



Established 1964
Dedicated to the
Advancement of Education
of Assyrians

First Quarter 1986



NINEVEH

Volume 9 No. 1



Ishaya David Bet-Zia
1906-1985
Assyrian Author and Writer

*Author of the most comprehensive history of our
nation written in Assyriac.*

CULTURAL — EDUCATIONAL — SOCIAL

NINEVEH

VOLUME 9 First Quarter 1986 NO. 1

Julius N. Shabbas Editor
Joel J. Elias Ass't. Editor
Peggie J. Hernandez..... Circulation

POLICY

ARTICLES SUBMITTED FOR PUBLICATION WILL BE SELECTED BY THE EDITORIAL STAFF ON THE BASIS OF THEIR RELATIVE MERIT TO THE ASSYRIAN LITERATURE, HISTORY, AND CURRENT EVENTS.

OPINIONS EXPRESSED IN THIS MAGAZINE ARE THOSE OF THE RESPECTIVE AUTHORS AND NOT NECESSARILY THOSE OF NINEVEH.

ASSYRIAN FOUNDATION OF AMERICA ESTABLISHED IN JUNE 1964 AND INCORPORATED IN THE STATE OF CALIFORNIA AS A NON-PROFIT, TAX EXEMPT ORGANIZATION DEDICATED TO THE ADVANCEMENT OF EDUCATION OF ASSYRIANS.

ADDRESS LETTERS TO

THE EDITOR
NINEVEH
1920 SAN PABLO AVENUE
BERKELEY, CALIFORNIA 94702

ANNUAL SUBSCRIPTION

U.S.A. & CANADA \$15.00
OVERSEAS \$25.00

ADVERTISEMENT RATES

	One Issue	Four Issues
FULL PAGE	\$50.00	\$45.00 ea.
HALF PAGE	35.00	30.00 ea.
ONE-QUARTER PAGE	25.00	20.00 ea.

Assyrian Periodicals

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

IN THIS ISSUE:

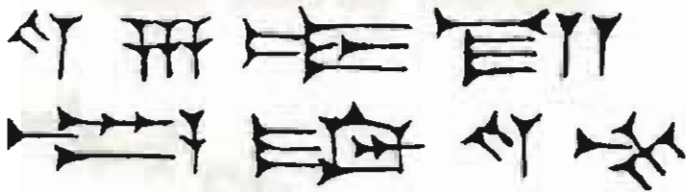
- From Cuneiform to Computer 2
The Evolution of Assyriac Writing
- Arian Ishaya Awarded Ph.D. 3
- Against All Odds — A People's History 4
Arlan Ishaya
- Mesopotamian Recipe 5
- David Yonan — Assyrian Violinist 6
- Letters and Contributions 7
- Kha B'Nissan 8
Habbaniya School Picture
- In Memorium 9
- Take a Little Bitter With All the Sweet 10
Abram George
- Application of Computers to the Astronomical
Dating of Kudurru 11
Vladimir S. Tuman & Robert Hoffman
- Hannibal Alkhas — Feasts & Commemorations 23
- Jacob of Serugh 24
Habbaniya School Pictures
- Here and There 25
This Period Seventy-One Years Ago
- Assyrian Section 27

SUBSCRIBE TO NINEVEH

**We need your support to
help defray the cost
of publication**

FROM CUNEIFORM TO COMPUTER — THE EVOLUTION OF ASSYRIAC WRITING

The Assyrians had a legend to the effect that the cuneiform characters were given to man by the god Nebo, who held sway over human destiny. Cuneiform was produced by pressing wedges into wet clay tablets. It was used by the Sumerians, Assyrians, Babylonians, Persians and other people of the Mesopotamian region from about 4000 B.C. to the time of Christ.



Assyriac Script (Phoenician, Aramaic, Syriac style of letters) appeared in the Mesopotamian scene about the seventh century B.C. The earliest alphabetic evidence in Assyria, a name written on a potsherd found in Nineveh, indicates by its very cursive character that even in Assyria in the time of Tiglath-pileasar III other media than stone were in use for writing Assyriac (Aramaic).

ܐܘܪܘܫܠܝܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ

ܐܘܪܘܫܠܝܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ

ܐܘܪܘܫܠܝܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ

Assyriac hand written



ܐܘܪܘܫܠܝܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ

ܐܘܪܘܫܠܝܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ

ܐܘܪܘܫܠܝܡ ܕܢܘܚܐ ܕܥܘܠܡ

ܐܘܪܘܫܠܝܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ

Assyriac press printing

ܐܘܪܘܫܠܝܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ
 ܕܢܘܚܐ ܕܥܘܠܡ ܕܢܘܚܐ ܕܥܘܠܡ

Assyriac using typewriter

ܐܘܪܝܢܝܫܝܗܝܐ ܕܡܕܢܝܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ

ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ

ܡܕܢܝܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ

ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ

ܡܕܢܝܬܐ

ܡܕܢܝܬܐ ܕܨܘܢܝܘܬܐ

Assyriac on computer developed by an Assyrian group in San Jose. Dr. Ashur Moradkhani was instrumental in its development.

ܡܕܢܝܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܡܕܢܝܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ
 ܡܕܢܝܬܐ ܕܨܘܢܝܘܬܐ ܕܨܘܢܝܘܬܐ

THE PRESENT ASSYRIAN ALPHABET CONSISTS OF 22 LETTERS, WHILE THE OLD ASSYRIAN CUNEIFORM CONSISTED OF 600 SIGNS.

Irian Ishaya
In December 1985, Arian Ishaya was awarded the degree of Doctor of Philosophy in Anthropology from the University of California, Los Angeles. Congratulations.

Assyriac (Syriac) on computer developed by the Assyrian Church of the East, Chicago. The Syriac phototypesetter offers a 70-pica line length, two Syriac, the Estrangelo and the Neo-Assyrian type styles. Several Arabic and up to sixteen English type styles are on line with a size range from 4 to 85 points. Type can be electronically expanded, condensed and slanted.

Against All Odds — A People's History

Arian Ishaya

Introductory Note

It was only between 60-70 years ago that the generation of our parents or grandparents lost all their possessions, their homes, and the lives of their dear ones in the holocaust of World War I. At that time they were no more than little children, or teenagers. Many grew up in refugee camps, in orphanages, in unknown places, and had to move from camp to camp, from city to city before they were finally settled. When we hear or read about all that they went through, we marvel at their heroic efforts to put their lives back together. Although their spirits were irredeemably bruised, they built new homes upon the ashes of the old, and raised today's generation of Assyrians against all odds. So dear fellow Assyrian of today, if you find shortcomings in the way of unity, cultural and artistic attainment in your people, be tolerant. Know that our parents or grandparents had to start from scratch in the way of sheer survival. And dear fellow Assyrians of yesterday, we salute you for your heroic comeback. We hope that we can do half as well with our children as you did with yours.

The following is an eyewitness account of what happened to one Assyrian family during the war. Between 1914-1918, the Assyrians fled the Urmia region not once, but several times. When the joint Turkish and Kurdish forces attacked first in the winter of 1915, the villages close to the Russian border were evacuated and people fled across the border into Russia. Some returned shortly after — as this family did — only to flee again later. This passage is part of the family history of an Assyrian woman, age 82, who lives in Turlock today. The original account is in Assyrian. No changes have been made in translation in order to preserve the tone and the style of the original.

As we see, the passage of time has sifted the memory of this woman of all details. The episodes are described with so much brevity and precision that the account has almost the quality of a ballad. Yet the passage reveals much more than a mere sequence of events. We can clearly see the structure of relations and bonds of loyalty in the Assyrian family which even the brutalities of war could not weaken. We see children who languish in poverty and boredom and to whom even going to the doctor seems a Disneyland affair. We see men who, overpowered by misfortune, have become hard and unheeding, and the stronger women who, in spite of every loss, have still room in their hearts for compassion and caring. And we also witness the dilemma of the Assyrian converts to foreign denominations who have become estranged from their own rites which provided them with solace in times of extreme crisis. The story of the woman who was not permitted to sacrifice a lamb or

an ox for her dying daughter, and who in desperation offers herself as the sacrifice, is poignant indeed. Last, we can clearly see that, although a mere child of six or seven at the time, the woman who told us her story must have gone over those events over and over in her memory. Her description is definitely opinionated, at times critical, and at all times very emotional . . . the scars from the past wounds are there to see. And now the account:

My mother bore many children. She used to carry one on her back and another in her belly. I guess there were 12 of us; but only three survived. My dad died in 1913. His brother took us in. We lived in the village of Gavilan. When the warning came that the Turks and the Kurds would attack, my mamou (paternal uncle) sent all the children to the nearby town of Gouchie and left us with a Kurdish friend so that we would not be taken into slavery. Shortly after my khaloo (maternal uncle) had come and inquired about us. My mother had broken down in tears and had told him that she could not move her orphans to safety. So my khaloo, who had come from Russia and had brought a "droga" (a four wheel cart) with him, loaded the furniture of three households on it (this is how many we were). He put us kids on top (there were altogether nine of us) and we started off towards the Russian border. On the way the wheels got stuck in the mud. Instead of discounting the load and disentangling the wheels, they gave up, and we started on foot. My khaloo begged the Russian cavalrymen, who were passing by, to snatch the kids before we were massacred by the Kurds and the Turks who were in pursuit. Those Russian soldiers were kind. Each picked one of us, and put us in front of them on the horse and covered us with their mantle. They fed us their rations taking for themselves only so much as not to starve; and at nights they warmed us up in their bosoms. Thus they took us across the border into Russia. There we waited until our uncles and mothers arrived. They came empty-handed, having lost the furniture and all to the marauders. They had not salvaged a thing. So we were left hungry and cold. But for the Russians, refugees and particularly orphans were almost sacred. My khaloo took my mother, my brother and me to the interior to beg. For a long time my uncle made money selling the clothes that were donated to us. My other sisters, my mamou, and his family stayed back in the border town. They ate off what we brought back from begging; yet my khaloo made out like my mother owed him something. While we had gone on the begging route, my little sister Youlia had caught pneumonia and had died. She was blond and fair. When we returned, we did not see her

