



1232

# Iraq Today

27 MAY 1977

No. 39, Vol. II, April 15, 30, 1977

I  
656.75

# SPRING FESTIVAL

NINEVEH TRADITION MAINTAINED



Spring Festival Procession



Fortiethly Magazine  
No. 29, Vol. II  
April 16-30, 1977  
Published by the  
Ministry of Information,  
Directorate General of  
Information  
Baghdad, Iraq

IN THIS ISSUE:

- Spring festival in Mosul, p. 2
- Iraqi-Vietnamese common stand, p. 6
- Burning after a miracle, p. 7
- ABSI's key to success, p. 8
- Morality vs. realpolitik, p. 10
- Mercenary cause, p. 15
- I ac-war in Africa, p. 15
- I ac-war in Africa, p. 19

Arts and Culture:

- Ancient Iraq: an analytical study, p. 26
- An International Qud virtuoso, p. 28
- The epic of creation and the great flood, p. 30.

Front cover:

Spring flowers — symbol of life  
Back cover:  
The Fountain Square in Baghdad.

Depository number at the National Library — 228/1973  
(al-Hurra Printing House — Baghdad, Iraq)

Correspondence to be addressed to:  
"Iraq Today" magazine,  
Directorate General of Information,  
Baghdad, Iraq  
Designer: Waleed Sheet  
Photos: INA

## The Insolent Hope

It seems that certain Arab leaders make a profession out of wasting, on hopelessness, the precious time of the nation. Any shift in the administration of a big power, especially when that power is the U.S. gives them a pretext for awaiting a miraculous change of heart which would tilt the balance in favour of the Arabs. The change of heart is in fact in them and nowhere else.

They have defied their position when they abandoned the only language sufficiently capable of changing the hearts of everybody, friend and foe, and this is the language of power, preparedness and solidarity. The world, and least of all the U.S. does not give any heed to those who want their problems solved for them by proxy.

With the 1973 War, though aborted, the Arabs achieved a respectability and had their voice heard better than at any time before or after. When that war was cleverly made to exhaust all its potential, we have been back to dickered, to the preconditions set out by the enemy, to the loss of initiative, in short, to all the manifestations of a helpless and immature state of life, and a life so tinged with inertia that it deserves the name of death. The energy of the people is allowed to fitter away, the resources are wrongly directed, the friends are antagonised, the enemy given time to consolidate his legitimate gains and with the passage of time legitimising them. The years go by and elections succeed — elections somewhere around the world bringing to the fore new leaderships with some Arabs clinging to the ever-fleeting hopes. Exit Kissinger and enter Vance, their desire to please the newcomer is no less intense than their reliance on the good judgement and even-handed diplomacy of the outgoing. It never occurred to them that the weak can expect only crumbs from the strong. With Carter at the helm, the self-deluding Arabs are rushing to talk him out of his own convictions. How can persuasion succeed with deeply entrenched interests as those of America? Now what the question of energy has popped up again as a first priority, the Americans are loath to let the Arabs have their own independent way. They must be harnessed and manipulated in such a way as to ensure the maximum flow of the increasingly scarce oil at minimum cost.

To reach this end they resort to the strategy of keeping the needy and the rich alike in a constant state of expectancy for something that will never see the light: a just American solution. Carter has a plan for the Americans to bide their time when he has faced eight years for the final settlement. During these years, there will be ample time to extract from the Arabs not only their inevitably short-lived oil but their will to stand up, enforce their will and create their own independent solution for their own problems.

To add to all this is the spirit of fragmentation and isolationism inside the Arab homeland. A rich nation divided is surely stronger than a poor nation still divided and this is the fate some Arabs are driving the nation to.

Giving hope in America free rein has reached vulgar limits of absurdity.

Certain Arab leaders will soon have to recognise the failure of their tactics which are not above the use of useless flattery, insincerity, sentimentality, hugging and embracing. It is an open secret that such methods have been derided by many a commentator to the embarrassment of all self-respecting Arabs. They also reveal a tragic inability to understand how the capitalist mind works. No sentimentality can make it budge from its vested interests, but it will recoil in the face of self-reliance and solidarity stemming from the oneness of the Arab destiny.

Only from these can sound tactics and realisable strategy be worked out.



Mr. Izzat Ibrahim, ABSP's Regional Leadership Member, representative of President Bakr, opening the Spring Festival

## Spring Festival in Mosul

Every year in April, the people of Mosul hold their spring festival. As Mosul is Iraq's third largest city (half a million inhabitants) and the capital of the northern province of Nineveh, the festival's fame extends far beyond the confines of the city itself. During the week's celebrations, hotels

### Mosul's place in history

Mosul as a city can look back on more than three thousand years of history. In around 1090 B.C., the Assyrians adopted Nineveh (which lies within the confines of the modern city of Mosul) as their capital city. It was their third capital after

Indus river in the east, the Assyrian were masters of the known world.

However, Nineveh's centuries of glory came to a tragic end in the year 612 B.C. when a coalition of Medes and Chaldeans (Babylonians) stormed the city after a fierce battle and put its inhabitants to the sword. The few survivors fled to the mountain while their lovely city was being systematically destroyed and ransacked.

When the conquerors had departed, some of the survivors returned to what had remained of their city and Mosul grew out of the ruins of Nineveh. By the fourth century A.D., Mosul was a thriving city, but in 578 A.D., the Sassanid emperor Anushirwan laid it waste. And yet the city survived as a whole to be later conquered by the Moslem general Al-Anzi during the reign of Omar bin al-Khattab, the

## A Time for Flowers and Laughter

are booked solid and the streets are jammed with cars bearing number plates of practically all the country's provinces.

This year's annual festival — the ninth — has added importance as it coincides with the thirtieth anniversary of the founding of the Arab Baath Socialist Party with members of the regional leadership of the ABSP attending the celebrations.

Ashur and Cateh (Nimrud). Within a few centuries, Nineveh became one of the great metropolises of the ancient world, rivaling Babylon and Thebes in splendour, for it was the throbbing heart of the greatest empire of the age. Although a warlike people, the Assyrians were ardent art lovers, a fact to which their surviving sculpture attests. Governing an empire that stretched from Egypt in the West to the

second Caliph in Islam. The year was 637 A.D., and the city fell without a fight. Al-Anzi brought with him the Arab tribes of the Jezirah and the process of Arabization began.

The city grew in importance during the age of the Umayyad caliphate, and later during the succeeding dynasty, the Abbasids. It did not diminish in importance during the age of the Hamdani princes who ruled the Jezirah region at a time when the Abbasids were in a decline. Indeed, the city fared well even under the Seljuks and Atabegs who were of Turkish origin. Under the Atabeg (meaning father-prince in Turkish) Imad al-Din Zangi, Mosul lived through one of its most illustrious eras.

Then came the Mongols. Baghdad fell in 1257 and four years later it was Mosul's turn to drown in a sea of blood. It fell after a siege lasting several months and the carnage went on for forty days. More than half of the city was utterly demolished.

In 1393 it fell again — this time to Tamerlane. Then in the sixteenth century it was incorporated into the empire of Suleiman the Magnificent — the Ottoman Sultan, and became one of the wilayas of the empire. Came 1732 and the Persian conqueror, Nadir Kili (commonly known as the Napoleon of the east) tried to conquer the city, but the wall (governor), a native-born Mosulite called Hussein al-Jalili, was a tough man determined not to surrender his city. Thus, despite the heavy bombardment, the population remained steadfast, repairing the walls under fire and even going out in forays to engage the enemy. The Arab cavalry was particularly successful in its hit and run raids but the action could not be sustained

Arab and foreign guests attending the festival



owing to the numerical superiority of the enemy.

### The People

Finally, Nadir Kili had to give up the siege and consequently a truce was declared and the city was saved.

Some of the greatest figures of Arab history have come from Mosul. Ibn al-Athir, possibly the greatest Arab historian, was born there in the eleventh century. Ibn



Shaddad, one of the high officials in the reign of the famous Saladin, is another native son. He is well-known for his biography of the great Ayubid Sultan, the liberator of Jerusalem.

Still another illustrious son is Ibn Hawqal, the renowned geographer and traveller.

Mosul even boasts of a prince of the Roman Catholic church, for in 1957 Ignatius Tibuni was ordained a cardinal. (He died in 1968.) In addition to the said cardinal, Mosul has given birth to a host of patriarchs and bishops. Indeed, Mosul is one of the most important Christian centres in the Middle East; there are at least thirteen churches of both the eastern and western denominations, some of them dating back to the tenth century of our era.

There are also five old monasteries inside and outside the city. One of them — Deir al-Shikh

Matta (Mathew) — was built in the fifth century, and its library contains manuscripts dating back to the middle ages.

No less famous are the mosques: the minaret of the Umayyad mosque still stands. But it is the minaret of the great al-Nouri mosque which has become the symbol of the city. This structure, leaning like the tower of Pisa, was built in the eleventh century.

Another famous mosque is that of Nabi Yunis (prophet Jonas) built originally around the seventh century on top of an ancient mound which houses the palaces of the Assyrian kings. There are at least twenty other historic mosques dating back to different periods.

#### Mosul Today

Mosul is a thriving city today. Its people, known for their indus-



triousness throughout the ages. (The famous muslim cloth used to be manufactured in Mosul — hence the name) are determined that their city should become one of the industrial centres in the Arab east. Lying astride the Tigris, and gazing down at the river from its steep bank, Mosul cannot but strike the visitor as being a city with a strong sense of the past. Unlike most other Iraqi towns, its old houses are built of solid rock and not of baked bricks. Consequently, the buildings endure the ravages of time while the high ratio of salt in the baked bricks causes quick decay in buildings, a fact which explains why relatively few buildings last for centuries in the plains of Iraq.

#### The Festival

And now we come to the spring festival. The day is the 15th of April and Mosul is in a holiday mood. Alas, the weather



leaves much to be desired as the skies are overcast, but it is not too cold to be out in the open air and thus the streets are thronged with masses of people waiting for the procession. This year, the procession is to start in the wood region which is one of the most beautiful spots in Iraq.

Representing the President of the Republic, Mr. Izzat Ibrahim, the Minister of the Interior, arrives with a host of other Ministers and high officials to open the ceremonies.

Soon the colourful floats begin to glide by. Every establishment and institution in Mosul is represented by a float symbolizing its activity. The skies remain overcast but luckily there is no rain. The spectators clap and applaud; the vast human fringes present a picture or a slogan every few minutes and the time passes amidst an air of gaiety. We see little boys and girls in traditional dresses, dancing and singing. We see



young men and women representing the unions and carrying their work tools, and there is even Popeye the sailor flexing his muscles and carrying his tin of spinach.

Then come the historical tableaux: there are cavalry and infantry contingents of Assyrian warriors, followed by warriors dressed in the uniform of the early Moslem conquerors.

