Treasures of Darkness.

## NINEVEH

Voice of
The Assyrian Foundation of America

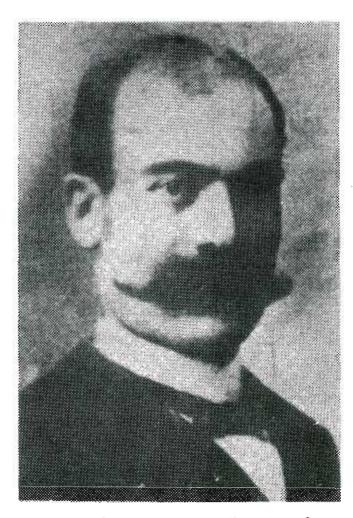


Established 1964

Dedicated to the Advancement of Education of Assyrians

VOLUME 5, NO. 5

FIRST QUARTER 1983



Prof. Ashur Yoosuf (1858-1915)

## MINITURE

FIRST QUARTER 1983

VOLUME 5

NO. 5

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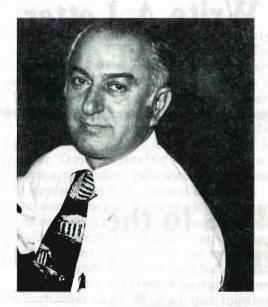
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SHABBAS, THE FORMER EDITOR
OF NINEVEH, AND HIS STAFF,
FOR THEIR DEDICATION AND
EFFORT IN THE PUBLICATION OF
NINEVEH FOR THE LAST THREE
YEARS.



Julius N. Shabbas

## Assyrian Foundation Activities for 1983

April 9 Assyrian New Year Party

May 7 The Foundation Trip

June 19 Picnic

July 16 Cultural Day

July 31 Picnic

August 7 Assyrian Martyrs' Day

September 17 Assyrian Foundation's Anniversary

Party

October 29 Somicka (Halloween) Party

November 12 Nartakhta Tournament

December 31 New Year's Party

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Robert Karoukian Bela & Charles Yonan Carlos Hernandez



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# Express Your Views! Write A Letter To The Editor

\*\*\*\*\*\*\*\*\*\*

## Letters to the Editor

#### Nineveh Corrected

I continue to enjoy your publication. Enclosed is \$20 to continue my subscription.

I believe it would enhance the magazine's image if you would provide some brief information or identification regarding the authors you publish. A simple sentence or two, as a footnote, giving a fact about the author's background or the date of his article, or the circumstances of its first publication, would be both valuable and interesting.

For example, your Volume 5, No. 4 features articles attributed to George M. Lamsa (page 2), Arthur S. Chavoor (pages 4-6), Hormuzd Rassam (pages 10-11), Jorgen Laessoe (page 12), and David Perley (page 19). However, in none of the above situations is there any identifications for the article beyond the author's name.

While the authors I have named above are known to many of us, it would be more informative to the rest (and in keeping with good journalism) to give a sentence or two about the author and/or the article.

Again, my congratulations on your continued good work. I feel NINEVEH is by far the premier Assyrian magazine in the English language, and anything I say is in the spirit of keeping it so.

Francis Sarguis Santa Barbara, CA

Editor's Note: We appreciate your constructive comments. We will correct the shortcomings you have brought to our attention.

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#### Where To From Here?

#### **Guest Editorial**

by William Daniel

It is noteworthy that the only occasion when we Assyrians assemble peacefully regardless of the association one belongs to, regardless of the party or religious denomination, is at funeral ceremonies. The solemnity of the event seems to subdue our differences of thinking. Does this mean that death is the only remedy for our wrangling tendency? Or does it mean that only in the atmosphere of deep sorrow we realize the vanity of our misbehavior?

In this article we use the term STATIC ANTAG-ONISM, by which we mean the attitude of hostility that does not penetrate the barrier of antagonism beyond disagreement of opinions. This state among Assyrian Associations (the term associations, in Assyrian usage, refers to social groupments organized for the purpose of improvement of their national shortcomings) we were saying, the attitude of STATIC ANTAGONISM or the barriers thereof have rarely or never been clearly defined so as to be able to put the finger on the point of divergence of opinions. Yet the shadow of dissension is ever and painfully present.

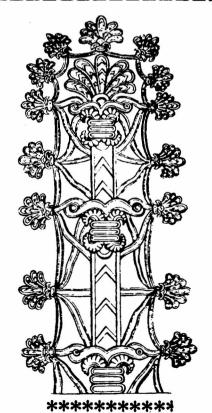
From what the experience has taught us, we discover that the real cause of friction, in the majority of cases, has been a certain disagreement between two or more members of the opposing associations. These individuals keep on fanning the fire of discord until a state of fued is reached. The immaturity of thinking of the members in general can be measured by the manner of handling a similar situation, for instead of using wise reasoning for the settlement of differences, they blindly follow the lead supplied by originators of the trouble. It is because of this type of crude behavior more time is wasted on creation of disharmony than helping to raise the cultural standards of their people. One is inclined to think that the argumentative nature is the nourishment of their being; the crutch that helps them to move.

Moreover, like children who are humored by shining colorful toys, successes of their social parties are graded by their external shine. Some of the details are: Grandiose locales, the number of crystal chandeliers, number of guests, fashionable raiments accentuated by expensive furs and sparkling costume jewelry, the shrill, sorry to say, vulgar music, a serious threat to your eardrums, and a few others, the mention of which would be taxing the readers' indulgence. Beyond these banalities, Oomta, in whose name they pretend to have made all the noise, has not benefitted at all, either culturally, financially or in any other direction. One cannot but very regrettably say that the trend of the drift does not spell good omen for Assyrian cultural existence.

But gradual decadence does not quench the thirst of a class of individuals, they are aiming at hastening the process of deterioration. They consider paralyzing another association who does not share their views a feather in their hat. But my dear paranoiac dreamer, have you forgotten that every action engenders a reaction? That the process repeats with magnification, in the present case, until the point of no return is reached? Is this your aim, Mr. Troublemaker? Or are you hiding up your sleeve such a miraculous plan that its fulfillment would justify sacrificing of a few associations?

Do we forget our recent past? It is not a long time ago when we would consider it a boon if under cover of Bible lessons we could indulge in the learning of our language alphabet. Yet today, being blessed by living in a Christian land of freedom, with all the help there for us to ask for, should we be unable to accomplish anything better than ripping each other apart? Must we stick together only in oppressive circumstances? Remember, my dear ignoramus, that by crippling your brother you'll be adding to your own load. Do you have that type of shoulders?

I beg your pardon, for when the state of extinction is reached, the only weight your shoulders shall have to sustain will be that of a non-thinking shallow head.



Assyrian sacred tree

William Daniel is a well known Assyrian writer, composer and poet. He now lives in San Jose, California.

### **INSIGHT**

#### Reasons for the Backwardness of the Assyrians

by Ashur S. Yousuf (1858-1915)

If we were to give a short answer to this problem, we could say it in one word — ignorance. But this "ignorance" in turn is the result of a number of different causes:

The primary reason for the present backward state of Assyrians has an ancient and historic origin. To under-

stand it, we must delve into the past.

Assyrians were not only a cultured and civilized people in the distant past, but they transmitted their culture to Palestine, Egypt, Greece and Rome. From the first days of the Christian Era, they spread the light of Christianity in the East from the shores of the Mediterranean to India and China; from Syria to the Caspian Sea and Samarkand. They supplied educators, physicians, and translators to teach Arab, Armenian, Greek and even Jewish students in the Assyrian institutions of higher learning in Antioch, Seleucia, Edessa, Ctesiphon, Nisibin, and elsewhere.

Assyrians were the first to preach Christianity among the Armenians. Assyrian missionaries played a significant role in shaping the creed and organization of the Armenian Church. They waged a great battle against Hellenism and saved the Church of Armenia, and helped to make it independent. They even gave help toward the invention of the Armenian alphabet.

Finally, long before "Gregory the Illuminator," the Assyrians were the illuminators of the Armenians. In referring to the Assyrians' very glorious and advanced historical past and comparing it with their backward and unenviable present, we wish to make it clear that the principal reason for its backwardness lies in the past.

The advancement, as well as the deterioration of peoples are not the result of one day or one year, but of years and centuries. Thus the civilized and refined Assyrians lost their possessions because of a remote cause, and that "cause" was primarily political in nature. From the day the Assyrians lost their independence and stopped being a dominant nation, they became subjected to the tyrannies and the oppression of ruling powers, which Jeremiah described with terrifying force in his prophetic messages.

The second reason for this backwardness is the internal sectarian disputes in the church. The hindrance to the development of the Assyrians was not so much the attacks from without as it was from within — the doctrinal and sectarian disputes and struggles, like monophysitism and dyophsitism. These caused divisions, spiritually and nationally, among the people who quarreled among themselves even to the point of shedding blood, thus creating a permanent schism. These dissensions sapped the physical and moral energy of the people and destroyed the sources of light, namely, the promising

educational institutions. Alas! To this very day the Assyrians are still known by various names, such as Nestorians and Jacobites, Chaldeans, and by other names. And the same idiotic condition holds true today in India as a result of the short-sighted policy of the present Patriarch, and the hierarchy in general! This schism amputated the soul of the Assyrians as a nation.

The third reason is the loss of language. When, under tyrannical rule and through persecutions, they became accustomed to a foreign language, they neglected their own. Thus the Assyrian language became confined to a few mountain dwellers and became, in time, unintelligible to the majority. Numerous works on sundry subjects in this language became inaccessible and thus were considered useless. As a result, ignorant people took it upon themselves to sell them for a piece of silver. Today, thousands of volumes in the Assyrian language in museums of antiquities in London, Paris, Rome, and Berlin are considered precious treasures.

Lamentably, the nation that sent out missionaries for the enlightenment of other nations now needs a mis-

sionary itself.

Would that they had translated their own literature into the foreign language they acquired! For, as a nation with its own culture and church, they failed to cultivate an indigenous literature in the foreign language. In this way their progress ended, and ignorance took its place in

horrible proportions.

The fourth reason is the emasculating ignorance of the clergy, which caused the nation itself to go into a deep sleep. Would the clergy had remained militantly enlightened and with telling authority had instructed the people and had kept the light burning in their hearts and minds! But that was not to be! On the contrary, the clergy itself surpassed the people in ignorance. It ruled the people ignorantly; it became ignorant and made others ignorant; it became bewildered and bewildered others — the case of the blind leading the blind; and both plunged into the abyss of ignorance. Thus the nation that gave light and enlightenment to others passed itself into total darkness.

The fifth reason is the impotence of the church. This can be said to be the natural outcome of the preceding causes. The church that was the altar of light, the consolation of the people, the source of divine rays, the saviour of souls, the fire that inspired spiritual life, has now relinquished its mission. It can no longer inspire life and hope in people; it no longer recognizes its supreme obligation to people — to lead them to action — to inspire them to follow the supreme Christian ideal in life. Why? Because the church leadership — the clergy — is no longer conscious of its lofty mission.

The sixth reason involves the family and schools. These two institutions which also have an important role to play in the development of a nation, must supplement one another. But they are lacking in a consciousness of their high mission. Neither the family nor the national schools has supplied important and service-minded members to the people. If occasionally we meet a few scattered individuals who are cultured and who bring honor to our people, they are not products of our nation, but of foreign educational systems.

Environment is the seventh reason. As in the case of individuals, so in the life and character of peoples, the environment has great influence. One who is surrounded by cultured and enlightened persons is naturally subject to healthy influences. Similarly, a person living in a bad environment is subject to unhealthy influences.

The Assyrians' abode has not favored their cultural refinement and development. The tribes and peoples that surround them are equally ignorant and backward. Had the Assyrians lived in a civilized part of the world, there is no doubt that they would have been favorably influenced by their environment. If the seat of the Assyrian ecclesiastical hierarchy were located either in Beirut or in a city like London, instead of in Mardin (which is surrounded by ignorant races), it would have been influenced differently, it would have thought differently, and it would have employed different methods for the development of the people under its jurisdiction.

The final reason is the absence of a supreme ideal and goal. It is said that "man is the product of his thinking." This is an undisputable truth. Before man expresses himself or acts, he thinks; and what he thinks, he does; and what he does, he becomes in the doing of it. An idea is the plan of an act; an act, carried out, transforms itself into a habit; and these habits, together with a man's character, determine the direction of his life and his fate.

Again, it is said, that "the fate of an individual or nation depends on those ideas which dominate the man's thinking or the collective mentality of the people that make up that nation." Therefore, in the sphere of life, the backwardness of individuals or peoples is one of the natural by-products of the absence of a supreme ideal among them.

To summarize, may I suggest that to attain cultural development and progress among the Assyrians, both as individuals and as a people, it is necessary to have the highest ideal in life and to seek to realize it. And to reach this goal, families also must bring forth children with a Christian and national character who will serve the nation; and schools must produce leaders. The church and the clergy should revive the defunct pulpit, and with fiery language and divinely inspired message extol the life of the soul. And the wheels of the press should grind out newspapers and books to promote the intellectual, spiritual, and national life of the Assyrians.

Let family, church, school, and press unite in this spirit, cooperate, and render mutual assistance, for it is only then that this now backward nation, which has embarked on the journey of self-enlightenment, will attain the supreme ideal in life, which it must of necessity pursue.

#### NOTES by David B. Perley:

Professor Ashur wrote this article on October 20, 1914, both in Turkish and in Armenian. The present rendition is a translation from the Armenian by Professor E. B. Cherakian of Watertown, Mass.