and kept asking for her. They said she is out playing. As it got dark, we continued to ask where she was and they kept giving us excuses, and all the while they had buried her. So finally we found out. My mother cried all that night and did not let a soul sleep. As summer came, we returned to our village. The village was in ruins; but our stable was intact. Our water buffalos and a cow were there too. They had gone to pasture on their own during the day and had returned to the stable at night. Even our "gardoan" (wagon) was lying there in good shape. Our barn was intact too. How God looks after the orphans! We all went and lived in the barn. The fields were ready to be harvested. That year all the village people — those who had returned — used our buffalos and wagon to bring home their harvests. One day my mother cried and cried. She could not stop. My mamou reproached her for not being thankful to God for his blessings. He asked her to stop for the sake of the only son she had. But she said that those were not tears of grief; they were tears of joy for seeing that her son had grown enough to replace his father. That season my brother Elia had worked like a man in the fields. Then my older sister Shoulamit came down with diphtheria. She used to get sick every time we moved. Every now and then Mamou took her out for a breath of fresh air. She got pretty bad at one time during the night and mother asked uncle to take her out. But as he was helping her up, her feet wobbled and she lay unconscious in his arms. They then stretched her on the floor and faced her towards the sunrise. She was dead. Then my mother began whining and supplicating God to take her instead. You see, the Sahabi (American missionaries) were against our way of sacrificial rites (Church of the East). They said Jesus sacrificed himself for mankind and let there be no more sacrifices. So mamou would not allow it in the family. He had become a staunch Presbyterian. But mother went on her knees and circled Shoulamit seven times all the time supplicating God to save Shoulamit and take her instead. My mamou could not stand it any more. He said: "Khanna, you've made my heart bleed." Then he vowed his prize water buffalo as a sacrifice. "Let there be no human sacrifice," he said. We heard the buffalo gasping that night; it was dying. And uncle said: "God has heard me." But two days later mother died too, and Shoulamit recovered. So we gave two lives for her. We were left with no one to care for us. Shoulamit was the eldest; but she was not with us for very long. My mamou gave her in marriage at the age of 14 to an old priest with long, white beard. On her last day with us, she beat us all up and then left. She took her anger out on us. But my eldest cousin Ester, she was good to us. She would sneak into the barn and feed us. Then I got an ear ache, and kept whining until my mamou got mad and said: "Will someone take this girl out and shut her up?" My khaloo was due in town next morning. He postponed his trip; put me on the horse and took me to Gouchie. The doctor washed my ear and I got well. But shortly after that Ludia, my youngest sister, started complaining of an ear ache. But they shoved her around and said: "Don't listen to her. She has seen her sister go to town; and wants to

get a horse-ride too." But she kept on whining until Ester took her on her back and carried her to town. It was an hour's walk. The Russian doctor had washed her ear; but had asked that she be brought back again and again. A couple of times Ester took her. But then Ester's mother forbade her and said that the kid is enjoying the back-rides and is using the ear-ache as a pretext. Ester promised she would not carry her on her back. A couple of times Ester sneaked her out and made Ludia walk until they were out of sight. But when her mother found out, she absolutely forbade the twon trips. Ludia suffered from ear ache until a lump appeared under the right side of her neck; then another appeared on the left side. They grew until she choked to death. That is how we lost our Ludia. She was a very pretty little girl. She was 9 when she died. This is the faith of orphans . . .

Editor's Note: Arian Ishaya, an Assyrian woman from Iran, has done extensive research on Assyrians and other Middle East minorities. Her master's thesis from the University of Manitoba, Canada, is entitled "The Role of Minorities in the State: History of the Assyrian Experience." She has lectured and written extensively on the Assyrian experience. She recently was awarded Ph.D. in Anthropology from UCLA.

Mesopotamian Recipe

KLEICHA (Christmas & Easter Pastry)

- 1 cup flour
- 2 tbsp. melted butter
- 1 tbsp. warm water or milk
- ½ tsp. baking powder
- a pinch of salt

Mix flour, baking powder and salt. Add the butter, rub together and knead using warm water or milk until a good dough is formed. Roll out and cut small rounds of dough. Fill with date filling or nut filling. Fold them over, firm down the edges, brush the surface with egg and bake in a quick oven for fifteen minutes.

Date Filling

- ½ cup chopped dates
- 1 tsp. butter
- 2-4 powdered cardamons or 1 tsp. rose water

Cook the dates with the butter for two minutes until it becomes soft. Add the powdered cardamon or rose water.

Nut Filling

- ½ cup crushed nuts
- 2 tbsp. sugar
- 2-4 powdered cardamons or 1 tsp. rose water

Mix the crushed nuts with the sugar and the powdered cardamon or rose water.

Note: This recipe makes 12 Kleichas.

DAVID YONAN — *Assyrian Violinist*

Born on January 20, 1974 in West Berlin, David Yonan received his first lessons in musical education when he was four years old. At age six he began the study of violin. In 1984 he entered in a young musicians competition where he was awarded first prize regionally, and second prize nationally. At the end of 1984, David was the youngest member of the Youth Orchestra (Berlin - Wilmersdorfer), where he took part in some concerts under the conductorship of Christian Höppner. For a period of one year he studied violin under Abraham Jaffe, the Russian violinist.

While attending Waldorf (Rudolf-Steiner) School in Berlin, David established an instrumental Trio, and since March 1984 has edited a small Music Journal called "Der Notenschlüssel," (The Music Clef).

In the summer of 1985 at the Parkline Gallery, together with the German pianist, Horst Klammer, this young and talented Assyrian violinist gave a concert which was an evening of Schubert compositions. On June 16, 1985 David had a solo appearance at the Artists Ball in Berlin.

Besides his teacher, David's ideal is the world famous violinist, Yehudi Menuhin.

Though his musical education and violin training are classical, David is deeply interested in the folkloric and church music of his Assyrian people. Every year he visits his Assyrian grandparents in Khabur, Syria, and takes his violin with him to learn the music of his Assyrian ancestors.

His last concert on January 26, 1986 was a great success. More than 300 people attended, most of them German, and a few Assyrians. There was not even standing room available. The performance was recorded for television and will be part of a special feature on David Yonan. (See program.) David is the son of Shlemon and Gabriele Yonan.

Editor's Note: The information on David Yonan was provided by the Education Committee of the Assyrian Union Berlin. The Assyrian Foundation wishes to extend its congratulations to our young and talented Assyrian violinist.



David Yonan

PROGRAMM

in Zusammenarbeit mit



Künstler Kolonie Berlin e. V.

1. GEORG FRIEDRICH HÄNDEL (1685 - 1759)
Sonate F-Dur, Op. 1, 12 (Bell)
Adagio - Allegre - Largo - Allegro
2. SERGEI RACHMANINOW (1873 - 1943)
Vokalise, e-Moll, Op. 43; Lentamente. Molto cantabile
3. PETER TSCHAIKOWSKI (1840 - 1893)
Scherzo c-Moll, Op. 42, 2; Presto giocoso

PAUSE

4. FRANZ SCHUBERT (1797 - 1828)
Sonatine Op. 137, 1, D-Dur
Allegro molto - Andante - Allegro vivace
5. WOLFGANG AMADEUS MOZART (1756 - 1791)
am Mozart-Hammerflügel (Stein-Kopie)
Sonate A-Dur KV. 331
Andante grazioso - Menuetto - Alla turca, Allegretto

David Yonan
Violine

Horst Klammer
Klavier, Hammer-Flügel

am

Sonntag, 26. Jan. 1986, 12.00 Uhr

The Foundation's Coming Events for 1986

March 15 Kha B'Neesan Party
May 17-18 Bus Trip
June 22 Picnic
September 20 22nd Anniversary Party
November 1 Halloween Party
December 31 New Year's Eve Party

LETTERS TO THE EDITOR

Editor:

I would like very much to thank you all for your work in publishing *Nineveh*. Attached is a check as a small contribution toward your efforts. Keep up the good work. Enclosed is a short biography of the late Rabi Eshaya Bet-Zia who passed away on December 20, 1985. I will be grateful if you would publish it.

Sincerely,
Farid N. Rustum
Philadelphia, PA

Dear Editor:

Thank you for sending me *Nineveh*. Enclosed is a small contribution toward your fine magazine.

Sincerely,
Louise Yohannan
Belmont, CA

Dear Mr. Shabbas:

Thank you for the four copies of the 4th quarter issue of *Nineveh*. I appreciated the complimentary copy. My father and my aunt (Cecil Sarmas) will be happy to receive these copies.

Enclosed is a contribution to *Nineveh* and my thanks. I wish you and the Assyrian Foundation continuous success.

Sincerely,
Paul Sarma
Anaheim, CA

Dear Sir:

Truly I find it sad to see what we Assyrians boast about at times. I am referring to your publication of *Nineveh* Third and Fourth Quarter 1984, which I received recently, and though late as it may be, I still feel the urge to make my protest known to you.

I proudly call myself an Assyrian, but as a Christian I was totally revolted with the cover of that issue. To have a prayer to a pagan god in our language on the front cover, and also to have the audacity to print: "The prayer of Assyrians of today" is an inexcusable act, no matter what the contents of the magazine. What you have printed encourages pagan worship.

Why don't you instead show your zeal by printing a prayer expressing hope for the future prosperity of the Assyrian nation by the grace of our Lord Jesus Christ?

Your magazine is impressive, but this is a disappointment. Indeed, if we give any chance for even a flickering revival of our ancient pagan beliefs, then the future prosperity of our nation will be greatly hindered — it would mean not fulfilling the first Commandment of God.

