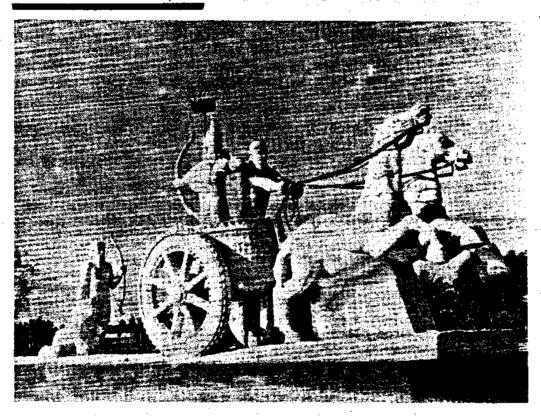


# NINEVEH WEST

Published by the Assyrian Foundation of America - 1920 San Pablo Avenue, Berkeley, CA 94702

### MARCH-APRIL 1978

### Iraq Rebuilds Babylon



ASSYRIAN MONUMENT

About 50 miles southeast of Baghdad are the ruins of Babylon, the great city that was the center of civilization for fifteen centuries. Many historical personalities are associated with its name, such as:

Hammurabi, the great legislator and social reformer, who made it the center of civilization in 1750 B.C. Alexander the Great, who made it the administrative headquarters of his empire. He lived and died in Babylon in 322 B.C. Nabuchadnezer, who built the Hanging Gardens regarded as one of the Seven Wonders of the World.

The Iraqi government has appropriated funds and established a committee to rebuild the archealogical ancient city of Babylon. The main emphasis of the project is to restore important monuments that will highlight the glory of Babylon and help the tourist to appreciate its significance. Restoration will cover the Ishtar Gate and temples, Nabuchadnezer's palaces as well as those of Hammurabi.

### <u>Editorial</u>

A common theme of many Assyrians is the preservation of our language and culture. These self styled patriots are relentless in their demands upon organizations to respond to their cry.

It is sad to report that these people indulge in this gibberish to satisfy their ego and are not in the least interested in learning their language. Experience has shown, more than once, that Assyrians in general are not interested to learn their language. By learning we mean to achieve a proficiency in speaking, reading and writing the language.

Recently, Assyrian Foundation announced through this publication and on the local radio program that plans are underway to start classes in Assyrian for various groups depending on their age bracket and knowledge. Interested individuals were urged to furnish certain basic information so that classes could be organized to satisfy the needs of the community. We regret to report that for the last two months we have had not a single applicant or phone call from any Assyrian expressing an interest in these classes.

Assyrian Foundation has previously conducted classes, printed books in Assyrian, offered books for its members and community. We strongly believe that we have done what is within our means. If the community does not respond or cooperate there is not much that few individuals can do.

### Community Service

The following information is provided as a service to the Assyrians of the Bay Area. We urge all our readers to participate and support these community services.

#### CHURCH:

Worship at the only Assyrian church in the Bay Area.

Mar Narsai Parish Church of the East 3939 Lawton Street San Francisco, Rev. Nenos S. Michael, Archdeacon (415) 564-9126

#### RADIO PROGRAM:

Tune in every Sunday for the Assyrian hour sponsored by the Assyrian Community Center.

Assyrian Radio Program KBRG 105 FM at 12:00 noon Youra Tamraz, Program Director

### SOCIAL & CULTURAL ACTIVITIES:

Join the Assyrian Foundation and participate in its social and cultural activities.

Assyrian Foundation of America 1920 San Pablo Avenue Berkeley, CA 94702

#### NEWSPAPERS & MAGAZINES:

For your reading pleasure we recommend:

- BET-NAHRAIN
  P.O. Box 4116
  Modesto, California 95352
- 2. The Assyrian Star P.O. Box 59309 Chicago, III. 60640

### Assyrian Foundation Activities

#### CONTRIBUTIONS

Assyrian Foundation of America gratefully acknowledges the receipt of the following contributions:

### **Building Fund**

Mr.	& Mrs.Saul Daniel	\$ 50.00		
Mr.	& Mrs.Sankhiro Khofri	10.00	should be	1000
Mr.	& Mrs.Charles Samo	20.00		
Mr.	& Mrs.Aprim Yonan	50.00		
Mr.	& Mrs.Baba Shabbas	30.00		

### Christmas Appeal

Mr.	3	Mrs.	Sargon Shabbas	\$ 25.00
Mr.	ઢ	Mrs.	Akram Tattar	25.00

#### <u>General</u>

Mr. & Mrs. Fred Tamimi	\$100.00
Mr. & Mrs. Julius Danielzadeh	50.00
Mr. Francis Sarquis	10.00
Mr. Benedict Beit Ishoo	50.00
Dr. M. Vallo Benjamin	250.00
Sargina's House of Fashion	25.00