Finally, the procession comes to an end and the guests retire to the beautiful lake restaurant to watch the traditional dabkes. (The lake is a dream for any fisherman, but sorry, no angling is allowed). Here amidst the lovely flower beds, we watch two troupes of dancers doing the dabke. We also listen to a military band playing the bagpipes. Even a heavy downpour does not dampen the spirits of the dancers and musicians. We see

After a delicious lunch, we head for the city stadium to witness the field tournaments. On this day, the best girl athletes from all the governorates (provincas) are to compete. They are secondary school girls and soon records are smashed left and right. But Mosul, the host city, after excelling in its festival, does not do so well on the track. As the sun finally succeeds in piercing the clouded skies to warm the earth and the spectators in its glow, the girls from Basrah win the large cup for their province. With a mere six points, Nineveh trails far behind Basrah which chalks up 55 points.

In the evening, there is a gala performance given by the national troupe of dancers and the beautiful tableaux they present are a fitting end to a day of laughter and gaiety.

Viva Mosul... Viva Nineveh!

## Iraq-Vietnam Common Stand

# Full Liberation of Palestine Emphasised

**D**r. Nguyen Duy Trinh, Politburo member of the Vietnamese Communist Party (CPV), Deputy Premier and Foreign Minister of the Socialist Republic of Vietnam, recently paid a 3-day visit to Iraq. During the visit, which came in response to an invitation from the Arab Baath Socialist Party (ABSP) and the government of Iraq, an economic, scientific and technical cooperation agreement was signed and views were exchanged on promoting bilateral relations and intensifying struggle against imperialism, Zionism and reaction.

Mr. Trinh conferred with Mr. Saddam Hussein, Vice-Chairman of the Revolution Command Council (RCC) and Deputy Secretary of the Regional Leadership of the ABSP. They discussed ways and means of invigorating and developing friendship and cooperation, in various spheres, between the two countries. They also dealt with the furtherance of closer cooperation between the ABSP and the CPV in the interest of the struggle against imperialism, reaction and their agents.

Mr. Trinh also met with the Iraqi Vice-President, Mr. Taha Mohyeddin Maarouf.

The Vietnamese Deputy Premier and his accompanying delegation conducted official talks with an Iraqi delegation headed by Dr. Saadoun Hamdani, Foreign Minister.

An official communique said Iraq and Vietnam firmly support the heroic struggle of the Arab people against the American-backed Zionist aggression and for liberating all occupied Arab territories. The two sides particularly emphasized support to the struggle of the Arab people of Palestine and by the Palestinian Resistance, both inside and outside occupied Palestine, with the object of driving out Zionism and liberating Palestine in full. They further appealed to the forces of good the world over to render every assistance to the struggle of the Palestinian Resistance.

Regarding international affairs, Iraq and Vietnam found their viewpoints in agreement. They declared full support to the struggle mounted by the people of Asia, Africa and Latin America against imperialism, neo-colonialism, Zionism and Zionist occupation of the Arab land. In particular they expressed full support to the struggle of the peoples of Zimbabwe, Namibia and South Africa and called for the cessation of foreign intervention in the domestic affairs of the peoples of Africa.

They pledged to intensify their active contribution to the Non-aligned Movement and to oppose all plots woven by international imperialism to undermine it. In line with the outcome of the recent conference of the Foreign Ministers of the Non-aligned states, Iraq and Vietnam strongly demanded the withdrawal of American military forces and the dismantling of American bases in Asia as well as the declaration of the Indian Ocean as a peace zone.



Talks between the Iraqi and Vietnamese sides, held in Baghdad on 16 April

by Our Political Commentator

## Running After a Mirage

**T**he US official quarters are denying newspaper reports that President Carter has been discussing with the Arab guests a comprehensive plan accompanied with maps for final peace settlement between the Arabs and the "Israelis". While broadcasting the denial on April 20, the Voice of America (VOA) quoted a White House spokesman who said that the US President did not have any specific final peace plan with him. However, he had already outlined in his March 9 Press Conference and March 16 Clinton speech (Iraq Today, April 15), his thinking on the issue.

Mr. Carter on these two occasions propounded his two-border theory (he spoke about legal and "defensible" borders of "Israel") and suggested adjustments to the pre-1967 boundaries. He proposed the establishment of international buffer zones and setting up of monitoring stations. He also talked about "a homeland for Palestinian refugees" and visualised that the parties concerned could work out a final peace settlement in two to eight year's time.

Within the framework of this formula Mr. Carter has been discussing with the leaders of the Arab defeatist regimes who have been visiting him according to US officials, three major points. These are:

- a. The nature of final peace settlement;
- b. The territorial aspects;
- c. The Palestinian question.

Whatever may be the points of discussion, Mr. Carter, as of today, has not said anything that can be treated as a substantial departure from the known US position. On the contrary, he has moved closer, in form, content and purpose, to the plan drawn up by Yigal Allon, the Foreign Minister of "Israel". And there is no indication that the US President is ready to shift from his position on persuasion.

The leaders of the defeatist Arab regimes who are desperately trying for a negotiated settlement with the enemy, are going out of their way to project Mr. Carter as "the personification of a new spirit emerging in America today". Similar superlatives were used in the past in describing Mr. Ford and Dr. Kissinger. But the basic problems of the area remained as they were.

In spite of the lessons of the past experience, the defeatist leaders are running after a mirage once again. They are conveniently ignoring one important factor. The enemy of the Arabs will not come to terms until he is convincingly defeated at the battleground. Arab concession will only encourage him to mount fresh aggression to gain more concession. There will be no limit to the process. Had it not been so, the kind of peace that these defeatist leaders are now seeking, would have been found a decade ago.

The Arab advocates of negotiated peace are trying to impress upon the US President that the leadership of the Palestinians has established its "credentials to be part of a peace process". The issue that has already been decided by the United Nations is unnecessarily being revived. The leadership of the Palestinian resistance has been recognised by the UN and most individual members and their accomplices, and a war of extermination may not recognise this fact as it arrogantly by-passes another UN resolution calling upon "Israel" to evacuate by June this year from all the Arab territories she had occupied during the war of 1967. But this arrogance even of a super power does not unsettle a settled fact.

Mr. Carter does not recognise the fact that the Palestinian people had a homeland of their own called Palestine which has been usurped. He also does not admit that the Palestinians have been physically uprooted from their soil; they have been killed in their thousands by the Zionist aggressors and their accomplices, and a war of extermination has been unleashed against them since 1948. Therefore, the victims of aggression and genocide are now called upon to establish their credentials to be part of the peace process to the incorrigible collaborators of the aggressors and perpetrators of genocide! In their eagerness to buy peace at any price, the defeatist Arab leaders are even throwing overboard the principles of international justice.

The defeatist leaders are moving against the aspirations of Arab people; but they will fail to reverse the course of Arab revolutionary current. And the imperialists will not salvage them either as and when they will be discarded for their betrayal. This is the unpalatable lesson of contemporary history.

## ABSP's Key to Success

The Arab masses, in enduring fragmentation, backwardness, imperialist domination, political and class persecution were not in need of ridding themselves of their abject state of affairs in order to be entrapped in a chain of blind and futile alleys. If these masses have disinterestedly contributed so much, yet they were insisting on just one price — victory and shedding their continued disasters. The masses wanted to secure the moral of subsistence, provided they are not stripped of their historic and struggling affiliation to their nation. These masses were fighting for unity, and did not understand it as a merely radiant past.

In these circumstances the Arab Baath Socialist Movement came up to inherit the whole of the preceding movements and be seated in their posts, nay, to start first from a scientific, objective analysis of the historical stage which our masses were passing through and to draw out the true laws which govern the life-and-death conflict between the Arab masses in one scale of the balance, and all their enemies and their own maladies in the other.

Since the indoctrination beginnings of this movement in the early forties, it was able to propose to the Arab arena, and for the first time, new and original features of a movement, which was winning over the best popular potentials, across an onerous, continuous process of struggle.



Women-workers: a real force in building the country



The masses: the party's power base

# Integration of Theory and Practice

Because the stage was that of an all-embracing renaissance, and could not tolerate factional views and attitudes which did not comprehend all the contradictions of the Arab reality, because it was a stage of emancipation, national unification and socialist unionist struggle, the Baath Party was in fact a historical response and something new in the life of the Arabs.

It was the party which, for the first time, addressed itself to the masses and charged them with the responsibility of rising to their burdens by themselves — the party which emanated from among their very rank and file and stood for their needs. It continued to rely throughout its stages on a basic standard measure — which is recourse to the masses.

Perhaps the real secret of this party's success — precluding its revolutionary ideological theory which linked dialectically the emancipative nationalist struggle to class struggle — is in placing the masses themselves, and for the first time, before their goals directly and through revolutionary combative methods and traditions.

The historical justifications for this party lie in its ability to survey the laws of, Arab struggle through the actual realities of our nation's present,

and to conjoin organically the essence of the problems which handicap our Arab struggle, with the goals which embody the party's strategy throughout the full historical stage, to be summed up in Unity, Freedom and Socialism.

### Peculiarities of A.B.S.P.

To start with, we must emphasize that an original revolutionary movement always sprouts from a complete interlacing of its ideology with the instruments and methods of its struggle: among the primary requisites for the success of ABSP was the fact that it scientifically linked its ideology on the one hand, with the means of struggle that it relied upon, and the methods of that struggle, on the other.

Since the party is nationalistic in its outlook, it was the first in the Arab homeland to adopt the nationalist organizational build, disregarding fragmentation, fashioned by imperialism. It also concentrated on attracting most of the popular potentials, who believed in the necessity of pan-Arabism and its inevitability. Since the party is socialist, it asserted that the toiling classes — workers, peasants and revolutionary intellectuals — were able to enlist in the course of socialist unionist struggle.

Consequently, the party leaned on them as revolutionary classes, which constitute a foundation in its organizational edifice (although the first stages of the party's struggle were manifestly borne up by the intellectuals and the students, as a result of the backward state of affairs which estranged the workers and the peasants from joining political action)... Because the party believes in freedom as a way of life and a human goal, which leads to eliminating all forms of tyranny and privilege, it practised this freedom in its internal cadres not merely as a right of strugglers, but as a fundamental and educational provision for deepening the democratic outlook of the struggler himself, and subsequently to avert any overruling or feudal views in communication with the masses.

If victory over all the challenges which confront the Arab people requires the flinging of all the Arab masses' potentials into the field of conflict, then, reliance on the persecuted and exploited as a whole in the battle of destiny is the primary condition for winning this battle which is one of the cornerstones the party relied upon.

Because the situations encountered by our Arab masses cannot be remedied by partial and reformative stands, it was only the radical and revolu-

tionary cures which were needed while resisting all the forces impeding the Arab liberation movement. Herein lay the basic features of the Arab Baath Socialist Movement, which can be summed up in the following fundamental matters:

**First:**

The scientific nature of this movement which, from the outset, started from relying on scientific dialectics in analysing the facts of Arab realities and discovering the character of the forces fighting on this plane, and subsequently defining the real goals which represented the wants of the Arab masses in this stage and the method of achieving these goals.