Thank you,
Ashur F. Isaac
University Student
Wakeley, Australia

Thank You For Your Contributions

Nineveh Magazine

Nathaniel Eshoo	\$15.00
Arshak Karoukian	50.00
Margaret Karoukian	20.00
(Gift subscription to Efrem Eyvazov)	
Margaret Karoukian	30.00
(Gift subscription to Robert Karoukian)	
Paul Sarmas	15.00
Sargon Hermes	30.00
Louise E. Yohannan	20.00
Fredrick Ashouri	20.00
Abram L. George	10.00
Farid Rustum	40.00
Vladimir Tuman	50.00
Rachel Yohanan	20.00
Edmond Betmaleck	20.00
Dijla Babilla	30.00
George Joseph	20.00
(Gift subscription to Henry George)	

Building Pledges

Sami Neesan	\$50.00
-------------------	---------

Christmas Donations

Assyrian University Graduates, S.J.	\$20.00
George Bet-Shlimon	50.00
George H. Nissan	20.00
Rev. Francis Magori	50.00

The Assyrian Foundation wishes to welcome Bella Warda of Berkeley as an Associate Member of the Foundation.

Book for Sale

Assyrian Church Customs AND THE MURDER OF MAR SHIMUN

by Surma D'Bait Mar Shimun

To order write to:

Mar Shimun Memorial Fund
P.O. Box 1541
Burlingame, CA 97010

\$5.00 per copy
plus \$1.00 postage & handling

Reference is made to Mar Benyamin's assassination
in 1918.

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 worshipping in Mesopotamia was very short and when the Assyrians were advancing rapidly, they found themselves better and higher than the objects they worshipped. 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 Mesopotamia. 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.



Teacher Albert Babilla with students at Rabi Yacoub Assyrian school in Habbaniya, Iraq, 1940.

IN MEMORIAM

The Assyrian Foundation extends its profound sorrow and deepest sympathy to the families of the following:



Avimalk E. Yohanan
1903-1986

Shamasha Avimalk E. Yohanan

Shamasha (Deacon) Avimalk Yohanan, aged 82, passed away in Turlock on January 27, 1986. He was born in 1903 in the town of Spurghan, Urmia, Iran to Gabriel and Mary. After getting married to Rachael in Baghdad in 1924, they emigrated to the United States in 1927 and settled in Chicago where he worked for the Abbott Laboratories as a chemical technician. While in Chicago he was active as a Shriner.

In 1950, Shamasha and Rachael left Chicago to live in San Francisco. On June 17, 1958 he was ordained Shamasha by the late Mar Eshai Shimun XXIII, Patriarch of the Assyrian Church of the East, to the Mar Narsai parish, San Francisco. Shamasha was very active in church affairs.

After his retirement, Shamasha Avimalk devoted his entire time and attention to church matters, acting as a deacon, on numerous occasions conducting church services, as well as managing the church building. He was very generous in his donations to the church. In 1982, Shamash and Rachael moved to Turlock where at Mar Addai parish he continued his deaconship until such time when his health failed him.

A memorial service, officiated by Reverends Badal Piro and Nenos Michael was held at Mar Addai Parish of the Assyrian Church of the East, Turlock. Shamasha was a modest, polite and kind-hearted person, well loved by all those who knew him. He shall be missed. He is survived by his wife of 62 years, Rachael; a brother Alex and many relatives.

Ishaya David Bet-Zia

Ishaya David Bet-Zia, a prolific Assyrian writer, passed away on December 20, 1985 in Philadelphia, PA. Born in 1906 in Urmia, Iran, he is known to most of us by his writings in Assyriac as well as English. Ishaya Bet-Zia was the author of the most comprehensive history of our nation written in Assyriac. Entitled "History of Bet-Nahrain (Ashur-Babylon)," the book consists of over 900 pages, and was published in 1963 by the Assyrian Cultural Society of Tehran, Iran. According to the author, the inspiration for this voluminous book came from an experience that he had in 1929. In that year he was on an outing with some friends in northern Iraq when they encountered an area of ruins in which were lying a few cuneiform tablets. The experience had a profound effect on him. He imagined that the area of the ruins was once a beautiful city inhabited by Assyrians. He wondered why no one has told their story in Assyriac. Then he imagined that someone stood next to him and said "You too are one of the sons of these ruins—why don't you write about them?" It was then that he vowed to undertake this task. Ishaya Bet-Zia began the project in 1931, two years after the experience he had.

Ishaya Bet-Zia's publication Nissan Kadisha was printed in 1965. In addition, he wrote many articles and poems in Assyriac which appeared in various Assyrian publications. Other books written but not printed include: The Trust and Betrayal of a Nation (English, 1983), Leaves of the Vine (1968), History of Murassa (1968), Marganita Rejected (1968), Why Disunity (1956), Self-Teacher (1983), History of Azu-Marun (1969), History of Bet-Nahrain Vol. II (1970). We hope that these treasures will be printed one day and be available to our people. With his death, he leaves a void in the hearts of our people.

Ishaya Bet-Zia is survived by Nellie, his wife of 54 years; daughters: Gladyce, Claris and Rose; sons: Ashur and Atour; and grandchildren.

Editor's Note: The biographical portion of this article was submitted by Farid Nimrud Rustum of Philadelphia.

Welcome to the U.S.

• ***Hannibal & Anna Alkhas of
Tehran, Iran***

• ***Albert & Jane Babilla of
London, England***

Take a Little Bitter With All the Sweet

Abram George

O Lord who lends me life, lend me
a heart replete with thankfulness.

— Shakespeare

In one of the faraway lands of our world there lived a man by the name of Hekkim (doctor) Zoumaya, a healer of body as well as of mind. From his school went out students who were trained in the science of medicine and disciplined in the art of living.

There came a time in the life of Doctor Zoumaya when he observed that old age was debilitating his several faculties. He must find a replacement for himself.

One day the ancient instructor held a unique examination. He brought to the class a shallak, a honey-dew kind of melon. Now when this kind of melon is ripe, it's sweeter than honey. But when green, it's more bitter than quinine. The shallak that Hekkim Zoumaya held in his hand was green as grass. Having reduced the green melon into small slices, he handed one to each of the students. "I want everyone of you to take a bite," he said, "and I want you to chew it slowly."

Everyone obeyed. Immediately, however, except for one student, they all ran out of the room to spit out what they had bitten and chewed. Zaya Sargon chewed what he had bitten slowly. He swallowed it. He took another bite, and another until only the rind remained in his hand.

The wise old man regarded his student with unbelieving eyes. He walked over to his side and said, "Son, how could you do this to yourself?"

The reply from Zaya Sargon was prompt: "Master, the bitter fruit came from the same hand that has served me with a thousand sweets."

Hekkim Zoumaya had found his MAN!

God is good. In our lifetime we receive from His Holy Hand not just a thousand but ten thousand sweets in the form of both earthly and heavenly beauties and bounties, and all at no cost to us. And yet it takes only a slight reversal, or a tiny bit of misfortune, to turn us into chronic grippers and prophets of doom, forever biting the hand that feeds us. Says philosopher Seneca:

We can be thankful to a friend for a few acres, or a little money, and yet for the freedom and command of the whole earth, and for the great benefits to our being, our life, health, and reason, we look upon ourselves as under no obligation.

Gratefulness and appreciation bespeak of greatness of mind and nobility of heart, and are the true source of genuine and lasting happiness. And this: Only when we're thankful and appreciative of what we are and what we have do we truly deserve the good things that are ours

here and the Heavenly Things that will be ours hereafter. So I say, let's learn to

TAKE A LITTLE BITTER WITH ALL THE SWEET.

Editor's Note: Abram George is an Assyrian from Modesto. He came to the U.S. in 1921 as a war-orphaned teenager. He completed his studies in philosophy and literature at the University of San Francisco, and did some graduate work at the University of California, Berkeley. He has written extensively not only in local publications but national as well. In the next issue of Nineveh will appear another article by Abram George entitled "The Assyrian Renaissance."

NOTICE

WE ARE IN THE PROCESS OF REVISING OUR MAILING LIST. IF YOU WISH TO CONTINUE RECEIVING NINEVEH MAGAZINE, PLEASE SEND US YOUR SUBSCRIPTION. THOSE WHO HAVE MADE A CONTRIBUTION TO THE FOUNDATION IN RESPONSE TO OUR 1985 CHRISTMAS APPEAL WILL AUTOMATICALLY RECEIVE NINEVEH MAGAZINE. PLEASE NOTIFY US IMMEDIATELY OF ANY ADDRESS CHANGE.

"In their day, the Assyrians were the shepherd-dogs of civilization. The great majority of their wars were wars of civilization, either to bring within the range of cultural influences savage tribes or to hold back these savage tribes from destroying the thin line of civilization in the Fertile Crescent."

A. T. Olmstead

Rediscovering the Past

Application of Computers to the Astronomical Dating of Kudurru — SB#22 of the Louvre Museum

by *Vladimir S. Tuman and Robert Hoffman*
California State University, Stanislaus

Abstract

For millennia mankind has made attempts to perpetuate the past in some form of documentation. What better way to mark property, establish notoriety, or immortalize a king than to record important names and events on stone.

One stone in particular, Kudurru-SB#22 at the Louvre Museum, serves this purpose. The portion of the Kudurru that we are concerned with has six rows of symbols. The symbols in the top row represent the moon (crescent), Venus (eight pointed star), and the Sun (four pointed star, to the right of Venus). See Figure 1.

The remaining known planets are placed among well-known constellations. The lamp, the emblem of NUSKO which is believed to be the sign of sunset, is placed in the fifth row.

We propose that the astral symbols on Kudurru-SB#22 represent the astronomical picture of the sky during the reign of king Melishipak of the Kassite dynasty.

With the aid of a micro-computer program, planet #1, by Professor Peter J. Huber of Harvard University, we have calculated an ephemeris of the planets from 2000 B.C. to 500 B.C. at ten day intervals and stored them on three diskettes. Once we estimate the coordinates of the sun, moon and the planets, then our own search program utilizes this "master file" and locates possible candidates. The date January 2, 1193 B.C. is a likely candidate for this Kudurru. This interpretation agrees very well with the historical data of Melishipak with estimated reign of (c 1188-c 1172).

