92. Saad Nafei Patros	Basra
93. Sargon Rihan Sleman	Baghdad
94. Saeed Habib Tobia	
95. Saeed Isho Pethyo	Baghdad

96. Sawa Giwargis		200. Sabah Khoshaba Oudish	
97. Samir Yousif Yalda	Dohok	201. Sabah Habba Naamo	Baghdad
98. Saeed Zia Shaya	Baghdad	202. Sabri Yousif Issa	
99. Samis Yousif Kakoos	Baghdad	203. Sabah Kivakov Matti	
100. Samir Yousif Issa	Baghdad	204. Sabah Denka Balandar	
		205. Sabah Shamoun Elia	
101. Sargis Minas Sarkis	Baghdad	206. Sabah Hanna Naamo	Baghdad
102. Sami Larkin Danial	Baghdad	207. Abdulla Nissan Matti	Mosul
103. Samis Roufail Mikhail	Baghdad	208. Amer Yousif Jajo	Kirkuk
104. Samis Toma Poulus	Baghdad	209. Aziz Danial Bazi	
105. Samir Slewoo Shamoun		210. Emad Yacoub Matti	Mosul
106. Semaan Toma Ibrahim	Baghdad	211. Adnan Mikhail	Baghdad
107. Hameed Alkas Yousif		212. Aziz Yako Yousif	Baghdad
108. Hazim Habib Orah		213. Oudisho Yousif Solaka	
109. Hazim Yousif Qoude		214. Ammanuel Adam	
110. Hikmat Yousif Qoude		215. Asim Shamoun Yousif	
111. Hazim Yousif Yalda		216. Emad Denka Shamoun	
112. Hajarsoon Khachock		217. Aziz Hanna Toma	Baghdad
113. Hana Kanon Giwargis AlBazi	Dohok	218. AbdulKarim Yousif Oudish	Baghdad
114. Habib Solaka Shamoun		219. Oudish Giwargis	Baghdad
115. Habib Shlemon Nanno	Dohok	220. Emad Reno Matti	Baghdad
116. Hazim Malkhan Aziz		221. Uwain Kurd Oudish	Baghdad
117. Hanna Toma Hanna	Baghdad	222. Amer Yonan Youram	Baghdad
118. Habib Nouri Atro		223. Issam Yonan Yousif	Baghdad
119. Talal Faraj Gibrail	Baghdad	224. Hgaith Ammanuel Kiryakos	Baghdad
120. Yaweth Giwargis Gibrail		225. Ghazi Elia	Baghdad
121. Yako Khio Benyamin		226. Faris Boya	
122. Yousif Chappo Kako	Baghdad	227. Fraj Shaya Tammo	Baghdad
123. Paul Elisha ChoCho		228. Farid Jamil Zaya	Baghdad
124. Yacoub Lazar	Baghdad	229. Faiz Faraj Mikhail	Kirkuk
125. Yonan Orah Younan	Baghdad	230. Farouk Patros Marogi	
126. Yonan Hanna Naaman	Dohok	231. Fadhil Yousif Gorial	
127. Yacoub Youkhana Orah	Dohok	232. Faiz Daoud Bidaweed	Baghdad
128. Youram Nissan	Dohok	233. Farris Faraj Mikhail	
129. Yalda Giwargis Yacoub		234. Faraj Moosa Hanna Ballo	
130. Youel Isha Ammo	Baghdad	235. Faransis Yousif	
131. Yako Yousif Matti		236. Fadhil Yousif Sammo	Baghdad
132. Youkhana Benyamin Toma		237. Faraj Moosa Hanna	Baghdad
133. Yousipos Francis Nazo		238. Farid Man'our Yako	
134. Yonan Khoshaba		239. Faiz Slew Matti	
135. Youkhana Yalda Oudisha	Dohok	240. Farazdaq Adwan Hermez	Baghdad
136. Yalda Orah Yalda		241. Ramzi Slew	Arbeel
137. Younan Orah Younan		242. Ramzi Patros Shamoun	
138. Yousif Shamoun Denka	Dohok	243. Ramzi Patros Alkas Oudish	Baghdad
139. Yuberi Mikhail	Baghdad	244. Raid Aziz Sannatti	
140. Youkhana Daoud Barkho	Baghdad	245. Raad Gibrail Issa	Baghdad
141. Khoshaba Youkhana Khoshaba	Baghdad	246. Rofail Zaya Ramzi	Dohok
142. Khalid Patros Shaya	Baghdad	247. Rofail Hanna	Baghdad
143. Khoshaba Toma Alkaldany	Dohok	248. Raed Matti Elia	Mosul
144. Khannanya Daoud Youkhana	Dohok	249. Ramzi Yousif Shlemon	
145. Kheyvou Alek Sallo		250. Raad Ziya Patros	Baghdad
146. Kheyvou Ammo Kiryakos	Baghdad	251. Ramzi Yousif Shamoun	
147. Khoshab Yousif Giwargis Barwari	Baghdad	252. Zuhair Razouki Battah	
148. Khoshaba Brika Khoshaba	Baghdad	253. Zuhair Antwan	Mosul
149. Khalil Hermez Slemaan		254. Zuhair Peithyo Oudish	Baghdad
150. Karim Jerjis Jreba		255. Zaya Habib Tooma	
151. Kuyana Shana	Baghdad	256. Zaya Shlemon Zaya	Dohok
152. Giwargis Daoud Shaya	Baghdad	257. Zaya Giwargis Enwiya	
153. Gorial Yonan Yousif	Baghdad	258. Zuhair Leious Issa Jajoka	
154. Karnik Daoud Sarkis	Baghdad	259. Zaya Derwin Zoma	Baghdad
155. Giwargis Hermez Hermez		260. Zaya Keena Shaya	Ninewa
156. Kanizak Arnik		261. Shamoun Mikhail Denka	Baghdad
157. Lilon Anz Slew		262. Shamshoun Sakho Enwiya	Baghdad
158. I muron Armanik Sarkis	Kirkuk	263. Shmouel Robin Tooma	Mosul
159. I eous Elia Yalda		264. Shamoun Yalda Sorro	Kirkuk
160. Lazar Yacoub		265. Shaba Poulus	
161. Louis Hanna Yacoub		266. Shamsoun Sada Yako	Baghdad
162. Meelad (Relative of Rev. Kacho)		267. Sheeba Enwiya Hermez	Zakho
163. Man'our Adam		268. Shmouel Salab Talya	Doura
164. Matti Behnam Mattocha	Qaraqoush	269. Shamoun Sara Bako	Baghdad
165. Mukrim Nouri Saqwa AlZibari	Baghdad		
166. Matti Oudish Hermez	Baghdad		
167. Marqus Mikho Jajo	Dohok		
168. Mikhail Shaya Sorro			
169. Malko Zia Alkas Khoshaba	Baghdad		
170. Matti Habib Matti	Baghdad		
171. Matti Oudish Hermez	Baghdad		
172. Munir Jajo Ishaq			
173. Najih Daoud			
174. Nabeel Ibrahim	Baghdad		
175. Nabeel Younis Gorial			
176. Nabeel Shoukar Shamoun	Baghdad		
177. Nazar Isha Heskool	Baghdad		
178. Najeeb Daoud Patros	Baghdad		
179. Najeeb Behnam			
180. Naecem Man'our Kavha			
181. Noel Danial Youkhana	Baghdad		
182. Nanno Framivo			
183. Nidhal Yonan	Baghdad		
184. Najeeb Hermez			
185. Najeeb Nissan			
186. Nazar Toma Oshana	Baghdad		
187. Naji Patros	Baghdad		
188. Sabah Hanna Naamo			
189. Sabah Hanna Toma Bakkal			
190. Slewoo Shamoun Sannika			
191. Sabah Khregali	Baghdad		
192. Sabah Gibrail Shamo	Baghdad		
193. Slew Ashur Khio			
194. Sabah Matti Hanna	Baghdad		
195. Sabah Shabo			
196. Sabah Talab Daoud	Baghdad		
197. Sabah Babika Shamoun			
198. Sabir Matti Loka Yousif Akrawi			
199. Sabri Yalda Yacoub			

## Appreciation

The Assyrian Foundation and its friends wish to extend their appreciation to Mrs. Turan Tuman who was a guest speaker at our Foundation on May 14, 1983. Mrs. Tuman's topic was: The Aramaean Principalities Under the Assyrian Empire in the First Millenium B.C. Her lecture was followed by a question and answer period.

Mrs. Tuman is an Assyrian from Iran and a Ph.D. candidate in Assyriology at the University of California, Davis.

We wish her continued success in her academic endeavor.

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*This August seventh, let us not forget  
to commemorate the 50th Anniversary  
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**1933**

**1983**

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



H.H. POPE SHENOUDA III



# A BIOGRAPHICAL NOTE ON HIS HOLINESS POPE SHENOUDA III

## PASTORAL CARE

His Holiness Pope Shenouda III is the 117th successor of Saint Mark the Apostle who wrote the oldest canonical Gospel and founded the Coptic Orthodox Church. He was elected in October 1971, and was consecrated as Pope of Alexandria and Patriarch of the See of St. Mark on 14th November, 1971.