### Guest Speaker

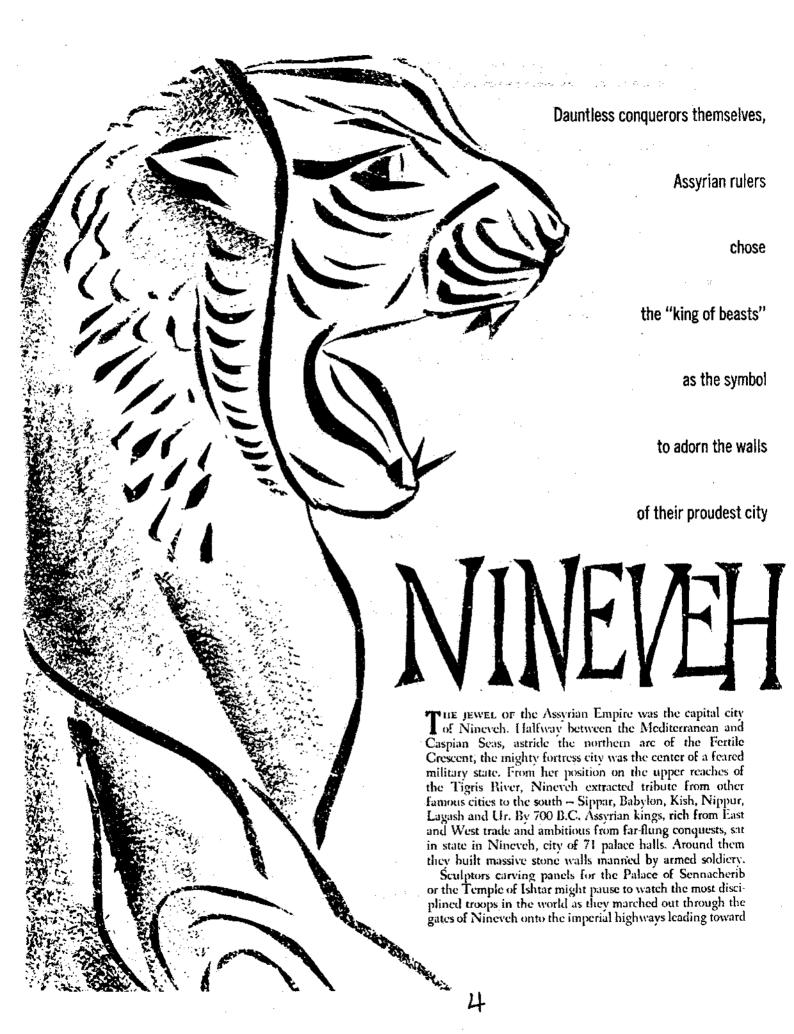
Dr. Ashur Mooradkhan was the guest speaker at the general membership meeting held March 11, 1978. He spoke in Assyrian and about Assyrians in Iran. He traced our history in Iran from ancient times to present day. Dr. Ashur presented some very interesting statistics about the Assyrian population, schools, professional and economic conditions in Iran. In our next issue we plan to print his lecture in the Assyrian section for the benefit of our readers who could not hear him in person. We thank Dr. Mooradkhan for his splendid talk and look forward to hear from him again. The Education Committee plans to have other speakers in the near future.

#### KHA BNISSAN

Assyrian Foundation celebrated the Assyrian New Year on April 1, 1978 with a dance party at its Cultural Center in Berkeley. In the next issue, Nineveh West will publish an article on the significance of this holiday and its history.

#### DONATION

Assyrian Foundation donated \$600 to the Assyrian School in Hasseka, Syria. Bishop Mar Youkhanan expressed his gratitude to the members of the Foundation for their continued support to the school.



the subjugated territories of Babylon, Syria and Egypt. Civilians, too, traveled the Assyrian roads – provincial governors, diplomats, envoys from client states, traders. Mailmen, bearing tablets of dried brick with impressed cuneiform characters, conveyed messages to and from the farthest limits of the empire.

Looking inward from the top of the ramparts, the sentries had a marvelous panorama spread before them. The city lay along an axis paralleling the Tigris, while a tributary stream, the Khoser, bisected it laterally. Near the western wall rose the heights of Nineveh, a rocky plateau 90 feet above the plain and a mile long, the summit of which gave a commanding view to the walls and beyond on every side.

The heights belonged to the kings and gods of Assyria. At the northern end stood the Palace of Ashurbanipal, at the southern end the Palace of Sennacherib, and between, the Temple of Ishtar and other public buildings. Here the king of Assyria took his ease, ruled his realm, and performed his religious duties to the tutelary deities of the nation.

The area below the Khoser was for the most part given over to the rude dwellings of the common people, the warren of humanity to be found in any metropolis, ancient or modern. A feature of lower Nineveh was the reputed Tomb of Jonah, who preached repentance to its inhabitants after his adventure with the whale.

Thousands of people thronged the streets of Nineveh. Nobles in brilliantly dyed gowns of linen and cotton contrasted with the roughly clad lower classes. Hard-bitten veterans of sanguinary battles swaggered along swinging their swords, fingering their daggers, jostling past meditative priests of the Ishtar cult. Merchants called out their wares from the stalls, most of them Arameans, the masters of finance who controlled the trade of the Fertile Crescent. Suddenly a buzz of excitement would begin. The crowds would separate on either side of the main thoroughfare, and



Stately palace of Sennacherib towered above walled Nineveh.

the king would ride through surrounded by his flashing retinue of officials, secretaries and guards. He was on his way to war or hunt, to palace or temple.