The author was an Assyrian, born in Harpoot (Turkey), who was educated at the Central Turkey College. Later, he earned a higher degree from the Turkish Bureau of Education. He was an educator, a poet, and a publisher, as well as a distinguished Assyrian patriot. For six years, he published Murshid D'Atur, an Assyrian monthly (in Assyrian letters but in Turkish language), which came to a termination with his life.

Up to the time of his murder, Prof. Ashur was a teacher of Literature in the Euphrates College, an American mission institution in Harpoot (Congregational). I had the privilege of being one of his students.

This re-publication is a fitting memorial to the honor of the man who had compassion for his people. His article has intrinsic merit for all the Assyrians, past and present.

- 1. Frequent references to the Armenians were due to the fact that they were the majority of the readers, and, who bore hostile feelings toward the local Assyrians.
- 2. To speak of the loss of ancient Assyrian political independence is to assert that we are Assyrians by descent. Contrary to Prof. Ashur's theory, however, Archbishop A. Y. Samuel of New Jersey (Jacobite) wrote, on Sept. 22, 1973, that we are "Syro-Arameans" and that the proof of it is in his letter-head. (Under what authority does he speak for the Assyrians?) He further wrote that if some of the Jacobites used the term "Assyrian," it was due to the recent influence of the "Nestorians."
- 3. Prof. Ashur reveals the Archbishop's fabrications by the indisputable event that on October 20, 1914, there was no communication between the Harpoot Assyrians and the Nestorians anywhere. Moreover in 1896, the Assyrians from Diyarbakir organized the "Assyrian School Association in America" which is still a going concern to the knowledge of this cleric, in whose school he was educated in Beirut as an orphan in gratis. This Association was organized ten years before the 12th of President Wilson's 14 Points on January 8, 1918.

See Yusuf Malek's "The British Betrayal of the Assyrians." New Jersey: Kimball Press, 1935, p. 104 ff.

- 4. Some clerics are forever in search of new names for their racial and religious groups. They literally follow the pursuits of the bird "Pupoo." Such illiterate clerics are still living in the days of the Councils of Ephesus. Robber Council, and Calcedon, to whom word-splitting definitions of obscure points of doctrine are of far more importance than the future of the Community of Saints. Fortunately, Assyrians of every denomination understand the spirit of ecumenism too well to be led to the days of the Councils of long ago. This is the only motive for the malicious and godless use of the term "Nestorian" in his letter to the American School of Oriental Research.
- 5. Loss of language refers mostly to the Assyrians in Asia Minor, save Midyat or Tur Abdeen.
- 6. The ignorant clerics would still cheerfully throw themselves into battle on some questions of the Procession of the Holy Ghost, or the personality of God-incarnate while on earth, none of which they understand.
- 7. Deir-el-Za'aferan near Mardin in Turkey is the chief theological center of the Jacobite church or was. See Malek's "Betrayal," p. 108 ff. with footnotes.
- 8. In 1908 there were established one Assyrian monthly in Harpoot (Prof. Ashur), and two monthlies in Diyarbakir one by Naum Faiq, another by Jabour Boyajy.

### Thank You For Your Contributions

#### God Before the Hebrews

## TREASURES OF DARKNESS GOES BACK TO THE MESOPOTAMIAN ROOTS OF BIBLICAL RELIGION

#### By Tikva Frymer-Kensky

WHAT, IF ANYTHING, can we learn about Biblical religion from the vast quantities of material relating to Mesopotamian religion? The answer is: a great deal. No single volume provides better evidence for this conclusion than the recently published and widely acclaimed book by Thorkild Jacobsen, The Treasures of Darkness — A History of Mesopotamian Religion.\*

Jacobsen is the revered master-scholar of ancient Sumer and Assyria. At 75, he has had an enormously fruitful and prolific scholarly life. *Treasures of Darkness* is a moving distillation of Jacobsen's sensitive understanding of Mesopotamian religion.

But this book is not directed to a Biblical audience. Jacobsen has not set out to demonstrate what a study of Mesopotamian religion can teach us about Biblical religion, although he sometimes makes references to similarities and parallels. His primary concern is with the civilizations he has spent a lifetime studying.

Yet the resonances are there. Much of ancient Mesopotamian religion is reflected, although in a perhaps refined form, in later Israelite religion. In a sense, the Israelites can be said to have taken the religious torch from early Mesopotamian religions. To these they of course added their own unique contribution. But many of the abstract attributes of the divine were already in place, developed in Sumerian and Assyrian civilizations of the fourth, third and second millennia B.C.

In 1980, Jacobsen was the recipient of the prestigious George Foote Moore Award conferred at the gala centennial celebration of the Society for Biblical Literature. Why was a Sumerologist/Assyriologist getting an award from the Society for Biblical Literature? The citation accompanying the award recognized that Jacobsen's "area of major concentration has been outside [Biblical scholarship]. Nevertheless," the citation continued, "he has brought immense riches and value to the field of Biblical research." In Treasures of Darkness, he makes these immense riches, at least as they relate to Mesopotamian religion, available in a popular and understandable format.

This article appeared in the Biblical Archaeology Review of Sep./Oct.

Jacobsen traces three major stages in the development of Mesopotamian religion, corresponding, conveniently enough, to the fourth, third, and second millennia B.C. Each of these three stages reflects a different social and political milieu, which in turn resulted in a different religious orientation.

The earliest Mesopotamian myths provide the keys to understanding the world of the fourth millennium B.C. Compared to later periods, the fourth millennium was a relatively peaceful time during which political power was diffused. Naturally, there were occasional threats to the peace and even military confrontations, but this was not the norm. Sumer was ruled by an ad-hoc, crisis-determined assembly which met at Nippur and conferred offices for the duration of the occasional emergencies.

Gradually all this changed during the third millennium B.C. Conditions then were more accurately reflected in the surviving epics, rather than in the myths. War became the common condition. The "temporary" rulers of the broadly based crisis assemblies of the fourth millennium were replaced by more permanent rulers who were needed for their societies to build massive city walls, erect large public buildings for the administration of the bureaucracy, and raise standing armies to guard the city and defend it. In the third millennium, popular assemblies faded into the background. In their place royal rule developed and was institutional-

The Uruk Vase. Carved from alabaster, this elegant vase dates from the end of the fourth millennium B.C. Standing 41 inches tall, it depicts the rite of sacred marriage, in which the god (identified by Jacobsen as Amaushumgalanna, the god of the date palm) approaches the gate of his bride, Inanna. Amaushumgalanna leads a long procession bearing wedding gifts. The sacred marriage was believed to bring fertility to the land. The upper register shows the meeting between Amaushumgalanna and Inanna. Only the back of Inanna is visible on the far left where she stands in front of the gateway. Behind Inanna, above the animals, is the sanctuary of her temple with its altar and sacred furniture, including (far right) two tall vases. Scholars believe that the Uruk Vase may have stood in such a sanctuary.

ized. Gradually these new kings extended their rule over increasingly vast areas.

In this setting the religious concepts of the fourth and third millennia differed widely. One way to understand the central religious concern of each period is to ask what the central fear of the age was: in the fourth millennium, characterized by a relatively primitive economy, it was the fear of famine, of not having enough food; in the third millennium, it was the fear of war.

This social setting had major implications for the development of religious consciousness in both periods. In the fourth millennium the attitude toward the divine was one

Much of ancient Mesopotamian religion is reflected, although perhaps in a refined form, in later Israelite religion.

of awe at first perceiving the will behind natural phenomena. The gods were seen as kings and lords of their city, guarding it against attack from without and against corruption from within.

In the fourth millennium, worship centered on the numenous powers that dwelt in natural phenomena and were vital to human survival. These powers were experienced as intransitive (not reaching beyond the phenomena in which they were perceived). Because there was a variety of natural phenomena, religion took a pluralistic, polytheistic form. The cult revolved around ways to ensure the presence and protection of powers beneficial to the early economies, and the absence of harmful ones. Various families of Sumerian

gods corresponded to the ecological conditions prevalent in their home areas. There were, for example, gods of the marsh and gods of the pastureland.

By the third millennium, however, the human metaphor for the gods had become predominant: the gods were seen as rulers rather than as the natural phenomena themselves. The divine was more often conceptualized in anthropomorphic terms, as super ruler.

The change, however, was gradual rather than abrupt. Beginning in the Early Dynastic period (end of the fourth millennium) the non-human forms of the divine began to recede, becoming emblems, and even, at times, enemies of the newer anthropomorphic god.

The Sumerian cult of Dumuzi typifies Mesopotamian religion in the fourth millennium - both in the religious metaphors that define it and the social and political conditions to which it relates. Dumuzi is basically an "intransitive" figure, the *élan vital* in nature. Indeed, originally there were several distinct Dumuzi figures — Dumuzi of the date palm, Dumuzi of the shepherds, Dumuzi of the grain, and the allied figure of Damu, the power in the rising sap. As economies grew more complex, several of these distinct manifestations of Dumuzi, characteristic of the early economies, were amalgamated.

Literary texts dealing with Dumuzi are relatively abundant. They focus on the great cycle of the year. In some texts, the passing of the fertile spring into the hot, dry summer is represented by Dumuzi's death. Other texts relating to Dumuzi's death include simple laments by Dumuzi's wife, mother and sister. Myths describe the search for the lost Dumuzi, a search that ultimately proves successful: he is found. Other texts have a ritual background: they describe the courtship and marriage of Dumuzi. In the "sacred marriage," Dumuzi, the power for fertility and yield, is "married" to Inanna, who represents the power of the storehouse. The powers of nature are thus humanized in order to satisfy the need for a meaningful relationship with these often uncontrollable powers.

In the complex tale of "Inanna's descent," Inanna is trapped in the netherworld. The forces imprisoning Inanna agree to release her on the condition that she provide a substitute. In her anger that Dumuzi has not mourned her "death," she names Dumuzi, thus dooming him to the netherworld. Inanna is revived and Dumuzi is doomed to the netherworld in her stead. (Ultimately Dumuzi is rescued for half of each year by his sister's descent to the netherworld in his place.) Jacobsen explains this involved story as a mythic perception of the relationship between the food in the storehouses and the plants and animals killed to provide this food. The revival (replenishing) of community storehouses is at the expense of the living plants and animals (represented by Dumuzi), which must be

killed to replenish the stores.

The Dumuzi cult was not confined to the fourth millennium. Indeed, much of the literary evidence by which we reconstruct the Dumuzi cult is considerably later than the fourth millennium. But there is enough evidence to reflect its fourth-millennium origins, including the great Uruk vase, dating to that period, which depicts the sacred marriage between Dumuzi and Inanna. (See illustration p. 19.)

Dumuzi himself survived, however, even into the first millennium, under the name Tamuz. In one of Ezekiel's visions the prophet sees the women of Jerusalem — even at the gateway of the Lord's temple — sitting and wailing for the death of Tamuz (Ezekiel 8:14), not much differently than the women of Sumer wailed 2,500 years earlier.

If the threatening power of nature was the dominant concern of the fourth millennium, the threatening power of man was the dominant concern of the third millennium. The archaeological record reveals that wars and military raids became commonplace. City walls were built for protection and cities grew in size and number as more people sought refuge behind their walls. This development transformed the dominant political system of the third millennium. No longer were "temporary emergency leaders" adequate. Permanence was needed in the wake of permanent emergency.

War and victory were the overriding subjects of contemporary thought and became important topics in art. Epic tales celebrated the new rulers, giving man (as represented by the ruler) a prominence to rival the gods.

Conversely, the new idea of "ruler," drawn from the thencurrent political situation, was used to suggest the divine aspects of "majesty" and "energy." The metaphor of god as ruler appropriately expressed the power of the gods, and of the earthly setting in which mankind experienced this power. In the third millennium, important gods became understood as manorial lords of their temple estates. Like their earthly counterparts, such estates were focal points of economic activity; they had large staffs of lesser gods as well as human workers. Like earthly rulers, the divine lords provided protection against external enemies and administered justice within their realms.

This new "ruler" metaphor also provided a new perspective on the universe. The whole cosmos became understood in terms of political organization. Each god had a role to play in this political entity, a role granted by the as-

The god Ninurta—the god of thundershowers and floods of Spring. This figure is from a group of statues discovered in ancient Eshnunna (modern Tell Asmar) by the Iraq expedition of the Oriental Institute of the University of Chicago. It dates from shortly after 3000 B.C. and stands about 2.5 feet tall.





sembly of all the gods. In the fourth millennium, the gods' immanence in natural phenomena had been perceived as an expression of their innate nature; in the third millennium, the gods assumed the roles and duties given them by the assembly of the gods, an essentially political body. This assembly of the gods was the highest authority in the universe. It met in Nippur and served as a court that passed sentence on wrongdoers, both human and divine. It elected and deposed kings (human and divine) and could condemn whole cities to destruction. These gods, now politically conceived, were active shapers of history.

The four most important gods in the third millennium were An, Enlil, Ninhursaga and Enki. Their powers corresponded to the four great cosmic elements: air, storms, rocky ground, and flowing fresh waters.

An was the power in the sky, the father of the gods, the procreator of vegatation. He was thus the image of paternal authority, who presided over the assembly of the gods and conferred earthly kingship.

Enlil was the god of the moist spring winds and of storms. Enlil was thus the embodiment of energy and force, the executive manager of the gods. Unfortunately, his power was not always beneficent. He could easily unleash fearful storms on man and thereby destroy him.