Introduction

A gap exists in our knowledge of the evolution of Babylonian and Assyrian astronomy from the second millennium B.C. to the first millennium B.C. During the last few years, a number of Mesopotamian stone slabs and monuments have been studied. Through these studies we have become familiar with iconographic representations of planets, stars and constellations on documents from the first century B.C. and the first century A.D.

Similar iconographic features are present on the ancient Babylonian boundary stones known as Kudurrus. These are housed in museums in London, Paris, Berlin, and elsewhere. Introduced in the Kassite period (1600-1150 B.C.), Kudurrus were given as documents by the king to his faithful officers and their families, to priests in gratitude for the building of temples, and to other royal retainers. The boundary stone accompanied a gift of land as a deed. As such, the Kudurru recorded the name of the king, the year of his reign, the name of the recipient, and the names of witnesses, as well as the size of the plot of land and its geographic location. Some Kudurrus contained legal records, and religious practices of the time, and occasionally recorded important historical events. Often legal matters and some additional information were also recorded on a clay tablet. The practice of awarding Kudurrus may have continued as late as the seventh century B.C. Kudurrus also contained an astral record, in which iconographic symbols are presumed to represent

the abode of the deities and their attributes. In the last century, and early this century, scholars have attempted to decipher the symbols and to elucidate their astronomical significance.

Assyriologists and scholars--such as William J. Hinke and H. U. Hilprecht¹ (1907), L. W. King² (1912), E. F. Weidner³ (1912), and A. Pannekoek⁴ (1961)--have all maintained that the symbols on Kudurrus might be more than mere representations of deities, for all of the gods of Babylon were astral, representing certain planets or stars by which they were identified. Scholars have maintained that this is evident because the Sun, the Moon and Venus occurred on all of the monuments they studied, clearly pointing to the heavens. Furthermore, constellations such as Capricorn, Scorpio, Taurus, the Raven, and Sagittarius have been recognised on the stones.

Hinke summarized the view of Assyriologists and scholars who study Kudurrus when, in his book A New Boundary Stone of Nebuchadnezzar I, from Nippur, Philadelphia 1907, he wrote:

"The problems in connection with these symbols which still await future solution are:

(1) The complete identification of all the symbols with the gods they represent.

(2) The identification of the symbols with their respective constellations.

(3) The determination of the principle which guided the Babylonian sculptors in their selection and arrangement of the symbols on the stones. When these problems are solved, the mystery of the symbols shall have found its complete and satisfactory solution."

(1907, pg.115)

Scholars such as F. X. Kugler⁵ (1907-14), E. F. Weidner⁶ (1915), J. Schaumberger⁷ (1935 and 1952), B. L. Van der Waerden⁸ (1949), and P. F. Gossman⁹ (1950), have studied and identified a large number of stars and constellations that were discussed in ancient astronomical



Figure 1 -- Kudurrus-SB#22

tablets, including the famous Mul Apin tablets . All of this information, along with many other new documents, was recently studied and reviewed by Erica Reiner¹⁰ in collaboration with David Pingree . Their results were published in Bibliotheca Mesopotamica, Volume Two, Fascicle Two, 1981.

With the aid of this research, it has been possible to expand the list of the constellations carved on Kudurrus. Furthermore it is assumed that the lamp, sign of the god NUSKU, represents the sunset. (One utilizes the lamp in darkness; when the Sun sets, the darkness prevails, thus the lamp is presumed to be the symbol of sunset .) Given this assumption, it became possible to relate the astronomical observational techniques which are described in the Mul Apin tablets to the iconographies depicted on Kudurrus.

Methods for Discerning the Astronomical Meaning of Icons

The critical question in the study of Kudurrus and other ancient Babylonian monuments and slabs is whether the carved icons represent only the deities of the time, or also the actual planets and constellations of the ancient sky. A strong case for the latter possibility is built on examination of the daily life and theological practices of the period . Even greater evidence is lent to this view because of the collective evidence of the successful interpretation and dating of many similar stones (18 Kudurrus, one monument, and one slab.)

Studying the skies was essential to the daily life of the ancient Babylonians. The Sun, Moon, planets and stars were accorded the status of deities not only as objects of awe and wonder, but also because their location and movements were literally essential to the numbering of a man's days . The trinity of the three brightest objects in the sky--the Sun, Moon, and planet Venus--was believed, as deities, to control the fluctuation

of night and day, the climate and the seasons.

We learn from the Babylonian Epic of Creation, probably written around the nineteenth century B.C., that the great god Marduk created heaven and Earth (See Pannekoek¹¹, 1961).

He made the stations for the great gods,
The stars, their images, the constellations he fixed,
He ordained the year and into sections he divided it.
For twelve months he fixed three stars.
The moon god he caused to shine forth,
The night he entrusted to him.
He appointed him, a being of the night,
To determine the days.

(For a later translation of the Babylonian Genesis, see Alexander Heidel¹², Phoenix books, Chicago 1969.)

Shortly after sunset, an observer of the Babylonian sky would have observed the steady marching of a group of stars along the plane of the ecliptic. When the Moon was not visible, the ancient astronomer might observe a new group of stars joining in the march along the eastern horizon . "He, 'Marduk', subdivided these stars into constellations and gave each constellation a special name." The giant constellation of the Northern Cross, known as Cygnus, was associated with a demon called UD-KA-DUB-A. (During Babylonian and Assyrian times, planets and constellations were given Sumerian names.) The constellation of Orion was called SIPA-ZI-AN-NA, the true shepherd of the sky. The square of the constellation of Pegasus was called mul IKU, the Field; other groups of stars were given the names of known animals. (See refs. 5 to 10.) In this manner the zodiacal constellations and neighboring bright stars and constellations were recognized and named.

Since the Sun, Moon, and the planet Venus appeared and moved within these constellations, the

Epic of Creation named them the "stations of the gods." The other planets--Mercury, Mars, Jupiter, and Saturn--were added to the list of astral deities.

It is not yet known precisely when, in the history of religion and astronomy, the association between deities and the stars was established. In studies made by Tuman of the remnants of Babylonian astronomy, including 18 Kudurrus and the monument of Esarhaddon, the symbols on the stones seem to represent the sky of the time. This author is inclined to agree with scholars like Pannekoek and Hinke, that the icons on Kudurrus and other stone slabs are in reality depicting the planets, stars and constellations. (see Tuman 1983, 1985, and 1986¹³).

Some Historical Background about the Kassites¹⁴

The Kassites are believed to be an Indo-European race who gradually migrated to the western region of Iran near Hamadan and Kermanshah. In search for greener pastures, eventually they appeared in Mesopotamia. During the reign of Samsu-iluna, the son of Hamurabi, Babylonians had to repel a group of Kassite invaders. Gradually more Kassites appeared on the scene in Mesopotamia. Eventually they established principalities, of which very little is known, because there are no written documentations.

Some 150 years after the death of Hamurabi his dynasty had weakened, and finally it was destroyed by the invasion of the Kassites. Hurrian - Mitanni from the north and northeast and the Kassites from the west constantly invaded different regions of Mesopotamia. The Assyrian Kingdom in the north was reduced to principalities, and minor status under the influence of the Kassites.

Little is known about the activities in Mesopotamia from 1600 B.C. to about 1400 B.C. because there are few written records about the events which took place in this era. For this reason, it is called the dark ages of Mesopotamia.

The Kassites, after taking over Babylon, had very little impact on the Babylonian or Assyrian culture, in fact they assimilated and accepted the Akkadian language and the Babylonian religion. In spite of the foreign incursion, the Babylonian and Assyrian culture evolved continuously, probably without interruption.

The beginning of the Kassite Kingdom in Babylon is not known but a king by the name of Agum II ruled over a state extended from Hamadan in Iran to the Euphrates Valley. The Hittite king Mursilis, some 24 years before, had invaded Babylon and captured the images of the god Marduk and his consort Sarpanitum the goddess and carried them off as hostages, but on his way home he left them in the city of "Hana." This was the end of Hamurabi's dynasty. King Agum II regained the image of Marduk and his consort Sarpanitum, brought them back to Babylon and renewed the cult of Marduk. This probably made the influential priests happy and content with the Kassite kings. According to Professor J. A. Brinkman, 36 Kassite kings ruled from about 1800 B.C. to about 1155 B.C. The Kassites apparently imposed themselves upon Babylon around 1450 B.C., so their reign in Mesopotamia extended some 300 years. The influence of the Kassites over the Assyrians in the north was limited. The Assyrian King Puzur Assur III made a border treaty with Babylonia in 1490 B.C. as did Assur-bel-nishishu in 1415 B.C. Assurnadin Akhe II, who reigned about 1402-1393 B.C., was also able to obtain the support of Egypt. Eventually the Assyrians managed to exert their own influence in all of Mesopotamia. The Assyrian King Tukulti-Ninurta I who reigned from 1243-1208 B.C. invaded and destroyed Babylon, and thus Babylon was under the rule of Assyrians for about seven years. However, the Kassite kings were back, and reigned on and off for the next 50 years. Among these kings we have, Adad-Suma-Usur, 1216-1187 B.C., Meli-Shipak 1186-1172 B.C. and Merodach-Baladan I also known as Marduk-Apal-iddina I,

1171-1159 B.C. The Kudurru-SB#22 in the Louvre museum is a document from King Melishipak, offering his son Merodach-Baladan I, four tracks of land and freedom from all territorial obligations. The estimated dates provided by J. A. Brinkman have a maximum deviation of two decades. As it will be discussed shortly our astronomical dating confirms Brinkman's estimates.

A General Approach and Technique of Dating Kudurrus and Other Stone Slabs

In this study, the basic principle of astronomy is used, namely that the maximal angular elongation between the Sun and Mercury is 28° and that between the Sun and Venus is 46° .