**Second: Realism:**

The Baath Movement from the start affirming a basic truth, namely that the Arab masses alone are the ones interested and are capable of determining their future, through their own possibilities, in the first place, and their responses to the march of history, in the second.

**Third: Positivism:**

In spite of all the accusations that the Socialist Arab Baath faced — while still young — from the forces of both the right and the left, it did not depart from its struggle positions in regarding the Arab revolution as a progressive, nationalist stand, and an original stream feeding human struggle. The Baath opened all the outlets to vigorous revolutionary experiments, and did not stand towards them either in a spastic wrangling state or that of the weakling or parasitic.

**Fourth: Emancipative View:**

The Baath always set forth from absolute faith in the necessity of liberation from all decadent values. It declared its hostility to chauvinism, confessionism and tribalism, besides linking its struggle for liberating the Arab homeland with the struggle for liberation from colonialism everywhere. This outlook is the one that saved the party from falling under the influence of the concepts prevailing at the stage of its rise — these concepts which were characterized by the supercilious nationalist conception and the isolationist logic.

**Fifth: Struggling:**

The intimate relationship between the party and the masses on the one hand, and its faith in

the fact that it is responsible for liberating the Arab masses on the other, had the greatest influence on giving the party a wide space in the battles of Arab struggle. Since foundation, its drive has witnessed prolonged, continual battles in many of the Arab countries, particularly those where it had earlier branches. These battles gave it the opportunity to strengthen its relation with the masses and station them in the posts of struggle under its leadership, even in the darkest circumstances. The campaigns of suppression to which the strugglers of this party were subjected, mounted to the point of dreadful physical liquidations at the hands of the dictatorial and reactionary regimes — a fact which placed it behind a stiff fence of the masses, and gave it an exclusive combative distinction to a far extent, which set it apart and became a prominent and basic characteristic of it, among others.



**Sixth: Radicalism and Comprehensiveness:**

Among the most outstanding characteristics of the Socialist Arab Baath is the fact that it relied on the revolutionary outlook which did not content itself with standing outside the real problems of our people or confine itself to factional limits in their regard. The revolutionary logic of the party had, from the start, affirmed two necessary boundaries for all revolutionary dealings: First, the radical stand in treating all that handicap the liberation struggle of the masses (the revolutionary view). Second, Comprehensiveness which places all partialities and details of our Arab struggle within an all-embracing framework constituting the historic sequence of the revolutionary Arab movement.

Renouncing semi-solutions, denouncing the practice of calming down regarding unbound situa-

tions, rebelling against all traditional methods which obstruct Arab struggle and prevent its liberational movement, insistence on deepening popular struggle and binding it within a single frame, summed up in the goals of the Arab revolution — all that defined the revolutionary identity of the party and safeguarded it from perdition just as it simultaneously specified its struggle tactics.

**Seventh: The faculty of distinction:**

There is another characteristic which constitutes an outstanding distinctive mark of the Arab Baath Socialist Party and that is its power to distinguish itself in spite of the fact that the circumstances of the struggle itself subjected it many times to emaciation and vanishing in the turmoil of the other currents.

**Students: the future hope of the nation**



In the early stages of the party's rise, it was not the sole nationalist party. However, it was able to distinguish itself from all the preceding and succeeding nationalist parties. At the same stage, it was not the first to pose the socialist thought. Yet it was able to differentiate itself from the world socialist current and to open up its own course — far from isolation — yet still capable of liberalization and benefiting within the scope that props both Arab struggle and the world liberational struggle.

**Eighth: The capacity of assimilation and development.**

The rise of the Party in itself is an expression of superior capacity to assimilate the circumstances of the stage and to diagnose the motivating laws of Arab struggle. However, it continuously persis-

ted in assimilating all the new realities which prop its revolutionary outlook and supply it with new weapons in its long battle. On the level of the intellectual situation, it was able to purify the 'nationalist concept from all the influences of the European nationalist movements which impaired it at that time. It was also able, throughout its march — and in spite of its emphasis on distinction — to lean on the revolutionary line which protected it from slipping into mediocre or reformative situations. If it had stressed, in the early stages, the significance of the nationalist position in a manner which caused it to qualify socialism as Arab, it was able, since the beginning, to rest on the scientific position and be rid of aloofness and negativism and to smash already made frames. On the level of practical struggle, the party was able to work from its course all the elements whose class affilia-

tions did not qualify them to form the correct, revolutionary instrument, able to wage the socialist struggle. Similarly, the party which exercised parliamentarianism and partial association in government (especially in the Syrian region), realized that leading the masses towards total undermining of the posts of the reactionary regimes is the only way to realize the Arab revolution. Although the party was fought many times, not excluding oppression, by many political movements, yet it went on posing the slogan of rushing all the national and progressive forces into frontal frameworks on the nationalist level and on the level of each region.

The Party's assimilation of the new realities and its perception as from the start, of the dialectic interrelation between the movement of the Arab revolution and that of universal liberation in general,

are qualities which saved it from the factional outlook and the attitude of self-conceit.

#### Ninth: The power to overstep relapses:

It is not out of context to say that the Arab Baath Socialist Party has envisaged a highly surpassing vitality in overstepping missteps. It confronted terrible repressive campaigns within the series that the patriotic movements had confronted on the part of some Arab dictatorial regimes — although the Party had the lion's share of that terrorism. Likewise, the Party was exposed to adversities on a par with catastrophes, the most prominent of which are, perhaps, the apostesies of November 18, 1963, and February 23, 1966, over and above what it experienced during the experiment of unification, when its corporate organization in the Syrian region was dissolved, and yet it was able to maintain its steadfastness and effectiveness on the Arab theatre and play anew the role of leading the masses from grounded and strong positions.

The July 17 Revolution in Iraq and the insistence of liquidation that it was and still is subjected to in more than one part in our Arab homeland, portray the capacity of the Party to bypass the most dangerous relapses and stumbling blocks.

#### Tenth: Futurist conception:

Among most that distinguished the Baath Party as a nationalist movement is the fact that it was able to ward off from the Arab masses the influences of the emotional nationalist currents, which turned to the past singing its glories and lustre, and in the meantime shedding tears over our unfortunate present.

Despite the constant assertion by the Party of the importance of the Arab heritage of struggle in the past and of deducing all its positive points, yet it set out from insisting on transforming the status quo into the picture which asserts the humanity of the Arab as an individual and a society. Through this perspective, and because the responsibilities of bearing up the burdens of this battle are immense and serious, requiring perseverance, the reliance of the party fell on the young elements... the new, vigorous blood... The Party's look to the potentials of the Arab masses was not according to their present shape, but that when they hold the reins in their hands.

The Party likewise insisted on the historical trend — vanquishing all the backward values embodied in colonialism, exploitation and social backwardness as the only path, on which it should take a course of struggle, which would increase its efficiency and cut short many of its stages.

To display the features of the Arab Baath Socialist Party in a limited discussion such as this, is impossible and inconvenient at the same time. Beside the most prominent characteristics, the Arab Baath Socialist Party was an educational fighting school from which many of the staunch strugglers graduated.

This school also changed all the former traditional values of struggle. The birth of the Party was the signal of a total, comprehensive, change in Arab life, the final step to the power of magnates, struggling from behind the desks and the seasonal enthusiastic blasts.

The Baath was the forward-looking nationalist movement in our Arab homeland — the movement that put an end to the artificial divorce between the actions of the masses to eat and to hoist the nationalist banners of struggle. The Baath is the one that brought down the slogan of Unity from the sky of wonderland and posed it to the masses to practise in their permanent daily struggle, while fighting exploitation, despotism and slavery of all descriptions.

The Party is the one that made Unity, Freedom and Socialism the goals of every banner of struggle in the Arab arena — especially in the orient — irrespective of the seriousness and intentions of the bearers.

The Party is the one which fixed mass struggle as a sole way for realizing the Arab revolution. Likewise, it is the one that raised the relation between the nationalist and internationalist attitude from the plane of convulsion and isolation; or ignorance and annexation, to that of contribution and communication.

After the Baath Party had enunciated its revolutionary truth within a historical procession officially set at twenty-five years, it continued every day to restart from the first historical justification for its rise, or that of any radical movement... that is deriving inspiration from the needs of the masses, and prospecting the best methods to mobilize their utmost energies for their decisive battle... All along this serious stage, the distinctive marks of the Party are reaffirmed day after day in thought and in revolutionary traditions in a context which stations the matter of struggle against imperialism, the mainstays of exploitation and reaction, as a human and cultural task, the primary burden of which is to be shouldered by the toiling Arab masses, with the participation of every human liberationist struggle within the historical movement of liberation rising in numerous spots on the map of our modern world.



Zionist Soldiers investigating identity cards of Palestinians

Jimmy Carter:

Sophisticated weapons for "Israel"

## Morality vs. Realpolitik

President Jimmy Carter appears today to be bringing about a drastic change in the U.S. policy vis-a-vis international problems and expressing the real American opinion and feelings which were undermined by the previous administrations. That is how the American Press has introduced the Carter administration. The word "morality" has been headline as the new criterion of the new administration. The advocate and preacher of "Human Rights" has told US allies, e.g., Ethiopia, Argentina and Uruguay, that they will be getting less American aid because of the way they treat some of their citizens. He went to the extent of meddling in the internal affairs of some socialist countries, thus threatening the viability of détente. This "linkage" of political morality in view of the past and present attitudes of the US towards a plethora of world hot issues, could well be translated into blackmail and arrogance.

As far as the Arab-Zionist conflict is concerned, successive US administrations have been advocating "stability" and "peace" in the Middle East. Washington wants this peace to protect and promote its interests and imperialist aims. These aims are the control of the oil resources and oil communication routes; the liquidation of all patriotic forces and anti-US, imperialist trends in the area; the disruption of Arab-Soviet relations; and the preservation of "Israel".

According to Washington, whether that of Eisenhower, Kennedy, Nixon, Ford, or Carter, "Israel" is an advanced US base which performs a

basic role in carrying out American schemes in the Arab area. The US regards the existence of "Israel" an American "national issue", a "mini-imperialist" state which should have superior military power to that of the whole Arab might. Translated into military conception, "Israel" is a military base of NATO in the Middle East. This was proved in the October War of 1973 when NATO weapons were air-lifted from NATO European arsenals to the Zionist entity.