Ninhursaga, the female of the supreme triad, was a many-faceted goddess. Originally, she was the power in the stony soil. She was also closely associated with wildlife and herd animals. She is preeminently the birth-giving mother (often under the name Nintur). Jacobsen suggests that the connection between birth and the "rocky ground" may be that the birth of herd animals normally occurred in the spring when the herds were pastured in the stony soil that

The Seal of Adda. The small incised cylinder seal (left) with a hole in the middle was probably worn about the neck. The seal was used as identification. When rolled across a receptive surface, such as moist clay, the seal produced the impression seen on the right.

The cuneiform at the upper left of the impression identifies the seal as belonging to a scribe named Adda. The design depicts the rising of the sun god Utu at the place of sunrise in the mountains (at the bottom center). At the right of the sun god is Enki, the god of the fertile sweet waters. From his shoulders flows the water filled with swimming fish; he holds a bird that may be the thunderbird. Behind Enki is his vizier Isimud, who (like Janus) looks forward and back. The god at the left of the sun is probably Inanna, and behind her the storm god, probably Ninurta, identified by his bow and arrow (lightning) and accompanied by a lion (which, according to Jacobsen, roars like the thunder).

rings Mesopotamia in the foothills of the Iranian ranges and in the Arabian desert. As birthgiver, Ninhursaga was the great midwife and the one who gave birth to kings. She did not, however, develop a political function in the organization of the gods and therefore progressively lost rank among the gods.

Enki, the rival third member of the divine triad, was the power in the sweet waters in rivers, marshes and rain. His was thus the power to fertilize and the power to cleanse. Because water moistens clay before it is shaped, Enki was also the god of artists and craftsmen, the most cunning of the gods.

Powers in the lesser cosmic elements were seen as the grandchildren and great-grandchildren of An.

In the second millennium, we see a critical change in religious orientation. For the first time, a concern for self

predominates which gives rise to personal religion. Jacobsen is not clear what social and political changes account for this shift or what new fears provided the impetus. But that religion redirected itself to areas of personal concern is unquestionable.

And in Mesopotamian religion of the second millennium we find the clearest connections with Biblical religion. For example, compare Jacobsen's definition of personal religion in second millennium Mesopotamia with Psalms 25 and 38. Jacobsen describes personal religion as the "religious artitude in which the religious individual sees himself as standing in close personal relationship to the divine, expecting help and guidance in his personal life and personal affairs, expecting divine anger and punishment if he sins, but also profoundly trusting to divine compassion, forgiveness and love for him if he repents."

Now listen to the Psalms:

"Remember, Lord, thy tender care and thy love unfailing, shown from ages past.

Do not remember the sins and offences of my youth, but remember me in thy unfailing love.

The Lord is good and upright; therefore he teaches sinners the way they should go.

Turn to me and show me thy favor, for I am lonely and oppressed.

Relieve the sorrows of my heart and bring me out of my distress.

Look at my misery and my trouble and forgive my every sin." (Psalm 25)

And from Psalm 38:

"On thee, O Lord, I fix my hope; thou wilt answer, O Lord my God. I said, 'Let them never rejoice over

me

who exult when my foot slips.'

I am indeed prone to stumble, and suffering is never far away.

I make no secret of my iniquity and am anxious at the thought of my sin.

But, Lord, do not thou forsake me; keep not far from me, my God. Hasten to my help, O Lord my salvation."

The attitude reflected here is basic to both Judaism and

Christianity. It finds its roots in second-millennium Mesopotamia.

Jacobsen is careful to note, however, that the typical humility and self-abasement of penitence presuppose a remarkable, almost arrogant feeling of human importance. We believe that we matter to God, that what we do is important to Him, that God cares about our deeds, our sins, and our repentance.

This second-millennium concept of God as intimately concerned with the daily affairs of the individual is a radically different religious perspective from the awe-struck perception of the mystery of natural phenomena which characterized fourth-millennium religion and the perception of the majesty of the organized universe which characterized third-millennium religion. In the second millennium, God is brought into the close personal world of the individual, who, for the moment, ignores the holiness and awesomeness of the Maker of the Universe.

But man cannot long ignore the non-personal aspect of God. Psalm 8 is a classic statement:

"When I look up at thy heavens, the work of thy fingers, The moon and the stars set in their place by thee, What is man that thou shouldst remember him, mortal man that thou shouldst care for him?

The coexistence of these two aspects of God is a basic paradox: The worshipper is overwhelmed by God's majesty and holiness, and yet at the same time he approaches God on a very personal level, appealing to God for his personal salvation.

The origins of these conflicting attitudes are to be found in Mesopotamia, where the concept of personal religion originated. For example, listen to this Mesopotamian prayer.

I have cried to thee, (I) thy suffering, wearied distressed servant.

See me, O my lady, accept my prayers!
Faithfully look upon me and hear my supplication!
Say "A pity!" about me, and let thy mood be eased.
"A pity!" about my wretched body
that is full of disorders and troubles,
"A pity!" about my sore heart
that is full of tears and sobbings.

Texts reflecting this attitude toward personal religion appear early in Mesopotamia, toward the beginning of the second millennium, and there are no examples elsewhere in the Near East until half a millennium later. It seems clear that the concept of personal religion spread from Mesopotamia to Israel and Egypt, although we do not know how this occurred or the paths it took.

In Mesopotamia, however, the concept of a personal god was not perceived as contradictory to the idea of divine

holiness and majesty because God's personal aspect was reflected in personal gods rather than cosmic gods. In Mesopotamia an individual worshipped his personal god or goddess, as well as the great national gods with their cosmic offices; an individual's personal god was in many ways a personification of the power for personal success in that individual. When one attained luck and good fortune, one "acquired a god." The god inspired the individual to act and generally lent success to his plans. The personal god was the divine parent of the individual who cared for him as a mother and a father: he provided for his children,

The close personal relationship to the divine, which is basic to both Judaism and Christianity, finds its roots in Mesopotamian religion of the second millennium B.C.

protected them, and interceded on their behalf with the higher powers. The god dwelt within the man's body, was present even at the act of conception, and thus in a way engendered his children, who accordingly held the same personal god throughout the generations. Man dwelt in the "[protective] shadow of his god." If the god got angry at the individual, however, he would leave, and with him went the individual's power to succeed. Man therefore placated his personal god and induced him to return by penitence and penitential prayers. The humility of penitence — and the assurance of the god's concern — is logical in the

context of a "personal god."

In Mesopotamian religion, this idea of the personal god as "parent" served as a psychological bridge to the many gods' awesome powers. But even the great cosmic powers could be personal gods — although only of great men and royalty. These great cosmic gods too had loving concern for their children. All gods could thus be viewed as concerned and approachable, as the "parents" of man. A familiar filial attitude toward all the gods began to permeate religion, resulting in the general attitude called "personal religion."

Another paraodx familiar to the student of the Bible. which can also be found in Mesopotamian religion of the second millennium, is the paradox of the righteous sufferer; he finds himself in trouble despite his blamelessness. This problem is dealt with in two notable Babylonian works, the so-called Babylonian Job ("I will Praise the Lord of Wisdom") and the Babylonian Theodicy. Neither of these compositions can provide the answer to a problem that is essentially unresolvable. As Jacobsen points out, however, in the Babylonian Job, for the first time the personal egocentric view of the righteous sufferer is rejected. The Babylonian Job is overwhelmed; he realizes how great the distance is between God in his cosmic majesty and individual man in his littleness; in this context, man cannot demand justice. This realization does not, however, result in the rejection of personal religion. With the help of the concepts of personal religion, man has become the son of God and can confront him on an intimate level.

A number of major Mesopotamian religious works developing the concept of personal religion were produced in the second millennium: the Atrahasis story, Enuma Elish, and the Gilgamesh Epic. According to Jacobsen, all are existential critiques of the universe; that is, each of them deals in a sophisticated way with basic questions of existence and the nature of the universe.

The Atrahasis story focuses on the destructive capacity of the power of the gods. Atrahasis' response to this power is that man should increase his devotion to the gods and take care not to disturb them.

Enuma Elish is an attempt to understand the universe. It does this by telling us how Marduk became king of the gods. The story begins with the birth of successive generations of gods. One of the older gods, Apsu (god of sweet water, the progenitor god), rebels against the exuberant energy of the younger gods (which is their essence), but is defeated by Ea/Enki. Tiamat (god of the salt waters and also a progenitor) is then roused by an assembly of her children and she too rebels. The general assembly of the gods meets and confers kingship on Marduk (the state god of Babylonia). Marduk defeats Tiamat and then, by creating the universe, converts his temporary "kingship" into a permanent monarchy. Enuma Elish operates on many levels: It



#### Thorkild Jacobsen

Thorkild Jacobsen is one of the pioneers in the study of Sumerian literature and civilization; he has made enormous contributions to our knowledge of Mesopotamia. As an archaeologist, he organized the excavations at Nippur. As an administrator, he directed the University of Chicago's Oriental Institute as well as the Chicago Assyrian Dictionary project, Jacobsen is best known, however, for his many clear and precise scholarly articles in which he demonstrates his mastery of meticulous scholarship and attention to detail. But he is not satisfied only with technical precision; his articles also have a philosophical depth and synthesizing scope that take them beyond technical mastery. Many of his most important articles have been collected in a volume Toward the Image of Tammuz (ed. W. Moran); these include seminal articles on the textile industry, on the irrigation system of Ur, and on major grammatical studies of both Sumerian and Akkadian. But, above all, in the realm of cultural history and in the study of political systems, law and religion, Jacobsen has illuminated Mesopotamian civilization and influenced future scholarship.

reflects the rise of Babylon as ruler over a united Babylonia; it is an account of how the universe is ruled; and it explains how monarchy evolved. According to Enuma Elish, the universe is grounded in divine power and divine will; both nature and society are characterized by political order.

The third great Mesopotamian religious work is the Gilgamesh Epic, a magnificent humanistic tale based on legends concerning a supposedly "historical Gilgamesh" (a ruler of Uruk circa 2600 B.C.). The subject of the story is man's relationship to death. The story contains two sets of legends: One recounts the valor of the historical Gilga-

mesh; the other involves magical tales, such as "The Death of Gilgamesh" and "Gilgamesh, Enkidu and the Netherworld," both dealing with death.

As Jacobsen points out, almost diametrically opposed attitudes toward death are reflected in these stories. In some, Gilgamesh seeks to avoid death. In the magical tales, however, Gilgamesh almost recklessly courts death, but death nevertheless remains the great unavoidable evil. These antithetical attitudes are the theme of the epic, reflecting the development from an early disdain of death to an obsessive fear of it. When the story opens, Gilgamesh shares a heroic attitude of his time: he aspires to immortality through immortal fame. When death takes his friend Enkidu, however, Gilgamesh begins to comprehend the reality of death and realizes that he himself must die. His previous value system collapses; immortal fame now means nothing to him. He becomes obsessed instead with the quest for real immortality.

Ultimately, his ancestor Utnapishtim — who is immortal — tells him the story of the flood to demonstrate that Utnapishtim's own achievement of immortality was unique and is not available to Gilgamesh. Utnapishtim then offers Gilgamesh a parting gift, the rejuvenating plant. But the plant is stolen from him by a serpent when Gilgamesh carelessly leaves it on the bank of a pool. According to Jacobsen, Gilgamesh's very lack of heroic stature brings him to his senses. He cannot defy human nature, he must accept reality; only the relative immortality of lasting achievement can be his.

For Jacobsen, the second millennium was the high point of Mesopotamian religious achievement. He devotes only a short epilogue to the first millennium; these were disturbed times. Mesopotamia was invaded both by Arameans and the Sutu. Faced with the possibility of sudden death, Mesopotamian society reflected an increased interest in the powers of death and in the netherworld, and stories about them became increasingly popular. The religious outlook reflected the turmoil and increasing brutalization of the times. The gods of political enemies themselves became enemies, and were treated as such in rituals, in which these gods were maimed and killed.

But even in the first millennium the three major metaphors that Jacobsen discerns in Mesopotamian thought survived — god as provider (fourth millennium), god as ruler (third millennium), and god as parent (second millennium). God as provider was an official in charge of the beneficent phenomena of nature. The ruler metaphor justified the trend toward absolutism in earthly kingship. The parent metaphor continued to flourish not only in the penitential psalms and in rites of contrition, but in the idea of quietistic piety as well. Thus the torch of Mesopotamian religion was passed on.

#### **Assyrian Language and Computer Technology**

by Belus Yadgar

We are pleased to announce to the worldwide Assyrian community of a noteworthy achievement in producing and storing Assyrian written texts that will contribute to the preservation and revival of our precious asset, the Assyrian language. This achievement involves the implementation of Assyrian alphabet on a computer based word-processing system, which can produce Assyrian text in a very speedy and convenient manner.

For ages, especially since the advent of printing, one of the major obstacles limiting publication of Assyrian literature and books has been the lack of a convenient and financially feasible means of typesetting Assyrian alphabet. Furthermore, the publications thus produced with enormous effort by devoted Assyrians have, through the ages, been exposed to destruction and loss through negligence and/or malice.