He was born in 1923. After graduating from Cairo University in 1947, he worked as a teacher and, at the same time, attended evening classes at the Coptic Theological Seminary in Cairo. Because of his academic achievements he was appointed a member of the Seminary Faculty in 1949, and, while teaching here, he attended graduate courses in archaeology and classics at Cairo University.

In 1954 he experienced a deep urge to retire to monastic life, and entered Al-Serain Monastery in the Western Desert. Between 1956 and 1962 he led a completely solitary life and dedicated his time to prayer, meditation and fasting. He was then ordained Arch-Priest with the ecclesiastical name of Father Antonius Al-Seriany.

## ACADEMIC ACHIEVEMENTS

In 1962, Pope Shenouda's predecessor, the late Pope Kyrillos VI, consecrated him Bishop and assigned him to the Presidential Chair of the Coptic Theological Seminary. Among his responsibilities were the spiritual leadership of young men and women, and the direction of Christian education in all the dioceses of Egypt. Thanks to his efforts the number of students in the Theological Seminary increased three-fold. Since he became Pope, seminaries have been established in many provinces, a sign of religious revival among Coptic youths.

In 1973 Pope Shenouda established the Institute for African Studies to prepare African students for missionary work in their own countries. Another school for Coptic Music and Hymnology was set up under the name Dydemus Institute. Three graduate institutes for Biblical Studies, Pastoral Care and Coptic Language followed in 1975 and 1976.

In addition, His Holiness established the General Commission of Sunday Schools to provide the right guidance needed by Sunday School teachers in Egypt.

An insatiable reader and lover of the humanities, Pope Shenouda is a man of great ecumenical insight. His humility and asceticism have made him a charismatic personality with strong spiritual influence and an inspired ability to lead his people. His preachings, sermons and lectures have been attended by thousands of people throughout Egypt; they flock to Cairo every Friday to see him and listen to his words at the newly-built St. Mark's Cathedral at Anba-Ruweis, a church which easily accommodates about 8,000 people. In Alexandria, too, His Holiness gives another weekly lecture on Sundays, and patiently answers the questions of scores of listeners.

Since his consecration in 1971, Pope Shenouda III has strongly supported the extension of pastoral care to every individual in his church. The number of bishops has risen from four to fourteen in the Delta, and from ten to nineteen in Upper Egypt. In Cairo and Alexandria, he ordained more than seventy priests. Over sixty new churches were added to the existing number of Coptic churches in Egypt. His Holiness has also devoted more attention to the Coptic churches outside Egypt. As the Supreme Pontiff of the oldest church in Africa,

he has responded to the repeated requests of various African countries, and entrusted two bishops with the task of conducting religious affairs in North and East Africa. In addition, there are two Coptic Metropolitans in the Sudan. There are Coptic churches in Libya, Kuwait, Lebanon, Iraq, Jordan and Abu Dhabi.

The number of Coptic churches in the United States has now reached sixteen and there are four churches in Canada; in Australia there are five; in Europe there are seven in Germany alone, one in France, one in Austria and one in Holland.

The Coptic community in London, after worshipping for some time at St. Andrew's Church, Holborn Circus, acquired in 1976 the church which His Holiness Pope Shenouda is to consecrate on Saturday, 27th January, 1979 as the first Coptic church in the United Kingdom.

## MONASTIC CONTRIBUTIONS

As a former hermit, Pope Shenouda III has devoted great efforts to rebuilding the old monasteries of St. Pishoi and of the Paramos. Not only has he ordered the building of new Coptic-styled cells for the increasing number of monks, but he has also added large retreat houses where visitors can spend some time in the monasteries and enjoy the spiritual life with the monks. He is also leading the educational revival among the monks, preparing for a renaissance in Coptic culture. His care for the nunneries has bolstered the existing movement for social and cultural services among Coptic nuns.

## THE ECUMENICAL MOVEMENT

His Holiness is known for his devotion to the unity of the Church. In 1971 he attended the first informal meeting with the Roman Catholic theologians, held in Vienna. He is the first Alexandrian Pontiff to visit the Vatican since the great schism of A.D. 451. In May, 1973, together with Pope Paul VI, he signed a common declaration in which they expressed their mutual concern about church unity. A joint committee drawn from both the Coptic and Roman Catholic theologians was formed to follow up these efforts under his auspices. Other visits were exchanged between His Holiness and the Ecumenical Patriarch in Constantinople, the Orthodox Patriarchs of Moscow, Romania, Bulgaria and Antioch, and with the Catholic Patriarchs in the Middle Eastern countries.



The Coptic Church has also become a member of the Middle East Council of Churches, and has had a stimulating role in the area. Further steps have been taken towards bringing about a reconciliation with the Protestant Churches in Egypt; the first meeting of the Churches took place at the Patriarchate in December, 1976. A Higher Council for all Christian Churches in Egypt has also been set up.

Under His Holiness's leadership, the Coptic Church's active membership in the World Council of Churches has been greatly fostered.

### LITERARY ACCOMPLISHMENTS

As a writer, poet and journalist, Pope Shenouda III is recognized for his great skills in style and simplicity, as well as for his attention to profound details and his purist interpretations of the Holy Scriptures. An excellent critic and spokesman on religious subjects, His Holiness expresses his ideas with such clarity that his audience understands his exposition, is spiritually uplifted and has an increased knowledge of Christ's doctrine.

Pope Shenouda III is the chief editor of the official weekly magazine of the Coptic church, "Al-Kirazah". He has also written numerous books on religious subjects; his publications include:

- An Introduction to the New Testament.
- A Commentary on the Book of Revelations.
- A Commentary on the Book of Psalms.
- The Book of the Song of Songs,
- Meditations on the Ten Commandments.
- Meditations on the Sermon on the Mount,
- Salvation: an Orthodox Perspective,
- The Law of Monogamy,
- St. Mark, Apostle and Martyr,
- Repentance.
- Silence and Solitude, according to St. Isaac the Syrian,
- The Upsurge of the Soul — a poem.

Source: *THE COPTS*, published by The American and Canadian Coptic Commission.

Center for Migration Studies of New York, Inc.  
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Telephone: (212) 351-8800

### For Immediate Release

## CHALDEAN-AMERICANS: Changing Conceptions of Ethnic Identity

by Dr. Mary C. Sengstock

"Chaldean-Americans: Changing Conceptions of Ethnic Identity" represents the first book-length analysis of Chaldeans, a religious minority segment of the Roman Catholic Church. The text illustrates the motives and manners by which this group of Middle Eastern migrants differ from the more numerous Muslim Arabs.

"Chaldean-Americans" is a unique study of ethnic group conflicts as well as group agreement. This text contributes to ethnic studies in its discussion of a relatively unknown group as well as its analysis of intergroup conflicts.

Appropriate for both professional and student alike, with an interest in a diversity of ethnicity, "Chaldean-Americans" represents an extensive and comprehensive analysis of a previously unexplored area of migration research.

#### ABOUT THE AUTHOR

Mary C. Sengstock is a Professor of Sociology at Wayne State University. She is involved in social research and has been published in several periodicals including *Sociological Analysis* and the *International Migration Review*.

#### ABOUT THE PUBLISHER

The Center for Migration Studies is an educational, non-profit institute founded in New York in 1964, committed to the study of the sociological, demographic, historical and legislative aspects of human migration and ethnic group relations.

1982 ISBN 0-913256-43-9 (cloth): \$14.95. ISBN 913256-42-0, (paper): \$9.95

For further information, contact Francine Bellows: (212) 351-8800.

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This announcement is a reprint from Sobaya Atou-raia Newsletter, May-June 1983. For more information, contact: Assyrian Students Society, Cal State Univ. Northridge, 18111 Nordhoff St., Northridge, CA 91330.

## ASSYRIAN CLASS OFFERED IN FALL

The object of this course is to familiarize the student with the fundamental elements of the Assyrian language, academically referred to as Neo-Aramaic. Grammar, vocabulary and reading skills will be emphasized. Class will begin with a lecture on grammatical principles followed by their application in various reading exercises. This segment should account for the major portion of class time.