Assuming that astronomical features on these Kudurrus represent the sky of the time, then by the aid of a computer program provided by Professor Peter J. Huber¹⁵ and/or ancient astronomical tables such as those published by William D. Stahlman and Owen Gingerich¹⁶, the time representing the event carved on the Kudurru can be estimated. This is only possible if the coordinates of the planets are estimated within certain boundaries. (For twelve months, He fixed three stars, Story of Creation). For this reason, a $\pm 15^\circ$ is the limit we have assigned for the positions of the planets.

The Methodological Approach Used to Date these Stones.

1. Identify the icons and the symbols, and the possible heavenly bodies which they may represent.
2. Estimate the location of the Sun, Moon, and other planets of the solar system with reference to the astronomical features depicted on the stone.
3. Check the data for Mercury by establishing a maximum east/west elongation, to make sure that it falls within $\pm 28^\circ$ from the Sun.
4. Similarly, check for Venus to establish that it falls within $\pm 46^\circ$ from the coordinates of the Sun.
5. Correct for the Earth's

precession (50.37 seconds of arc per year). This step is necessary because the data generated by the computer program, Planets #1, is already precessed historically. For comparison, precession of the estimated celestial positions is also necessary.

6. Once the coordinates of the Sun, Moon, and planets are determined, then a search is made between the dates 2000 and 500 B.C. We use our own program to accomplish this. We enter the celestial positions and search in the following order to quickly locate the desired solutions: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon.

A Brief Discussion of Mul Apin Astronomical Tablets

The Babylonian and Assyrian astronomers have left us a summary of astronomical knowledge and of practice of their time in at least three different sets of astronomical documents. The most comprehensive sets are known as the "Mul Apin" series comprised of two tablets. The first tablet, according to Van der Waerden¹⁷, contains eight sections.

- 1 - List of 33 stars of Enlil, 23 stars of Anu, and 15 stars of Ea.
- 2 - Dates of morning-rising of 36 stars and constellations.
- 3 - Stars that are rising while others are setting.
- 4 - Differences between the morning-rising dates of some selected stars.
- 5 - Visibility of fixed stars in east and west.
- 6 - List of 14 Ziqpu stars.
- 7 - Relation between the culmination of Ziqpu stars and their morning rising.
- 8 - The stars in the path of the moon.

In this paper, we shall briefly discuss sections 3, 6, and 7 of Mul Apin Tablet #1, and briefly relate them to symbolic representations on Kudurru-SB#22.

In section 3 of the Mul Apin tablets we have: concurrent mul SIPA-ZI-AN-NA (Orion) rising and mul PA-BIL-SAG (Sagittarius) setting; also mul KAK-SI-SA (Sirius - Procyon)¹⁸ rising and mul A-mushen (Aquila) setting, etc. In this manner if the eastern horizon was obscured, the western horizon would be used to indicate the rising of an object (see Fig. 2).

In section 6 and 7 of the Mul Apin tablets, a second group of star constellations were called the Ziqupu stars¹⁹. This correlates the rise of one constellation with the culmination of another near the zenith. Naturally, whenever possible, a distinct and bright star within these constellations was used for correlation purposes. Thus in summary we have the following naked-eye observational techniques:

1. The simultaneous rising and setting of bright stars and constellations.
2. The simultaneous rising and culminating of bright stars and constellations.

With the aid of these two techniques, (see also Fig. #2), one obtains a third observational technique:

3. The simultaneous setting and culminating of bright stars and constellations.

Interpreting Kudurru-SB#22

The art of extracting astronomical data from an ancient Kudurru is not an easy task if one has no idea where to begin. At first glance the astral symbols on this Kudurru seems to be a random distribution, of carved figures on a block of dolomite. However, when we use the lamp the sign of sunset, we note that when the Sun sets, simultaneously Triangulum, known as mul-Apin, culminates. This reminds us of the naked eye observational technique discussed in the Mul-Apin tablets. Suddenly one realizes that the astral symbols are not really random, but they are organized systematically. Thus we have determined the principle which

guided the Babylonian sculptures in their selections and arrangements of the symbols on the stones. We shall next briefly outline how we estimate the coordinates of the Sun, Moon and Planets on this Kudurru.

Locating the Sun:

Notice the position of the Sun on the top row of the Kudurru (See Figure 1.). The Sun is located above the constellations of Capricorn and Libra. Placing the Sun between these two constellations we estimate that:

$$\lambda_{\odot} = 270^{\circ} \pm 15^{\circ}$$

This is the first estimate.

Next, notice that the horn of capricorn is pointing directly towards the sun. This could indicate that the sun is probably at the edge of capricorn. This gives a second estimate:

$$\lambda_{\odot} = 300^{\circ} \pm 15^{\circ}$$

With the aid of the lamp we presume when the sun sets both triangulum and the Big Bird culminate:

$$\lambda_{\odot} = 304^{\circ} \pm 15^{\circ}$$

which closely confirms the second estimate.

Locating the planet Mercury:

Looking at the fourth row we note that Mercury is located directly over the head of Aries. Following the rules of culminating and setting established by sun, we presume that when Mercury sets, Aries culminates:

$$\lambda_{\text{♁}} = 304^{\circ} \pm 15^{\circ}$$

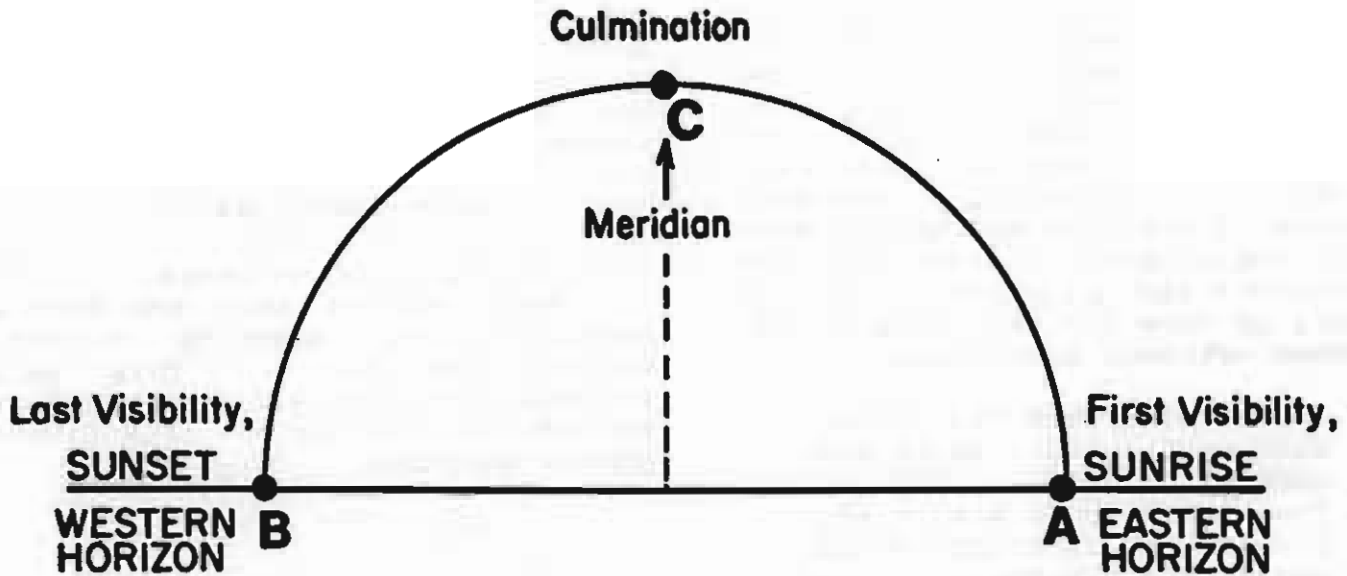
We also have the condition that when Aries rises, Mercury culminates:

$$\lambda_{\text{♁}} = 293^{\circ} \pm 15^{\circ}$$

Furthermore, we know that Mercury's position can not deviate more than $\pm 28^{\circ}$ from the position of the Sun:

FIGURE 2

ASTRONOMICAL TECHNIQUES DESCRIBED IN MUL APIN TABLETS



CASE # 1

IF A RISES
B SETS

[SIMULTANEOUS RISING
AND SETTING

CASE # 2

IF A RISES
C CULMINATES

[SIMULTANEOUS RISING
AND CULMINATION

CASE # 3








IF B SETS
C CULMINATES

[SIMULTANEOUS SETTING *
AND CULMINATION

* COMBINATION OF CASE # 1 AND # 2, USED FREQUENTLY FOR SUNSET

**THE CULMINATING STARS WERE KNOWN
AS "ZIQPU STARS"**

Planetary Symbols of Kudurru - SB #22

Symbol	Modern Name	Babylonian Name	Associated Deity
	Sun	Samas (Shamash)	ilu Samas ilu Samsi
	Mercury	mul-Labad-Gud-Ud Gu-Utu Utu	ilu Naba
	Venus	mul Dilbat	iltum Istar (Ishtar)
	Mars	mul MUSTABARU	ilu - Nergal
	Jupiter	mul Sag-Mi-Gar, mul Umun-Pa-Ud-Du mul Babbar	Marduk
	Saturn	mul-Lubad-Sag-Us, mul Genna	ilu Ninib
	Moon	Sin	ilu Sin

$$\lambda_{\text{♀}} \cong \lambda_{\odot} \pm 28^{\circ}$$

$$= 300^{\circ} \pm 28^{\circ}.$$

This is in excellent agreement with our first and second determinations.

Evidently the astronomers could not observe Mercury at that time, but they kept track of the planets and knew where it should be located.