Our forefathers were the pioneers who first brought into being the media of written communication by inventing the first writing. The tools they had at their disposal to record and preserve their writings were earthware and skins. Tales of Ashurbanipal's grand library and those of other kings of Assyria, are very well known to the world. Archaelogists and historians who have excavated and found the remains of our nation have interpreted and marveled at the depth and richness of the Assyrian literature carved on clay tablets. It is a greater marvel that the language of those masters of civilization has been preserved to this day by their dispersed and persecuted nation.

With the advent of paper and the print machine, our language found a new challenge to its preservation by its country-less nation. Through the dedication of some Assyrians, this challenge was met and, despite everpresent hostile elements, it has struggled to survive to this day. But so much of our precious literature has vanished! The grand library of Ashurbanipal had been mutilated. The richness seen today in those works is but a small gleam of what was. Over ages, many invaders such as the Mongols, Ottomans, and others, have destroyed a good part of our rich literary heritage.

Such factors, and the need to provide a convenient means of producing books and literature, and means to safeguard it against negligence and malicious destruction, prompted me to investigate and eventually implement the Assyrian language on the product of modern technology, the computer. What was needed was a system whereby one could speed-type in Assyrian, store the text for later retrieval and editing, and print the text on paper. More than a year's worth of effort, has resulted in the Assyrian word-processing system. As a sample of what it can produce please refer to the editorial article of the Assyrian section of this issue of Nineveh, that has been typeset using this method.

The system, an integrated software/hardware package, stores the Assyrian alphabet in a computer terminal memory, as an alternate character set to the standard English set. The user can type from the keyboard, just like a typewriter, and the Assyrian text will appear on the terminal screen, from right to left as Assyrian is written.

Once a full screen of text has been entered, the user can either press the PRINT key and print the contents of the screen on a printer attached to the terminal, or press a STORE key to store the text on a diskette, also attached to the terminal. The disk-stored text can be retrieved later for changes and reprinting and saved permanently. A \$5 diskette can permanently store over 1000 pages of 8" x 11" size paper.

The system is a complete word-processing and full-screen graphics editing system. It has all the features seen in professional word-processing systems. The Assyrian alphabet can be automatically sized by any scale, rotated by any degree, mixed with English and 7 more alternate character sets that can be stored in the same way, and mixed with any other sort of graphical elements such as boxes, lines, circles and curves, highlighted text, and in general any desired computer-generated artwork.

All text and graphics elements, once plotted on the terminal screen, can be printed i.e., the computer screen copied to paper dot by dot).

In addition to the Assyrian alphabet, other alphabets have also been added to the system to make it an all-language system. The different alphabets currently available on the system include: Assyrian, Farsi (Persian), Arabic, Hebrew, Russian, Greek, and Thai. Currently, the Armenian alphabet is being designed for addition to the system. Additionally, several fancy English alphabets, such as italics, gothic, digital, etc. are available. The figure shows samples of different fonts mentioned.

It should be mentioned that the main Assyrian alphabet implemented on the system has been designed by Mr. George Bet-Shlimon. Other Assyrian fonts as well as other languages have been developed by this writer and his wife, Nina. The system and application software has also been developed by this writer.

This system was designed to contribute to the revival and preservation of the Assyrian language; and it is available for use to all Assyrians and their institutions. All parties wishing to utilize it should contact the editor of the NINEVEH magazine.

It should be noted that this system and its developers have no relation and/or association with any club (in San Jose, California) that might seek recognition for this accomplishment.

-Belus Yadgar

### Assyrian Studies

#### Notice

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

Beginning with this issue, NINEVEH will bring you the abstracts on all the studies that are timely, informative and interesting.

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

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

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#### THE ARAMAIC PROVERBS OF AHIQAR

James Miller LINDENBERGER, Ph.D. The Johns Hopkins University, 1974

Sixty-five years have elapsed since the discovery of the Imperial Aramaic version of the story of Ahigar, reputed counsellor to the courts of Sennacherib and Esarhaddon, and of the collection of proverbs which is linked to the narrative. During that time, two editions, several translations, and a considerable number of articles and monographs have been devoted to the elucidation of the fragmentary text from the fifth century B.C., and its relationship to later versions in Syriac, Armenian, Arabic, and other languages. Yet in spite of this continuing scholarly interest, there has not yet been produced an adequate edition of the text or a sufficiently detailed commentary on it. With the considerable strides that have been made in Aramaic studies since the earlier publications on the Ahigar text, and the great attention which has been directed towards the wisdom literature of the Old Testament and the ancient Near East in recent years, such a study seems overdue.

The task undertaken in this dissertation is that of filling this gap in the literature by providing a new edition of the Aramaic text of the proverbs, with a translation and brief introduction to each proverb, suggesting possible interpretations and noting parallels with the later versions, the Old Testament, and ancient Near Eastern literature, where they are known to exist. This is accompanied by a commentary discussing in detail the philological and epigraphic problems raised by the text of the proverbs.

The commentary is introduced by a summary of the Ahigar story as it is known in the later versions, an account of the discovery of the Aramaic test, and a resume of the more important scholarly literature treating the Aramaic text and its relation to the later versions. Along with this are summarized some of the study's conclusions regarding the original language of the proverbs and narrative, the time and place of the compilation of the proverbs, and the poetic character of some of them. Following the commentary are four appendices dealing with: (A) the divine names in the proverbs, (B) the character of the Aramaic dialect in which they are written, (C) RES 492b, an Aramaic ostracon containing several words and usages relevant to the interpretation of passages in the proverbs, and (D) scribal marks used in the manuscript to set off some of the proverbs from one another.

A number of conclusions have arisen out of the study. It is clear that the proverbs were not originally joined to the narrative, but originated as a separate collection. They are written in a dialect of Aramaic similar to that of the narrative, but distinguishable from it in a number of important features. The dialect of the proverbs shows certain affinities with the Canaanite languages and Old Aramaic, pointing to a north Syrian origin. This is further confirmed by the evidence of the divine names, which also indicates an original north Syrian locale.

Order No. 77-16,567, 588 pages.

#### SYRIAC INCANTATION BOWLS

Victor Paul HAMILTON, Ph.D. Brandeis University, 1971

This is a study of 21 bowls and fragments inscribed with a Syriac script (akin to Palmyrene cursive). In every instance the inscription is on the inside surface, beginning at the bottom and continuing spirally to the lip of the bowl. Because the bowls have invariably been found in an inverted position it is thought that we are dealing with the principle of sympathetic magic in which a desire is simulated in advance by an appropriate act. Thus, the upsetting of the bowl anticipates the client's wish that all the powers of the demonic world set against him be upset or nullified. Again, the bowl in its upside down position may simply have had the function of incarcerating any demon foolish enough to trespass on the client's property. The inscriptions do not contain any instructions on how and when such bowls are to be employed; thus, the praxis involved must remain a mystery, and our suggestions are only tenuous.

Archaeological, epigraphal, and mostly inscriptional evidence allow one to date the bowls roughly to A.D. 700. Their provenance is southern Iraq, especially Nippur.

The inscriptions have been studied grammatically under the following general sections: (1) paleography and orthography; (2) phonology; (3) morphology; (4) syntax. It is of interest here that the Syriac texts have a very high and exceptional number of grammatical features of Mandaic, a sister of Syriac within the family of Eastern Aramaic dialects. This is most obvious in the area of morphology.

Rather than treating the magic bowl as an isolated and unique phenomena this study has traced the complex origins of bowl magic in the ancient world, particularly Egypt, Mesopotamia, and Crete. In Mesopotamia the evidence is sparse, simply because the cuneiform system of writing is designed for clay tablets and not bowls. There are some examples of inverted bowls found mostly at Nineveh. These are dated to the third millenium B.C. Their function conceivably was a votive one. In Egypt, the best parallel is provided by the "Letters to the Dead," dating from the Old and Middle Kingdom (or the second and third millenia B.C.). In this respect the Egyptian or Delta heritage running throughout Mandean literature may provide a key for connection, although even centuries and millenia are involved. On Crete inverted bowls, some inscribed but mostly uninscribed, have been found at Knossos (with Minoan inscription). These even extend to Gela, Sicily and in the Mycenaean staircase of the Athenian acropolis.

Order No. 71-30,130, 292 pages.

### IMPERIALISM AND RELIGION: ASSYRIA, JUDAH AND ISRAEL IN THE EIGHTH AND SEVENTH CENTURIES B.C.

Morton COGAN, Ph.D. University of Pennsylvania, 1971

Supervisor: Professor Moshe Greenberg

Historians have sought repeatedly to elucidate the origins and character of Israelite apostasy during the Neo-Assyrian era. Late nineteenth-century studies adhered closely to the Biblical viewpoint: the religious struggles of that age reflect a phenomenon peculiarly Israelite, i.e., popular hostility to the monotheistic demands of the prophets. Recent Biblical handbooks, on the other hand, report the paganization of the Judahite cultus during the reigns of Ahaz (II Kings 16:1-3) and Manasseh (II Kings 21:1-18) as part of the obligation of subject states to the Assyrian empire. This explication is based upon A. T. Olmstead's reading of Assyrian history, which proclaimed an Assyrian provincial system centered around the worship of Ashur and the reigning king.

This putative Assyrian religious policy is systematically investigated for the first time, with data being gathered from the answers to a set of leading questions put to the Neo-Assyrian historical corpus:

1. Did Assyrian conquest and rule affect the on-going native cults of defeated nations? In what areas?

2. Was it imperial policy to impose the worship of Assyrian gods? What specific cultic demands were made? Was such policy enforced in all territories? All relevant Neo-Assyrian cuneiform texts are quoted in full, accompanied by new translations and linguistic

remarks where necessary.

From this investigation, a new picture of Neo-Assyrian imperial policy concerning religion and cult emerges. There is no evidence, textual or pictoral, to suggest that Assyria subjected native cults to regulation or that they interfered in any way with customary rites. On the contrary, Nineveh often extended official recognition to the foreign gods of subject peoples. While acknowledgement of Assyria's "great gods" was universally enjoined, the introduction of an Assyrian cult is attested only in territories formally annexed as provinces. Provincials were expected to bear the tax burdens for the upkeep of palace and temple, just as if they were native-born Assyrians. Vassal states, on the other hand, bore no cultic obligations whatsoever. The occasional presence of the royal stele in these territories merely served to mark the outer reaches of Assyria's political influence and did not signify the inauguration of a royal cult, an idea itself foreign to Assyria.

In contradistinction to previous studies which treated Assyrian and Biblical sources in complement—the result being a blurring of the witness each source provides—this study allows each source to speak for itself.

In the Biblical section, a study of specific Israelite problems from the period of Assyrian domination over Palestinian affairs (ca. 750-625 B.C.) is undertaken. Main areas of investigation include:

1. Pagan innovations in the Israelite cult peculiar to the Neo-Assyrian age, viz., the Ahaz altar reform (II Kings 16:10-18); the Molech cult; and astral cults

2. The immediate and long-range effects of Assyrian policy upon traditional Israelite religion.

The political, social and religious affairs in Judah and Israel are set out separately, for the disparate conduct of each state led to distinct Assyrian responses in each case. In Judah, which was never annexed as an Assyrian province, the introduction of foreign ritual is attributable to the voluntary adoption of the prevailing Assyro-Aramaean culture by Judah's ruling classes, who had become disenchanted with native Yahwistic tradition. It is also argued that this state of affairs obtained within north Israel as long as it remained an Assyrian vassal kingdom. Only with Samaria's annexation and transformation into an Assyrian province (720 B.C.) was an Assyrian cult introduced into Israel; at the same time, sundry foreign gods and the local Israelite Yahweh received official sanction.

Order No. 71-25,991, 286 pages.

World Press Review/February 1983

## The Treasures of Ebla

A 4,000-year-old Semitic city rediscovered

DAVID PRYCE-JONES-

David Pryce-Jones writes for the independent "Australian" of Sydney, from which this is excerpted.

rom Aleppo one has to drive less than thirty miles south on the road to Damascus to reach Tel Mardikh. Some 400 people live there in an encampment that has turned reluctantly into a village. A few miles away stands an ancient mound, or tell, fifty feet high and covering 140 acres, visible from some distance on the level plains like a beached whale.

This is Ebla, capital of a kingdom about 4,000 years old, within whose walls, we now believe, lived a large, thriving, well-organized society. This place, like so many others of its kind, might have stayed in oblivion forever had there not been one of those astonishing sequences of events by which archeology sometimes fires the public imagination.

There had never been any secret about the tell. The site was included in archeological maps and surveys. In 1955, by chance, some peasants uncovered a stone basin carved in the local basalt with ceremonial reliefs of a king, soldiers, and lions, in a style that suggested a date of 1850 B.C.

Scholars were excited, but archeology in the Middle East has become controversial. The archeologist has come to be regarded as a foreign plunderer. Perhaps more essential, countries in the region are looking to the past to confirm the ancient glories of their peoples and, in some cases, contemporary claims to territory as well.

Nevertheless, Tel Mardikh attracted Paolo Matthiae, whom the University of Rome had sent to do an advance inspection, and he was allowed to lead an expedition. Matthiae, the son of an art historian, was then a twenty-threeyear-old postgraduate student with no experience in field work. Opportunity and instinct combined to give this lucky man the chance of a lifetime and a place in the annals of archeology.

Between 1964 and 1968 little of note was found. The wall surrounding the tell was cleared, the acropolis marking the tell's summit was laid bare, and the foundations of a palace were exposed.