What is worrying Washington at present is not the "political settlement" in the Middle East, as this is working fine according to the US formula after being endorsed by some Arab defeatist leaders, but the time required to "rearrange" the chessmen fixed by it to play their roles assigned to them in view of the effectiveness of the Arab oil weapon and the pressure of the Arab patriotic movement in its rejection of the "submissive" settlements. Hence, the fate of the would-be political settlement and the forthcoming Geneva "peace" conference would be the same as that of the previous UN resolutions in which cases some had the illusion that a "settlement" was imminent. Actually, the "shuttle diplomacy" of Dr. Kissinger and the "morality" policy of Mr. Carter are just a new phase of diplomatic exhaustion for ulterior motives.

Where does Mr. Carter's "morality" fit in the US Middle East policy? While preaching "man's freedom" and defending "human rights" everywhere to the extent of threatening to unleash a bitter fight for the cause and go to the extent of



putting detente at stake, Mr. Carter intentionally plays deaf to the sound of events in the Arab area. Surely he has heard and read of the names of Deir Yasin, Qibya, Kafr Qassem and many other towns and villages in occupied Palestine, Egypt, Lebanon, Jordan and Syria. In most cases, these are refugee camps, Palestinian refugees, Arabs for sure. These villages received visits from the valiant "Israeli" troops or airplanes, visits which led to the destruction of properties and lives with no distinction of religion, age or sex. Hundreds were killed. Surely Mr. Carter is aware of what is happening



● Palestinian detainees in a Zionist torture prison

● A homeless and ragged Palestinian woman with her children

to Arab Palestinian detainees in "Israeli" prisons; he must have read the Red Cross reports and of newsmen in the international Press about the tortures and ill-treatment of Arab inhabitants languishing under "Israeli" occupation and the indiscriminate shelling of towns and villages in southern Lebanon. All these acts are sufficient testimony to the Zionist imposture, or rather immoral acts.

On the other hand, we read that President Carter has initiated his term of presidency by granting multi-million dollars of aid to "Israel" in addition to most sophisticated weapons. Was this done in the name of "morality"? The morality of encouraging aggression and expansion and negotiation from a position of strength?

If President Carter truly means what he says, he should have applied his new criterion to "Israel" knowing that it is the most immoral entity equal to that of Rhodesia and South Africa which are receiving the blessings of Washington in their deeds. Or is it that it is too important strategically, like South Korea, to be fined for its misdemeanours like Ethiopia or Argentina! It seems that tactical convenience, despite what is said in public, will remain the main criterion of US foreign policy.

We are living in an age of practicability, an age keyed by realpolitik; an age seeking peace, genuine peace based on justice, on disinterested "morality" free of "linkages". But the Zionists are afraid of peace. Being an aggressive racist entity based on expansionist strivings which have been elevated to the rank of a law, "Israel" can exist only by waging wars against its neighbours. Its rulers are afraid that in conditions of peace, they would not be able to conceal internal difficulties, would not be able to dull the "Israelis" consciousness by the chauvinistic hysteria and to put the blame for those difficulties onto the "external enemy". Peace suggests the end to the unlawful occupation of the Arab territories. Apparently these fears are accommodated by Washington; and the "moral" overtures to some Arab leaders are but a tactical convenience, nothing more. Those leaders should know by now that the contradicting statements issued so far by the new US administration boil down to one fact, i.e. keep hoping while "Israel" continues to strengthen itself with American aid for the final dictation of US-"Israeli" "peace".

K.B.

## Mercenary War in Africa Against Revolutionaries

In its contemporary history, the African continent has never witnessed the acuteness of struggle that it is now experiencing between the trends of liberation and subservience. The African peoples are now trying, and by various means, to shake the dust of subordination and backwardness, while the new U.S. President, Jimmy Carter, is doing his best to keep the sway of American political, economic and military hegemony over the black continent. Along this trend, he wastes no time, in raising his cudgel in the face of the emancipationist movements brewing in many localities of the continent.

most significant development in the trend of the US and North Atlantic Treaty Organization member states towards rearranging the political chart of the continent in order to tip the scales in favour of subservience and aborting the progressive, democratic trends prevailing in Africa.

The role of the mercenaries became quite obvious in more than one African theatre.

### ANGOLA

Immediately after independence, Angola witnessed a violent strife between the People's Front



Mercenaries imported to fight in Mozambique

So, what is really going on in the continent of gold, hunger and revolution?

### THE REVOLUTIONARY TIDE

There is no doubt that the victories attained in several African countries in the last ten years have, to a large extent, contributed to the condition of the revolutionary tide all over the continent. The independence of Guinea Bisau, Cape Verde Islands, Angola, Mozambique and other territories had a great impact on the balance of power in the conflict there in favour of freedom and emancipation. This situation was attended by a noticeable retreat of the imperialist influence, the old and the new, not only in the recently independent countries, but also in those where the freedom fighters are still engaged in a terrific war against the racist and fascist systems still in power, such as in Eritrea, Rhodesia and South Africa.

While the United States was bent, since 1973, on backing its influence in the Indian Ocean area, the Pentagon circles mounted their interest in the African continent, politically and militarily. Simultaneously came forth the phenomenon of "changing the situations by force through mercenaries and through collaboration with the local agents, as the

for the liberation of Angola on one side, and the counter-revolutionary forces on the other. The United States rushed into the battlefield groups of white mercenaries (Germans, British, Americans and Zionists) in an attempt to foil the revolutionary march of the Popular Front government. After the counter-revolutionary offensive had been quelled, the mercenaries confessed, during court proceedings, that huge sums of money were offered them in London and Washington on recruiting, and that their weapons were American, British, and German. Furthermore, their orders were to kill pitilessly while their final goal was to depose the Popular Front Government in Luanda.

Angola, in fact, continues to face the danger of renewed mercenary operations especially from Zaire, where training, residence and orientation camps are concentrated.

### BENIN

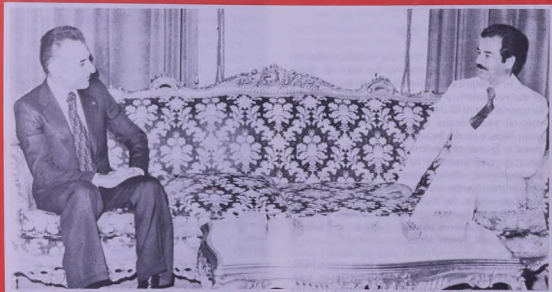
When the US schemes met with devastating failure in Angola, the mercenary battalions moved towards the infant Benin Republic, (formerly Dahomey) in another attempt to change the system of government by force. These troops were dropped by airplanes in the capital and suburbs. Fierce



Mr. Ahmed bin Soda, the Personal Envoy of King Hassan of Morocco, called on President Ahmed Hassan al-Bakr in Baghdad on April 16.



Mr. Hussey Mubarak, the Vice-President of Egypt, called on Mr. Saddam Hussein, Vice-Chairman of Revolution Command Council (RCC), in Baghdad on April 17.



Mr. Saddam Hussein, Vice-Chairman of Revolution Command Council (RCC), received Mr. Karim Pasha Bahaduri, Iranian Minister of Information and Tourism, in Baghdad on April 18.



Iraq and Kuwait held bilateral talks in Kuwait on April 23. The Iraqi delegation was led by Mr. Izzat Ibrahim, the RCC member and Interior Minister, while the Kuwaiti Interior Minister Sheikh Saad al-Abdulrah al-Sabah led the Kuwaiti side.

fighting ensued and the popular forces were able to thwart the plot. Investigations by the Organisation of African Unity confirmed that the US and the Zionist enemy directly shared in the shameful scheme.

#### MOZAMBIQUE

Mozambique has, since independence, been the target of continuous attacks from the racist regime in Rhodesia. Every now and then, the forces of this regime cross the borders, set the Mozambiquan villages ablaze and kill the inhabitants, whereas the American base at Nakalo in the Mozambique Canal lends a hand of support to these military operations. Lately, approximately 112 thousand mercenaries were massed on the borders with Mozambique in preparation for a large scale offensive, which might be triggered at any moment. It is noteworthy that Zionist experts are supervising some of these military operations, giving advice and training on heavy weapons.

#### UGANDA

The operations of the mercenaries expanded last month to include Uganda, where the attempt of a coup, in which two of the Ministers colluded, failed. It was decided that the mercenary troops would, in the confusion, undertake to capture some provinces, while airborne squads would be dropped in the capital to capture the broadcasting station. This is only a repetition of the happenings in Benin. However, this attempt also failed. On this subject, Field-Marshal Idi Ameen, the Ugandan Head of State, revealed that the American President, Jimmy Carter, was a direct collaborator in the operation and that the Zionist enemy had the lion's share in it.

#### OTHER DUTIES

Likewise the mercenary forces do have a large part in the military operations perpetrated by the Rhodesian racist regime against Botswana and the freedom-fighters in Rhodesia itself. It is noteworthy that groups of mercenaries are trained in Tel Aviv in what is called "officers' training courses" and then are transported to the battlefield to command the divisions, units and groups there. A number of Zionist generals also go, every now and then, to Johannesburg to give instruction on using the arms that the racist South African regime imports from the Zionist entity including Kafir airplanes, Ouzi machine-guns and American armaments which the Zionist entity re-exports. It is starting to learn that the mercenaries constitute 50% of the Rhodesian and South African regular armies, not to mention that the other whites,

resident in the two countries are equally mercenaries. Of late their concentrations made, some attacks in the jungles lying in the south and east of Guinea. The Guinean government officially acknowledged these attacks and warned against their repetition and expansion.

#### ZAIRE TROUBLE AREA

It was quite in order for the eyes to turn to Zaïre this year where the anti-government forces have been achieving great victories, capturing towns and villages in their drive against the capital. It is well-known that Zaïre stands as a centre of disturbance to the surrounding national and progressive regimes. It abounds in mercenary camps and is considered the rear as well as the springboard for mercenary activities.

In view of the importance of Zaïre in the mercenary war against the continent, the American President plunged into it headlong, dispatching groups of mercenaries together with an air-lift of arms and munitions to the Zaïre army.

However, the triumph of the anti-government forces in Zaïre was a turning point in the conflict of the African peoples with the racist, reactionary regimes as well as the overt and covert American pressures.

#### THE POISONOUS GERM OF THE CENTURY

The mercenaries in our age represent the poisonous germ which must be eliminated. In spite of the fact that their activity is conspicuous in Africa now, yet they have shown their teeth in other significant areas. That's what occurred in Lebanon where mercenary divisions took part openly in the military attacks launched by the isolationist forces against the Palestinian resistance and the Lebanese national forces.

It seems that the American President Jimmy Carter who is wielding his large stick in Africa is determined to continue the operations of strengthening the role of the mercenaries in the American military operations in the world. Evidently, he aims at avoiding the accusation that arises from open American involvement, despite the fact that the facts of the case undoubtedly confirm that the operations of the mercenaries are nothing but a "developed norm" of American intervention in the internal affairs of other states — such intervention wrought by the murderers, the warmongers of the Vietnamese war and the vestiges of Nazism.