The Assyrians were able to build solidly because, unlike the Babylonians who had no material better than the clay of the low-lying Plain of Shinar, they quarried stone in the foothills of their mountains. They put sturdy foundations underneath their main buildings, although they still tended to use brick for the superstructures. Like the Egyptians they had no labor problem because their victorious armies kept them supplied with forced laborers.

The majestic Palace of Sennacherib, rising several stories

on the heights above the Khoser, had hundreds of rooms—from the imperial living quarters to the mint where bars of silver from Cilicia were coined into shekels. The arsenal of the palace was filled with weapons of iron, the metal that turned the tide toward the Assyrians in so many conflicts with foes who had not yet emerged from the Bronze Age. The Assyrian military used iron not only for daggers, spears and arrow tips, but also for the devastating war chariots that created havoc on the battlefield and for the towering siege engines that battered down fortifications in places as far apart as Babylon and Egypt.

Assyria was more than the Sparta of the Middle East. Even King Sennacherib, who carried fire and sword to the very hearths of his enemies, enslaved multitudes, turned the waters of the Euphrates across the ruin he had made of Babylon, and left his name as a byword for inordinate cruelty—even this stern monarch furthered the development of a high culture. The oldest surviving aqueduct is the one Sennacherib ordered constructed to bring fresh

water from the mountains into Nineveh.

His grandson, King Ashurbanipal, became one of the memorable patrons of all time, a Louis XIV of antiquity who bestowed pensions on writers, artists and scholars. This monarch gathered a splendid library of 40,000 clay tablets and employed an academy of scribes to edit them and to record for posterity everything from primeval legends to medical prescriptions. Ashurbanipal's editors, among their other gifts to humanity, produced the definitive text of the Babylonian Epic of Gilgamesh, doing for the earliest of all heroic poems what the classical Greeks were to do for Homer.

The most magnificent achievement of Assyrian culture was in the field of art—the carved figures with which sculptors decorated temples and palaces. By filling open spaces with scenes of battlefield and hunting ground, the Assyrians bequeathed a rich legacy to archaeologists.

The sport of kings in ancient Assyria was not horse racing. It was the lion hunt. The rulers of Nineveh furiously pursued the big cats through the hills above the Tigris River, finding a unique thrill in the dangers of the chase. It is still possible to feel that thrill, across the chasm of time, by following a royal excursion into Assyria's lion country. The shouts of the beaters echo from the thickets where they are flushing the lordly quarry. The hunters surge forward tense with expectancy and raise an excited shout at the sight of a tawny coat.

The place of honor belongs to the king, who meets the charge of the lion head-on with his lance or fires arrows from his chariot while his charioteer guides a triad of foam-

ing horses across the plain.

This picture of the Assyrian lion hunt is still fresh and clear because it still exists—in stone. Assyrian sculptors portrayed the royal huntsman at every moment of the action, beginning with the pursuit and ending with the kill.

Sometimes the hunt is depicted from the side of the hunted, for the Assyrians regarded the lion as a gallant foe worthy of a monarch's lance. There is empathy, almost sympathy, in the way the artist's chisel captures for all time a split second of violent action—the snarling lion at bay, the wounded lion turning savagely on its pursuers, the dying lion making one last convulsive swipe with its massive paw.

The masterpiece of the genre, and one of the finest

#### HINEVEH

objects in the entire gallery of animal art, is "The Dying Lioness" from Nineveh, now in the British Museum. The observer feels a thrust of immense power in this work as, mortally wounded and paralyzed by arrows, the lioness raises herself on her forepaws in final, agonized defiance.

Tableaux like these adorned buildings throughout the Assyrian Triangle, the natural fortress formed by the confluence of the Tigris and Zab Rivers, the base from which a fierce, aggressive people overran most of the civilized

world from the Persian Gulf to the Nile.

The first Nineveh scholar was Sir Austen Henry Layard, amateur antiquarian anxious to find evidence of the city mentioned with grim maledictions in the Old Testament. Lavard was 22 when he left London in 1839 for a job in Ceylon. Fortunately, he broke his journey to explore the Middle East, and, with financial assistance from the British consul in Constantinople, began to dig along the Tigris in 1845. How Nineveh was retrieved from the rubble of twoand-a-half millennia is the story of Layard and his lions.

Across the Tigris from modern Mosul he made one of the most dazzling strikes in the history of archaeology. The spades of his workmen turned up the foundations of great buildings, giant stone figures of winged lions and bulls, thousands of feet of carved alabaster friezes, countless artifacts of bone and metal, and the collection of "books" in the Library of Ashurbanipal.

Layard's examination of the evidence revealed to him one basic motif of Assyrian art: the lion hunt. The motif seems to have fascinated Assyrian artists as much as the dangerous sport fascinated Assyrian kings, and the scene is portrayed over and over, with adept variations and developing technique, on the panels from Nineveh. Subsequent study has only reinforced Layard's conclusion that "the triumphs of the king over this formidable animal are deemed no less worthy of record than his victories over his enemies."

Layard fastened on the essential fact that the lion symbolized Assyria in its combination of courage, violence and sovereign disdain for any adversary that stood in its path. The lion roamed the hills and plains while lesser beasts fled before it. Just so did the Assyrians roam the Middle East, forcing capitulations from neighboring peoples.