Then at the end of 1968 a statue was unearthed, apparently dating to the 20th century B.C. It carried twenty-six lines of cuneiform writing. Prof. Giovanni Pettinato, a university colleague of Matthiae's and a leading expert in cuneiform, deciphered the lines. On the basis of the inscription the pair felt confident that the tell could be identified as Ebla, although other authorities argued that the statue could have been a gift sent from Ebla.

In cuneiform inscriptions elsewhere there are some sixty references to Ebla, all shadowy and none informative enough to permit any firm location. Grounds for persevering at Tel Mardikh now existed. A compound was built — part residential, part museum — for the team and a dozen assistants. For several more years, during which

UNITED WE STAND... DIVIDED WE FALL. even the specialists were not convinced that Tel Mardikh might be emerging from the forgotten past as Ebla, Matthiae carried on. In 1974 an Arab laborer pulled out of the earth a clay tablet about four inches wide, immediately followed by forty more, blackened but preserved. At the start of the next season came the great discovery. On the floors of two palace rooms 15,000 tablets were found, ranging in width from two to fourteen inches, with a summary of contents and the scribe's name often written on the upper edge.

Prof. Pettinato, the first man to read the tablets, labeled their language Eblaite. By 1976 he had identified many names that seem to correspond to those in the Bible such as Abraham, David, Micah, Ishmael, and Israel. Pettinato called a press conference to announce his readings.

That the most important site ever to be excavated in Syria should reveal traces of Hebrew and have even the most tenuous "Abraham connection," as one newspaper called it, was not considered a good joke on the part of history by the Arab Syrian nationalists. It seemed like some deadly conspiracy from Israel.

Abraham may be the common ancestor from whom the Jews and Arabs alike claim descent, but no stretch of imagination can populate Ebla with Arabs a few thousand years before the followers of the prophet Mohammed erupted from Arabia. The upshot was that Prof. Pettinato, to his consternation, was forbidden to work on the tablets. In his book Ebla Matthiae makes only the most perfunctory acknowledgment to his former colleague and ignores the ticklish question of what kind of Semites the Eblaites might have been.

The tablets are still being interpreted, but the Ebla way of life has emerged in work already done. Matthiae makes staunch claims for the city, which he sees as an empire of some 200,000 citizens with vassals elsewhere in Syria and as far afield as southern Turkey and Palestine. From the cult objects and seals at Ebla, Matthiae concludes that human life there was seen as the realization on Earth of the destinies of the gods.

### KHA B'NISSAN

Celebrated in all periods of our history on April 1st was KHA B'NISSAN, the beginning of the Assyrian New Year. In ancient times it was known as the AKITU Festival lasting from the 1st to the 12th Nissan (March-April). Rooted in our nation's foundation, this festival symbolised national links between the god and the king.

Kha B'Nissan was the time of new growth, springtime, and our ancient forefathers demonstrated their greatness by recognizing this as the time of nature's continuity of life . . . and logically designated this the time to celebrate the New Year.

In the beginning man created for himself a being or creator higher and more powerful in rank than himself. That explains why man had worshipped objects such as the Sun, the Moon and the animal kingdom. This period of worshiping in Mesopotamia was very short and when the Assyrians were advancing rapidly, they found themselves better and higher than the objects they worshiped. We then see him creating Gods resembling man and

animal (the Assyrian Bull), stronger than him but interrelated to his existence and to the animal kingdom and nature, such as: Ashur, God of War, Ishtar, Goddess of Fertility and Love; Mardukh, God of Goodness or Virtue; Tiamat, Goddess of Evil; Adar, God of Thunder, and Tamuz, God of Agriculture. Tamuz, God of Agriculture had to festivals, the first when he dies in the Fall and all the greenery of nature dies with his departure, and the second is when he is resurrected from the underworld giving life to nature in the Spring.

When Christianity spread into Mesopotamia and later became the center of Christian teachings, Christian rituals replaced our national customs. Although the Assyrians were among the first to become Christians and missionaries of Christianity, there remained with some Assyrians the influence of the ancient traditions and national rites . . . Kha B'Nissan for instance.

The Assyrian civilization is known for its great achievements in fields such as astronomy, a field in which they have rendered valuable knowledge. But the most notable and valuable was that they were the first to divide the year into two seasons: Spring and fall and organized the first calendar in the history of man, dividing the year into 12 months, the days into 360, the day into 24 hours, the hour into 60 minutes, and the minute into 60 seconds.

The Assyrian New Year is a very important event in our history. The kings attended its celebrations and their appearances were carefully documented on clay tablets. In the book entitled, "The Festival of Akitu" published in 1921 by Mr. Paullus, who conducted intensive research about the festival, brings us closer to our forefathers. We see how they viewed this festival and how they felt about the month of Nissan (April), the month of the rebirth of nature.

The Festival of Akitu or the Assyrian New Year Festival is an example of the high civilization of the inhabitants of ancient Mesopotomia. Fundamentally, the festival is derived from the heart of nature connected with agriculture which observed two important changes that nature undergoes: First, regretting the disappearance of greenery that is buried or destroyed in the fall; second, rejoicing to the rebirth of life that nature brings forth in the form of boundless quantities of crops. These changes had a profound impact on the Assyrian farmer and on his way of life, whereby he celebrates three festivals: The first in the month of Tamuz (July), second, in the month of Tishrin (October), and third, in the month of Nissan (April).

The God Tamuz is buried in the month of Tamuz; traditionally water is sprinkled to help him reach the underworld. In October, Tamuz travels down to the underworld to meet the Goddess Eresgikal, sister of Ishtar, where he stays there for six months. On April 1st Ishtar descends down the underworld and resurrects Tamuz and by his resurrection revives life on earth... on KHA B'NISSAN.

Translated in part from "April First, The Assyrian New Year," published by the Assyrian Cultural Society, Tehran, Iran, 1963.

A.F.A. wishes the Assyrians of the world a very

Happy New Year

*6733* 



Mesopotamia, showing sites important in the development of civilization in the area.

From the New Catholic Encyclopedia, 1967.



#### **Assyrians Celebrate**

#### by Carolyn Hirschman, Correspondent

About 1,000 Assyrians gathered in Mar Gewargis Church, Touhy and Ashland, at a testimonial banquet Sunday, October 17, to celebrate the sixth anniversary of the consecration of Mar Dinkha IV as Catholicos Patriarch of the Apostolic Catholic Assyrian Church of the East.

Mar Dinkha's presence was a special honor in light of his historic visit last June to the Soviet Union for a worldwide conference on unity of eastern orthodox churches. The event marked the first time in 64 years that the Patriarch had been invited to Moscow by the Patriarch of the Russian Orthodox Church. Leaders of 17 different churches unanimously elected Mar Dinkha conference chairman.

Since his elevation to Patriarch in London in 1976, Mark Dinkha, 47, has acted to unify the 2,000-year-old Assyrian Church's many parishes. As Patriarch, Mar Dinkha serves as "the supreme head of the church," a position equivalent to the pope of the Roman Catholic Church, explained Shimshon Rasho, president of Mar-Gewargis' Executive Committee.

Assyrians of all ages packed the banquet hall at 7201 No. Ashland, and latecomers were turned away due to lack of space. In addition to Mar Gewargis, Mar Sargis Church at 1850 W. Cuyler Avenue serves Chicago's 5,000 Assyrian families, half of the United States' Assyrian population. The Bishop of U.S.A. and Canada, Mar Aprim Khamis, makes his headquarters in Skokie.

An atmosphere of ceremonial honor was accompanied by a feeling of friendly neighborhood unity. People stood silently as Mar Dinkha entered the hall to the white-robed deacons' holy welcoming song. But spontaneous applause soon followed to greet the bearded, gray-haired Patriarch dressed in traditional black, maroon and brillian purple robes.

"I'm so happy about it. The whole Assyrian people are proud of him," said Yacoub Elaia, a member of Mar Gewargis originally from Iraq.

Mar Dinkha received telegrams of congratulations and thanks from parishes around the world, including London, Teheran, Toronto, Seattle, Los Angeles and San Jose.

After a program of songs, speeches and poetry written especially for the occasion and a traditional Assyrian meal of chicken, shish kabab, burag (pastry stuffed with meat), bread, rice and cake, Mar Dinkha IV addressed the audience for more than an hour, detailing the conference and his global travels.

The Patriarch spoke, as did everyone at the Banquet, in Assyrian, the modern conversational version of Aramaic, the 5,000-year-old language of the liturgy. Assyrian is about 75 percent pure Aramaic and 25 percent imported and modernized words, Rasho explained.

Carolyn Hirschman writes for the Lerner Newspaper, based in Chicago, Ill. The article appeared in the October 27, 1982 issue.

Before the conference, Mar Dinkha met with bishops in Italy, Sweden, England and other European countries. He spent a week in London to work toward unification of all Christian churches. In one of the trip's highlights, Mar Dinkha met with the Archbishop of Canterbury, a reunion of leaders in the Assyrian and Anglican Churches after 500 years.

On June 18 the Patriarch left London for Moscow, where he met with the Patriarch of Moscow and Russia and other clergy, as well as Assyrian students, teachers and residents. About 2,000 people attended a service in a Moscow cathedral.

Mar Dinkha arrived in Kiev in the Ukraine for the conference on June 20. Assyrians there welcomed him and the other bishops with flowers. "I was so proud to see that they haven't forgotten the old traditions of (Assyria), even though they have been living there (in Russia) for so long," he said. The Russian-Assyrians were equally glad to meet with him, Mar Dinkha said, because they have no church or priest of their own. In general, he said he "found the Russian people and their priests a very humble and loving people."

After an evening service the night before "to pray for the well-being of the meetings to be conducted for peace and harmony," the conference began on June 22. Four translators in French, German, English and Russian helped the bishops conduct their business. "We clarified a lot of misunderstandings about the beliefs of our church to the other churches of the world," Mar Dinkha said. <del>~\*</del>

Mar Dinkha closed his talk with an appeal for unity and dedication to the church. He asked Assyrian organizations and leaders "to work in harmony for the good of the Assyrian nation" and encouraged families to register with the church.





#### ىچچەد ھكېشىقد شەفكىسې جۇدجىشد جاھەقىد مەسىقد چۇدفى قۇقى

#### Apostolic Catholic Assyrian Church of the East

MAR NARSAI PARISH

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REVEREND

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DATE	FEASTS & COMMEMORATIONS	SERVICE	TIME
3-6-83	The Middle of Fast	Qurbana in memory of Aprim Saya	9:00 a.m. d
3-27-83	Palm Sunday	Qurbana	9:00 a.m.
3-31-83	Passover Day	Qurbana	9:00 a.m.
3-31-83	Passover Day	Service	7:00 p.m.
4-1-83	Friday of Sorrow	Service	7:00 p.m.
4-2-83	Holy Saturday	Service	7:00 p.m.
4-3-83	Easter Sunday	Service &	8:00 a.m.
		Qurbana	9:00 a.m.
5-8-83	Ascension	Qurbana	9:00 a.m.
5-22-83	Pentecost	Qurbana	9:00 a.m.
8-7-83	Transfiguration	Qurbana	9:00 a.m.
8-14-83	St. Mary's Departure (DOKHRANA)	Qurbana	9:00 a.m.
9-11-83	Feast of Cross	Qurbana	9:00 a.m.
9-25-83	SHARA (of Mar Narsai & Mar Bisho)	Qurbana	9:00 a.m.
11-6-83	Shara (of Mar Gewargis)	Qurbana	9:00 a.m.
12-24-83	Saturday before Christmas	Service	7:00 p.m.
12-25-83	Nativity of our Lord Jesus Christ (Christmas)	Qurbana	9:00 a.m.

NOTE: All Sundays of the Year not mentioned above are the morning service

and begin promptly at 11:00 a.m.

Due to circumstances beyond our control, changes do occur sometimes therefor, please call Archdeacon Michael for confirmation.

THANK YOU FOR SUPPORTING YOUR CHURCH AND MAY GOD BLESS YOU. AMEN.

----000----



MAR NARSAI PARISH

#### Assyrian Church of the East

3939 LAWTON STREET SAN FRANCISCO, CALIF. 94122

#### **Church Program 1983**

1-23-83	Qurbana without breakfast
2-13-83	1st day of Fast - General Body meeting
3-6-83	Qurbana - Middle of Fast
3-27-83	Palm Sunday - Tea and Coffee
4-3-83	Easter (Breakfast served)
5-8-83	Mother's Day Party
5-19-83	Joint Picnic with Foundation
8-14-83	Dokhrana D'Mart Mariam
9-25-83	Shara D'Mar Narsai & Mar Bishoo
10-16-83	Dinner
11-6-83	Shara D'Mar Gewargis
11-27-83	Bazaar
Dec. 1983	Open (Christmas Party)
12-25-83	Christmas (Qurbana) - Tea and Coffee served)

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#### IN MEMORIUM



Nicola Baba 1934-1983

#### Nicola Baba

Our deepest sympathy and condolences go to the family of Nicola Baba who passed away on February 11, 1983. A memorial service, officiated by Rev. Badal Pero, was held at the Assyrian Church of the East in Turlock, California.

The service was followed by a memorial lunch and eulogies. Internment was at the Memorial Park in Turlock.

Nicola was born in 1934 in the village of Ganguija, Urmia, and he completed his education in the city of Urmia. In 1955 he went to Tehran and worked as a manager for the Singer Company. After spending three years in the U.S., he went back to Iran in 1972 to work as an interpreter for a military production plant. When he came back to the U.S. in 1979, he worked for the Bechtel Corporation.