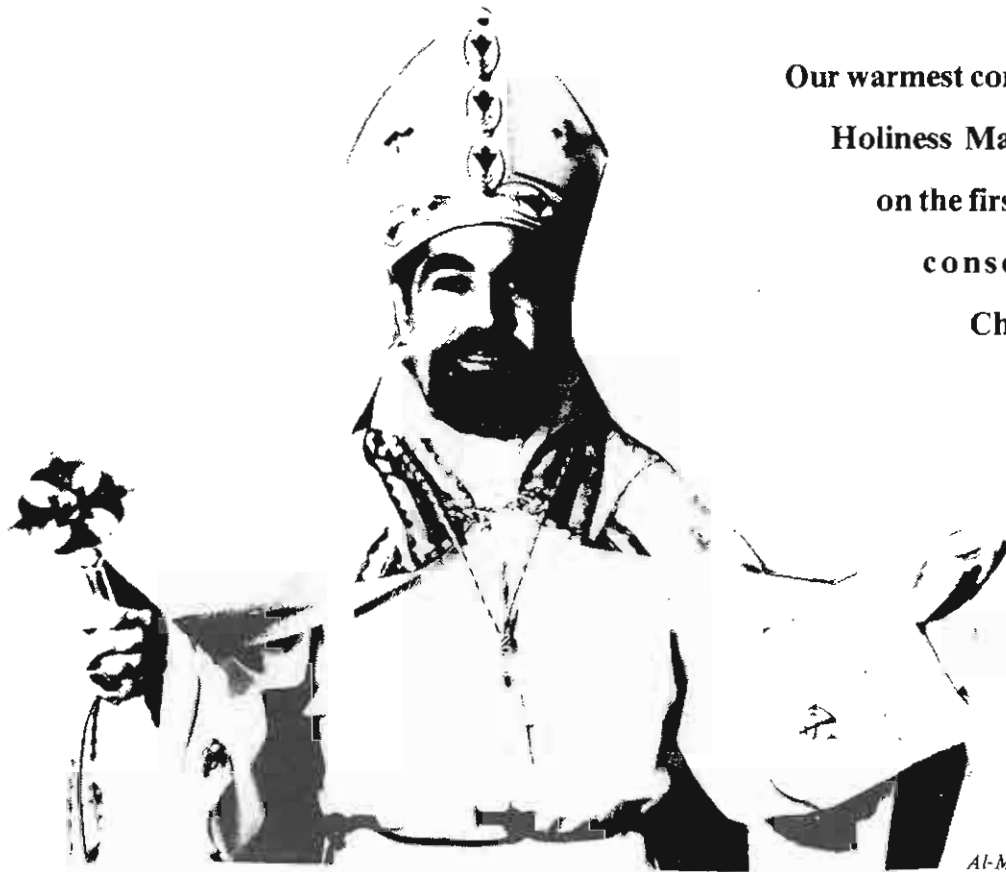
In order for the student to acquire a broader understanding of the language, a small portion of class time will be devoted to studying the historical developments of the Assyrian language and its relation to other Semitic languages. Here we will examine the developmental stages of Assyrian and its progressive movement away from classical Syriac. The relation of Assyrian to Old

Aramaic, Hebrew, Arabic, Mandaic, Western Syriac and Western Neo-Aramaic (Jacobite) from a historical perspective will be undertaken.

Particular emphasis will be given to comparing and contrasting the three principal Assyrian dialects: Urmi Kurdistan (Turaya) and Mosul.

If time and circumstances permit, a survey of both late and contemporary Assyrian literature will be incorporated.

# 1983



Our warmest congratulations to His  
Holiness Mar Ibrahim Ibrahim  
on the first anniversary of his  
consecration as the  
Chaldean Bishop in  
the United States.

Nineveh Magazine

*Al-Mashriq*

ܩܘܪܕܢܐ ܕܩܘܪܕܢܐ ܕܩܘܪܕܢܐ ܕܩܘܪܕܢܐ

*All of us Assyrians, members of the Church of the East,  
Chaldeans, Jacobites, Syrianis, are sons of One Nation.*

*Mar Abraham Ibrahim, D.D.*

***A Short History of Syriac  
Christianity To The Rise  
of Islam***

by  
***W. S. McCullough***

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Անդամները Երևանի Եպիսկոպոսի հետ Ստեփանավանում



Մեծ Երևանի Եպիսկոպոսի հետ Երևանի Եպիսկոպոսի կողմից Երևանում անցկացված Երևանի Եպիսկոպոսի հետ Ստեփանավանում

## A Partial List of the Assyrian Churches and Clergies in Diaspora

**Our Lady of Chaldeans Cathedral**  
25585 Berg Rd.  
Southfield, MI 48034  
356-0565

**St. Peter Chaldean Catholic**  
1040 E. Washington #43  
El Cajon, CA 92020  
714-440-4740

**St. Paul Chaldean Catholic**  
2628 Montrose Ave.  
Montrose, CA 91020  
213-249-5177

**St. John's Assyrian American**  
Apostolic Church  
1421 W. Lawrence  
Chicago, IL 60640  
271-1116

**Rev. John Meno**  
45 Fair Mount Ave.  
Hackensack, NJ 07601

**Rev. Shamoun Asmar**  
St. Mary Assyrian Church  
17 Hawly st.  
Worcester, MA

**St. Mathew Syrian Orthodox Church**  
149 Park Street  
West Roxbury, MA

**Rev. Attanasis Yousif**  
131 Buena Vista Ave.  
Yonkers, NY 10701  
914-423-1944

**Rev. Barkho Daoud**  
6904 Gentry Ave.  
North Hollywood, CA 91605  
213-765-6363

**Rev. Badal Pero**  
830 Canal Drive  
Turlock, CA 95380

**Rev. Michael Burnie**  
165 N.W. 65th Street  
Seattle, WA 98101  
206-789-1843

**Chaldean Sacred Heart Parish**  
19110 Danburg Ave.  
Detroit, MI 48203  
368-6214

**St. Thomas Apostle Church**  
2901 N. Berkeley  
Turlock, CA 95380  
209-634-1208

**St. Ephraim's Church**  
2537 W. Bryn Mawr  
Chicago, IL 60645  
312-271-8899

**Mar Athanasios Y. Samuel**  
49 Kipp Ave.  
Lodi, NJ 07644

**Rev. John Koury**  
Assyrian Orthodox Church  
of Virgin Mary  
644 Paramus Rd.  
Paramus, NJ 07652

**Rev. Nehme**  
St. Ephraim Syrian  
Orthodox Church  
900 N. Hoover  
Los Angeles, CA 90004

**Very Rev. Issa Tabbakh**  
L'Eglise St. Jacques Syrienne  
Orthodoxe De Montreal  
750 Boul. St. Joseph Blvd  
Montreal, Quebec  
Canada, H2J 1K2

**Rev. Kako Lazar, Archdeacon**  
1538 W. Chase  
Chicago, IL 60626  
312-761-6048

**Rev. Aprim Debaz**  
5842 N. Christiana  
Chicago, IL 60659  
312-478-5908

**Rev. Issac Rehana**  
110 Cabot Street  
New Britain, CN 06053  
203-223-8788

**Rev. Mark Brown**  
2990 Fruitridge Road  
Sacramento, CA 95822

**Mar Addai Church**  
24010 Coolidge Way  
Oak Park, MI 48237  
547-4648

**St. Joseph Chaldean Catholic**  
2442 E. Big Beaver  
Troy, MI 48084  
528-3676

**Rev. Francis David**  
880 Tamarack Ave.  
San Carlos, CA 94070

**St. John the Baptist Syrian**  
Orthodox Church  
3748 N. Newland Ave.  
Chicago, IL 60634  
728-6136

**Very Rev. Abdelahad Doumato**  
St. Ephraim Church  
215 Washington St.  
Central Falls, RI 02863

**Rev. Abdelahad Shara**  
Sts. Peter & Paul Syrian  
Orthodox Church  
25441 Lois Lane  
Southfield, MI 48075

**Very Rev. Abdelkarim Karma**  
St. Ephraim  
163 13th Ave. South  
Sherbrooke, Canada, Que.

**His Grace Mar Aprim Khamis**  
7444 N. Kildare  
Skokie, IL 60076  
312-673-0022

**Rev. Yousip Zaia**  
1644 Flickinger Ave.  
San Jose, CA 95131  
408-259-8207

**Rev. Samuel Dinkha**  
5501 N. California  
Chicago, IL 60625  
312-989-8279

**His Beatitude Mar Narsai De Baz**  
Metropolitan  
P.O. Box 90384  
Jedayah Al-Matten  
Beirut, Lebanon  
263-362

**Rev. Ninos Michael, Archdeacon**  
1623 43rd Ave.  
San Francisco, CA 94122  
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**Rev. Ashur Soro**  
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Weston, Ontario  
Canada M92 2W9

**His Beatitude Mar Timotheus**  
Metropolitan  
M.T.M. Birth Centenary Building  
Anchangadi, Trichur 680005  
Kerala, India  
Tel: 2252

**Assyrian Church of the East**  
P.O. Box 313  
Hazel Park, MI 48030

**Mr. Jess Gilyan**  
3640 E. 34 Place  
Hobart, IN 46342  
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**Mar Shimon Bar Sabaie**  
Assyrian Church of the East  
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**Mr. Emmanuel Assurayan**  
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Off. 301-279-5535  
301-424-3929

**Rev. Younan Gewargis**  
P.O. Box 283  
Fairfield, N.S.W. Australia 2165  
011-2-609-2584

**Rev. Gewargis T. Haroon**  
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Reservoir, Victoria, Australia 3073  
61-3-460-1227

**His Grace Mar Youkhanan Auraaha**  
Bishop  
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Hasaka, Syria S.A.R.  
Tel: 20337

**His Grace Mar Giovanni Basciu**  
Bishop of Sardeona  
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09094 Marriniu, Italy  
Tel: 0783-85205