M. Salama



A Zionist soldier inspecting an old Palestinian woman

# I accuse

a discussion with people who do not even care to check the most elementary facts about me, I do not intend to answer here any of the "charges" levelled against me. I do not see myself as a defendant, but as an accuser, and I want to explain exactly what I accuse the State of 'Israel', and I mean by this term especially the Jewish community of the State of 'Israel', and only after that the government which fulfills the will of that public.

For lack of space I will confine myself to the occupied territories, and shall not enter into my claims concerning discrimination within 'Israel' itself.

#### THE OCCUPIED TERRITORIES

In my opinion, the 'Israeli' occupation regime in the conquered territories is not only not a liberal one, it is in fact one of the most cruel and repressive regimes in modern times. Maybe we can start with a simple problem: the number of Palestinians living now in the occupied territories is slightly above 1,000,000. Before the 'Israeli' conquest the number of Palestinians living there was 1,500,000 plus some 300,000 more relatives working temporarily in various countries.

People who were born, and lived most of their life, in Jerusalem are not allowed to come back and settle in their own city, if they are not Jews, of course; but if a Dutchman converts to Judaism tomorrow (by way of Orthodox Jewish conversion, indeed) he will not only be allowed to do so at once, he will also get an apartment in Ramat-Eshkol.

All the arrangement known as "summer visits" (so praised by all sorts of hypocrites) is essentially meant to aggravate the problem; brother is allowed to see brother, children to see father. Of course nostalgia becomes overwhelming, and then they are told: You want to reunite? Please do so. But on the other side of Jordan river! Thus does false liberalism serve the real aim of the 'Israeli' government: the expulsion of Palestinians from their country.

Dr. Israel Shahak, Professor of Organic Chemistry at the "Hebrew University of Jerusalem", and Chairman of the "Israeli League for Human Civil Rights", recently accused "Israel" of being "one of the most cruel and repressive regimes in modern times" with regard to the Zionist entity's handling of things in the occupied Arab territories. Below we reproduce part of his accusations from a published pamphlet:

During my visit abroad to Western Europe, a concerted attack on my activities was made in "the Israeli press", especially in Ha'aretz, but also in Ma'ariv, Yedioth Aharanot, Davar, Jerusalem Post and other papers. No attempt was made by any paper to check (with me or my friends) any item of the many lies they published about me personally, and likewise nothing of my opinions was explained in detail. I was accused in general terms of being a "slanderer", "poisoner of the wells of peace" etc.

There is a fact which should have really interested the 'Israeli' public in the affair of the witch-hunt levelled against me by Herzl Rosenblum, editor of Yedioth Aharanot, by the editor of Ma'ariv, by Amnon Rubinstein and by Uri Avnery: it is the plain fact that none of them said exactly what are the so-called "lies", which even Rubinstein sometimes can't deny; in short what is it that I really say, here in 'Israel' as well as abroad. And since I consider it beneath my dignity to conduct

## DEMOCRATIC RIGHTS

Let us consider what was the situation of Nazi Germany and Japan seven years after they were conquered and occupied by the Allies. In 1952 there were already Japanese and German states. They were not spontaneously generated. They were established by Germans and Japanese, because, shortly after the war, the residents of occupied territories in Germany and in Japan were granted basic democratic rights, rights that were constantly enlarged. The right to create political parties, to write political programs, to hold non-violent demonstrations, in short, the right to debate and to decide about their future.

The situation in the territories occupied by 'Israel' is just the opposite. Not only are political parties — all political parties — totally forbidden; even unions, such as trade unions, student unions or cultural associations, are forbidden. It is not only forbidden for Palestinians to demonstrate, it is also forbidden to go on strike, it is even forbidden to close one's own shop as a sign of protest, even though it is hard to imagine a more peaceful way of protesting.

I recall these facts, not only because I condemn and oppose them very deeply, but also to stress that here lies the root of Palestinian struggle. It is only natural that a people whose existence is denied, whose most basic family and human rights are denied, and who are denied any right to wage a political struggle — should choose another form of struggle.

## VIOLATIONS OF THE GENEVA CONVENTION

Moreover, 'Israel' shamelessly and cynically violates, all the Geneva conventions.

Let us take as an example the blowing up of houses and other collective punishments. The facts are well known: when the occupation authorities arrest a suspect, even before he is put on trial, sometimes even before he is "officially" indicted,



Ragged tents: The home where Palestinians are forced to live.

an order is issued to destroy the house in which the suspect lived. Sometimes it is the house of his family, sometimes not. Sometimes "refinements" are introduced. All the inhabitants of the village are forcibly concentrated on a nearby hill, so as to watch the "educative show". It must be stressed that such an act is fundamentally barbaric. People who, even in the eyes of the authorities are innocent, are ousted. Children, old people, women, sick, cripples, and all of them together are thrown onto the streets, regardless of weather. This is one example of collective punishment such as is expressly prohibited by the Geneva conventions, as well as by any notion of natural justice. More than once in the course of my functions, I had the privilege of sitting, together with one of such families, on the ruins of their house, and nothing convinced me more of the barbaric character of our occupation than the sight of children in the ruins of their house.

Aside from that punishment, there is a whole set of different collective punishments. Does one want to punish the area of Hebron? Grapes are not allowed to be transported on the roads during harvest time. Does one want to punish the city of Ramallah? The sale of mutton is forbidden in that town for two months, or the municipality is not allowed to receive contributions coming from natives of Ramallah abroad and sent for purposes of municipal development. Does one want to punish the town of El-Bireh? An order is issued to take pictures of Palestinian folklore off the walls of the

city hall, and to hide them in a cellar! I could go on indefinitely, and give innumerable examples of this kind.

## LEARNING FROM ANTI-SEMITES

As a Jew, I must say that all this is quite familiar to me. Collective punishments inflicted upon Jews, the belief that all Jews in the neighbourhood are "guilty" of this or that deed committed by one Jew, and that they must therefore be collectively punished, all this is quite well known in

## INDIVIDUAL EXPULSIONS

I have spoken of the mass expulsion that was interrupted in 1968. But the expulsion of individuals is taking place all the time. Here again, the story is simple. The authorities come to a man's house in the middle of the night. They give him half an hour or an hour to pack up a few things, while making sure that neither he nor his family get in touch with the outside. A group of such people is taken to the Jordan Valley, and with the help of blows, shots (and even wounds caused by the blows) they are forced to cross into Jordan. The



Jewish history. All the collective punishments and the "justifications" raised to rationalize them only demonstrate in my opinion, to what extent "Israel" is adopting progressively all the values and opinions of anti-semitism. In "Israel" one is not allowed to say that to take an innocent child and inflict a cruel "punishment" upon him is a barbaric and horrible act in itself. This is "calumny" for to say human beings, while false liberals only deal with the "interest of the Jews"; they only deal with the hypocritical question: is the oppression of Palestinians a good or a bad thing for the Jews in the short and in the long run?

majority of the expelled belong to the leadership of the Palestinian nation: mayors of towns, lawyers, engineers and intellectuals. Of course, they are not officially charged with anything, so that they have no possibility to defend themselves. The day after, "the Israeli government" announces that they have "incited" the population; and the Israeli intellectuals, the judges, the lawyers, the writers and others, who shout, for instance, about the harassment of "immigration activists" do not pronounce a single word of condemnation against the barbaric act, in which a person is uprooted from his motherland, a father from his family, without

a legal charge. And, of course, to a family thus orphaned of its father, they say simply: Why don't you also go and re-unity outside? In many cases the family rejects this sentence of "liberal" occupation, and stays, and suffers, only so as to prevent the success of the Israeli authorities' plot to expel as many Palestinians as it can from their country. And the well-known "calumniation" Israel Shahak, with his "prime style" (according to Amnon Rubinstein) hereby announces that he has more respect for those families than for the whole "Israeli government" together with its overt and covert servants, and that he will continue to struggle, in "Israel" and abroad, in order that those people obtain justice!

#### JEWISH SETTLEMENT

At the time of the sterile discussion about "legal" or "illegal" settlement, I regard with much greater opposition the "legal" settlements authorized by the 'Israeli government' than the illegal settlements. Not only because of the Geneva Convention, and not only because it prevents or does not prevent peace (what peace?), but also because of the more essential motives: The Jewish settlements in the occupied territories, from their very nature, constitute a dispossession, a discrimination and a system of apartheid. The territories confiscated, or acquired by pressure and deceit for settlement, become territories where only Jews are allowed to live, and where only Jews shall be allowed to live in the future. They are taken out of their natural geographic context, and become typical imperialist bases, serving the strategic needs of the colonialist power — in this case Israel — that has erected them. Thus, by way of "legal" settlement, the "Jordan Valley" has become one half of the West Bank, and almost reaches to the eastern suburbs of Nablus. Thus the Gaza Strip constitutes a concentration camp (and just like a concentration camp it is surrounded by barbed wire) "guarded" by the settlements of the Rafah area, and the "Jewish fingers" — those are the kibbutzim which Moshe Dayan and Arik Sharon have planted in the strip. The function of those settlements, clear to anyone who consents to look at the map, is territorial expansion, it is the enslavement of the Palestinian population on the occupied territories.

#### JEWISH TERRORISM

To save time, I shall not speak of the terrorism of all the Jewish underground organisations

under the Mandate, and I shall start with the existence of the State of "Israel". It seems to me that it would not be hard to find a man more worthy of the name of terrorist than Meir Har-Zion. In his diaries and in the many interviews with him in the "Israeli" press, that man revealed not only what an assassin he was, but also how much he enjoyed — purely and simply enjoyed — murder. How much he enjoys killing an Arab, particularly with a knife, because he can then feel that he is "male". (Ha'artz weekly supplement 9 November 1965). He then asks his commander for permission to kill an unarmed Arab shepherd, precisely with a knife, and then describes with sadistic enjoyment the way his comrade holds him while Har-Zion plunges the knife in his back "and the blood splashes from the wound" (See Meir Har-Zion's Diaries).

Are we in need of the further description of Har-Zion's deeds which appears in Moshe Sharet's diary (Ma'ariv 28 June 1974)? Sharet tells how Har-Zion, with a group of terrorists like him, went across "the borders of Israel", got hold of six Arabs, and killed, with a knife, five of them, one after the other, while the others watched, and left the sixth one alive so he could tell... And that man is considered by the majority of "Israeli" Jews as a national hero. That man was praised, and presented as a model to the youth by Defence Minister of "Israel" and the general in charge of the Southern Command (Moshe Dayan and Arik Sharon) — and no protest was raised against that "model", not even among many people who talk of peace! I will add to this the "Beirut expedition" of April 1973, an operation in which were murdered, not only PLO leaders, but also a woman whose sole crime was that she lived next to them (a murder lauded by Uri Avneri).