Nicola participated in the community's social and religious activities. His kindness and consideration for others gained him the respect of those who knew him.

He is survived by his wife, Cardelia; two sons, Ramsin and Ramiel; his parents, Paulus and Shooshan; his brother, Dr. Freidoun Baba; his sisters, Mary, Sara, Samrida, Freeda and Hilda.

Mrs. Eugenia Sayad 911 Park AVenue Pacifica, CA 94044

Dear Mrs. Sayad:

This is to inform you that, upon motion made by Supervisor Quentin L. Kopp, the Board of Supervisors adjourned its regular meeting of January 31, 1983 out of respect to the memory of the late Abraham J. Sayad.

The members of the Board, with a profound sense of civic and personal loss, are conscious of the many fine qualities of heart and mind which distinguished and brought justifiable appreciation to Abraham J. Sayad in the community.

The Supervisors realize that mere words can mean so little to you at a time such as this, but they do want you and the members of your family to know of their deep sympathy and heartfelt condolence.

Sincerely,

John L. Taylor, Clerk Board of Supervisors City and County of San Francisco

#### Aprim Joseph Sayad

The Assyrian Foundation extends its deepest sympathy and condolences to Mrs. Jeni Sayad of Pacifica, California and her family on the recent loss of her husband, Aprim Sayad.

Aprim passed away on Sunday, January 23, 1983 after suffering a massive heart attack. A memorial service was officiated by Ninos Michael, the Archdeacon of the Mar Narsai Assyrian Church of the East in San Francisco. Internment was at the Holy Cross Cemetery in Colma, California.

Aprim was born in Baghdad, Iraq on May 25, 1925 and attended the American High School in the same

Since he came to the United States in 1958, Aprim held many responsible positions in construction companies. He worked with Morrison-Knudsen in the U.S., Vietnam and Tunisia. He last worked at Bechtel Corporation of San Francisco as a procurement representative.

Aprim was concerned about his Assyrian community in the Bay Area and was one of the founders of the Assyrian Foundation of America in 1964.

He is survived by his wife, Jeni; two sons, Ramsey and Marduk; and his brother, Gabriel.

#### To our Friends

We deeply appreciate and acknowledge your thoughtful and kind expression of sympathy, which was of greatest comfort to us in our sorrow.

Dr. Freidoun Baba







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مددع هسوست دبیده میه: محجود دسیم دبیده میه: مدخود دخیل مددیده میه: مدند دخیل باده میه

> عــدُدْ، نُـجِدُم لِـه سَـبِعَــ، هندهده بند، هذبشس لغبدسه دفع بنتر، شه دئسس لغبدسه دفع بنتر، شه دئسس نستر، ذهب

> > صَبِحِ ـــ فَضَيْء ٤٠ غَعَهِ دِب جَعَهُ فُحِ.

ەەدىكى ، كلېھەدىكى ، دەرىكى ، دېرىكى ،

## طبعمه دمد، تدمي

## مكمجه

بحب معديته بدعوه بالمهام بالمعالم بالمحاسبة بالمحاسبة المحاسبة الم

### <u> ۲٬۰٬۴</u>

عدِّدْ، حدِّهِ، لمفدوبت ،: دلیت، دیمه ملی هره هند. سجیته مهم هلی هره هند. لغم دخهها لیه سجیه،

عذذ ع حقوم المنتساد

فليد خندَن خنون عن

محمد معندد للمومدة ننك:

نعسده دبسه دبوتك

عـدْدْ، محدد، دحدد، دخدد، دخود، دخو

عـدَدْهُ مُـدِدُنَهُ ودِقَـمَـهُ اللهُ وَدِقَـمَـهُ اللهُ وَدِقَـمَـهُ اللهُ وَدِقَـمَـهُ اللهُ اللهُ

عـدُدْ، فحدْثْ وسَـلْ، عَـدْدُ، هُهُ وحِدِهُ خَولِاً: مُعِـوْعِ عَفِـهِ لَعِنْهُ، هُهُ: وَعَـا الْمَادِةِ فَالْمَادُ وَمَالْمُ الْمَادُولِانَ الْمَادُولِانَ الْمَادُولِانَ الْمَادُولِانَ الْمَادُ وَوَدَعُــانَ.

> عددن حلی سوهدند: لخلی فی دنعه می لیدله: میلند حری سومدند: لذیم معید دحدله.

عدده مجددت دیات، به دیافت حصدت دهاته، به دیافت حصدت دهاته، به دهنی دهات.

> عدد در فیعه میدها: دخید دیمها میدها: دخید دیمها بدنه: دخی دری نه دیمها هادها.

دهبهادُك وَلِمها دِّفْ لِهِملافِ مددد فند دِمها -لابت خديد وججه ودوهنيا إدهوميا كُو حِده - فدهد الدين وهُمُ الديدوه صَدِّب فَهِدْبُدُوبِهِ فِيدِّنه مُوحِدًا علبِقَادًا جنْدِدْ وَأُولِات صِي صِيدِدُكُ وَلِيدُا: وَضِي تُكُدُ سَذِدْ ضِينية حضة: بويدن ما تجبيدهم مُدف جيشا كَدُوهَدُهُ: محر يُحُدُهُ دُسِعِكُ في كَدِيمَ إِذْ سَوِيَّهُ دِجِدٍ -كُد: بُدِقُد لَدِيْد مِد عدبدَنَهُ كُه بُدَ مُدخَد صِدُمْ مِن يَبِكُ بِينَ جَهِدهُ مِنْ مِقْتِلْ مَوْتُدِينَ مَوْتُدِينَ يدهم بعسنة خوبدتة مودلن والمقدد عدل بحر فوبعوره دل بن بن بن عدر د گست صحودً ﴿ ٤٠ مَفِدِبِعُمِ مَا مِعْدِيدُ مَكِم عُمُدِهِ دهم بعدية وجوب فجبعة مدهم عليسهم ديم مُكَاكِّة ودِنْجِب علىستة ف جبيد نيك كِمد كوق صوحوه منا كنامه شا وضعيوبكه خدهوه دِقُوْنَ مِعْمِنَا ثَمْا عُلِيكِنا بِدَصِرَا عَبِيدُ دِبُد-كوية وداد ندفه بنوبعد تودع كدوية وددو ـ يتا دِضِكَتِيس صوطفِيا منا هدِدِهُا وطودُكُنا في محبيد فلا فه دُهُد هذي عديد نِي مُدُدُ مَمْ لَدُ عَلَيْ مُعَلِّدِ عَلَيْ مِنْ الْعِلْمِةِ مجم خُمَدُ مُخِدِ جد صعبشة جم شَدِح عِلْمدمهمه حبْدَ صِهما حِدْدا: جد حب وجبعاد او دُما عصر عدونة جاءودد جيه عوددراه لاده فدهن وضِمبَة ع بعدد معدمة: حُدودودة مَكِ بعدد فيه فيم بُكُمَا بُم حَضِيم فِنْكُمَا فِي كُنَّا مِلْمِ صِم عَضِمًا: وجوبه فوبدع فبعدة مكاه مومدهمة فؤذه فِدُمِّنُكُ دِددُم لائدونَهُ عند علامت فجيعتن يتصدف خريها ومروها مخدمه رضه معا مدحدة بالمحبقة ونذم وضافه مع بجحب وهذم عكبتية وحضًا بجميدة على حصنص معوضة بجديمية ١٠٠٠ عيدة فكميد ومحوك والمرابع المرابع المرابع المرابع كبهيئة منة معر كالأمام مدكفية معمدة ومعدودة

پدولاد دوهدد مكافيد: دهدهدا دبرددمدا وعدهم فيعتد منا مهدلود لانتاد ليغيت ويججهانا ويجوفهانا ويججة وبائدا عليغثنا أقفشنا نُمُوَقَيْدٍ صِلاَقِيْدِ : ﴿ وَوَقَيْدٍ وَوَقَيْدٍ كُونَ لَا وَمَا وهُجْ بِحَوْدِ صَحَبِيرًا ٥٥٥ه فِحُدُ حَيِّهُ الْجُحَ هُ لَعِيدِهُ مَا مَا يُعِدِدُ مِيدًا؛ بِنَا لَا لاَ الْمِحْطِيدَ حَتَثَقَدُهُ مُمْ يَجِعَ مُحْمِس جِعهُ مُمْ وَيَجِدُمُ طُحِبِعِيٌّ . ودكرس ثيب طبهدتوه كهجتا وبددن ومسهوتا وفعيعتا وخفعا ويدونة ودوهنيا إدكوه دهيا دُفي عَلْمِهِ وَهُ وَدُلِيلُونَهُ صَعِيمُ مُعُونُهُ حَمِيدًا اَشْيِدْ ذُوكِنْيَدْ دِفْدِيدِوهِ مُذَا فَهُدُرُدُومِي، בתסאמנו מסב בל ש שאחת בהבנתם ב בבבה وفي يع: موه فيد ع ديم لاسم فدة عندم دود معمد فعيد موسود كن فد فجيده مع فدد ديشا وقا خدم فديديد وادن فدبعومه فدد فَيِدَبُوْدِيهِ، لِكُومِهُ لَا شَكِم 7 دَوْهِ يُدْ، شُكِم 9 حرصعًا كماكن سرد وكفه وأمندم كبدد مجونة وهودوكن عضدبعوه وضيعد وخذو كجددهد عود المراكم المراكم ومراكم وكالمراكم والمراكم والمركم والمركم والمركم والمركم والمركم والمراكم والمركم والمركم والمركم والمركم والمركم وال وُوكُن كَجْدَتْ وَلْبِيِّدْ ثُمُودُدِ فَ صَوْمَعِيِّدْ: وَلَوْكُن، سَعُصِبَةً بَدِهُمُ مُحَدِّد وَكَيْمُ الْأَوْمُ كُمُّدًا يُجُدُّمُ الْمُ تَحَفَدُوا لَيَحَدِدُ مِبْصُونُ مَحِبِدِا كِسَائِمًا كَفِحِبِعِهِمِ مُ حسومُهُ هُذَا حوذِهِ لِي فِهِبِعومِهُ مُخَدَ فُهِدَهُ دُمِمِهِ. ددودَذُنَهُ نُجُونُمُ لَا كُذَكِمُومِ أَنْهِم وَلِعَدِمِهُ هُوهُ مُصِّدُ وكَثِمْهُ: وَدِيْدُقَ كَتِمَمَ ضِعَدُمُ لَا صَجِّمَ 110 مُصِّدً تَجْصِيُّا. لَيِحْسُفُه كُه أَفْنَا جِصُوخُنَا حَكُهُمُا كُمِ -وَوَكِيهِم وَهُدُونَا لِتَوْلِيا وَهِنْسَا لِيَنْهِم لِدُهُم لِدُهُمِهِم وهميت الأحضدود فدوفهمود وشودها أهوقها أستباء وفعدكم فدبعوهم وأهكس كچهكرت وهكعكن وتائرت قائر لاوقا عوفير ين، معتلان، دودَخُن صلى تاجيعوم. عدداع جعسان جناها ا

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فيدنندميم ، ومدوفيغمام لام فجيعوما تعكر مهكعكن فجيعوره كيده لمبدد فد جعددة مِر بِـم خُدهُمْ دِكُندِ مُجُمهُ 10: 15 مُدوَمدة محددالاه كيم خدمة دموهمان . هُذِه 55¢ حَدِِّذِيْرُ جَصَوْمَ عَامُ وَكُو كَكُمْ يُعْجَبُهُمُ مِنْ عِنْدُا لِبِهِ اللَّهُ شِيرُ لِعَبِيدًا مِسْدُ يُصَدِّدًا وَصَدُدًا كْ فِدِيدِ وَهُ مَوْدِينَ عَلِيثُوا مِدِيدُنَ عَوْدُهُا معر فرجيعه وهو ليدلف عبد بغد جدويه والم جِدْبِ سُدُو: وصومد خِدْ لَ فَي كِينَ مِنْ مُنْدِد وَمُمْدِد وَمُمْدِد xمهه طُخم فَهِ فَهُدَبُدُ حَدِهِ . مَجِع خُمَدُ سَدِّا طِعَنِسَةُ حفينة : صويداكن كفيبدويه مصودود كن بده سَوْرٌ كُومُعُنْ فِي مُكِمْ مِعِكُمْ حَجْمِهُ عَلِيْكُمْ مِنْكُمْ عِلْمُ كُلِّمُ مِنْكُمْ عِلْمُ كُلُّ فِي فجيدوره مندس فيدنئدمس كجده فمندة ολάει Αδόο κατέρ ξεστέβασοξει ΕζΛό οφ-عبعُــ 2 كيفتيد ولاشعُــ عبه فكالمـــ : وأذك ف ستُصِبَةُ صِدُودُكِا: وَقُلْ هُدِهُ 10,30 هَدِيمُ لِي بنجبعوه لأنفيه: ولاهبجيه ديججي سوملغ ڝۮڴ١ (٨٨٩٥) ق١٠ شودعً١ ١٥٥٥ و١٥ وكوه حه -صعافت، والحجوكيا فَنجب وقعبوبه: وهوورادا كب فكمس حوم صهدية وفويدومه كصفهما

تئوهٔ بخته هٔجه٥٥: و شيوههٔ ولالكهٔ فجه٥٥: و شيوههٔ ولالكهٔ فجهه٥٥: لا فبخه ولالكهٔ فجههه ولا الله فجهه والمحته والمح

