

Year	Author or Originator	Description of Event
600 B.C.	J. Brinkman	In region of Sheikh Hamad on the Khabor River Assyrian language and script couched in Assyrian legal formulae is discovered (Brinkman 1997).
539 B.C.	King Cyrus II or the Great, upon entering babylon, returned the divine and cult images to Assyria	According to Hermann Bengtson, the city of Assur had not been abandoned; it was no longer a capital, but excavations have revealed evidence of human habitation there down to the Parthian conquest. There are many Assyrians dwelling throughout Mesopotamia, as we can tell by theophoric personal names, compounded with the name of their national god, Asshur (Bengtson 1968)
44 B.C. - A.D. 238	Klaus Beyer	Aramaic inscriptions uncovered from Ashur, Hatra, and other northern Mesopotamian regions show the use of many typical Assyrian names such as Ashur, Assarhaddon, and Ashur god (Beyer 1998).
A.D. 74	Jean Bottero	Assyrian Akkadian script discovered (Bottero 1995).
A.D.	Crone and Cook, citing W. Cureton	Pointing to the identity of province of Adiabene: "the disciples of Addai returned to their own country of the Assyrians in the time of Narsai the king of the Assyrians (Crone and Cook 1977).
A.D. 115	Emperor Trajan	Emperor Trajan occupies Mesopotamia and later Adiabene, makes it part of the Roma Empire, and calls the new Roman province Assyria (O'Leary 1949).
A.D. 110-180	Tatian, one of Asia's first theologians	In his "Address to the Greeks", Tatian referred to himself as an Assyrian (Moffett 1998)
A.D. 120-180	Lucian of Samosata, one of the early Christian writers	Lucian stated that he was an Assyrios (Assyrian) (Millar 2001)
A.D. 200-250	Prof. M.J. Geller	Akkadian language survived throughout the Parthian period, at least until the mid-third century (Geller 2000).
A.D. 363	Edward Gibbon, citing Ammianus Marcellinus, a soldier and historian in Emperor Julian's Army	The primitive Assyria, which comprehended Ninus [Nineveh] and Arbela [Arbil], had assumed the more recent and peculiar appellation of Adiabene (Gibbon 1995, 2000).
A.D. 306 - 373	St. Ephrem (Aprim)	St. Ephrem (Aprim) glorified Assyria and Assyrians in his poetry (Mcvey 1989).

A.D. 309 - 379	King Shapur II	According to Aboona, there existed an Assyrian prince by the name of Sannacherib in the fourth century A.D.: "as for the big monastery, it was built after the death of Mar Behnam by his father Sannacherib, a prince appointed by the Persian King Shapur" (Aboona 1996).
A.D. 309 - 379	King Shapur II	King Shapur II was very impressed with the 25-year-old pagan Qardakh that he made him the Prince of Atour (Assyria) or governor over the region between River Tormara and the city of Nisibin (Paul Bejan 1912).
A.D. 531 - 579	King Khosroes I	King Khosroes, the Just, established four provinces, which he called Assyria, Media, Persia and Bactriana (Gibbon 1995).
A.D. 505	Youhanna al-Amidi, Bishop of Ephesus	In his writings, Youhanna al-Amidi wrote that Emperor Anastasius built a city, which he called Dara and delivered it to the Assyrians.
A.D. 585	Mar Eshuyow	In the synod of Mar Eshuyow held in 585, the name of Mar Awa Qashisha is present representing Mar Khnana Metropolitan of Atouraye (Assyrians).
A.D. 600s	Otal Bar Sargon	According to Chronicles of Syria and Hassan Salame-Sarkis, a bema (plaque) dating back to the seventh century that was discovered recently in Syria includes the name of a certain Otal Bar Sargon (Salame-Sarkis 1989).
A.D. 642	Sepeos	According to Bat Ya'or, a document by the Armenian Sepeos records that the army of the Arabs left Assyria via route of southwest Lake Van and controlled the region west to the Lake and south of Mount Ararat (Ye'or 1996).
A.D. 650-652	Letters of Patriarch Ishu'yab III	In a letter to Mar Hurmiz of Beth Lapat, "This faith is how their faith was, as was mine, and continues to be as strong as ever regardless whether or not it appeared so to others. This faith best describes those of the center of Athur and the surrounding nearby peoples... (Philip Scott Moncrieff 1904)
circa A.D. 636	Armenian geography of Ananias of Shirak	Citing Hewsen, Robinson Chase F. shows that the thirty-sixth country of Asia was called Assyria, i.e., Mosul, which has mountains, rivers, and the city of Nineveh (Robinson 2000).
A.D. 675	Sargon Bin Mansour	According to Audiryanos Shakour, a certain Sargon Bin Mansour worked as the tax collector for the Umayyad Dynasty treasury in Damascus (Shakour 1984).
A.D. 705	The Armenian Chronology and Edouard Dulaurier	According to the Armenian Chronology, Caliph 'Abd Al-Malik laid waste to Armenia and sent many Armenians to Assyria (Ye'or 1996).
A.D. 750	Bar Hebraeus (Gregorius Abul-Faraj)	The Chronography of Bar Hebraeus mentions that during the conquests of Caliph Marwan, the Caliph came down to Harran and then towards Athor (Assyria) (Budge 1976).
A.D. 800s	Thomas of Marga (Bishop Toma Bar Yacoub)	Thomas of Marga (born in the ninth century explains how Metropolitan Mar Aha was consecrated as the "Metropolitan of the countries of Athor and Adiabene" (Budge 1893).