I will add to this the napalm bombings in Irbid, Et-Salt and other Jordanian towns in the summer of 1968. I will add to this the summer 1974 habit of bombing refugee camps in Lebanon, and on top of ordinary bombs, dropping delayed action bombs which only explode after one hour or two, i.e. when the families and medical squads are searching through the ruins to rescue the wounded. And one can add much more to the list. Is not all that terror? Isn't it just as bad as Kyrilat Shmoneh? My answer is: I have the right to do so. They don't. Murderers and accomplices of murderers had better not pose as moralists.

#### TORTURE

My considered opinion is that people are tortured in 'Israel' and in the conquered territories: I confess I have in the matter no hard evidence, and I do not expect to obtain any. I am not so naive as to believe that a torturer will stand up and announce: I have tortured — or that he will introduce two witnesses into the torture chamber so that they can testify afterwards. All the claims — most of which I believe — are exclusively based upon the testimony of the victims of torture. Therefore it is not a matter of "proofs", or of "unchecked allegations": it is a matter of Jewish racism. The majority of the Jewish public in 'Israel' (and also out of it) believe that only Jews are human beings, and therefore deserve to be trusted, while the Gentiles usually lie, as stated in most cases throughout Talmudic Law. When a Palestinian claims that Jews tortured him, we must not believe him in any way, because he is a gentile! I see the most striking evidence that the 'Israeli' government and its agents torture systematically thousands of people in the fact that all the supporters of the "Israeli government", be they vocal or hidden, refuse to demand an independent inquiry on the subject.

#### THE RIGHT TO CHECK

What is in my opinion even more appalling than the tortures themselves, a fact that I do not doubt, is the attitude of the majority of the Israeli public vis-a-vis the complaints about tortures, and especially the arrogant claim that the facts haven't been sufficiently checked. And how do Rubinstein and Avneri "check"? They never get in touch with the claimants or their lawyers. They do not answer letters demanding an interview. With their letters demanding a chance to give them, letters demanding to hear what the man himself cries from his own pain. The inevitable conclusion to be drawn from this is that when Rubinstein and/or Avneri claim that they have "checked", they mean they have consulted someone in one of the "security branches", and consider that the answer they got is the truth, without hearing the other side, without hearing the claimant at all. The political conclusion is clear, but the human conclusion is worse than that; in "Israel" the majority of the judges, the jurists, not to mention the politicians, are indifferent to this most basic human rule: that the claim of a man who says he's been mistreated must be listened to, and must be examined objectively. That is, in my eyes, infinitely more important than the tortures themselves, for the majority of

the public, and especially the leading members of the public have been and are guilty of that sin. And even though I am convinced that there have been numerous cases of torture, I may be wrong, and if my claims were checked, and the proof of the opposite was made, I would stand up and admit that I was wrong. But I am not mistaken, and I cannot be mistaken when I claim that the majority of the 'Israeli' public shut their ears to a simple human cry; that it ignores the most fundamental political duty — the duty of an independent inquiry — and that this is the source of the corruption which is being uncovered, and that will continue to be uncovered in many diverse places.

#### NAZIFICATION

Therefore I am not afraid — neither in that field, nor in other fields, even though certainly not in all fields — of the comparison with "that which befell the German people between the two world wars" and I am not afraid to say publicly that Israeli Jews, and with them most Jews throughout the world, are undergoing a process of Nazification. Does a people whose official "hero" is Meir Har-Zion deserve any other title? Would we give another name to a people whose hero enjoys killing Arabs with a knife and seeing how the blood splashes? Isn't it the Nazi "Horst Wessel" who spoke of the pleasure of Jewish blood dripping from his knife?

But the silence concerning other claims is worse. It includes — exactly as it did in Germany — not only those among us who are in my opinion real Nazis, and there are a lot of those, but also those who do not protest against Jewish Nazism, so long as they think it serves a Jewish interest. It is for instance a fact that, according to Jewish Talmudic law, legally valid in Israel today, any gentile woman is considered as impure, slave, gentile and a whore, and when she embraces the Jewish faith she stops being impure, slave and gentile, but she remains a whore. Did anyone raise the question of knowing whether that law is just and just or not? The answer is clear, and is for the same reason the same jurists in Nazi Germany accepted the Nuremberg Laws (which are infinitely more moderate than the "gentile" regulations in Talmudic Law), and exactly for the same reason, the leading "Israeli jurists" don't even want to examine the demand for inquiry on tortures raised by a non-Jew.

## The Extermination Process

of "attack first with false accusations" has turned many heads and served as a dependable iron curtain hiding facts and figures.

However, despite the repeated "Israeli" attempts at fooling the world, reports leak; international investigation and personal initiative help clarify the picture and dig out the hidden. Now the picture is clear:

- 240,000 Palestinians have been frightened away from Gaza and the West Bank and scattered abroad over the short period from 1967 to 1976;
- 40,000 Palestinians have been illegally detained, beaten up and tortured over the same period;
- 19,000 Arab houses have been demolished, blown up and erased over the same period, preparing lands for new Zionist settlers to come;
- 100,000 Palestinians who were committed to forced labour in Zionist industrial and agricultural projects, were working under inhuman circumstances;
- 385 Palestinian villages have been completely obliterated since 1948 up till 1967;
- In 1976 alone 27 were officially reported to have died in prisons (of torture of course) and 300 mock courts were formed for trying Palestinians.

Of course we should not overlook the memorable memorandum of Herr Koenig which revealed, among other things, that all the territories occupied in 1967 are to "Israel" an incredibly cheap source for minerals, manpower and also an ideal market.

If these figures of atrocities do not provide us with a clue to the "Israeli" set plan, we can profitably cast a look upon the past, before 1967. Deir Yassin of 10 April 1948, the Qibbiya massacre of 14 December 1953, the Gaza of 28 February of 1953, Kafr Qassim of 28 December 1956 (not to mention the non-stop air raids on Palestinian camps in Lebanon, Jordan and Sinai). And countless other massacres, unheard of or deliberately ignored, would make even the Nazis dwindle into insignificance.

Unfortunately the Arab information media cannot match the international octopus of Zionist propaganda.

Despite daily evidence that "Israel" is gradually exterminating the Palestinians, many people are inclined to dismiss this stark fact as "Arab propaganda". Perhaps when the news reaches them (if ever they do), that the "Israelis" had decided to cross "Palestinian" out of all dictionaries and so get rid of the people themselves, they would show some regret and pay lip-service in consolation. After all, no one, young or old, bothers to remember the real natives of America in this century, except perhaps in movies. The question whether the Arabs who suffer mass murder and group deportation from Palestine are to survive the expanding entity of "Israel" is not in the least a conundrum in view of the present deteriorating circumstances. And though the Palestinian Revolution will keep on fighting on all fronts, we must not forget in the meantime, what the "Israelis" do to the Arabs whose lives they control. In the wake of the late conference held in Geneva on February 7, by the UN Committee on Human Rights, it was made clear, though the fact is as old as 1948, that a slow but steady extermination process is taking place in "Israel" today, and has been so going on for the last 29 years.

No doubt that the short "Israeli" history in the Arab area has been a bloody one. In southern Africa, which is a close example, and in some parts of Latin America the indigenous peoples are being exposed to similar systematic mass murder process by Europeans and North Americans. In occupied Palestine the Arabs fall under the same category with one difference: the Zionists are expert at hiding their atrocities from the international community. They kill Arabs collectively, confiscate property, blow up houses, torture, loot, shoot children as a pastime pleasure and then talk about "Arab anti-Semitism" (though Arabs themselves are Semites) and the amusing "theme" of the persecuted Jews. There is no doubt that their technique



## Will South Be North ?

Anyone can tell you that the Lebanese are fighting the Lebanese and so, what does "Israel" have to do with it? Indeed, what "Israel" gained most from the recent Lebanese civil war is a very valuable chance at perfecting its propaganda offensive: Look at Arabs killing each other, what if they catch us poor Jews? However, one is used to such statements even before the Lebanese war itself erupted. But again, there is a completely different matter here, much more conspicuous and a not-to-be-lost time to act on the spur of the moment. In the Lebanese south, up to the Littani river, an old "Israeli" dream to annex the area has been known to all observers, at least from the famous memoirs of Ben Gurion.

The point is, during a time when some regimes in the Arab area are running out of breath chasing Carter and other Western leaders to have it settled on one table in Geneva with "Israel", the latter is stepping up its campaign with its dear Lebanese isolationists to seize the south of Lebanon. After all they would come out and tell you in a very pathetic tone: "We need safe boundaries"!!

Seven years ago information was leaked to some Arab quarters that Jewish students at some American universities were doing their higher studies on how to develop the Lebanese south! After the 1973 war some highly placed Lebanese began sensing the danger and warned against what seems to be at hand, giving up the Lebanese south in return for a "peace settlement" (which to the Israelis means a period like from 10 to 15 years in which to establish impenetrable lines, get hold of highly destructive weapons and above all, to establish economic relations enabling them to direc-

tly manipulate the governments of the countries involved). And then with all attention focused on the specific developments in Beirut the "Israelis" began action: from al-Kali'ah town downwards an axis has been formed between the Lebanese right-wingers and "Israel". Their joint forces kept raiding villages like al-Udaisa, Deir Mimass, Kafr Ka-la... Now a direct road has been paved from al-Kali'ah down to Haifa in occupied Palestine. It is obvious that a carefully set plan was being successfully carried out for over 18 months.

In the mean time, Palestinian reports have been confirming time and again that the number of south Lebanese villagers was perpetually diminishing. No one was paying attention to such dangerous signals; the result: a 100,000 villagers, 60% of the area's inhabitants, have already fled with their lives for fear of an "Israeli" occupation (some few cases were taken in by "Israel"). Moreover, the so-called Arab peace keeping forces (which are in reality Syrian forces or, Syrian-controlled) instead of shielding the villagers against Israeli attacks, were and still are busy hunting down Palestinians.

All these proofs lead to one question: Will the south of Lebanon be annexed to the "Greater Israel" dream (sic); and until when will "Israel" go on occupying Arab lands under that same subterfuge? It is difficult to give an answer since the Israelis would not stop short of killing all the Arabs if they can, and since some Arab regimes are steadily progressing towards a "reconciliation" with that "Israel"!



## Ancient Iraq: An Analytical Study

**T**housands of volumes of literature have been written in foreign languages on various aspects of the civilization of ancient Iraq. Eras, dynasties, rules, sites and monuments have thoroughly been researched. Books, documents and texts have been published everywhere in many languages. They all deal with the genuine civilization that flourished in this very land. Unfortunately, the Arabic libraries are not as rich as the English, German, Russian or French libraries in this field.

Nevertheless, efforts are seriously being made to bridge this gap. The new generations of archaeologists, writers and historians are writing in Arabic on various aspects of life and art in ancient Iraq. Epics and tablets are being rendered directly from their original Akkadian, Babylonian or Assyrian texts into Arabic and published regularly. This is so, because it is felt that the Iraqi or the Arab reader is perhaps more entitled than others to read his own history in his own language.