But history played a sardonic trick on these masterful conquerors. They shook the ancient world; they created a terrifying reputation among the nations; then they simply disappeared. The very location of their capital city passed out of memory after the year 612 B.C. - after it was stormed by a coalition of enemies, sucked, burned and leveled to the ground.

So Nineveh lay, buried in rubble and time, ignored, forgotten, lost, until Henry Layard raised it from the dust.

### RAMCO WORLD

FEBRUARY 1962

#### CULTURE YOUR PROMOTE

BECOME A MEMBER

O F

AMERICA FOUNDATION 0 F ASSYRIAN

### **Eackgammon Tournament**

Many are who claim to be the best backgammon players. Time has come to select competitively the champion of the Assyrian Community in the Bay Area. We invite all to join our first tournament that we hope to hold annually from now on.

Date and Time:

Sunday, May 21, 1978 12:00 - 5:00 p.m.

Place:

Assyrian Foundation Cultural Center, Berkeley

Entry Fee:

\$5.00 per player

Qualification:

Open to all

Prizes:

Refreshments:

1st Prize \$50.00, 2nd Prize \$25.00 Bar will be open to serve refreshments &

sandwiches

Registration:

You may register by phone, call:

Martin Jacob

566-5675

Baba Adam

341-1273

Joel Elias

527-0869



Sometime ago a close friend asked me, why don't I come forward and contribute to the Assyrian cause. My answer then, was simple. What is the use?

A negetive attitude represented by those three words has kept me and many other Assyrians from the scene, but in no way out of it. Because in our hearts, we still carry sincere feelings and devotion for our nation. Our faith in our people is strong and will not be shaken by the useless emotions of some of those involved who have discouraged us in the past from contributing our share.

Today, I look at the issue from a different perspective. I see the struggle of our people to survive as a nation by preserving their language, heritage and culture. I see it as a struggle where every Assyrian should get involved. Each person should play some kind of a role to make our goal achievable.

We have a great culture that we should all be proud of. This precious culture can be preserved and sustained if every talented Assyrian contribute his fair share. As individuals we must strenghten our knowledge of world affairs and earn a solid education to prepare us to play a role in the events that determine our future.

It is time that we all come forward and take an active part in the process of preserving our nation. Together we can do the job much easier.

### Congratulations

Saturday, April 22nd was a happy day for Samreda Baba and John Sargoni. They were joined in holy matrimony at the Mar Narsai Church of the East in San Francisco. Reception was held at the Royal Coach, San Mateo. Samreda is a loyal member of the AFA. We of the Foundation extend our best wishes to John and Samreda and wish them a happy union and bright future.

### <u>Obituaries</u>

#### Mr. AZIZ AZIZ

Mr. Aziz of Beirut, Lebanon passed away in Riyadh, Saudi Arabia on April 10, 1978. Survivors include his wife, four children, father and three sisters who reside in San Francisco. Our sincere condolences to his family. God bless his soul.

### Mr. NIMROD AMIRKHAS

Mr. Nimrod Amirkhas passed away on April 17, 1978 in San Jose, California. He is survived by his wife Axenia and his daughter Yulia, wife of Dannis Amirkhas. Members of the AFA extend to his family their deepest sympathy.

### خدلکی جدومدد سیلے

جمع يَنْكَنَا: جَنْوْنَا وَحَكَوْنَا: لِأِنْ مِصِا تِسَوْنَا مِصِا الله حَشْنَا وَلَوْمَكُنَا وَحَكَامِهُ اللهِ عَلَيْهُ مِصِاءً الله عَنْهُ وَلَا مِعْدُونَا وَحَكَامِهُ اللهِ عَنْهُ مِصَاءً الله عَنْهُ مِنْهُ مِنْهُ اللهِ عَنْهُ اللهِ عَنْهُ اللهِ عَنْهُ اللهِ عَنْهُ اللهِ عَنْهُ اللهِ عَنْهُ اللهِ اللهِ عَنْهُ اللهُ عَنْهُ اللهِ عَنْهُ اللهُ عَنْهُ عَنْهُ اللهُ عَنْهُ اللهُ عَنْهُ اللهُ عَنْهُ اللهُ عَنْهُ اللهُ عَنْهُ عَالِمُ عَلَاهُ عَنْهُ عَالْمُعُمُ عَلَاهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْمُ عَلَاهُ عَنْهُ عَلَالِهُ عَنْهُ عَلَاهُ عَنْهُ عَلَاهُ عَنْهُ

بَرِهُ هَدِدُهُ سَوْلًا مَدَهُوا بَكُولًا مَدُولُكُمْ مَنْ فَرَدُهُ مَنْ فَرَدُهُ مَنْ فَرَدُهُ مَنْ فَرَدُهُ بُودُهُ هُمُومُ فِيْرُودُ مُرَّدُ مُرْفُودُ فَلَا مُرْدُودُ مَنْ فَرَدُهُ مَنْ فَرَدُهُ مَنْ فَرَدُهُ مَنْ فَر نُدُمُ مُرِكُمُ مُرِكُمُ مِرْدُ مُرْدُدُهُ مِنْ فَرَدُهُ مِنْ فَرَدُهُ مِنْ فَرَدُهُ مِنْ فَرَدُهُ مِنْ فَرَد