**His Grace Mar Claudio Vettorazzo**  
Bishop of Aquileia  
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Italy  
Tel: 049-528-340

**His Grace Mar Daniel Yacob**  
Bishop  
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Modesto, CA 95351

**Mr. Andrews Soro**  
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Tel: 973-526

**Rev. Aurahan Askarov**  
Assyrian Church of the East  
South Kargar St, Toosee St. #.65  
Teheran, Iran  
Tel: 542-406

**Rev. Aprim Mar Younan**  
Assyrian Church of the East  
Sainte Mary Church, Khayam St  
Aurmeah, Iran  
Tel: 0441-2259

**Assyrian Evangelical  
United Church of Christ**  
447 N. Hazel  
Chicago, IL 60640  
Tel: 561-6585

**The Assyrian Evangelical  
Covenant Church**  
Box 774  
Skokie, IL 60076

**Mr. Ashur Nicola Al-Jello**  
P.O. Box 5728  
Al-Khalifa Group  
Sasat, Kuwait

**Assyrian Pentecostal Church**  
748 West Devon  
Chicago, IL 60660  
74-1358

**Carter Memorial Presbyterian**  
1433 W. Pensacola  
Chicago, IL 60613  
549-1163

**First Assyrian Baptist Mission**  
4100 N. Greenview  
Chicago, IL 60613

**PRISONER OF CONSCIENCE.** Pope Shenouda, the coptic patriarch of 10 million coptic Christians in Egypt and leader of several other millions outside of Egypt, has been under arrest since Sept. 5, 1981, following drastic measures taken by the late President of Egypt Anwar Sadat. Pope Shenouda today still remains a prisoner. An announcement in the N.Y. Times of Wednesday Jan. 26, 1983 put by The Coptic Church Congregations in America and Canada and other Coptic associations addressed President Reagan and the Congress to seek his release.

**POPE SHENOUDA**  
The Coptic Patriarch



## **The Ashuriyun:**

Their master and chief is named Ibn *Siqtiri* ibn Ashuri. They collect revenues and profits. In some things they agree with the Jews and about other things they disagree with them. They appear to be a sect of Jesus.

Source: *The Fihrist of al-Nadim, A Tenth-Century Survey of Muslim Culture*, Bayard Dodge, Editor and Translator, Columbia University Press, New York, 1970.

## **Athur:**

The name occurs again in the Old Persian text of the *Behistun Inscription* but the only other inscriptional evidence comes from Aramaic documents from the site; these used to be dated to the Parthian period, and taken as evidence that the names of the old Assyrian gods survived in the community until the 3rd century A.D., but they are now said to come from the 7th century B.C. As a geographical name Athura may refer simply to the town but in Greek sources it is clear that *Ἀρουρία* refers to the whole northern area. The site seems definitely to have declined in importance under the Sasanids, and Athor in Syriac indicates simply a parish which continued until the late Middle Ages.

The Arab geographers refer to Athur (sometimes written Akur); it is, however, defined by them not as modern Kalat Sharkat but as an earlier name for Maw-sil, and also as the name of the province which was later called al-Djazira [*q.v.*].

Source: *The Encyclopedia of Islam*, E. J. Brill, 1980.

## **Iraq: Oil Exports Hurting**

More than two and a half years since the day it started, the continuing war between Iran and Iraq still appears to be a stalemate. But a look at what has happened to the oil industry in each of the two countries indicates that in this sector, at least, it is the Iraqis who have been hurt the most.

Iraq's capacity to export oil has been severely handicapped since the very first days of the war, when Syria, an ally of Iran, closed down Iraq's main pipeline to the Mediterranean. In addition, tankers have been hindered by an Iranian naval blockade from reaching Iraq's oil terminals on the Gulf. As a result, the Iraqis have been limping

along on exports of only about 700,000 barrels a day—less than one quarter as much as before the war—which go through a pipeline to Turkey that is still functioning. These exports bring in over \$7 billion a year—a rather modest sum in view of the \$1 billion per month that Iraq is spending for the war alone. Its reserves have dropped from \$35 billion to something around \$5 billion, and it has been depending for financial survival on handouts from Kuwait and Saudi Arabia. But these handouts have been getting smaller and more infrequent in recent months.

In the meantime, Iran's exports have increased from one million barrels per day at the beginning of the war to about 1.7 million barrels a day—which is in any case still less than half as much as Iran exported during the best days under the Shah. Occasional Iraqi bombings of Iranian oil installations and export facilities have failed to halt the flow. The Iranians still export through the island of Kharg with relative impunity.

The Iranians may have trouble producing any more, however, for the foreseeable future. Its present production is coming from wells having natural flow, but any substantial increase would require water injection or other recovery methods for which, since the purges of the revolution, there is a shortage of skills.

Oil problems for both sides could be a lot worse, if either side had pursued the bombing of the other's oil facilities with as much thoroughness and determination as it was capable of showing.

### **Bombings and Swipes**

The Iraqis have several times hit oil platforms at Nowruz, in the Gulf, causing fires and leaks of oil. They have bombed an Iranian oil tank farm near Abadan and taken several swipes at ships approaching Kharg Island. But they never seriously tried to damage this vital oil shipping center. It is very well-defended with a U.S.-installed air defense system, although by no means invulnerable.

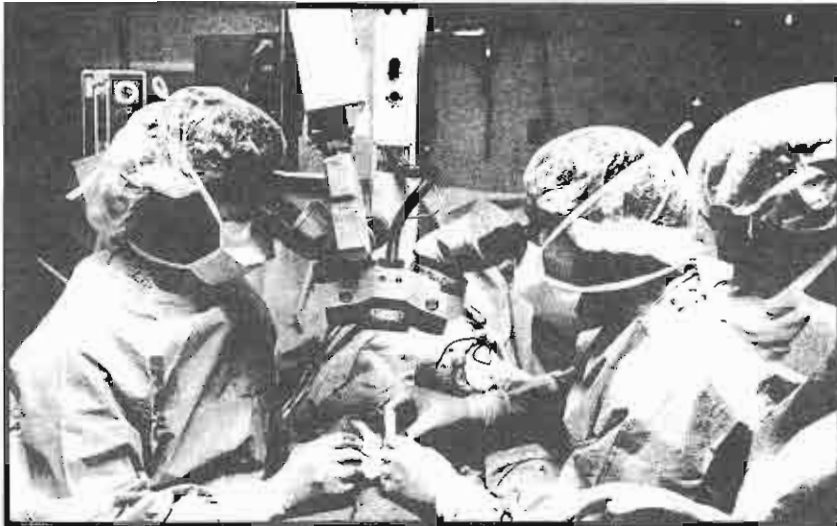
The Iranian airforce, on the other hand—dependent on American spare parts—ran out of steam early in the war. In the southern part of Iraq, Iranian planes did bomb the sheds of a construction company and a refinery on the outskirts of Basrah in the early weeks and also attacked some offshore oil loading installations in the region of Rumeila, near the port of Basrah. But even with the airforce's limitations, the attacks appeared to be perfunctory.

Many observers believe that neither side wanted to go all out, for fear that the other side could give as good as it got—and that the net result would be the destruction of the oil industries of both countries.

# When to Preserve Life?

The 'ethics gap' created by technology

MARILYN DUNLOP



"Cases so debatable that reasonable people could take either side."

Marilyn Dunlop writes for the independent "Toronto Star," from which this is excerpted.

**N**o decision is more difficult than choosing life or death for another. As life-sustaining technology advances, families and doctors increasingly confront that decision, without easy answers.

In March the parents of six-year-old Stephen Dawson, in accord with his surgeon, asked the British Columbia courts to let their profoundly retarded son die, foregoing a brain operation. One court upheld their decision but it was overturned on appeal, and the boy immediately underwent an operation.

His parents since have urged the medical and legal professions to establish guidelines that would help other parents avoid courtroom ordeals like theirs. The Canadian Medical Association is considering rules to advise doctors on steps to be taken in deciding whether to treat a severely defective child. But ethics experts generally

agree that it will never be possible to devise guidelines to cover all cases.

Dr. Michael Bayles, director of a bioethics center in London, Ontario, says guidelines will be feasible only for clear-cut cases where brain damage is irreversible and nothing can be done to give the babies any real life. "But it still leaves us with a range of cases so debatable that reasonable people could take either side," he says.

At issue in the Stephen Dawson case was whether the child's life had value to him. Retarded, blind, and unable to speak or control body movements, the boy could give no clear indication of how he felt about his limited existence. Two judges made opposite rulings, and it is doubtful that any guidelines could have been applied.

Some hospitals are attempting to bring together professionals who could help a family decide. At Foothills Hospital in Calgary a committee meets upon request with a patient's family, nurse, and doctor to discuss the pros and cons of removing life-support

equipment or withholding treatment from patients whose outlook is grim. The committee makes no decisions itself but airs ethical arguments and notes legal ramifications.

Dr. David Roy, a Montreal bioethics expert, says that the doctor should bring together the family and all people involved in the care to reach a joint decision. "The balance of leadership shifts, depending on how uncertain the outcome is. The greater it is, the greater should be the [family's] say."