مُدِعتُهِ لِمُ دِنْدِكُ فَدَعْ، حَدِهُمُوا مِهِكُهُ عِدْدُهُ دِفِصِدُكُمْ دِفِيدِمِهِ: دُو يُخْدِءُ دِدُوفَعِي جُكِيهُ داصبية الكواله يدنكفنا نبي لا دعدا: فدبعوه مَّذَ فَهِدَبُوْدِيهِ مِوَوَكِهِ نِيدَ مِعِدَكِهِ تَقِيدَ صِعبَنَا وَجُوكِ مِنْكَا: وصودِودِه وصودِ علاِه حوم نِمَوْد. دِ حِجِبُ دَلْنَابِهِ كُو دَلْنُ مِدِد. ذِاجِبِ كُو عومغيد ملاه محر ضعامة لاضعامية وصبعة د داريد و داريد و و داريد و و داريد و دورد و فعدة يدا: كنغ منا صوديوا وصيدودها كو دكم-س جدّ منما: مصولدُينا و موصديد كندًا منا البيتا: وجُعيا ويُضِينا فنعُدْ منا صبقاد فيدرك فويعوره وولاءمس أمب فيضه لعضدنا ورمغدودا معوديبر بندنير: مهه فع فعام كَوْرُ فَكُمِ مِن حَوِيدً مَوْدًا وَيُدُدِّكُ لَمُولِكُمْ وَلِيدُكُمْ الْمُولِكُمْ الْمُولِكُمْ الْمُولِكُمْ الْمُولِكُمْ الْمُولِكُمْ الْمُولِكُمْ الْمُولِكُمْ الْمُولِكُمْ الْمُولِكُمْ الْمُولِكُمُ اللَّهُ الْمُولِكُمُ اللَّهُ الْمُولِكُمُ اللَّهُ الْمُولِكُمُ اللَّهُ اللّلِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّلْمُ اللَّهُ اللَّا لَاللَّهُ الل كلمه معيلان بدودية مرع بنجيعوره مديد فَهَدَبُدُمِهِ وَدُيعِدُن كُنَّهُ عَن سِجِيْدُ وَفَي سِيدًا عنوضا وبنوعيدا فوبعوه مهودي فبوديد كَنْتُوْدُ بْجِبِكُمْ شُكِم 9: 40 كَيْجِمِنْ ، وَيُعِمِينَا مَّهُو بَدِم فِدِبدوهِه مَددَ، فَهددبُدديه، صفِكمَة بْعبغا بْمنْم زْدْودِيْسْن، بْصّْعْدْ تُجب عدِمصن، جيسه صبيحق ، مغضّعًا عبكهم التخبص جيسه صبيدة، ولُنَا: وأيداؤهم بن ويتلا لمودا وصوبهد بِيِّ وَمِدَاتِهِ مِعْنَاتُهُ . وَمِنْ خُمَّدُ سِوْمُمُوا جِلْدُوْا طِجِبِكُا: بنجيع مُخِد حِيسَة معَالِيةِ مَنْ مَعُودِكُكِ دُدُا صُوهِ دُنَّا وَمِدُنَّا مِنْ مِنْ مِنْ مِنْ مِنْ مُنْ الْجُوبَا فَلَا عَنِت بِدِينَهُ ١٥٥٥هــــنَهُ: معدد بدكِه فكمس ، ذِكْنَهُ مِدِيغَةُ جِنْكُسِهِ كَالْحِيْدِ، مَخَسْدِهِ كَدُوهِ مَنْ ماغترك كرفيه وسومير معمود مركاني محمود المعروب مودَتَنَا فِجِبِدُا: وحكمهم مذِدكن ، وحذهمة كبعث ماكة ١ موجدت عيد هبدت جعدت وجدت وفرديده م مُذِم فَهِ فَم فَرَدُ وَم مَا مَا مُعْدِم مَا مُعْدِم مَا مُعْدِم مَا مُعْدِم مَا مُعْدِم م ودكموت تُدُا مِوْنُ سِدِم وكيبيد دِفِع فَومَد كَوَنِ ثُوَّةَ وَدَفِيهِ جِغِدُدِي عَفَمِوْدُ: جُتِع تُودِيعوهِه: ولَافِكُ سِجِيدَ كَتُمَّاهِم، وَجُحُدُ كُليه صِمنَعننا عَلِدُهُمْ اللهِ وَعَلَيْهِ وَعَرِيهِ وَعَرِيهِ وَعَرِيهِ وَعَرِيهِ وَعِرْهِ وَعِرْهِ وَعِ صَّدْم فَهدْبُدْحده : محبد مَصَّه كَلِيدْ بِمِهم -

چە ھۆنى دۆنى دۆرىئى ئىلىدا دەرىئىدى دەنىد. دۆنى دۆرىئى دۆرىدى ئەسەرگە ھەنىدى دۆرىدى ئەسەرگە ھەنىدى دەنىدى دەنىدى دۆرىدى ئەرىدى ئەرىدى دەنىدى دەنىدى



دنوها و دوود كرا الهياد و المنوها هند المنافع و المنوفع و المنوفع

مَمْيِدَا صِيْحَضَّاهِمَ؛ دَلَّتِبِعَنَيُّ صَفَمَدِنَا وَفَالْمُنَّ 
عَامِحَتْهَا فَتِمَدِّيا أَنِي حِصْلًا فِتَصَعْدا فِيهِمَ عَبْضَيا 
مَصْدِنَا فَتِمَدِّيا أَنِي حِصْلًا فِتَصَعْدا فِيمَ عَبْضَيا 
مَصْدِنَا حَقْصَعْا فَوْمِ عُضَّا فِيقِعِي صَيْلِالْكُونِ مَنْهِ 
مَصْدِنَا عَلَيْكُونُ وَفَوْمَدًا فِلْكُا بَخْبَخُا أَمُلُ فِيلَاكُونُ 
مَدِلُنَا: وَسَدِّا صَوْلِيَنَا مِنْهُا فَعْبَضًا قَا أَنْسَمِي 
مَدِلُنَا: وَسَدِّا صَوْلِينَا وَلَوْمُكُونَ فَيْمِنْ قَا ثَوْمِيكُونُ 
مَدِلُنَا: وَسَدِّا مَولِينَا وَلَامِدُلُ فَيْمُونَا فَيْكُونُ 
مَدِلُنَا: وَسَدِّا مَولِينَا وَلَامِدُلُ فَيْمُونَا فَيْكُونُ 
مَدِلُنَا: وَسَدِّا مَولِينَا وَلَامِدُلُ اللّهِ الْمُؤْلِدُ وَلَمْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ الللّ

خَنْچَهْهُمْ ، دَوَصِهِ ، بَرَدْتِهِ عِيْهِ وَبِهِهِ مِنْدِهُهِهِ عِيْهِ كِنْيَهِ مِنْ مِنْهُمُهِ مِنْهِ مِنْهِ مِنْهِ مِنْهُ مِنْهِ مِنْهُ مِنْهِ مِنْهُ مِنْهِ مِنْهُ مِنْهِ مِنْهُ مِنْهُ مِنْهِ مِنْهُ مِنْهِ مِنْهُ مِنْهُ مِنْهُ مِنْهُ مِنْهُ مِنْهُ مِنْهِ مِنْهُ وَمِنْهِ مِنْهُ وَمِنْهُ مِنْهُ وَمِنْهِ مِنْهُ وَمِنْهُ مِنْهُ وَمِنْهِ مِنْهُ وَمِنْهُ مِنْهُ مِنْهُ مِنْهُ مِنْهُ مِنْهُ مِنْهُ مِنْهُ مِنْهُ وَمِنْهُ مِنْهُ وَمِنْهُ مِنْهُ مِن مِنْهُ مِنْه

سِنكُدُ كُدُ جِهِ وَجِئَدًا صَالِ فِجِيعُهُ هُدُبُ وَخِيعُ هُوهُ هُدُبُ فَهُدُهُ ـ فَهُدُهُ ـ فديه، ودكرهم بدكريد، ودكرهم، ولاشده دِعكبة بع: محنِت حِدِث مَعْلَمْ بَعِيمُهُ دِجِدٍ تماما علىمشك فجبعك معومفهدا جاوهكماما دُوْتُمْ سِنجِيدٌ: 1وهوا خُصَال معصبَدُ موسودً دسةًا صعبدُونَ دَدِبِسَةٌ وسدًّا بُدُبدُونَةٌ بُعبدُكُ : جَدِجِب فَهُ صِي حِجِمِجَتُهِ كَحَوِدُكِنَهُ شَهِئَكِ هُدُب، البغد يعدن فمفكمها فيدنندذا ويجبه وجور سَدُ دِنْمُودَ مِنْ صُومَ ذِجِدٍه كَمِيدُ لِكُمِورَ مِنْ فَيدَوْزُوهُ وَهِمْ صَوْدَوْدُونَا وَيَدِوْنَا وَهُمْ كُونَا دُوِّدًا له جبيد بد خجت جبيد د دون داومك وجيد مفِحكَا فَجُم ذِكْمًا: حَدِثْمًا مِحَدًا جَبُمُوا مِعَدًا مخصفية كحكة عضنا جججة : فجبعهم شخب فَيِكَةُ بُدِيمٍ : عَفْ لَا يَكُونُ الْمِكُونُ عَفِدُكُمْ بَرُقِم ـ تهومنه: مِكُور بُمهِ خُوجِد. عودُفر تعضِمُ السِد خُدية وجوية فورم جبيدا ودكاس عالمبقبعاه وحنب جوته: مجدجب به و جد مكس نسفد فيه جَدَكيت سفِئة فَكِسَدَة، حَدَد، خِعبِدُونُهُ ميجعثة ولاد موقول في لاجمناها وتوطئة كلجبنسم فِك جِدِيْدُكُ مُتُكَافِرُ مَجْمَنْهُ كُو جُمِنْهُ علِبعث جددة. وجنجب صوعند هوعهدباتنا نَهِدَكِهُ كَنْبُمُونَهُ كُو كِنْجُ حَيِّنَهُ 1976 : صَيدً-دوم عجنئ ١٠ جدِمخه فدہدوت محجَده جدكمت بحككيت سجئن فجبعوجه معدد جسن وعداء حودة وصبطة لذذؤة صدلة وفهدة دُدويًة حَيْضًا: ضَدَب وِيشَا دَجِبِكُمُ لَا تُعُولُ إِلَّا فَهَدْبُدُمِهِ، وَجِدِيَّهُ وَضِوسَا مِنْهُودُمِ عَرِجِدًا. وهاهم فو يُوهِدُ فِردِيدُوهِ هُدُدٍ لَا فِيدَا فَا فَرَدُرُومِهِ الْعَالَمُ الْعَالَمُ الْعَالَمُ الْعَالَمُ ا دمتمِفُم بكم بحيث وصعبه المفرقة المحركة مكم المعرفة ال ەنىي بوەخدىندا بىدىندا تدك جعبدونة و كياك ـ ذِدُونَهُ كُذُودِ مُدِه حِسُدِع كُلُعب دِجِدِهُ صِم جُمَّهُ حبصهُ وَيَهُ لِلعِيدُ وجُسِعَتُهُ رَدُوبِ وَجُعِيدُ وَجُعُونُهُ وَلِي الْمُعَالِمُ اللَّهِ وَ مَنْ بَكُن مِنْ وَكُمِينَ : وَجَمِيدِكُن كُكُودُنُهُ جغيفة منمشة جيده فهذة جدوشة جكية طعهدية جنوف نسمن فهذبهن لالمب دَلِنَون هـ،

#### جم عدده : عدد جم عجسه الموهام الكردددم

مَاوِطِيْا مِعَدَبِمُنْنَا دِفِدِبِعِوهِهِ شَدْمَ دِيسَا دِ: طَمَوَكُمِطَا فَهَدَبُدُدِبِهِ دِيدِنَّ 1982 دِهْدِيشَا دِنْمُوَدِيْا دَهِدِيكَ، كَنْمَدُونَ دِيْكِكُندِ وَدُوهِنَا وَاوَهُمَدُكِنْا دَيْنَا 1982 عبد عضدا (الما يسم، دسم عضدا

حَبِيْدُا وَلَقَا وَدَوِيدُ الْمُورِدُ مُنْ فَكُوْدِونَا مُخْدِدًا فَكُودُونَا الْمُحْدِدُ الْمُحْدِدُ الْمُحْدِدُ الْمُحْدِدُ الْمُحْدُدُ الْمُحْدِدُ الْمُحْدُدُ الْمُحْدِدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدِدُ الْمُحْدُدُ الْمُعُمُ الْمُعْدُدُ الْمُحْدُدُ الْمُعُمُ الْمُعْدُدُ الْمُحْدُدُ الْمُعُمُ الْمُعْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُحْدُدُ الْمُعُمُ الْمُعْدُدُ الْمُحْدُدُ الْمُعْدُدُ الْمُحْدُدُ الْمُعْدُونُ الْمُحْدُدُ الْمُحْدُدُ الْمُعْدُدُ الْمُعْدُدُ الْمُعْدُدُ الْمُعْدُونُ الْمُعُدُدُ الْمُعْدُدُ الْمُعْدُدُ الْمُعْدُدُ الْم