Ancient Iraq: "An Analytical Study of Its Economic And

Social Life and The Abbasid Architecture In Samarra", are the titles of two books published in Arabic recently by the Ministry of Information, Iraq.

The first book, Ancient Iraq, is, in fact, a collection of eleven essays written over a long span of time by distinguished Soviet students of the ancient East and Iraq and translated into Arabic by Saleem Taha al-Tikriti. In the words of the translator, this book is, "The fruit of the efforts made by some Soviet archaeologists and scientists who applied the dialectical materialism in sounding the history of ancient Iraq. It gives a wide and clear perspective of the social and economic conditions that were prevalent in ancient Iraq. It reveals, for the first time, important aspects of the life of the people in this country, their economic system and their social relations, which were, until recent times, not very deeply known. The Western researchers did not give such aspects of life their due attention".

A large number of clay tablets has been analysed and, throu-

ghly discussed. It is observed that society in ancient Iraq, just like other societies in the ancient East, was ruled by the slave system under different rules and dynasties. All lands, means of production as well as men were the property of the god and His temple. Consequently, one can easily conclude that the ruler had taken his mandate from the god.

In general, the essays deal with a wide range of topics covering a very long period of time. These are: The formation, development and decadence of the slave system in the ancient East. The economy of the first Sumerian state, Labour force in a temple's farm, the rise of the tyrannical state in ancient Iraq, Agriculture in the middle Assyrian era, The Family rule and autonomy, Some economic issues in Assyria, The social structure of the new Assyrian empire, Babylon under the Achaemenians and The land of the city in Babylon under the Seleucians.

These essays are condensed from more extensive researches.

They were edited to fit into a book.

The other book, "The Abbasid Architecture in Samarra", is originally a Ph. D. thesis presented by Dr. Tahir M. al-Ameed to the Department of Arabic and Islamic studies of the Edinburgh University and passed in 1968.

Samarra had been inhabited long before the Abbasid Caliph al-Mu'tassim built his capital there. The Halaf pottery, according to archaeologists gives ample proof that settlements existed in the Samarra area many centuries before Christ. The Persians occupied and used it as a strategic position in their warfare with the Romans. It was rather protected from invaders by the Tigris. Having a more tolerable climate than Baghdad, it was used by earlier Caliphs as a resort. But whatever its advantages, it was mainly selected for political considerations. For, the Caliph depended, to a great extent, on the Turks to stabilize his rule which was shaken by internal strife and armed conflicts. On their part, the Turks who

were well-placed and much favoured by the Caliph, often caused trouble to, and created frictions with, the Arab citizens of Baghdad. So the Caliph thought it convenient to have them settled in separate quarters in his new capital.

The layout of Samarra was quite different from that of the first Islamic cities like Basrah, Kufa, Wasset and Baghdad. The early Muslim architects followed certain rules and criteria in planning the cities. But such rules were violated in the case of Samarra, due, perhaps, to the political considerations. Mostly the early cities were planned in such a way as to locate the big mosque in the centre of the city. The ruler's palace and offices were adjacent to the mosque. These were surrounded by houses, market places, craftsmen's and trader's shops and government departments.

Dr. al-Ameed has worked out the layout of the city of Samarra from various Arabic and foreign sources and from visual observations, of course. The mosque of Samarra, which has an uncon-

ventional minaret which was built outside the mosque proper, was surrounded by the market places. The commanders, ministers and officials were housed in separate areas. Separate residential quarters were constructed for each ethnic group in the pay of the Caliph. Above all, the Turks were given quarters which were quite away from the market places and crowded areas. Another salient feature was the Caliph's palace which was located in a remote area.

Detailed plans and descriptions of the important buildings, mosques and palaces are given in a long chapter.

No doubt the spiral minaret was the greatest feature of the Abbasid architecture in Samarra. Such minarets are unique as no similar minarets were built in places other than Samarra. Some Western archaeologists made the hypothesis that the spiral minaret was an imitation in some way or on the other of the Ziggurat, which is common in some parts of Iraq. However, Dr. al-Ameed is of the opinion that the spiral minaret came into being for the first time in Samarra and that such a structure was not in existence in Iraq or in Persia before.

Ibn Tulun's minaret in Egypt is as unique as Samarra's. There is a wide belief that Ibn Tulun had tried to copy the Samarra spiral minaret, because of a few similarities between them. It is also believed that Ibn Tulun was influenced by the Alexandria's Roman light house. However, Dr. al-Ameed concludes "... It is possible to say that Ibn Tulun's minaret had been influenced by the architecture of both the Samarra spiral minaret and Alexandria's light house, yet it was not a replica of either of them".

Though the two books are academic in their approach, yet they make an interesting reading to the layman.

Adnan al-Himari



Ashur-bani-pal and his courtiers in his garden



Al-Mustansiriyah Madrasa: the school of knowledge and science in the Abbasid period.

by Hamdi Kadouri

## Musical Portrait

Mounir Bashir

# An International Oud Virtuoso

**M**any in this country and abroad question the phenomenal ascension of Mounir Bashir, the Iraqi oud player, or rather the virtuoso of an instrument, which until recently, was known only in the Arab world and with limited capability. It's rejection from the

Arab orchestras accompanying modern songs, has done more good than damage to its existence as the first instrument known for its accomplishment in complimentary voices for secular singers.

For some years ago Mounir Bashir started the life of a con-

certist or rather a solo virtuoso, first in Europe then in his country, Iraq and some neighbouring countries, with the aim of showing a new face of an already traditional music, approving the continuity of a music considered almost dead, or at a standstill.

He is called the prince of the oud and considered as the greatest master of his instrument. In these words Jean Claude POUJIN, the well-known Swiss music critic wrote in the "Gazette de Geneve" and added, his art, indeed, is sufficiently prodigious to enable him to fascinate even those who are not familiar with the music he plays, what is called Arabic classical music, without doubt, because of its utmost elaboration. It has that double nature: the traditional and the improvised at the same time. Its given form goes hand in hand with its free creation, and it is in the latter that Mounir Bashir seems to reach a remarkable and prodigious high degree of fertility. From the first note which he produces from his oud we feel the pure creation and take it for



were fascinated and captivated by his playing when he appeared during the 1974 and 1975 festivals. Thanks to his perfect technique, elaboration of his speech, his extreme depth and emotional feelings his music can release. With him, there is no cheapness or pettiness. Bashir can claim the right of soloist in an oriental recital. Because only in this capacity he can show his concepts of dramatic feeling, his extreme expression, and capture the admiration of his audience.

The "Courrier de Lusanne" described Mounir Bashir's recital in Lusanne in an article written by its musical critic, Paul Druet: "Undisturbed, almost lost in his thoughts, Mounir Bashir continues, with the excited compliance of his oud, a mono voice com-

chromaticism, with augmented second in prominence, thus fulfilling a sense of linear voices scarcely altered by subjunct harmony or counterpoint.

Finally, Daniel Caux writes on March 17 in "Le Monde": "It was by the recital of Mounir Bashir, the Iraqi lute player given under the arch of an old Church" 13th century" that ended the Fourth Festival of Traditional Arts of Rennes (France) "Festivals des arts traditionnels de Rennes" attended this year by an ever interesting and large public than those of the previous years... The Iraqi master of the oud, is without doubt a unique case in the Arab world of music... If he is involved in those far reaching and undiscovered heights before

granted his most genuine improvisation. All this happens in the presence of his audience instantly and always held spellbound, renewed and free like poetry read by an inspired poet.

Marie-Claire Le Moigne-Musset introduces Mounir Bashir in the voluminous guide to Rennes Festival, "Festivals des arts traditionnels 1977", in these terms: The encounter between oriental and occidental musicians is always a moment of privilege. It isn't unfruitful game, but rich experience, the best way for the occidental musician to renew his acquaintance with the tradition of freedom and creation. Therefore, the concert of March 12 had a special significance and marked a great event in the whole festival, especially when the protagonists were the famous: Mounir Bashir, Karl-Heinz Bottner, Rene Clemencic, Djemchid Chemirani. The master of the oud, Mounir Bashir came to us from Baghdad. His classical instrument, the oud has 6 strings (5 doubles and one single bass string). He was not newcomer with the public of Rennes. They discovered him and



The Oud: a traditional Arab musical instrument

ing from inside, like a medium chosen by the divine to translate, with the help of voices, the music which gives an equal value to the silent and the plucked string in the division of expression.

Completely unmoved by the success, Bashir is more or less near to the spiritual universe, one might say, and because of that, his art is forcefully in the direction of contemplation and purification. A renewed traditional model system, nevertheless, by adding an essentially affective

him of the Maqam with the rich inspiration, which makes him the most contemporary passionate improvisator... He inserts in his interpretation new mediums, a real novelty in the Arab culture... Nuances, pianissimo, glissandi, especially free tempi and even without any continual rhythmic ties... freedom which led him to a real dialogue with stillness... It is almost psychoanalytic art, according to the happy description of Dr. Chabrier, the well-known authority on Arab music.



Arab dance performed by the Iraqi National Troupe for Folk Dance





Bas-relief representing King Ashur Nasirpal II

# The Epic of Creation and the Great Flood

by S. Kasso

Fred Tamimi, founding President of the Assyriology Research Foundation of Turlock, California, has deciphered from original cuneiform tablets the Assyrian Epic of Creation. Some of these tablets were deciphered from hieroglyphics, then into pictographs, cuneiforms and then in alphabetic — each a different process following each form of writing in that order. Altogether, Tamimi deciphered 10,000 pictures. He obtained photographs of original cuneiforms from leading museums, particularly the British Museum, and worked alone to decipher them. The following are the opening words of the Assyrian Epic of Creation deciphered by Fred Tamimi from the original tablets:

**"Let the wise and understanding together ponder on them, let the father repeat them and teach them to his son..."**

**"In the beginning the heavens were not yet prophesied. Nor the name of mother (earth) of mankind was ever mentioned.**

**And also the space, the head of deeps, and his progeny perfected (evolved) from the sea of seas (oceans) by their**

**bearer when the two waters mingled like one (great) sea. The fences were not tied. There were no thorns. On that day even the orbits of the celestial bodies were not lighted. Their names were not mentioned. Their titles were not laid. Then in (later) days were perfected, the governing high ones (stars), the beautiful high ones (stars and planets). And then the animals, the herbs, the plants and the trees. The god of light, the God of the tree of Light (life) created them, during long days and long nights, the high father, the God of Light, the God of Truth created them..."**

## MASTERPIECE OF ANCIENT LITERATURE

Thus continues the Assyrian Epic of Creation — the greatest story of mankind — "I believe once this masterpiece of ancient literature is properly deciphered from its true original Assyrian language, it will be gladly taught in all our schools and colleges". Tamimi states in an interview in the "Turlock Daily Journal" of California, U.S.A. "A true and authentic translation will reveal that the record includes important scientific and historical information". Tamimi adds:

Following many interviews conducted by a number of American newspapers with Tamimi,

Among the 30,000 tablets of baked clay found by Hormozd Rassam, an Iraqi archaeologist who worked with a British team digging the ruins of Nineveh in the early period of Iraq's independence following World War One, contained the records of the "Epic of Creation" and the records of the "Great Flood". Rassam stumbled on these precious records after he took over the work of archaeological exploration from Layard, the discoverer of the remains of Nineveh.