Physicians sometimes give families conflicting advice, Bayles says, but disagreements over whether to treat are diminishing. "A decade ago physicians were split equally on whether to perform life-saving bowel surgery on newborns with Down's syndrome. Now there is emerging agreement that such surgery should be done. Down's children can enjoy life immensely."

The Dawson case is the first in Canada in which parents argued to let a child die when treatment would prolong life. In the U.S. an Indiana court upheld the decision by parents of a Down's syndrome baby to let him die, provoking the Department of Health and Human Services to threaten the hospital with a cutoff of federal funds if a similar death again occurs. In California a couple chose to prevent their twelve-year-old son from having heart surgery, sparking a heated debate in medical and legal circles.

Roy favors treatment if it will prevent deterioration or improve a patient's condition but not if deterioration is irreversible. Yet in Stephen Dawson's case even those guidelines provide no definitive answer. The brain surgeon predicted that the child, untreated, would slip into a coma and die, probably within a few weeks. But it was also possible he might survive, in worse condition than without surgery.

The dilemma arose because he was handicapped. Mental retardation associations argue that the retarded should be treated just as people without handicaps, but Bayles disagrees. "If I lost my sight, hearing, and bodily control, would I want my life preserved? I don't think so."

But that might not be the view of a Stephen Dawson, who has known no life but the one he has. ■

PREPARED STATEMENT OF SHAWKY F. KARAS  
PRESIDENT OF THE AMERICAN COPTIC  
ASSOCIATION  
BEFORE THE  
SUBCOMMITTEE ON HUMAN RIGHTS AND INTERNATIONAL ORGANIZATIONS  
COMMITTEE ON FOREIGN AFFAIRS  
U.S. HOUSE OF REPRESENTATIVES  
AUGUST 5, 1982

THE SITUATION OF THE CHRISTIANS IN EGYPT

The highest ranking Coptic Christian religious leader Pope Shenouda III, Patriarch of Egypt, remains in exile since September 5, 1981, by the Egyptian government in spite of wide protest. Pope Shenouda has never had any charges brought against him. Pope Shenouda's only crime is protesting the treatment of his people by the Egyptian government and Muslim fundamentalists.

On December 26, 1981, the Egyptian government released the leaders of the Muslim fundamentalist organizations responsible of the murder of President Sadat. Yet it would not release leaders of the peaceful Christian minority.

Eight Coptic bishops and some priests were released within the last few months. However, they are under house arrest. The bishops were confined in the monasteries of St. Mina and St. Mary (Al-Maharraq) and are not allowed to practice their duties and return to their dioceses. The released priests are not allowed to conduct services or preach in their churches.

Two Coptic weekly magazines have been closed since September 5, 1981 for no reason except to appease the Muslim fundamentalists and Muslim sheikhs. On the other hand, Muslim magazines are freely published by Al-Azhar University sheikhs.

On April 30, 1980 the Egyptian People's Assembly approved changes of the Egyptian Constitution to make the Koran the main source of laws. Such article gives constitutional bases of treating Christians and other non-Muslim minorities as second class citizens. According to Koranic principles, non-Muslims: should be denied leadership positions; should not build or repair churches; cannot testify against the Muslims in the court; and are not allowed to own property. The following are examples of what is practiced in Egypt:

- \*The Supreme Court has decided that Christians are infidels and cannot testify against a Muslim in the court.
- \*A Christian judge cannot decide a case in court in which a Muslim is involved.

\*The Supreme Court in Alexandria has decided that a Muslim who adopts Christianity is considered legally dead!

On March 12, 1982, Al-Ahram newspaper indicated that Dr. Sufi Abo-Taleb, President of the people's Assembly, stated that all the Egyptian Civic laws will be shaped according to Islamic principles.

On June 11 and 18, 1982, Al-Ahram newspaper indicated that Islamic principles will soon be the laws in Egypt.

On June 23, Akher-Saa magazine indicated that the Grand Sheikh of Islam stated that Islam is a nationality! And according to the Second Article of the Egyptian Constitution, Egypt is a Muslim country, we wonder what is the nationality of Egypt's Christians?

On June 28, 1982, Mayo newspaper indicated that Dr. Sufi Abo-taleb, President of the People's Assembly, stated that the different committees in the assembly have finished shaping all the Egyptian laws according to the Islamic code.

On July 4, 1982, the New York times indicated that "The speaker of People's Assembly, Dr. Sufi Abo-Taleb, announced this week that the complex task of codifying the principles of Islamic law so that they can be used in place of the present civil legal system is almost completed."

On April 8, 1980, the Supreme Court of Egypt decided that a former Christian who converted to Islam did not have the right to renounce Islam and readopt Christianity or be considered an apostate because there is no apostacy in Islam. According to Islamic principles, any apostate should be killed. The same court decided that the second article which states that Islam is the state religion and Koran is the main source of civic laws that supersede succeeding articles of religious freedom (Article 46) and equality. Any interpretations of other articles should be in the context and do not contradict the second article that Islamic principles are the main source of law. Such principles do not consider non-Muslim as equal partners but as dhimi(protected) people who should not have equal rights.



The Apostacy law that is now under consideration to be implemented was shelved in 1977 after a world wide protest. According to Al-Ahram newspaper on August 6, 1977, the death penalty is prescribed for Muslims who convert to Christianity or any other religion. Evidence for prosecution can be obtained by the testimony of any two adult Muslim males. A minor (10-14 years old) who converts to Christianity or any other religion is to be whipped 50 times by a slender stick. Anyone who persuades a Muslim to convert to Christianity or to any other religion will receive the death penalty.

Al-Ahram newspaper has advertised about positions for King Fiesel Bank in Egypt and has indicated that only Muslims can apply.

No Christian is a college dean, police commissioner, city manager, appointed province governor or associate, university president, or in any leadership position. There are three Christian cabinet ministers without portfolios to camouflage discrimination; and one Christian Ambassador out of 127.

Admission of Christians to graduate school, and military and police colleges is restricted to 3%. Christians are restricted to 3% of those awarded fellowship to study abroad.

These facts are indicative of the state-sponsored discrimination considering there are approximately eight million Christians out of forty million in the population (20%) however the Egyptian government underestimates their percentage to 6%. President Carter indicated to H. H. Pope Shenouda III, the Patriarch of Alexandria, during his visit to the White House April 20, 1977, and in the presence of the Egyptian Ambassador, that the Egyptian Christians are not less than seven million Egyptians; and he is well briefed about the Coptic problem. On May 23, 1977 "The New York Times" published an article, "Coptic Egyptian Struggle to Retain Culture in U.S.", in which it indicated that "it is now estimated that about seven million of Egypt's 40 million are Copts."

The Ministry of Islamic Affairs has seized most of the Church Trust land. In addition the Egyptian government seized the church schools and hospitals, while it financially supports Muslim organizations to build schools and hospitals which do not accept Christians such as Al-Azhar University and its secondary and elementary schools all over the country.

It is required to have a Presidential permit to build a new church or to repair an old one, but it is impossible to secure such a permit. Before having a Presidential permit, the church site should not be beside a mosque, an educational institution, a major

square, government agencies; and the congregation should have the permission of Muslim sheikh and leaders. Presidential permits, however, have not been acted on to build churches in (a) Mamoura, Alexandria, since 1964; (b) Al-Khanka since it was burnt in 1972; (c) Sanabou, Province of Assyuit since 1974; and etc. There are around 200 applications which have not been acted upon.

The state-controlled mass media continuously characterize the Christians as infidels and their faith as corrupt. Meanwhile they deny Christian Clergy the right to defend their faith. Those who tried to defend their faith without attacking Islam were arrested and jailed on September 5, 1981.

Arabic language and history courses are heavily saturated with Islamic teachings and derogatory attitudes and prejudice against Christians and Christianity. The Christian children are obliged to memorize verses from Koran which characterizes Christians as infidels.

On June 28, 1982, Al-Akhbar newspaper indicated that President Mubarak met with the Prime Minister, Grand Sheikh of Islam, Minister of Education, and Minister of Islam Affairs and discussed Islamic teaching for all students in schools and universities.

In history courses the Christian era in Egypt is completely ignored. Around seven hundred years of Egyptian history is pushed back in the dark. In addition the Coptic Museum under the government's control is neglected. Christian monuments and remains have been removed from the museum since the 1973 war. It is feared that the Muslim officials might have destroyed them. It is a cultural genocide as well as a religious suppression and discrimination.

No one who attacked or killed Christians has been prosecuted since 1970.

Christian properties have been seized by Muslim fundamentalists and converted to mosques without any protection from the Egyptian government or retribution against the perpetrators of terrorism.

The American Coptic Association is calling upon all freedom-loving people to protest the continuing detention of the Christian leaders and religious discrimination and suppression against Egypt's Christians; and the application of Islamic rules on them. We are requesting that your respected committee and the U.S. Congress express your concern and use your influence for the human rights of Egypt's Christians and the freedom of the Christian leadership.