٢٠٥ خِدْسَدْهُ جِنْبِ كِسْدُهُ لِمِعَالِبَ: غُطَالُوهِ هُوهُهُ مِعْلَمُهُ هُهُ مُلِعِثُهُ مُدْوَعٍ مَحَوْهُ: حَجْدَدِوهُمُ كُوهُمُ مَعْلَمُهُمُ هُمُ مُلِعِثُهُ مُدْوَعٍ مَحَوْهُ: (هَبُكُدُهُ) جِعْدَتِكُمُمُ جَجْلاَهُ مَحْدَدُهُ مَحْدَبِدُهُ مَهْوَكُمُ جِنْدُهُ:

خمفىغىر سقى بارى جَوِس: ھففى ئېسمفى ،قىرى گىچىر دغوندوس، ھلاسى خوسوھووە: ښېر دغور بارى خوددىدى بېرى بېرى بىدى خسمى كى قىدو سقىر:

ݣݡݚݖ ښږ څښدد کړه حوشه سوکب: ځه دودود ډهدېده ويت وحوهموم، سوفه: هېد د حدیده وکوه کړه حاشود سوفه: چفښ شعب د کب: (ځيد) څنډ ود ځی ډیوو سو، کوه.

ئِدِهُ گِمْدِدُ دِكِه لَبِدُم كِدِدُهُ لَبِهُ لَكَهُ، غَى مُبِحَهُ صَوفَدًى صَدَوَدَهِمُ صَمِهِ، لَمِهِ غِلْ لَبِحَهُ حَلَهُدَوْدُهُ عَدَدُهُ صَمِّهِ، لَمِهِ؟ نُسِدُ صَودَتَ قِسَدَدُهُ مَنْهُ: هُه مَكِدُهُ دِفْلِكُهُ مِلْهِ، نُسِدُ صَودَتَ قِسَدَدُهُ مَنْهُ: هُه مَكِدُهُ دِفْلِكُهُ مِلْهِ،

أَمْا كَلِحَالا لِمَ جَبِ نَكَنَالا مَكِيْمَ صَمِلًا مَكَنَ الْمِنْ لَذِنْ وَقِصَدًا دِمِنْ هُومِتْكُ الْمُورِثُ مَكِنَا: الْمِنْلا دِبُلَ الْهُلُونُ وَقِمْنُونُ مِولاً: الله البَدْا مَكِنَ فِي وَكِنْ وَهِمْ الْمُنْلِا الْمُورِثِيِّ الْمُورِثِيِّ الْمُورِثِيِّ الْمُراثِلاً مَكْف

حفرة وبام مدين كبلا مابقها المراده وده. وعددا دبشا لموكا لالافدا طربس كن وعددا دبشا لموكا لالافدا طربس كن وعددا دبشا لموكا لالافدا المرافقة المرافقة

كِمْ حِلْ جِعْدُلُا بِهُوكِلِيْ مِدِلِيدِنْ مِنْدَ: نُنَ هُكَكِّدُ مِدِمَدُ دِهَدُ خِلْدُدُ عَلَيْدِدُ مِنْدُ. حِلْ كِدَفْدُ دِحْدُونِنْ دِمِنْدُنْكُ خِلْدِهِ مِلْدُ. يَعْمُونُكُ دِيْدُ دِهَدُونَا مِدِدُدُ عِلْدُدُنْكُ مِدْدُنْ مِدْدُ.

دمبكد هافدكد جة بنه ودود كي هوت كون فك وده كد غرب كره مدكودد تهدر كره، يم كبند كودد أيس هنتد كنشد كره، فك دمنهد وهد وتعمله كرد،

### אלמר בא

ليدع لمعادية والمعاد عصب للملب عوجودة حلموذ سعب فنج لمولفي فنعذر فلمت حم فليد عظ للبحب مسم حسودي وسولجي حم مين نست حجيميم حمضة حم مخمر لخبيب سلكم هر مذس هدد عجوله سعب ما سوت وسمّه مه مه، دس حم يول لعددا وسجم عد جوسا عب حمد جند حمه سلك جعمهمت معمجت لم جعب سابد لمعدد لمنهمد لدد عموذ علمت وصنم بمخت عجيما من ليعدب منجدا منا عتب سر حمد جمعه حم معرده حمد عمد -----

عمود جمعت معديم

### 72.w

### Mosk som

بَدَ هِمْ كِنْ مِبْكِنْ هَنِتُونَ وَلِكُنْ لِمُنْكُنْ مُوفِكُمْ مُوفِكُمْ مُنْكُمْ بَنْكُمْ بَلْهِ. وه كبتا متونِه وا كُمْنْ مُنْكُون وبَكْنَ فِيمَ هُمُونِنْ فَيْ حَكَمَ مُونِكُمْ فَيْ حَكَمَ مُوكَشِّرُ ويُدُونِيِّ يُوكِينَا وَلَبْدُرِ. وذُدُونِيِّ يُوكِينَا وَلَبْدُرِ.