Reviewing the tablets Rawlinson, a pioneer Assyriologist declared: "On the clay tablets which we have found in Nineveh... we have now at our disposal a perfect encyclopaedia of Assyrian science".

Since Rawlinson's time (1833), the number of Assyrian tablets, now lying in all the major museums of the world, has run into hundreds of thousands and these are considered the greatest archaeological and historical treasure of all times.

Dr. Thorikid Jacobson, Assyriology Professor of Harvard at the University of California Berkeley, invited the former to meet him. Tamimi presented Jacobson with a copy of the Epic of Creation.

## RECORDS OF THE GREAT FLOOD

It was Sargon I (2334-2279 B.C.), the founder of the Third Empire of Assyria, who collected old precious records which also included those left from the Great Flood, had them rewritten from their pictorial and hieroglyphic form into cuneiform which at his time was almost replacing the former modes of writing.

These pre-Deluvian records and those written since the reign of Sargon were deposited by him in the ancient city of SIPPARA, which in Assyrian means "library", from the word SAPRA, "book".

## ASHURBANIPAL'S THIRST FOR KNOWLEDGE

Many a great Assyrian emperor followed the example of Sargon I, not only collected the old records but also had them rewritten in the new dialects to keep the knowledge of their past history and achievements from getting lost. Each one had in his royal palace a library. But of all the great rulers of ancient Assyria none had established and paid more attention for the preserva-

tion of his nation's history as Ashurbanipal — the great royal patron of literature.

It was he who gave orders to all the governors in his vast empire, which at that time included from the Indus Valley and as far as Egypt and Ethiopia, to collect the old records and send them in for his library. His keen interest for knowledge may be seen and read on his own tablet. On one of them he states, while still a crown prince:

**"On these tablets I wrote, I studied, I observed, and for the inspection of my people within my palace (library) I placed. I used to get pleasure in reading of the stones from before the Flood... I acquired the treasure of all scribal knowledge... I have studied the heavens with learned masters".**

"It was owing to the enlightened action of Ashurbanipal that a store of priceless knowledge has been preserved for the use and profit of mankind", writes Sir Percy Sykes in his book "A History of Persia".

## ASSYRIAN GENESIS

Fred Tamimi, in explaining the records of the Epic of Creation, says that the Assyrian Genesis is written on seven tablets, in one column on front and back, and consisting of more than a thousand lines, as compared to

the Biblical Genesis of 31 verses. Six of the tablets deal with the six days of creation, while the seventh deals with the war of gods and the evil spirits, and the fall of man.

The ancient story was recited on the eve of each new year to the congregation at the great Temple of Ashur, called SAADI RABBA MATATI, named and erected to the memory of the great multitude of witnesses who perished in the flood. The name in Assyrian means "The Great Martyrs of Universe".

"From the first tablet we learn that the universe was in a chaotic condition, the space and the water or gases were in a dark confusion, and that in this confusion there appears a self-created God, which the Assyrian called HAYA, meaning 'the living'. Later, he was called AV-SHARA, meaning 'Father of Light', from which the word ASHURIN, 'Assyrian' is derived, as the worshippers of this source of light — GOD", Tamimi explains.

THE ASSYRIAN EPIC OF CREATION and the EPIC OF GILGAMISH are the oldest and longest of their kind. The latter consists of 3,600 lines inscribed on 12 tablets. But from an investigation and decipherment of the first tablet, Tamimi has established that there are more than 12 tablets in this series.

## Looking Back and Looking Forth After 30 Years

by Wolf Schenke  
Editor and Publisher  
of Neue Politik, Hamburg

**H**aving witnessed the commemoration of the 30th anniversary of the Arab Baath Socialist Party in Baghdad and in the Governorate of Babylon, I was asked to contribute some of my impressions to Iraq Today. I am glad to do so, and here are, in short, my thoughts on this occasion:

Having witnessed in different stages over a period of some years the building up of modern Iraq, I still come back on every occasion to the basic fact which distinguishes the development here from some other developing countries. It is notable and reassuring to see that the income from the natural resources of this country is not squandered away in doubtful ways but is solely used for the development of the country and the advancement of its people.

In my opinion there is only one safe way to see surplus income. No foreign currency, nor so called "securities" — investments in the industrialized part of the world — are really secure; what has been earned from the country's resources and the people's labour can only be safely invested in advances in productivity, education and well-being of the people. Iraq has recognized this fact and is acting accordingly. In my opinion every well meaning human being cannot but welcome this as an objective gain for the progress of humanity, regardless of political standpoint and ideological views.

Apart from this I note several other outstanding facts. One of them is, to begin with, that the ABSP has today still at its head the founding leader of the movement: Michel Aflaq. There are very few revolutionary movements in history with such consistency. Likewise seems to me important and noteworthy: The Baath has been able to form a firm material base by gaining the leadership in one of the — by natural resources and population — most important parts of the Arab world: Iraq that is of dual significance. On the one hand the Iraqi Baathists had to prove themselves in governing and administering a state, to cope with the problems of social, economic and cultural development as well as the foreign policy of this state, in short the advancement of the people of Iraq in all fields, and

at the same time not to forget and neglect the task for which the Baath has set out at its foundation: One Arab nation with an immortal mission.

The July Revolution which brought the Party to power in Iraq, was both, a blessing and a challenge to its ingeniousness as well as to its faithfulness to the cause of the whole Arab nation.

From a purely organizational point of view this latter challenge could be met by a division into national and regional leadership. The National Leadership is above the Regional.

According to my observation, this dual task has been solved remarkably well, despite so many difficult situations in the whole Arab area that have come up as well for the national as for the regional leadership. As one who not only sympathizes with the goal of Arab unity but sees in its achievement a historical necessity, not only for the Arabs but also for Europe and the world, this seems very fortunate. It can only be hoped that this course will be continued.

Furthermore, as a German, seeing the necessity of unity, socialism and self-determination, I find still another commendable trend in the policy which is followed with such consistency in Iraq: it is the principle of non-alignment. Freedom, socialism and self-determination will only have a future in the present world, if the number of those grows from day to day, who refuse to take part or make themselves tools of imperialist struggles for world domination or the division of the world into spheres of influence — be it by open imperialistic power-politics or by hidden economic neo-colonialism.

By abolishing exploitation by foreign multinational, capitalist corporations through the nationalization of its natural resources, Iraq has given an example for national self-determination.

Noting all this, I express the hope, that the Baath will continue, true to its name, to be a force for resurgence and liberation not only for the Arab nation but also for other, still oppressed or subversively exploited peoples. I also hope that it will remain as self-critical in every step, in order to overcome all possible difficulties that may lie ahead, as it has proven to be in the past thirty years.

### RCC RATIFIES CULTURAL HERITAGE AGREEMENT

Iraq ratified on April 18, the International Agreement on Preservation of Cultural and Natural Heritage, an agreement adopted at the 1972 UNESCO general conference in Paris.

The ratification law passed by the Revolution Command Council (RCC), made it clear in its preamble that Iraq's ratification of the agreement "shall not in any way mean a recognition of 'Israel', nor shall it lead to entering as a party to whatsoever dealings" with the Zionist entity.

### IRAQI AIR FORCE MARKS 46th ANNIVERSARY

On April 22 the Iraqi Air Force observed its 46th founding anniversary. On this occasion a grand festival was held under the patronage of the Vice-Chairman of the Revolution Command Council (RCC) Mr. Saddam Hussein, in which various air and ground activities were demonstrated by both Air Force and ground defence units.

Founded on April 22, 1931, the Iraqi Air Force has been a fierce striking instrument for the nation in warding off aggressions against its independence and sovereignty.

The Iraqi people recalls with honour and pride the glorious days when its Air Force fought gallantly against the Zionist enemy in 1948, 1967 and in 1973. The Air Force did a commendable job when it was called upon to perform national duties on other occasions.

### COOPERATIVE PEASANTS FEDERATION ELECTIONS

The Iraqi General Federation of Cooperative Peasants Associations is waging nationwide campaigns with a view to electing its central council and the executive bureau. Several conferences and debates are being held on this occasion in different governorates, under the theme of "With peasants organization, we realize the aspirations of the party and revolution in stepping up production".

Final elections are expected to extend till early May.

### YOUTH MINISTER OFF TO MOSCOW

Youth Minister Mr. Karim Mahmoud left Baghdad for Moscow on April 16, leading an Iraqi offic-

ial delegation on a week-long visit to the Soviet Union at the invitation of the Leninist Young Communist League of the Soviet Union (Komsomol).

While in Moscow Mr. Mahmoud was to hold talks with Soviet officials on matters relating to youth activities in Iraq and the Soviet Union.

From Moscow the Iraqi minister left for Vienna on another week-long official visit to Austria at the invitation of the Austrian Socialist Youth. The visit took place in accordance with the provisions of a protocol signed between the two countries calling for the exchange of visits.

### IRAQI-HUNGARIAN COOPERATION PROTOCOL

The Arab Baath Socialist Party (ABSP) and the Hungarian Socialist Workers Party signed in Baghdad on April 12, a protocol of bilateral cooperation between the two parties for the year 1977-1978.

In speeches during the signing ceremony, the two sides stressed the importance of stronger relations between the two parties and peoples for the welfare of the common interests and for promoting the cause of world peace.

### YUGOSLAV DEPUTY PREMIER VISITS IRAQ

Yugoslav Deputy Premier Mr. Berislav Sefer concluded a 4-day visit to Iraq mid-April. During his visit he had talks on developing and cementing Iraq-Yugoslav economic, technical and scientific cooperation.

Mr. Sefer also delivered a message from President Josip Broz Tito of Yugoslavia to President Ahmed Hassan al-Bakr and another message from Yugoslav Prime Minister Vasilin Djuranovic to Mr. Saddam Hussein, Vice-Chairman of the Revolution Command Council.

### NEW GIANT OIL TANKERS FOR IRAQ

Two new giant oil tankers built in Japan and Sweden for Iraq arrived in the port of Basrah on April 22 and 23 to join the Iraqi fleet for transportation of Iraqi crude oil to world countries.

With the coming of the new vessels, al-Farahidi 146,750 tonnes and al-Amouriyah 155,300 tonnes, Iraq's fleet of tankers is brought up to 15 vessels.