For more information, contact:

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





ܝܫܘܥ ܡܫܝܚܐ ܕܥܡܝܢܐ ܕܩܕܝܫܐ ܕܩܘܪܕܝܫܐ ܕܢܝܢܘܝܐ  
ܕܥܘܪܝܢܐ ܕܩܕܝܫܐ ܕܩܘܪܕܝܫܐ ܕܢܝܢܘܝܐ

**Apostolic Catholic Assyrian Church of the East**

MAR NARSAI PARISH      3939 LAWTON STREET      SAN FRANCISCO, CALIF. 94122      (415) 753-9502  
REVEREND      NENOS S. MICHAEL, ARCHDEACON      (415) 564-9126

TO:      ALL ASSYRIANS      JUNE 21, 1983  
FROM:      CHURCH MOTWA

Dear Parents:

We are happy to announce that our Sunday school will be open every Sunday starting July 17, 1983 for children ages 3 to 12.

We will have Assyrian classes, interesting programmes for children, Bible studies, etc.

Time: 11:00 A.M. to 12:00 Noon

At Church Hall 3939 Lawton Street  
San Francisco, California

For enrolment, please call Mrs. Nineveh Michael at (415)564-9126

It is important that all parents should encourage their children to attend the school. It will be rewarding. Suggestions are welcomed.

You may also fill in the bottom portion and mail it back to us. Thank you.

Child's name \_\_\_\_\_

Address \_\_\_\_\_

Age \_\_\_\_\_

Parents Signature \_\_\_\_\_

Phone \_\_\_\_\_ Date \_\_\_\_\_

YOUR COOPERATION IS NEEDED. THANK YOU AND MAY GOD BLESS YOU.

**ANNOUNCEMENT**

Messianic Teaching Classes for adult members of the church will start on July 20, 1983 in the social hall of the church, at 8:00 p.m. to 9:30 p.m. For more information call Archdeacon Nenos Michael at (415)564-9126.

بودند به چهار باصطلاح (Millet) تقسیم میگشتند.

قرن نوزدهم از یکطرف شاهد ضعف وانحطاطات ترکیه عثمانی بود و از طرف دیگر ملت‌های تحت استیلای آن تجدید حیات مینمودند. سیستم قرون وسطائی (Millet) این امکان را با اقوام مختلف داده بود تا خصوصیات ملی و مذهبی خود را حفظ بنمایند. در این میان دولتهای مقتدر را وقت که سرود مرد مریض سفر را سر میدادند و در انتظار موقعیت مفتنی بودند تا این لقمه چرب را از آن خود بنمایند، هر کدماشان بدنبال تحت‌الحمايه ای میگشتند تا با متمسک قرار دادنش شرایط دخالت خود را در امور ترکیه فراهم نمایند. بازار وعده و وعده‌ها گرم میشود. در قرار داد لوزان برای اقلیتهای ملی ترکیه منجمه ما آشوریان حقوقهای سیاسی برای اولین بار در نظر گرفته میشود.

عکس‌العمل ترکیه که ضربات کاری از جانب ملت‌های بالکان خورده بود و دیگر تاب تحمل ضربات دیگری را نداشت این شد که کوچکترین جزکت ملی را با وحشیانه‌ترین جواب پاسخ دهد. فجایع این ناسیونالیسم کریه حد اقل بر ما وارامنه پوشیده نیست. شواهد و مدارک باندازه کافی موجودند که بیانگر این حقیقت میباشد که قتل عامها و متفرق نمودن آنها آگاهانه جهت فلج اراده ملی ملت‌مان انجام میگرفت. J. Lepsius در جست در بحبوحه این قتل‌عامها یعنی در سال‌های ۱۹۱۶-۱۹۱۸ چنین مینویسد "عثمانیها تصمیم به قتل عام آشوریان و یونانیها داشتند و میتوان رفتاری را که با یونانیان در حوالی (Smyrna) در بهار ۱۹۱۴ و آشوریان ساکن شمال غربی ایران (حوالی ارومیه) که توسط ارتش ظیلیمی از ما و ما و مسکن خود مطرود گشتند و عین‌همین خصومت را که با آشوریان حکماری و زب‌علیسا انجام دادند شاهد بر این مدعا آورد" (۳).

ارومیه در نیمه دوم قرن نوزدهم تبدیل‌مکانون فعالی در امر ارتقاء آگاهی ما آشوریان گشته بود و تبلور این آگاهی را میتوان در مقالات مندرج در (۹) (۱۸۹۷-۱۹۱۸) سالهای (۴) بنا بر این هیچ جای تعجب ندارد که ترکیه عثمانی در پی یافتن راه حلی جهت خودش با زیر پا نهادن استقلال ایران‌ارو- میه حمله می‌آورد. ولی اعجاب در اینست که در هر دو جنگ جهانی با وجود اینکه ما آشوریان در جبهه حق ایستاده بودیم، نه فقط بحقوق ملی خود شائل نشدیم بلکه نیز در مقابل انظار و افکار عمومی جهان قتل عام و از نواحی سنتی سکونت خود رانده شدیم.

با وجود اینکه تکیه بررسی بر موقعیت ملت ما در ترکیه عثمانی میباشد میتوان بخاطر یکدست بودن شرایط فرهنگی سیاسی در منطقه و بخاطر مستعمره عثمانی بودن عراق امروز و سوریه، این شرایط را با کم و بیش اختلاف به کل منطقه خاورمیانه تعمیم بخشید.

میبینیم که بزرگترین تغییری که حوادث جنبش برای ما آفریدند پراکندگی ملت‌مان بود، بشکلی که امروز ناظر آن هستیم. امروز ملت ما بدو بخش متمایز تقسیم شده و این تمایز روز بروز نیز عمیقتر میشود. بخشی از آن ساکن مناطق سنتی و تحت شرایط منطقه رشد مینماید و بخش دیگر ساکن کشورهایی گشته که فرهنگ و سنن و آدابشان

بسا بخش قبلیشان فرق دارد. نتیجه این میشود که بمرور زمان تحت تأثیر این شرایط سیاسی- فرهنگی متفاوت، این رشد ناموزون دو بخش، مسائلی را بهمراه خود می‌آورد که چنانچه به موقع شناخته نشوند و اگر بموقع از کلیه امکانات بالقوه دو بخش جهت حفظ پیوندهای ملی استفاده نشود، خطر آن میرود که همچون در گذشته - انشعابیکه موجب پیدایش یعقوبی و نسطوری گردید - ابتدا ارتباط فرهنگی و در پی آن رابطه ملی نیز قطع بشود.

شاید در خاتمه آشنائی با نظریات Wirth, L. (۵) جهت درک رابطه اقلیت و اکثریت در منطقه خاور میانه بیفایده نباشد. این جامعه شناس از نقطه نظر علوم اجتماعی در سال ۱۹۵۲ برای ایمن رابطه تقسیم‌بندی چهارگانه زیر را قائل میشود.

- ۱ - اقلیتی که طالب جذب (Assimilation) بوسیله اکثریت حاکم است.
- ۲ - اقلیتی که معتقد بجامعه چندملیتی است (Pluraliste) و آماده همزیستی با اکثریت حاکم بشرط دارا بودن خودمختاری در امور فرهنگی.
- ۳ - اقلیت انشعاب طلب که صرفاً در پی کسب استقلال ملی میباشد.
- ۴ - اقلیت افسراطی که در پی کسب انحصار قدرت میباشد.

طی یک جمع‌بندی میتوان از آنچه که گفته شد چنین نتیجه گرفت که ملت ما بدون کوچکترین آمادگی سیاسی قدم بعرصه قرن بیستم گذارد و بخاطر شناخت ناقصی که از ناسیونالیسم نو خیز همسایگان خود داشت متحمل ضربه‌های جبران ناپذیر گردید. پراکندگی ملت در چهار گوشه جهان کیفیتی جدید میباشد که در عین حالیکه خطرات جدی برای بقای ملت ما در بر دارد ولی با وجود این میتواند چنانچه دقیقاً تمام ابعاد آنرا دریابیم و امکانات بالقوه آنرا مورد استفاده خود بگیریم تبدیل به ابزار بسیار موثری جهت ارتقاء آگاهی ملی و پیوند تمامی بخشهای ملت ما گردد.

بقلم: الکساندر خداوردی ارومیه

(۱) Ernst, Fachbarth, System der Minderheitenrechtes. Budapest, 1937, Page 124.

(۲) Wrangell, W.v. Volkstum und Volkszugehörigkeit in Nation und Staat. Jg.X. Heft 2-3.

(۳) Lepsius, J. Der Todesgang des armenischen Volkes. Potsdam, 1930, 4 ed.

(۴) Rudolf Macuch, Geschichte der Spät- und neusyrischen Literatur, Walter Gruyter, 1976.

(۵) Wirth, L. (1952): The Problem of Minority Groups. - In: Linton, R. (Hrsg): The Science of Man in the World Crisis. New York, P. 347-372.