A.D. 851	Caliph al-Mutawakkil	According to Bat Ye'or, Caliph al-Mutawakkil entrusted troops to a certain Yusuf, whose father Abuseth had died in the lands of Assyria (Ye'or 1996).
c. A.D. 900	Abu al-Faraj Muhammad Ibn Ishaq al-Nadim, scholar and bookseller	According to Bayard Dodge, in his index titled Fihrist al-Nadim, Abu al-Faraj Muhammad Ibn Ishaq al-Nadim, who described many people, gives a definition of the word Ashuriyun (Arabic for Assyrians) as such: Their master and chief is named Ibn Siqtiri Ibn Ashuri. They collect revenues and profits. In some things they agree with the Jews and about other things they disagree with them. They appear to be a sect of Jesus (Dodge 1970).
A.D. 1140	Mari Ibn Suleman	According to William Young, in the Book of Tower by Mari Ibn Suleman and his historian successors, Amr Matta and Saliba Bar Yuhanna (c. 1350) a list of metropolitan provinces are listed and the second province is Mosul and Assyria (Young 1974).
A.D. 1169	Michael the Great	According to Bat Ye'or, the records of Michael the Great indicate that August 1169 witnessed the death of the prince of Mosul and of all Assyria, Qutb ad-Din (Ye'or 1996).
A.D. 1173	Michael the Great	According to Bat Ye'or, the records of Michael the Great indicate that 1173 was a year of distress for the Christians of Assyria and Mesopotamia (Ye'or 1996).
A.D. 1178	Benjamin ben Jonah of Tudela, a Jewish traveler	According to H.W.F. Saggs, Rabbi Benjamin describes Mosul as such: "It is Ashur the Great, and about seven thousands Jews live there...It sits on the Tigris, between it and Nineveh is a connecting bridge. Nineveh is in ruins but within its ruins there are villages and communities..." (Saggs 1985).
A.D. 1200s	Shlimon Khoshaba	Poet Khamis Bar Qardakhi was known Khamis Bar Qardakhi Atouraya (the Assyrian) (Khoshaba 2002).
A.D. 1250	Bar Hebraeus (Gregorius Abul-Faraj)	According to E.A. Wallis Budge, the Chronography of Bar Hebraeus mentions that during the reign of Ghoyuk of the Mongols, the Khan handed Athor (Assyria) to a certain chief named Ailshikatai (Budge 1976).
A.D. 1300	Poet Gewargis of Arbil	Poet Gewargis of Arbil, who died in 1300, repeatedly mentions Assyrians and their ancient city of Nineveh in his poems and he describes many clergymen as being the Assyrian, such as Mar Mari the Assyrian and Mar Odisho the Assyrian.
Early A.D. 1300	Arab geographer Abu'l Fida	According to H.W.F. Saggs, Arab geographer Abu'l Fida describes Mosul as such: "opposite, on the east bank, are the ruins of Nineveh. South of Mosul. The Lesser Zab joins the Tigris near the ruins of the town of Ashur." (Saggs 1985).
A.D. 1400-1500	Kurdish historian Sharaf Khan al-Bidlissi	According to Bidlissi's book Sharafnameh, during the time of Hassan Beg Aq-Qwinlo (15th century) there were Christians in Zur district (Hakkari) known as "Asuri".
A.D. 1587	Vatican Archives	According to a declassified letter dated 1587 published by David Wilmshurst, the Assyrian nation is under four patriarchs, three of them were confirmed by the Vatican, however, the fourth was not (Wilmshurst 2000).