ښنده لاد ملاه ۱۹۵۰ ښک پوده د څکوه لمه د د د بند ښک څيد هښدېمد جعمود چې پهوکيتد ډدېږي.

كبعظ مكام محددة حوم شائع وسؤا كافل دو مدول سكون وم شِهَ وَبِهُم عبِدالاً: وحِدَمُن شِعدُد كِتِد شِعِدُهُ مِن مِن صَدِدُهُ مِن مِن مِن اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْهِ عَلَيْهِ اللهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلْهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلَيْ عَلِيهِ عَلَيْهِ عَلِيهِ عَلِيهِ عَلِيهِ عَلَيْهِ عَلَيْهِ عَلَي سؤل حودًا برسكة: ٥٥٥ مسلام صورة كالموالا دسموهما Δίε 2: Δζο μαζο κεμίο, οιζο μίτα αρέάζο οιαίο:\_ ﴿ لُمِجْتِي جَدِلًا جُدُلُا جِجُولِالِمُ جَدِيدٍ جَوْ هَمْ وَدْ لِكِسْدُلَا جُعَامِي جَدِيدٍ. جُدُ سُنْحُت وَجُدوِهِ، جَدِيا لِمِدلِمِون جَدُدُ سُنْجَ حَدِيْمَ: حَرِّدُ هُمِ ضعمت دوري بنيد: كلاهظ دبصدب مصبيدكوي خدب: جُذِكَا دِدْتِكَ بَكِدِبَ دِيدَوْيَ صَدْبِ. شِعدْبِ صعوفاً لَأُذِكَا هُوكِسلُويَ: فيا جيدها كم كبدت ومن دُفنا بوم هذبي؟ حدد ألا دادا سُودِد كومِه هوله: منامِه معليه ليه يسدد. دبائلا هوودله منجون ـ الناجود لوناه ود كما، حبصها: جلو؟ جا كوده وَلُونَاهُ حِنِ مُونِ مِنهِم جِلُو؟ ضِ جُدِ حَوِيْتِ وَمُو خِدِ هَدُوْنَاهِ ۗ حودِي: فِص، فِدْت، صِبْدُدِ، خِدو هِهِ جِبِهِ بِدُو؟ بَدَيْدُ: جُدْجِبَ حوصي مكن سندالا و22 لِدَقَة مسيلياً لا هُنب؟ هُو وَلِا مِلِهِ حَتِيهِ عَيْثُ سيدباللا كه جمعيد هدب سليم كعب؟ تُنهُ سِدَدواللا كجور: لُدُلا وة فِذَ دِدَ لَبِ سِخْدُدُ: خِط صوب مكن كَفْ كَفُوهُ لا مِدُوهِ محمد، كدر؟ حوديظ بكن مع فكاذ أشاء هوفيره بإلام حوموذوه: سننح صوفنك خوس حقنوبوسي

كِنْ حَمْدِهَ فِينَاهِ صِهِ بِدِلْبِ 55 هَ تِعْمَنَ فِرْدَدَ بِالْمُوْ لَمُوْدَا لِلْمُوْ لِمُوْدَا لِمُعْمَلِ مُوحَدِدًا وَلَائِمَ لِمُعَالِمُ مِنْ مُوحِدًا وَلَائِمَ لِمُعَالِمُ مِنْ مُوجَدًا وَلَائِمً مَا مُوحِدًا وَلَائِمً عَبْدُوسِ عِبْدُوسِ عِبْدُوسِ مُوحِدًا وَلَائِمَ مُؤْمِدًا مِنْ مُعَالِمًا مُؤْمِدًا مِنْ مُعَالِمًا مُعَالًا مِنْ مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَلِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَلِمًا مُعْلِمًا مِعْلِمًا مُعْلِمًا مُعِلِمًا مُعْلِمًا مُعِلِمًا مُعْلِمًا مُعِلِمًا مُعِلِمًا مُعْلِمًا مُعْلِمًا مُعْلِمًا مُعْلِمًا مُعْلِمًا

جَائِد الله المعدد المعادل المعادل المعدد ا

المِنْهُ حِدَد حَدَد لَيْهُ لَهُ دُوهِ مِنْ الْحَدْدُان الْحَدْ وَمُسْجِع وَحَدَدُان الْحَدْ وَمُسْجِع وَمِحْدَ فَرَدُ وَكُودُ وَمُسْجِع وَمِحْدَ فَرَدُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

أَثَاءُ حَمَّدُمُ وِدِدِّسِهِم، مِنْ كَدَهِمَدُنَا كَا هِمَائِدَا دِنْهَا جنات هوسِدِنْ أَسِد، وَهَذَف عودِكُنْ كِنْ عَمِيدُا دِلْهُمُومُ، نِدِيْدَ: أَهْنَا بِهَدُيِكُ وَإِهْمَادُ شَمِّهِ.

مد. دذھ.