حقوق بین‌المللی نیز بخوبی منعکس کننده این واقعات میباشد و در قبال مسئله ملی موضعی مشابه دارد. دو نظریه امروزه میتوان گفت که در باره ملت، نظریات غالب را در سطح جهانی تشکیل میدهند. فرانسه و کشورهای انگلو-ساکسون بیشتر با تکیه بر جنبه سیاسی مسئله تعریف ملت را ارائه میدهند. بر طبق این نظریه بعلت تمامیت ارضی کشور (Etat) و غیرقابل تجزیه بودن آن کلیه ساکنین صرفنظر از نژاد و تعلقات مذهبی و فرهنگی و آداب و رسوم تشکیل یک ملت (Nation) را میدهند (۱). در حالی که اسلاوها و ژرمنها با تاکید بر جنبه علوم اجتماعی، برای هر ملتی دولتی را تقاضا دارند. نکته با اهمیت دیگر مسئله اقلیت ملی میباشد و باز موضع حقوق بین‌المللی در قبال آن، تا حدودی توافق در این هست که افراد یک کشور صرفنظر از تعداد کمی و تاریخ سکونتشان در صورت تمایز نژادی و یا فرهنگی و یا مذهبی از اکثریت حاکم و چنانچه این اقلیت مایل بحفظ خصوصیات مشخصه خود باشد، مایستکه به عنوان اقلیت ملی شناخته شود (۲). بیانیه ملل در بند ۷۴ خود تصریح دارد دولتهای امضاکننده نه حق این را دارند که تحقیقاتی درباره اینکه چه گروهی جزو اقلیت میباشد براه بیاندازند و نه در صورت اشعار اقلیت به موجودیت خود، دولت حق نفی حقوقشان را دارد.

بطور شمولی اینهاست آنچه که در غرب و کشورهای پایبند به قانون از مفهوم ملت و اقلیت دستگیرشان میشود. نباید که فراموش نمود که اینک بخش بزرگی از ملت ما ساکن چنین مناطقی است. جنگ اول جهانی و پیامدهای ناشی از آن همین پراکندگی اولین و آخرین فاجعه ملت ما محسوب نمیشوند. منتها بعلت تا شیر و اهمیتیکه برای ملت ما در بر داشته اند، میتوانیم آنها را نقطه عطفی در تاریخ معاصرمان تلقی نمائیم. ضربه‌ها و خسارات این واقعه بحدی برای ملت ما همگین بوده اند که با وجود گذشت ۷۰ سال از آنها هنوز قادر بر راست نمودن قامت خود نگشته ایم. بهترین شاهد بر این مدعا اوضاع پسریشان سیاسی-اجتماعی کنونی ملتمان میباشد که آنرا فقط در پرتو وقایع ناشی از این جنگ باید جستجو نمود.

جهت سهولت و بخاطر بهتر بررسی نمودن علل و معلولهای این تراژدی ملتمان، لازم میآید مسئله را کمی دقیقتر بشکافیم و بقولی ابعاد اجتماعی-فرهنگی آنرا با دقت بیشتری بررسی نمائیم. ظفای عرب رابطه خود را با با اصطلاح اهل کتاب بر مبنای سوره نهم قرار داده و با دریافت جزیه که نوعی مالیات بود، اهل کتاب را، چندان اصراری در به اسلام آوردنشان از خود نشان نمیدادند. در قرن پانزدهم زمانیکه ترکهای عثمانی بقدرت رسیدند ملتتهای این امپراطوری دارای ادیان مختلف بودند و ترکها نیز همان شیوه ظفای را در مورد این ملتتها بکار بستند و از مفهوم (Millet) جهت تعیین موقعیت حقوقی اینان استفاده نمودند. منتها این تقسیمبندی نه بر مبنای تعلق ملی صورت میگرفت بلکه تنها معیار تعلق مذهبی بود. مشکلی که آشوریان بنا بر اینکه پیرو کدام مذهب

طرح این مسئله چندان آسان نیست. شاید نیز دلیلش این میباشد که ما خود ما آشوریان کمتر تمام جوانب مسائلمانرا منعکس نموده ایم و یا امکان اینرا داشته ایم که تجزیه ملل دیگر را مطالعه و به شرایط ویژه خودمان تعمیم بکشیم. بهر حال این آغازی میباشد و چون هر آغاز مسلما خارج از نقصان و کمبود نیست. از دوستان صاحب نظر انتظار دارم تا با نظریات خود در دقیقتر و ظریفتر نمودن این بحث کمک نمایند چه شکی در این واقعیت نمیتوان داشت که این نوع بحثها کمکی هستند در امر پیشبرد جستجوی راه حل برای انبوه مسائلمان.

برخورد با گذشته همیشه نه از روی کنجکاوی صورت میگردد بلکه موثرترین جنبه این شناخت در این میباشد که آینده هر ملتی در وثیقه شناخت دقیقی میباشد که از گذشته و حالش میتواند داشته باشد. پس بنا بر این لازمه درک موقعیتی که هم اینک در آن بسر میبریم و تصمیم خطوط اساسی آینده در گرو حل و شناخت صحیح پدیده‌هایی میباشد که مهرشانرا بر تاریخ ما زده و میزنند.

قبل از اینکه وارد بحث اصلی بشوم جهت تنظیم افکار و روشنائی بیشتر چند نکته هست که مایلم قبلا بدانها اشاره نمایم تا خطوط اساسی بحث روشنتر و مجرای آن تعیین گردد.

پروژه زایش و قوام یک ملت از لحاظ زمانی پروژه ای میباشد پس پیچیده و دراز مدت که از مراحل متعددی عبور مینماید. در طول این پروژه ابتدا هویت ملی و سپس در پی آن وجود آگاهی ملی ظهور مینماید. هدف نهائی این پروژه دستیابی بدان شکل تجمع اجتماعی میباشد که یک ملت بتواند بهترین شرایط شکوفائی را دارا باشد. برای نیل باین هدف الزاما آگاهی ملی میباشد که میدانهای مختلف مبارزه ملی را طی بنماید. اعمال اراده ملی ملل در تاریخ مفهومی عظیم دارد و شاید در تطویل نهائی همین اعمال اراده ملی است که مهر خود را بر خمیر تاریخ باقی میگذارد.

معمولا چند پیش شرط در تعریف ملت قائل میشوند از جمله اینکه ملت میباشد که دارای شرایط عینی باشد، یعنی دارای شاخصهائی نظیر زندگی اقتصادی و فرهنگ و زبان و سرزمین و سنتهای مشترک. مسلم است که وجود یا عدم وجود یکی از این فاکتورها میتواند در شتاب و یا کندی پروژه موثر باشد ولی چنانچه این عوامل را مطلق بنمائیم دچار یک نوع اکونومیسمی میگردیم که خصوصیات روانی و برد آنها را در نظر نمیگیرد و به عامل ذهنی کم بها میدهد و انگهی در اول این مقاله دیدیم که هدف آگاهی ملی یافتن شکل سیاسی-حقوقی شکوفائی میباشد و تبلور چنین شکلی در خودمختاری و استقلال ملی میباشد که برای هر ملت نقطه اوجی در وابستگی بیک اشترک تاریخی پایبندار میباشد.

دومین شماره مجله نینوارا که هیئت تحریریه جدید منتشر مینماید بدستتان رسیده. همانطور که خود نیز حتما متوجه گشته اید هیئت جدید سعی مینماید تغییراتی در کیفیت انتشار مجله وارد آورد. از این شماره بعد تصمیم داریم مقالات مندرج در نینوارا بزبانهای فارسی و عربی نیز بسط بدهیم. این صرفا بدان خاطر انجام میگردد که کم نیستند آشوریانی که بیکی از این دو زبان آشنائی نداشته باشند و در ضمن تسلطشان باشوری و یا انگلیسی در حدود استفاده کامل از سایر مطالب این مجله نباشد. بهر حال اگر کمبودی در این زمینه موجود بوده است امیدواریم بدینوسیله مرتفع گردد.

شاید هدفمانرا باختصار و با بیانی ساده بتوان اینگونه تعریف نمود که گوشا هستیم تا از طریق انتشار این مجله، هر آنچه که این شیوه در مرحله فعلی محدود و نارسا بنظر میرسد. دین خودمان را بملتمان اداغ و ویرا در پویائی و ارتقاع آرمانهایش کمکی باشیم.

گفتیم کیفیت مجله را میخواهیم بالا ببریم ولی در عین حال بخوبی این نکته را نیز واقفیم که چنانچه خوانندگان با ما همکاری فعال نداشته باشند، موفقیت چندانی انتظارمان را نمیکشد. حقیقتش را که بخواهید دو انتظار از شما داریم. گو اینکه میدانی وسیع از امکانات همکاری موجود است. ولی در این مرحله ایندو تقاضا بسیار اساسی و بینهایت در روند آتسی مؤثر خواهند بود. انتظار اولمان با هدفمان صد در صد منطبق است و با جرات میتوان گفت که عمده سیاست هیئت تحریریه را تشکیل میدهد. روز اول که بگرد همدیگر نشستیم همه در اینمورد توافق داشتیم که مجله باید تبدیل بانچنان وسیله ای گردد که هر فرد آشوری از هر گوشه ای از جهان خود را در آن باز یابد و آنرا زبان و قلم خود بداند. این تحقق بدست شماست.