Locating the planet Venus:

Looking back on Figure 1, we note that Venus is in the vicinity of Capricorn:

$$\lambda_{\text{♀}} \cong 307^{\circ} \pm 15^{\circ}$$

Venus must also be within $\pm 48^{\circ}$ of the Sun.

$$\lambda_{\text{♀}} \cong \lambda_{\odot} \pm 48^{\circ}$$

$$\cong 300^{\circ} \pm 48^{\circ}$$

Following the situation of the Sun and Mercury, when Venus sets, the head of Aries and Triangulum culminate:

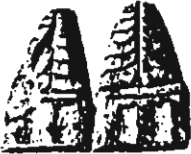






$$\lambda_{\text{♀}} \cong 305^{\circ} \pm 15^{\circ}$$

Therefore, to be on the safe side:

$$\lambda_{\text{♀}} \cong \lambda_{\odot} \pm 48^{\circ}$$

$$= 300^{\circ} \pm 48^{\circ}.$$

Celestial Objects and Mesopotamian Gods

Symbol	Constellation	Babylonian Name	Associated Deity
	Zones of Declination	Anu - Enlil	ilu Anu ilu Enlil
	Capricorn	SU-HUR-MAS I	ilu - Ea
	Libra	mul Zibanitum	Nin - Hur - Sag (midwife of heaven and earth)
	Aquila	A mushen	Zamama
	Cygnus	UD-KA-DUA	Unknown?
	Aquarius	Gula (and her dog), Gu	Ita-Gula
	Taurus	Gud-An-Na, Mul	Raman, Hadad, Adad

Locating the Planet Mars:

Mars lies left of Cygnus on the third row. Using previous techniques we find that the star Deneb in Cygnus culminates when Antares in Scorpio sets. Mars is located next to the tail of Cygnus and directly above that of Scorpius. Therefore, we have Mars culminating while the tail of Scorpius sets:

$$\lambda_{\text{M}} = 322^{\circ} \pm 15^{\circ}.$$

Locating the Planet Jupiter:

On the Kudurru-SB#22, the sign

of Jupiter is carved on the left side of the fourth row, next to the sign of Mercury. It is also located immediately above Taurus. Consider Taurus culminating, Jupiter setting, then

$$\lambda_{\text{J}} \cong 342^{\circ} \pm 15^{\circ}.$$

Next, consider Taurus rising and Jupiter culminating, then

$$\lambda_{\text{J}} \cong 334^{\circ} \pm 15^{\circ}.$$

We will take the mean:

$$\lambda_{\text{J}} \cong 338^{\circ} \pm 15^{\circ}.$$

Celestial Objects and Mesopotamian Gods

Symbol	Constellation	Babylonian Name	Associated Deity
	Aries	LU ₂ - HUN - GA ₂ HUN - GA ₂	Unknown?
	Lamp (Sunset)	Nusku ("Lamp")	Nusku
	Triangulum	mul APIN	Unknown?
	Big Bird	SIM - MAH	de Bau
	Corvus	Uga mushen Aru - Ru	Sugamuna Sumalia
	Scorpio	Gir - Tab Gab - Gir - Tab	Ishara
	Serpens	AN - GUB - BA ^{pl} mul GUD - ALIM	Unknown?

Locating the Planet Saturn:

The symbol of the planet Saturn is carved on the third row next to the constellation of Aquila. If we assume Saturn is located near the bright star Altair, then

$$\lambda_h \cong 296^\circ \pm 15^\circ.$$

The planet can also be correlated to the tail of Serpens:

$$\lambda_h \cong 282^\circ \pm 15^\circ.$$

Considering the mean we obtain:

$$\lambda_h \cong 289^\circ \pm 15^\circ.$$

Locating the Moon:

Referring to figure 1, the sickle of the Moon is carved directly above Aquila, which is on the third row to right of Saturn. We consider that the moon to be in Aquila; then we have

$$\lambda_c \cong 297^\circ \pm 15^\circ.$$

Now, consider Aquila's position above Aries. When Aries culminates the moon and Aquila set, also when Aries rises the moon and Aquila culminate. This is further confirmation for the moon's position

$$\lambda_c \cong 297^\circ \pm 65^\circ.$$

Since the moon changes its position rapidly we add $\pm 65^\circ$ to the range; this is necessary because our ephemeris are calculated at ten day intervals.

Having obtained the celestial positions of the Sun, moon and planets we now precess all of the data. Longitudinal precession occurs at a rate of 50.37 arc seconds per year, and since the reign of King Meli-Shipak was about circa 1188-1172; we precess for 3000 years. Correction for the precession is 42 degrees.

The Computer Search Program

The program we have developed is designed to search through a very large master file of planetary ephemeris. The master files were generated at ten days interval from 2000 B.C. to 500 B.C., using the software Planets #1, by Peter J. Huber. The ephemeris were then converted to binary files for more compact storage, and to enhance searching speed. The information in the following table is used as input for the search program.

Search Priority	Planet Field	Longitude Coordinate	Angular Deviation
1	7-Saturn	247	± 15
2	6-Jupiter	296	± 15
3	5-Mars	280	± 15
4	2-Sun	258	± 15
5	4-Venus	258	± 48
6	3-Mercury	258	± 28
7	1-Moon	255	± 65

1-Moon 2-Sun 3-Mercury 4-Venus
5-Mars 6-Jupiter 7-Saturn

Selecting the proper search priority gives a minimal amount of waiting time while the program searches through the ephemeris on the three diskettes. Each diskette contains 500 years of celestial data giving a range of 2000 B.C. to 500 B.C.

The following results were obtained by the search program:

M. D. Year Dec. 30,-1193

Moon	Sun	Mercury	Venus	Mars	Jupiter	Saturn
213	268	244	284	274	309	236

Notice that we have one unique solution within the ten days interval. Next, we use Planet #1, and determine the celestial positions from December 25, -1193 to January 25, -1192 at one day intervals. The Moon's deviation is now reduced to $\pm 30^\circ$ to allow us to pinpoint the date more accurately. The results are given below.

M.D. Year	Moon	Sun	Mercury	Venus	Mars	Jupiter	Saturn
12/31/-1193	227	269	245	285	275	309	236
1/1/-1192	240	270	246	287	276	309	236
1/2/-1192	253	271	247	288	277	310	236
1/3/-1192	266	272	249	289	278	310	236
1/4/-1192	279	273	250	290	278	310	236

From the table above we assert that Saturday January 2, -1192 or 1193-B.C. is the date represented by Kudurru-SB#22.

Concluding Remarks

The Melishipak Kudurru-SB#22, is one of the best mesopotamian treasures in the Louvre museum. Aside from its artistic beauty we are introduced to two new constellations that had not been observed on other Kudurrus. The famous constellation of Apin the plow, known today as Triangulum. This constellation was recognised by Mrs. Turan Tuman while we were inspecting the Kudurru in Paris. The second object is mul GUD-ALIM today known as the constellation of Serpens. Initially, the object was presumed to be the constellation of Hydra which is a common constellation carved on a number of Kudurrus. However, after a closer inspection it was recognised that astronomically Serpens was the only candidate, and the head of Serpens is depicted differently from the head of Hydra.

The computer program Planet #1, 1986 by P. J. Huber has been a

great asset, we have prepared a data file at ten day intervals from 2000 B.C. to 500 B.C. A search program was designed to compare the estimated coordinates of the Sun, Moon and planets with the ephemeris data in the masterfile. It takes less than four minutes per diskette containing five hundred years of data. The entire search for 1500 years takes about 20 minutes. Since the data file is at ten day intervals, to utilize the moon's data, we initially extended the boundaries of the moon's latitude by $\pm 65^\circ$. For Kudurru-SB#22, we obtained a unique solution. To pinpoint the date more precisely we utilized the Planet #1 program again, and calculated the ephemeris on a daily basis reducing the moon's boundaries to $\pm 30^\circ$.

We suggest that Saturday January 2, 1193 B.C. represents the sky depicted on the Kudurru.

Acknowledgements

We are very grateful to Madame A. J. DeCaudin and Mlle. G. Tessier of Louvre Museum who were very kind in making it possible for U. S. Tuman to inspect the Kudurru in the Louvre Museum, and for providing us with photographs specifically of Kudurru-SB#22.

Our computational capability has been enhanced by utilizing Planet #1 by professor Peter J. Huber, to which we express our thanks. We are also grateful to profs. Owen Gingerich, Wilbur Knorr, Ann Kilmer, Gitty Azarpay, John Heilbrun, and Drs. Ed. Krupp and Myles Standish for their continuous interest and encouragement. This paper was edited by Prof. William H. Phillips, and Mrs. Turan Tuman to whom we are appreciative.

References

- 1 - William J. Hinke, see page 86 and 87, The Babylonian Expedition of the University of Pennsylvania, Philadelphia, 1907.

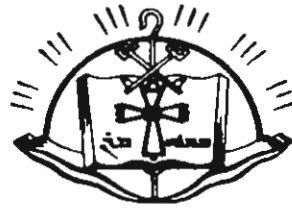
- 2 - L. W. King, Babylonian Boundary-stone and Memorial Tablets in the British Museum, 1912.
- 3 - E. F. Weidner, Babylonica 6, 1912, 216ff.
- 4 - A. Pannekoek, A History of Astronomy, Interscience Publishing Co. (1961) New York.
- 5 - F. X. Kugler, Sternkunde und Stern Dienst in Babel I, II, und ergänzungen, Munster, 1907-1914.
- 6 - E. F. Weidner, Handbuch der Babylonischen Astronomy, Erster Band, Leipzig, 1915.
- 7 - J. Schaumberger, Ergänzungsheft III to Kugler SSB, Munster, 1935. Die Zippu-Gestirne nach neuen Keilschrift Texten, ZASO: 214-29, 1952.
- 8 - Bartel L. Van der Waerden, Science Awakening II. The Birth of Astronomy, Chapter III, page 60 - 92.
- 9 - P. F. Gossman, Planetarium Babylonicum. Verlag Des Papstl Bibelinstituts. (1950).
- 10- Erica Reiner in collaboration with David Pingree, Bibliotheca Mesopotamica Volume Two, Fascicle Two, Enuma Anu Enlil, Tablets 50 - 51, Udena Publications, Malibu, 1981.
- 11- A. Pannekoek op. cit, pg. 32. L. W. King. Babylonian Religion and Mythology London 1903, pg., 79.
- 12- Alexander Heidel, The Babylonian Genesis, Phoenix Books, University of Chicago Press, 1969.
- 13- U. S. Tuman, "The Cerberus Slab of Hatra May Represent Important Astronomical Events", Quarterly Journal of Royal Astronomical Society, 1983, V24 14-23.
U. S. Tuman, "The Tomb of the King Antiochus Revisited", Journal of Archaeoastronomy, Volume 7, 1985.
Lynn Cullens and U. S. Tuman, "Immortality Etched in Stones." Journal of Griffith Observer, Vol. 50, No. 1 Pg. 10-19, Jan. 1986.