عدد المناه و المناه المناه المناه المناه المناه و المنا

ديدة مبعد ٥٥٠ مخجدته بدل حدِّه لِنَبِدُ جَمُرِيدُ لِمُ سِـــ جُنِيِّهُ وَمِينَ مُعرَّجَيَّة: وَجِهُ يُخَاهُ خَوْرِةً \* وَجَهُ جحقصدنية فبعلافق فكبتلا معوسقة: يد، داره نعبد. دبهد فيدوندفه جي خلبه معهمهن عدبعله لخجود ومِنْ جُحَبْطِيَةٌ كَيْنَ عَبِيدٌ وَبَعِلَكُونَ يُو فَكِرْدٍ: وجهو وذه مجنوع عبدرون عبدرا دُخْهُ هِيْمِهُنْهِ: لَهُمُهُ مَدُبِعِيْنَ فَكِذِنْذُهُ لَا مُدِينًا فَكُوٰنَذُهُمْ لَكِدُدِنْهُ: لَكِهُ خِصِيلًا: مكِهُ ذِلْعَمُعِهِ.. ٥٤٥ (١٤٤١٤ مُؤَدِدُ لَكُوْتُ بَيْدُ (لَحُوْكِيْدٌ) كِنْ 250 5630 :........... 2 6.2 : 5.2. كيبكو. دبدد حديده كه موجديه عودخا دؤ، وها هدت عصري وينا ب فهزدندخ: حيدن لعومدد خيد इर्वर दर्वतः स्र्रेन्धरः रार्वर स्कूरेवर दर्हेरवर् وتكريك فهددددد لارودهب بده داسمه دڌِميانيڊ ڊيروڏيڊ. وڃي هُطُهُ جِدَدِيَدَ عنبطكة للفطن ونعطوفة ونجزده ووذؤا حجنبان فالمراورة فعروبوا طَدَب چمده ، تبغِب لاه هوبدّهٔ دِمْده برد.

جُمَدُ فِيجِرُ لِكُمِّدُ وَحَثَيْهُ مُوثَيِّهُ وَفِيدًا فهدة وعد جنفس مدهبك ولمهدة بُوبِحب: محدة بُرُ جِجْدِدُوْبِدُ جِفْدُ دِولِيـدُ. لادل شامن بتال خكبود مووياد مفائسه ححفظة فجبتة جنفتنفة ميزفة تتب بثة ومكردوس لأوورو مدويرو معوروا فهوك خواج مدنوا حوارتها بالماراء ومؤهما جنبت ححدبثة معربسي فالمنجلة وورس ذري وتبوا جربين دعاهرهوا حرزسه دُودُود بده دودية حدَهدادهه. فأؤس جينية لأنشاء وفهلات يتعدد ووسرديد داريوا مومديره فد درسي جِنْتَنْغَا. وَهُوْ ... وَهُوْ خُيَّا جِاءُ وَالْجُيِّ ... \* ذررهبًا. مراويس رمجر باذنبوا ذبازنخروا: مِدِت دُدَّتُه عَنْمَرُهِ هَمْنِيهِ هُمُ هِنْيُهُ. ەۋىھ ھەھ، ھۇلانتا جەلەۋلا: ھۇھ-ۋلا وتِعِيْدُ وَيُعِيْ فِيعِ لِكِهِ مَنْ عَنْدُو مَنْ عَنْدُا. وعَيْرُكُ... المروفرة بعسا لاجه دورات سند دوريه قدرحت مقعقيا معفرتيا، معا بجوا

### وجدح

ومت جعلاض لامحقة وجداة خذبذالا سلاه لاقع لجذاة لِعقة وضمالا حضا إمالا عمت حضائا سلسمب الذا

شهه کل جروشه هدیگه وجدب جذبه کرکیه مجبقه که سَدِ دَفَقه هِنشه سجبقه جُه که هاکره خضه محبقه

> A-\$2 حقدقد قرة جُوهه٥٥ج٥٠٫ خوند كوند مد كووجه جحب قديد مو سوشوجوه قحب مشهب عجبهةوجوه

جدصده, جتنب فرذب علاجه مجمئا شهبد فزعب حديد هممئا شهبد فزعب حديد خمجب مجمديد كديد مريدد

محت کا صلنا کفلگ جاونت میت جونب حیگا پذشا میکارب حیگاهم جایا به بادشا محت کا صلامهم خانا

عروجه دومني يدرو خوده غد كه كور كحمى جوده ينش كه كور كحمى جوده ينب دلجه كيليد حاء خوده.

بحوم شدوم دوضه لجدهد فحب جنب بكرق بيعاد محرف وبغد فنبغ لانعاد عكرت وبكن لاندك وبعادة

بُدُهُ مَدِد مِمْدِت مَدِید مُحَدِد مَدُود مِدد رِدَتَهُ مُدِی مَصْدِت حِدْد بِمِدَیْد جِد دُشِخْد مَدِدِ بِمِدَدِدِ

فدقت جعدشا حيمة الموشا جفدت دنيا ججالب فاشا فا بحدثان أيا الإنا جدف والب بيا أسال

سلبهب شعنب عندگدت خعنب همکدت نجنب جحقد دلاندب هند هامند ملبالا شعنب ف کیخنب کاحدہ-جنب

> حجمه عده لب به چذنه حاحق حدمات سلبه ولائه مدمات جعاف جعد مغنه جبخه جدب غزه غنه

بخدب هذون دوب جميدا مجد للدبالا وي فدد لمبضا دزتيا موندت كبغا ولبضا نات هويالجب لإدناء عبضا.