سَدِّهُ حِنْدِهُ وَمِعَمَّهُ كَبِيدَ مِنْ مُوْهُ عَوْدِهُ فَا فَجِيدِهِ فَوْدَ فِيمَا فِي فَهُوْدُوْهُ فَا فَجِدَوْدُوْهُ فَا فَجِيدِهِ فَوْدَ فَا مُوْحِيمٍ فَهُوْدُوْدُوْمُ فَحْدِهِ فَا فَيُعْتَمِ فَا فَرْفَوْدُوْمُ فَا فَجَدَهُ فَا فَعُوْدُوْدُوْمُ وَخُوْدُوْمُ فَا فَا فَا فَا مُعْدِمُ وَالْجَدُوهُ فَا اللّهُ الللّهُ اللّهُولِي اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ ا

بُجِيدِي مِنْ جَذِهُ فَحَدَبُدُدُدَا الْعَاجِدِينَ وَيُوكِدِ مِنْ الْفَاسِيدِينَ وَأَنْ سِيْدِكِبِ

 بُجُونِهِ فِي مَنْ الْمُوا الْمُولِ اللّهِ الْمُنْ اللّهِ الْمُنْ اللّهِ الْمُنْ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللللّهُ الللّهُ اللّهُ اللّهُ

صى فرجيعوم وفرط فسيسكب قد دِدُون محصدة دُدُد هسركد عدِفعيد، جُفعُدُد دُورو مرفع دِجيم جُفعُد،

فِجبِدهِ مِن فَد فَهد بُذر مِن الله عدم المراجدة مدم حده نوهم فعبن حديثان فا جده كاه ما دان ـ تعمد شُدِه بُدِيدا حدَصدا حدومًا دِسْمِعدبُدا سعبد، مدف الادمام جُمره الاصعاد فا مصط كها فعبدا خُده كُنْ فِهُ إِدْ حِدِيْكُ فِي وَصِيدًا إِلَا فِيم حِدُه وَقِيد عبغا عصوارك ويشا وقفا بضيا ووساد وصفع دُا يَعِينُ دِينَ صَوْدَنْنَا وَمُؤْمِّنَا دِيْهُ مَذَا دِيدِنَا : مبرة ويغدا لموذا وديفيدا ودنية فزندا وجوة ماوهنا : هر خمد جدل من جند المدلم كابده فجبعومه تعدُّمُ بِينَةُ وَدِيدُهُ مُحِدِهِ عَدِمُهِ عَدِمُ مُعَدِمُ اللَّهُ مُدِمُ اللَّهُ عَدِمُ اللَّهُ دوصعد مصطريك لحدم كمضا وكبدر ضدم ١٥٠ فيوصية ويدووجة: والمكاؤه أو دمي الموضاة دِكِيدِ ، كَسُومُنَا دِفِردِبِعُومِ صَفَكُمُ فِعَبِعُا عُمْدً موامك افججندن مصنعةا مختفاه وهؤشا دِصْمِهُ فَا مَبْدِ مِنْ لا وَ حَمْدًا مِن تَنْفِيدًا مَدْدُ د دِدِن ماوهد ، ودُفا عدال عند بعدم وكان صُحِدد محسر عُمَد ودكر مس تمدل في الديدة جفج بعوره كعقكة جدودكة وسعكن كنبة دِهِ فِكُمْ الْ فِي نُولْدِ إِذْ وَدِيْكُونَ وَهِ الْحِوكِ اللَّهِ وَهِ الْحِوكِ اللَّهِ الْمُعَالِقِ اللَّهِ اللَّلْعِلْمِلْمِ الللَّهِ الللَّهِ اللَّالِي الللَّهِ الللَّهِ اللَّالِ وبديد مُكَوْد موددي ما حرف مو ديد ا دود -

سَدُا صِدَمُونَ فَيَدِنَ مَكُوْا صِدَوْدَهُ فَيَا مُصَّا دِخِتَ ،كَهُوْنَ سَعِيقُ 12 كُي تِدِدَ هَفَدُا دِخُوهُ وَهَبِدَتُ ،كَهُوْنَ سِعِيقُ لِيَ لِي تِدِدَ هُوَدَ وَهُ وَهَبُدُتُ فِي فَيْدَا مِكْوَا مِنْهُ وَلَا يَا يَدِدِدَ فَوْهُ وَهِبُدَتُ مِكْدًا مِكُوْا مِنْ هُذُو مِنْ الْمِيْدَ تَكِيدُ وَنُوْنَ مِكْدًا مِكُوْا مِنْ هُذُو مِنْ مِنْ الْمِيْدَ فيده منوف

# كجة غممة كممة المعنى ا

عبقر كم له، دنن لنبي قدب جنن جندًا جدند حدد له معرب له عمد له علام في المنت قدر المنت قدر المنت قدر المنت قدر المنت قدر المنت قدر المنت عدد المنت عدد المنت عدد المنت عدد المنت عدد المنت المنا المنت المنا المنت المنا المنت المنا المنت المنا المنت المن المنت المن المن المنت المنت المنت المنت المنت المنت المنت المنت المنت ال

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مر محدود، حقر بالها عالما، معدده المعدد بالمعدد المعدد ا

خوصية لَجَعَةِ حَسَبِهِهُ هَمْهُ \$ 26 جُوْءَ بُوكِيهُ لُوْءَ جَوْجِتَهُ قُدَ فِلَهُمَهُهُ جِدُودُهُ جِسُومُجُهُ حَصْبَ جِلَيْجُهُ هُهُ سِيعُومِ كُسِب جِجِيْهُ قَمْهُهُ جِعِيهِمِب خَسِب فِجِيهُهُ لَجَجُدُهُ جَمْنَ عِفِهُ عَفِيهُ عَجَيْهُ

مَّهُ يُعِبُ لَتَوَقَوْدِ، مَوَلَانِ ذِنْهُ لِبِهُ حِيدُدُهُ عَلَى لَغِتَدِيْمِ لَا يَعِدُ قَلَهُ مَهُ مَهُ مُ مُ مَن اللهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عِلَا عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْكُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْكُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْهِ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُ عَلَيْكُمْ عَلِيكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُ

جِهِ بِعُوسَ دُوسَهُ جِمِوجُمْهُ، عَدِبِ لَيَهِ جِوْلَكِهُ مِن مُجُعَ عُومُهُ غُمِهُ

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بذايم فعوفي وموفت لعفني لخففا مغفنا فعداء جغفع فببهباء

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حذمجإ

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معدد مورن المعدد المعد

فيره من الله وعيد بالم

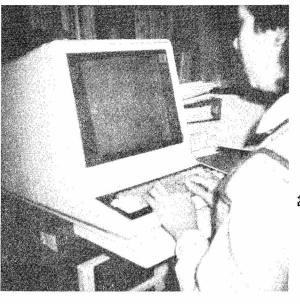
ر غذیزیم خِلمها نف لعبغالمخال ممنالهما فرینه کے نَدِ - لَهُ ه - كَيدُنَا ؟ نَدُول بِه و بِهُلانًا نَصِ لَصِدُودِهِم مَنْ عَلَا عليه ونفقا دجذت نض مجعوب لره مع فده دمرمها سمصدف لعفة وم بالضما (باعناء)؟ برابع المستناء؟ المنابع معقفاً براكيد ومنكع ضمكرت الإنصاب وللمكادمة مريد مكذار منكني مصدد زجور فمجدد بالمنعني الكف مد حصماء دهدا تعجبته وضعود لا بف يدفع المحمد سنظم بعط مكر م بخمدراهه د بهده والمعانف ؟ فعمد مدولمسا كفس مرانعي بيكعمه دمية لغ لغيب ديست ربحقا)؟ موسب بغذانا، لا بعد يسغد درجدسر دمع مدمونا حجه معبرها وخسوماء وسلط به ولمتيا عمة قبر به مغوع معدع رقيد مبابد مكذع أعمدهم ريد كنعب الممديع خص سعبسة ا كله وخلاها أه واستبد ا حود باصحودها ضريريا. لو للربيء دسفيد احضر يموم المبارع - الاتانيسة ولا سُكِه جِرْدُ مِنْ صِرْ فَهِ وَمِعْدًا صَحِفًا صَحِف الْمِدْسَمِه وَدِيعَمْدًا سُكِم، ملا عُجِمًا دِمِدُورًا قُعب مهالًا مِ تُمَدَ مِعمُم.

حجم، مخذ من الخديد الخديد الخديد المنعه المحدد المنعه المحدد المنعه المنعد المنعه المنعد ال

ذجبنم بي بي جها مُلْه دِد يَذَعُهُ ا مُؤْم لهميا دِونْعُا مُقَا مُعْم لِيمِهِ إِنْهِ مِنْ حَمِه لِيسِا ولفِعظ دِلاَنْعَا لِدُبعاضا ضِيدُدِهُ لَ دِينَهُ حِنْهُ لَا لَانِكُمْ الْمُدَاءُ لَعُودِمِنْكُمْ دلانقا يسغننا فهب مرلخفي الأهوذيا ديمهد لسذد خمعمنه نفاذمني. حمد به فيس يا بخيدس لاه عنهانا دود دند دوه عُسَدنا له ولمنه لعبي عصمني عصمني مُفُس وَلِمُ وَعِيمِهِا مُضِمَ لِمِنْ عِفْدِمُ لَا وَتَصَوِدُ وَمِنْ يُونَالُمُ مِنْ نف لطعيمسه ويسفد ا دد المحمد ؟ هد بجدم بليه دُنْهَا لَضِعِيمِ مُعْدِيدً لِكُونَ الْمُرْكِ الْمُرْكِ يَصِمِعِ مُنْ فَصِيمُ لِمِنْ الْمِنْ فَصِيمُ لِللَّهِ رغذنه) دهجيد مسمع لنجمدونني عصيغتانمس داسن ديندنيه مف شبعيا دِهه نصعفا دينه عجد لا؟ لم تمس دسونا ددسالمه (ودمعا) صسبال همجم دمعه رمدًا لندَ بعد سَضِ وَلَمِهِا ٥٠٠ وَ بَهُورًا حِمْ مُلْقًا عُدُونِنَا ؟ لَمُمْ مُنْ لَكُورِ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ ال دِدِمسمِهُ ٤ لِهُ لَا مِنْ كَامِ مِنْ مُحِممِ بِهِ ١ الْمِنْ مِنْ ٤ كِمْمِم وَ وَدِم لِكُونَا لِمُعْلَمُ اللّ ددِّوصجدُلمه، عِلْلَا عَلِي جاودنهُ وصب فدبعا فبعاليد بلهه. معدوه فذبي د ي لانكاد و وعمد المهر بنا . معنفا و تحدور ضعينا لاكليه سد بودخا لمخدا وفراد لالمتدم عبد لا لدنون المن داده في الما المن المن المن المن المناع والمعادية المناع الم المن وفدًا مسك لجدًا المن المود عمويها ديم سطعت بدود فنعل مَعَا يَسِورِ الْمِدِ وَوَقِعَا وَ لَا عِنْمِ مِن مِنْ اللَّهِ اللَّهِ عَلَم اللَّهِ مَعْدِ اللَّهِ مِنْ اللَّ المام تهذ سمِهُ قد د الما تحجد مه به الألميد لا تكريه جلتتام بمستاء مدند ومدار فروساد مدخره بعدا مع لِمِذُ الله وحمِدُ الله يِلَّا وَلِيهِ سَمِيدِ اللَّهُ مِنْ العَلَمُ عَا مَعَلَمُ اللَّهِ لعبعًا صفة ذنا وياهذا. وصفونهم ويتعا بقا مجبد العمقاب ملللم، دود غيره وتعاننا ممريد مذبع دمه دوه فعهما. المنا باسم محضوف ولننع عفة قيا وددور المستفس وبت فِدَى مِعْلَى دِمِدَ عَمْ مَعْلَمْ مِنْ مِعْلَا مِنْ لَمِيلَ عَالَمَ مِنْ مَعْمَ مَم قَدَمَةُ canni entry aris exet, at soan, so actual areas and some solutions are and some expensions arising actors through the actors of the entry of the ent

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#### فيعدد: هد مجدد مله جند

#### مدوهوم في

عبومتا مع عماهما الموزعما واهدنعا عوددلهور, المع للتستار له حسوب المهماما الموزعا دهبتا عهوا سديا حجد عوماها د حجم بهذب حصدجاتها دهادهاه حاوساتا هستنا داهدنا حجوما دخدودها عدما وسديتا المار وا و 20 حددها دادد 1983.

استے المے سدا مدہدہ مددوہدماہ مددوہدماہ مدہدہ کہ المحددہ میں کھی المدد دمات المدد ا

تستدسا دسمعي تمكا 1968 كسلا دعمهدع الملعلة ( تدوية دلاستور الله فهذوها). صحكة سجةعلا لمتعجه تعدمهماتمه الامديا المتاا في الألام المسلم المسل مجرع دسخم لم مم المايي ذاحم سور کے حسب حسنت و لحب د اسم حتويم سومود مجملها الموذمة فعلس تذما. حتتا صدرهتا دسته المتدا المحالات الممادعين فسوعة ممس وسجة هجعب لمدهمة حدَما علم إن المحمر. المبتا الما مجم حصود علم المحم وما سدُحما علاته لمعيد مدوعه سد هممده مع سعمده له المحتبحة حهوبية عرب معلاؤها عرب راحدا ومحدومت وسم تسوعي محك وضعا لمسأ لتكروه فسوع عوس دخل فتكرع سد خره، حم سد عده؛ منه، دوح؛ حرب لم 1000 L



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A.F.A. wishes the Assyrians of the world a very Happy New Year

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