- 14- George Roux, Ancient Iraq, Pelican Books, Bungay, 1972. pp. 189-255.
A. Leo Oppenheim, Ancient Mesopotamia, Appendix: Mesopotamian Chronology of the Historical Period by J. A. Brinkman. University of Chicago, 1977, pp. 335-348.
Encyclopedia Britanica, V. 11, 1973-1974, pp. 970-988.
- 15- Peter J. Huber, Personal Communication, 1985-1986.
- 16- W. D. Stahlman and Owen Gingerich, Solar and Planetary Longitudes for -2500 to +2000, University of Wisconsin Press, Madison, 1963.
- 17- B. L. Van der Waerden, op. cit., pg. 70.
- 18- Werner Papke, Die Keilschriftserie MUL.APIN Dokument Wissenschaftlicher Astronomie Im 3. Jahrtausend Dissertation zur Erlangung des akademischen Grades Doktor der Philosophies des Fachbereichs Altertums und Kulturwissenschaften der Eberhard-Karls Universität Tübingen, 1978.
- 19- J. Schaumberger, Die Ziqpu-Gestirne nach neuen Keilschrift Texten, op. cit.

Appreciation

The Assyrian Foundation wishes to extend its appreciation to Mr. Hannibal Alkhas of Tehran, Iran, who was a guest speaker at our Cultural Center on February 15, 1986. The topic of his talk was "The Relationship of Art to Literature" which was illustrated with slides.

Mr. Alkhas is a professor of Fine Arts at Tehran University Faculty of Fine Arts and is now on sabbatical leave in Berkeley. He is an artist and a poet and has translated poetry from Persian to Assyriac and English to Persian. In 1961 he founded and directed the Gilgamesh Gallery in Tehran, Iran's first modern art gallery. He has written children's books in Assyriac with illustrations. On February 22, 1986, there was an exhibition of Mr. Alkhas' extensive paintings at the Foundation's Cultural Center which was very well attended.



MAR NARSAI PARISH

Assyrian Church of the East

3939 LAWTON STREET
SAN FRANCISCO, CALIF. 94122

Feasts and Commemorations

May 11	The Ascension of Our Lord
May 18	Pentecost
July 6	12 Apostles (Nusardel Day)
July 20	Mar Mari the Apostle
Aug. 3	The Transfiguration
Aug. 17	St. Mary the Virgin and Mar Shimun Bar Sabbae
Sept. 14	The Feast of the Cross
Sept. 21	Mar Sawa the Physician and Mar Bishoi
Sept. 28	Mar Zaia
Oct. 19	10th Anniversary of the Consecration of His Holiness Mar Dinkha IV Catholicos Patriarch
Oct. 27	Rogation of Mar Gewargis (St. George)
Nov. 2	Mar Gewargis (St. George)
Dec. 25	Christmas - 9:00 a.m.

Sunday Services start at 10:00 a.m.



S. P. BROCK (Ed.), *Turgame Šia d-Qaddiša Mar Ya'qob da-Srug Malpana* (Six Turgamē of the Doctor Mar Jacob of Serugh). Published by St Ephrem der Syrer Kloster (Glaner Burgstraat 33, 7585 PK Glane / Losswer, Holland) 1984, pp. B-56.

As for the edition of the *Soghiata Mgabbyata* (OCP 50, 1984, 248-9), Dr Brock is presenting this edition mainly for the Syriac speaking communities; nevertheless, as the *Soghyata*, it is published for the first time. These *Turgame* are six homilies in prose for the main feasts of the liturgical year: Christmas, Epiphany, Lent, Palm Sunday, Good Friday, and Sunday of the Unleavened Bread or Resurrection. The edition is based on the manuscripts of B.L. about 600 years old, on another ms. of B.L., rather fragmentary, which is old enough, and on some Mss of Damascus which contain two or three of these homilies. Others are left (see, *preface*). No doubt that these *Turgame* are authentic (similarity with other works, witness of the manuscripts, style...). Reading them is a delight, they are artistic prayers and meditations. The edition is beautiful and it reproduces the manuscript written for this purpose by Mar Julios, Syrian Orthodox bishop of Europe.

Dr. Brock is preparing an English Translation of the *Turgame*. Mr. F. Rilliet is preparing a critical edition for the *Patrologia Orientalis* of Fr. Graffin with the use of all available manuscripts. Prof. Brock was in touch with both of them before publishing. I should take this occasion to congratulate and thank not only Prof. Brock for his works in the Syriac field, but also Mgr. Julios for publishing several important books making them available for our people.

P. YOUSIF

Editor's Note:

Jacob of Serugh is one of the most celebrated writers of the Assyrian Church, "the flute of the Holy Spirit and the harp of the believing church." Jacob was born in 451 A.D. at Kurtam, a village on the Euphrates River, in the district of Serugh. His father was a priest. It is not certain if he received his education at Edessa College, but he had acquired a great reputation for learning and eloquence. He devoted his life to quiet work and study and especially to literary compositions. In 519, at age 68, he was consecrated bishop of Batnan, the main town of Serugh, where he died two years later.



*Assyrian Boy Scouts
Habbaniya, Iraq, 1940*



*Teacher Emmanuel Jacob with students at Rabi
Yacoub Assyrian School in Habbaniya, Iraq, 1940.*

HERE AND THERE

BERKELEY

On March 15th the Assyrian Foundation held its Kha B'Neesan party at our Cultural Center. The music was provided by Haroot Eskanian with Assyrian vocalist Robert Khanishan. Everyone had a wonderful time.

BERKELEY

The ASSYRIAN STAR magazine (an organ of the Assyrian American National Federation) is presently being produced by the Assyrian-American Association of San Jose, Calif. The other two major Assyrian magazines in the U.S. are also published in California: NINEVEH of the Assyrian Foundation of America, Berkeley; and BET-NAHRAIN of Bet-Nahrain, Inc., Modesto.

TURLOCK

On December 14, 1985, the membership of the Assyrian-American Civic Club of Turlock elected the following to the Executive Branch and the Board of Directors:

Executive Branch:

President Cyrus Amirfar
Vice-President John Yonan
Recording Secretary Emmanuel Youkhana
Correspondence Secretary Anwar David
Assyrian Secretary Emmanuel Isaac
Treasurer Ashour Nassayan
Financial Secretary Susan Worth

Board of Directors:

Youshia Bet-Pera
Yulius Givargis
Jonathan Isaac
Roger Isaac
Bluebird Abbasi
Annie Arczynski

TURLOCK

On March 15th the Assyrian Student Association of California State University, Stanislaus, held its 5th annual scholarship dinner at St. Thomas Hall. ASA was organized in 1978 to promote the Assyrian language, history, culture and civilization. During the past eight years this association has helped many Assyrian students through its grants and scholarships. ASA has also established an Assyrian Week at CSU, Stanislaus, where special activities and programs are scheduled, such as Library display, bake and kabak sale, Assyrian folklore dance, information booth, Assyrian seminar, scholarship and award night at their dinner-dance party. This year it was held during the week of March 10-15. Should you wish to help them with your contributions, their address is:

Assyrian Student Association
California State University, Stanislaus
c/o Associated Students
801 W. Monte Vista Ave.
Turlock, CA 95380

CHICAGO

The prelates of the Assyrian Church of the East met in Chicago during the third week of January. Presided by His Holiness Mar Dinkha IV, Catholicos Patriarch Assyrian Church of the East, the meeting was attended by Mar Narsai, Metropolitan of Ator and Europe; Mar Aprim Khamis, Bishop of Eastern USA and Canada; Mar Bawai, Bishop of Western USA; and Mar Meeles, Bishop of Australia. Prior to this, His Holiness was in Iraq and London where he visited the Assyrian communities.

SAN FRANCISCO

Prior to his return to Australia, Mar Meeles celebrated Qurbana Qaddisha (Holy Communion) on February 16th at Mar Narsai parish of the Assyrian Church of the East. Mar Narsai was also present. The service was followed by breakfast.

This Period Seventy-One Years Ago

- The whole Russian force in Urmia retreated to Russia leaving the people (Assyrians and Armenians) whom they had just rescued to the mercy of their enemies (Turks and Kurds). There was panic in the unhappy city of Urmia. Any Assyrian or Armenian who was able to do so followed in the track of the retiring Russians and fled to Russia. About 10,000 found safety in this way. The various mission yards, particularly the American, were crowded with refugees.
- There was no general massacre, but there were many small ones:
- Some sixty Assyrian men were marched out of the city to the village of Gulpashin and there all put to death. Among these martyrs was Bishop Mar Dinkha of the Assyrian Church of the East. Crippled by brutal treatment, he crawled from captive to captive in prison to administer spiritual consolation. When we hear that at the last he stood encouraging each man who was led to death till his own turn came, we can put him on the level of some of his greatest fourth-century predecessors.
- There was another but rather smaller slaughter on the "hill of the Jews" in the village of Charbash.
- Worst of all, however, was the fate that befell some seventy Assyrians of Gawar, who had been forcibly impressed and brought down by the invading Turks to act as human baggage animals on their march, and left behind on their precipitate retreat. They were marched by the local gendarmerie to the hill known as Kala Ismail Agha, several miles from Urmia, and there tied up in bunches and handed over to a gang of Kurds to be killed or clubbed to death. Their bodies were left to the jackals, till such time as an American missionary (Mr. Allen) was able to give the bones decent burial.