بیائید رابطه خودتانرا با ما صرفا از رابطه ناشر و خواننده مجله خارج نمائیم. خلاقانه نظریات خود را برای درج در مجله بر ایمان ارسال بدارید. مقاله بنویسید و بر مقالات مندرج نقد، حتی اگر هم بشکل نامه ای جهت سردبیر باشد. خلاصه بیائید تا باتفاق همدیگر از چارچوب سنتی ناشر و خواننده مجله خارج شویم و همه باتفاق همدیگر ارگان فرهنگی با شکوهی برای ملتمان بوجود بیاوریم. ایمان داریم دریائی که ملت ما میباشد موجهای عظیمتری را میتواند بجنبش در آورد تا فعالیت یک هیئت تحریریه آنهم با تمامی ضعفها و کم تجربیگیهای که میتواند دارا باشد.

هدف دوم را میتوان و باید که در رابطه با هدف اول بیان نمود. تا بحال عمده خرج چاپ نینوارا در طی سالیان انتشارش انجمن آشوریان برکلی تأمین مینموده و هنوز هم تأمین مینماید و بدینوسیله با این فداکاری خود دین عظیمی را تا بحال پرداخته.

تعداد آبونمانها اجازه آنرا بما نمیدهند که اهداف خود را بنحوی شایان تحقق بخشیم. چاره ای نمیبینیم بجز اینکه شما مراجعه

نمائیم. بگذارید تا با یک حساب ساده مسئله را با شما در میان بگذاریم. در آمدمان از محل آبونمانهای فعلی شاید بیش از ۲۰ در صد مخارجمانرا بیشتر نمیپوشاند و بقیه را انجمن برکلی میپردازد. با این کیفیتی که مشاهده مینمائید ما قادر بانشار بیش از ۴ شماره در سال نیستیم و آنهم با تیراژی در حدود ۴۰۰-۳۵۰ عدد و چنانکه ملاحظه مینمائید این مقدار بهیچوجه آن تعدادی نیستند که پاسخگوی نیازهای مطبوعاتی ملتمان باشند و بدست همه برسند و ندایمانرا بگوش کلیه آشوریان بنیابان این، تنها چاره را در این میبینیم که تیراژ مجله را بالا ببریم و این میسر نیست مگر از طریق شما خوانندگان عزیز. حساب نموده ایم چنانچه ۱۰۰۰ آبونه داشته باشیم، اولاً خرج را تا حدودی از گرده انجمن برکلی بر میداریم و در ثانی و مهمتر از هر چیز دیگر در آنصورت قادریم بجای ۴ شماره در سال حد اقل دو برابر این و بجای ۴۰۰-۳۵۰ تعدادی در حدود ۲۰۰۰ نسخه را بچاپ برسانیم که ملاحظه مینمائید در اینصورت پوشش وسیعتری بخوانندگان خود داده ایم.

امروز خواهش ما از شما اینستکه بخوانید و خلاقانه با مجله خودتان همکاری نمائید. در امر پخش و تبلیغ نینوارا دست بکارهای ابدائی بزنید. اگر هر کدام از شما خوانندگان گرامی دوستی، آشنائی، فردی از خیانواده خود را با نینوارا آشنا نماید و بدینطریق بتعداد آبونمانها بیافزاید، آنوقت شکی نیست که همه بهام قدمی بههدفایمان نزدیکتر شده ایم.

## نامه سردبیر

### خط آشوری و کمپیوتر

واقعا جای امیدواریت وقتیکه مشاهده مینمائیم جوانی آشوری اندوخته های علمی و فنی خود را بخدمت میگیرد تا میسررات فرهنگی ملت ما را بکمک الکترونیک امکاناتی جدید بخشد.

بی مناسبت نیست، اینک که دارند ابعادی جدید گشوده میشوند فرصتی جدید پدید میآید، کوشا باشیم تا شاید بکمک این وسیله و امکانا - ناتش اولاً اختلاف بین لفظ قلم خود را با لفظ عوامان از میان ببریم و در ثانی در پی چاره ای جهت همگون نمودن از یکجانب خطوط مختلف (خط شرقی، خط غربی) اورهانی و استرانگلو) و از جانب دیگر الفاظ مختلف نظیر تورویو، دشت موصول، کوههای حکیار و دشت ارومیه - سلماس باشیم.

شکی نیست که چنین اقدامی سابقه تاریخی دارد و کافیتست که بخاطر بیاوریم چگونگی احود بن یهودا پس از بوجود آمدن کشتور اسرائیل شالوده های زبان عبری را که امروز در اسرائیل متداول است بر مبنائی جدید بنا استفاده از الفاظ مختلف و سنت فراهم نموده.

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ومنظماتنا اجتماعية كانت ثقافية أو سياسية. ان الظروف التي يعيشها شعبنا اليوم تحتم على جميع مؤسساتنا التفاهم والعمل معا تحت مظلة واحدة. وحينها فقط نستطيع ان نصدر مجلة مدعومة من قبل مؤسساتنا وتنطق باسم شعبينا.

اننا نأمل الخطوة التي اقدمت عليها جمعية بيت نهرين في مدينة مودستو، كاليفورنيا بالولايات المتحدة، حين دعت معظم مؤسساتنا في العالم للمشاركة في المؤتمر القومي الذي انعقد في ربيع هذا العام وحضرته العديد من هذه المؤسسات.

كما ان اللجنة التنفيذية للاتحاد الآشوري العالمي اجتمعت في مطلع شهر حزيران لهذا العام في مدينة سيدني أستراليا حضره السكرتير العام للاتحاد الدكتور وليم پيرا الذي حضر من ايران للمشاركة في هذا الاجتماع الهام. درست اللجنة أوضاع شعبنا عامة وأولت أهمية كبرى الى وضع تنظيماتنا في العالم وضرورة جمعها تحت قيادة قومية حكيمة وقديرة.

اننا نطالب جميع مجلاتنا وجرائدنا حيث تنظيماتنا للاتقاء لرسم سياسة موحدة ووضع برنامج عمل منسق لجميعها في هذا الظرف الحاسم من حياة أمتنا.

التحرير

الى قرائنا الكرام. ارتأينا لأن نضيف الى مجلتنا اللغتين العربية والفارسية نظراً للعدد الكبير من ابناء شعبنا الذين لا يستطيعون القراءة والكتابة باللغتين الآشورية والانكليزية.

اننا سنحاول لأن نوفر لقرائنا بهاتين اللغتين مواضيع ذات أهمية والتي لها علاقة بقضية شعبنا الآشوري المشرد.

وبدورنا نحث قرائنا الكرام الكتابة لنا عما يروه مناسباً والتعليق أو الرد على مقالاتنا التي ستشر في المستقبل وذلك لطق حوار بناء نتعلم من خلاله جميعاً.



تحت عنوان "صحافتنا ... هذه الصغيرة" نشرت المجلة الاختر "حويودو" التي تصدر في السويد في عدد شهر ايار لهذا العام مقالة عالجت فيها صحافتنا والمصاعب التي تعترض مسيرتها واقترح فيها الكاتب ان يكون لنا مجلة مدعومة مالياً... تساندها جميع مؤسساتنا الثقافية... لتتحدث باسم شعبنا الآشوري في كل مكان.

نحن نرى ان المشكلة ليست مشكلة مجلة بقدر ما هي مشكلة التمزق الذي تعانيه مؤسساتنا













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# أسججج جثجج

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## هل تعلم . ١٩.

ان الرسول العربي وجه الى تعلم اللغة السريانية فقد جاء في الصفحة ١٦٥ من الجزء الاول من صبح الاعشى ، قوله :

« وروي محمد بن عمر المدائني في كتاب -القلم والدواة - قول الرسول لزيد بن ثابت اتحسن السريانية ؟ قال : لا ، فقال : تعلمها ، فتعلمها زيد.. »









*Rocco A. Errico, D.D.  
President and Founder*



## NOOHRA FOUNDATION

Dr. Rocco A. Errico founded the Noohra Foundation twelve years ago as an educational organization. The purpose of the Noohra Foundation is to make known throughout the world the Lamsa English translation of the ancient Aramaic Bible. The late Dr. George M. Lamsa corrected over 12,000 mistranslations found in all of the traditional English versions of the Holy Bible. Aramaic was the language of Jesus.

Dr. Errico is uniquely qualified having studied and traveled with the renowned Assyrian Biblical authority, Dr. Lamsa, for ten years. He is the only student accredited by Dr. Lamsa and is continuing the Lamsa works.

The Noohra Foundation in conjunction with Mrs. Nina Shabaz, niece of Dr. Lamsa, residing in Turlock, California, continues ...

...TO KEEP Dr. Lamsa's works available: The Holy Bible from Ancient Eastern Manuscripts, Commentaries and other related materials, books and tapes.

...TO MAKE Dr. Errico's works available: The Ancient Aramaic Prayer of Jesus, and other related materials, books and tapes.

...TO EXPAND and universalize this knowledge of the primitive Semitic customs by: study groups, training teachers and ministers, conducting classes and seminars, producing more educational materials for colleges, universities and various denominations.

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