MIDDLE EAST MARKET

International Groceries

Specializing in Middle Eastern Food Products

Delicacies — Baklawa — Lukum — Basmati Rice — Cheeses — Varieties of Coffee & Tea — Different kinds of Middle Eastern Bread — All grades of Burghul — Grains — Seeds — Canned Foods — Herbs — Halvah — Dolma — Grape Leaves — Pistachios — Tahina — Olives — Pickled Mango — Falafel — Date Syrups — Dried Fruits — Cookbooks — Turkish Coffee Pots, etc. — Backgammon Sets — Cassette Tapes: Assyrian, Persian, Arabic — Video Tapes for Rental: Arabic & Persian — etc., etc.

Ali Mirzai
2054 San Pablo Ave.
Berkeley, CA 94702
Tel. (415) 548-2213

خواروبارفروشی
خاورمیانه

انواع مواد خوراکی و مصرفی ایرانی
شماره ۲۰۵۴ خیابان سان پابلو - برکلی - کالیفرنیا
تلفن (۴۱۵) ۵۴۸-۲۲۱۳
علیر میرزایی

Fill, detach and mail the following to "NINEVEH".....

Please send me a full year of "NINEVEH"

Name: _____
(please print)

Address: _____

City : _____

State : _____ Zip: _____

SUPPORT NINEVEH

WITH YOUR

SUBSCRIPTION

Enclosed is my payment for the amount of \$ _____

Tell Leilan

By HARVEY WEISS

Continued from last issue

The final chapters of this
article will appear in the next
issue of Nineveh.

עבדך יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :

ב

אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :

ג

אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :

ד

אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :

ה

אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :

ו

אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :
אשר יצאך ויהי עבדך חופשי :

2

1. ...
 2. ...
 3. ...
 4. ...

3

1. ...
 2. ...
 3. ...
 4. ...

4

1. ...
 2. ...
 3. ...
 4. ...

5

1. ...
 2. ...
 3. ...
 4. ...

6

1. ...
 2. ...
 3. ...
 4. ...

7

1. ...
 2. ...
 3. ...
 4. ...

کتاب

تجدید: کتاب ۲. کتاب جدید

کتاب جدید در این کتابخانه است که به کتابخانه قدیم اضافه شده است. این کتاب شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود. کتاب جدید شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود. کتاب جدید شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود. کتاب جدید شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود.

کتاب

۲

کتاب جدید در این کتابخانه است که به کتابخانه قدیم اضافه شده است. این کتاب شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود. کتاب جدید شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود. کتاب جدید شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود.

۳

کتاب جدید در این کتابخانه است که به کتابخانه قدیم اضافه شده است. این کتاب شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود. کتاب جدید شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود. کتاب جدید شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود.

۴

کتاب جدید در این کتابخانه است که به کتابخانه قدیم اضافه شده است. این کتاب شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود. کتاب جدید شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود. کتاب جدید شامل مطالب بسیار مهم و جدید است که در کتابخانه قدیم موجود نبود.



جليلي موزيني جهدي ، تلههفني جي - ميني
 پلني مني هم صفتي ، هم جل پچي ميني
 پورني ليلاني پلتي ، جفته مني جهدي
 مومني لوتي ميني ، پلني ليلاني ميني
 مومني ميني ، مومني ليلاني ميني
 مومني ليلاني ميني ، مومني ليلاني ميني
 مومني ليلاني ميني ، مومني ليلاني ميني
 مومني ليلاني ميني ، مومني ليلاني ميني

مومني مومني مومني ، مومني مومني مومني
 مومني مومني مومني ، مومني مومني مومني !
 مومني مومني مومني ، مومني مومني مومني
 مومني مومني مومني ، مومني مومني مومني
 مومني مومني مومني ، مومني مومني مومني
 مومني مومني مومني ، مومني مومني مومني

مومني مومني مومني ، مومني مومني مومني
 مومني مومني مومني ، مومني مومني مومني
 مومني مومني مومني ، مومني مومني مومني
 مومني مومني مومني ، مومني مومني مومني !
 مومني مومني مومني ، مومني مومني مومني :
 مومني مومني مومني ، مومني مومني مومني
 مومني مومني مومني ، مومني مومني مومني
 مومني مومني مومني ، مومني مومني مومني !

مومني مومني



Zentralverband der Assyrischen Vereinigungen in Deutschland

u. eur. Sektionen e.V.

Assyrian Federation in
Germany and eur. Sections

to:
NINEVEH



עלמנהא העלמנהא אלהותא

כארתא אלהותא

A.U.B.

Assyrische Union Berlin e.V.

Postfach 5602,1000 Berlin 12

עלמנהא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

עלמנהא אלהותא אלהותא אלהותא אלהותא

دفتی ؟ تجبب داترا متصلا فدیتهل تهه شنی بنه و جف
 دهنجهلا سدا یذتا دسوتا علته مهوژلا ، ه لالهلا ص
 شدت دفترا دسوره سوره علته عل جت یذتی هه صتی ،
 هفتیه هالهلا دتسول بل لتهه تی دیمتلا هه صیه
 دههلا دفترا هفتی ، هه لیلیم هلیتی ص یههلا دوجتلا ،
 هصیره تهه لم لتهه تی هه لالهلا هفتی هه هه دهه
 دفتیه هه هه دتسول دتسول هه لالهلا هفتیه ، هه
 هه هه هه هه داترا لالهلا دتسول هه صتی هه هه
 هه هه ، هه لالهلا هه هه هه ، هه هه هه هه
 هه هه ، هه لالهلا هه هه هه هه هه هه .
 هه هه هه داترا لالهلا لالهلا هه هه هه هه
 هه هه هه هه هه هه هه هه هه هه لالهلا هه
 هه هه لالهلا لالهلا هه هه هه هه هه هه هه
 هه هه هه هه .

لالهلا دمتسول دفتی تهه لالهلا هه هه
 متصلا هه هه هه لالهلا .

هه هه هه هه هه هه هه هه هه هه
 هه هه .

هه لالهلا هه هه
 + هه هه
 لالهلا هه
 هه هه
 هه هه هه

هه هه هه هه هه
 هه هه : هه هه
 لالهلا دمتسول : 1986 لالهلا

מאמר ראשון

אברהם אבינו

1. מה היה דמותו של אברהם?
 דמותו של אברהם: חכם ונביא גדול
 למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך.

2. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך.
 למען אברהם אבינו יתברך.

3. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך (למען אברהם אבינו יתברך)
 למען אברהם אבינו יתברך.

4. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך.

5. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך.

6. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך.

7. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך.
 למען אברהם אבינו יתברך.

8. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך.

9. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך!
 * * *

10. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך.
 * * *

11. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך.
 * * *

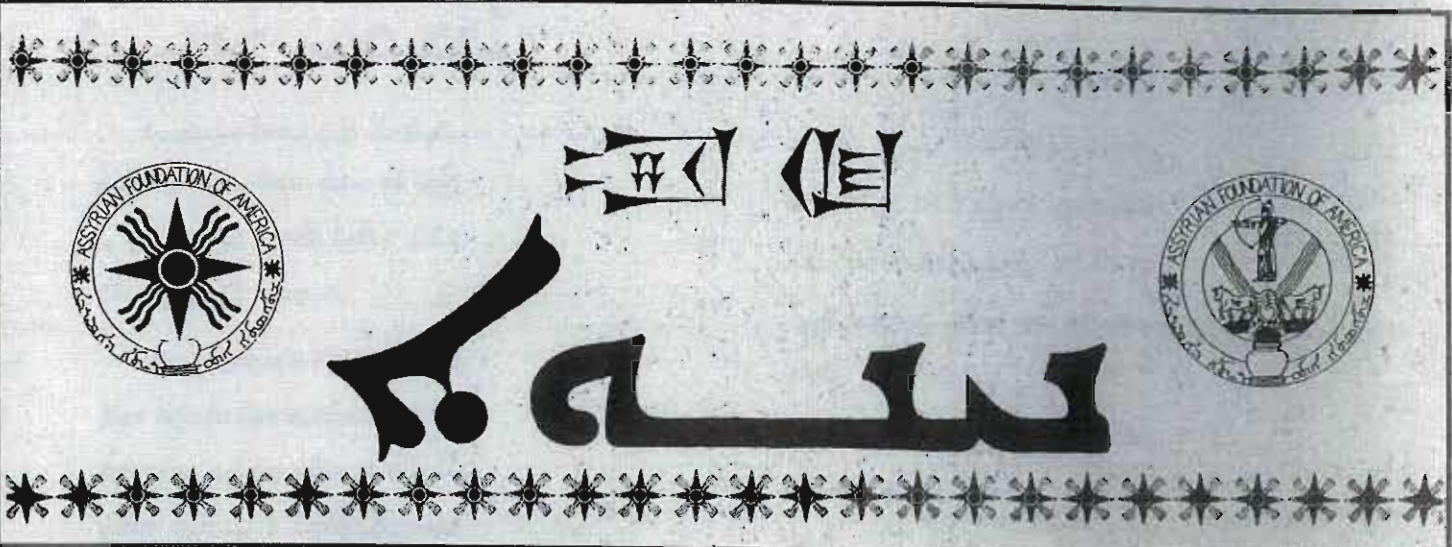
12. למען אברהם אבינו יתברך
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך:
 למען אברהם אבינו יתברך.

FROM:

TO:

ASSYRIAN FOUNDATION OF AMERICA
1920 San Pablo Avenue
Berkeley, CA 94702

Non-Profit
Organization
U.S. Postage
PAID
Berkeley, CA
Permit No. 552



*Nwyia Shabbas and his
daughter Nine N.
Jacob (nee Shabbas) at
the Assyrian New Year
Eve party held at Hab-
baniya, Iraq in 1940.*

ܟܘܢ ܟܘܢ ܟܘܢ - ܟܘܢ ܟܘܢ ܟܘܢ - ܟܘܢ ܟܘܢ ܟܘܢ