کچک هجب هو یک مفهب المبح اید یک مشهادت اجال کلام که طبخهدت امدب حقایم اجد عمم جندگرب المام مکلمر.

> ملبكب تمنب مفة علائدة قعده وذئب كه ليمنيدة بهة كد تتمند معر ددودد فقع لعدوي مسب بد فددد

كِيم لاحب جَمِعند لاه حَدِّدَهُهُ حَمْدِب مُمَّمَّ حَبَيْدُ الْنَحْدُ مِنْ دِنْوُلْكِم خَمْدَ خَمْدُ شَيْدٍ يُحْجِب مِحْجِي كَمْجَدُهُ شَيْدٍ يُحْجِب مِحْجِي كَمْجَدُهُ

لحوت هجهدت لاه همراها لنمانه جادته لاه خلافکه به جملحت حوقه المامکه لامب کفت کب صحاب حوک.

صمرسعى عدد بخسط نعس عرسيج

## प्यायम् स्राप्त

که دمخوم دمدوسد.

حدِّم الدودة بالله بوعده وماد دسم فَرُوْدُ مَوْلُوْدُ عِنْمُعِيِّةٍ.. بُوْدِيِّةٍ. وَدُلِّعٍ وحدونا وعرولا فالمناه المنافة ەدۇنىڭىد. ۋە دېلىر ددېدىد ۋدېقد لاَمُنْ جُدْد قودَفنْ وَلِيمْ عُ وَجَدُنْهُ عِ صِر سَيِّهُمْ مَحْمَدُ مَنْكِنَدُ جِحِهُ فَوَيْدُ وُسوب حيو دُوْنَهُ وجـــع عجْدُهُ وهُوَ بعدُ ه وديد المراجعة جرام مدديدة وعَلْمِدُوهُمْ فِجِبِيرَ مُعْمَدُ فَتَدُفُ الْمُعْلِدُ فَتَدُفُكُمْ فَتَدُفُكُمْ فَتَدُفُكُمْ فَتَدُفُكُمْ 1-1,000 0-15,5 1511 usiles حمولايه عسر غذهب بدفيه واعرضه عيكم من المعبوب المراجع والعربيد نَاوَمْ وَحِبْدُ، وَجَوْنَتُمْ وَحِبْدُ: حِنْوَجْ عِيْ ۽ 25 حددن جيئن جين علام حصر بلافة وفذه في مجبرته كه دوديسة مكتند المتناه المتناه ومدوات ومرا هبيَّة: معودد له كودفنة قـ دكـة ووديل. وعدبعلِ فا بحيد 12 علبقيد وغجيب وهؤب هُلْعبقٍ١٠.

حيى: يزار دجبعدكن وهموجد لكن رموحير دخردون دوموند: معامرة سيديلا جو ولانغ بول وهبقه: نبي ولبخيد. وردويت الم بَوْه مِدْد يُذُرُدُون مَدْ جَرَ جَمْ بعبيه وذه ليدند بدر صدره: هدؤها چەنتا مىلىدد خوم كنۇسە، ھە دىدى بَعَبِنَا دُرِ تُرَحِ كُنْ يَعَالُمُا عُنُومِينَ تحديثه: ومهنيه مقاوديك عدوتكر وصعينة معددوراه يراه لاهم فدورهد حنقه حوروره شي: جهد خدد بدرية نَكُمْهُ جِهُ حَفَيْدُ كَمَنَ مَنْجِهُ حَيْدُهُ. ونكاه هعيدة خد ذلبع بدعة لأوطبقة:

בשספין לַס כֹריִים סמיִסְלָּט בוּנְּצְסְנָשׁ. وخُخُ شُرُ وُوهُوهُ دُهُمُ يُؤُمُ عُمُنَ يُوهُ وَجُوه בשגלה לצלה סטבילה צם ייבנ בים عجود ببدية جدودة: مكِد ووشة دفوة حن جلاكن برة جرفة لمودد.

التوا يعتقون المرافقة المرافعة المرافعة

دڙ،رار ڊبَجَدِجة ڏنهھٰ٤ ڊهڏڏڏ٤ عبعرُتي جر يافة دهبية. خدد دنافة دعبك ران وخود دُند خديد: درار طاء ١٠٠٠ ١٥٥٠ م دنگهٔ هیه: برد خوندوهه هیدگهاه

ودخيلا دولاه وهو عبحلات ومع دهبية الى عولية جر علبسوت، فدبيَّة دياطَّتَة Tit if if of extail is each tit. هر حدي هدية لادند لاوده دود دبده حرطة درامعة داكلت جباب خاد مِعهُ، ١٠ هعمِنْ إِن هُم شِعظِاهُ وَهُ عدات ﻪﻭﻟﻨﻨﻨډ ټاڅډ ډغوډېمۀ٫ ډۀږــــــ •١٩٠٥ دُرِّ حَيْرٍ صِدِدِبِ بِفْبِ فَدَحْوِهِ، حَيْدٍ صْدِي مِعن عد معبدة؛ دِيْكِت عودية كَنْكِم الكلعب لأجدم (لحدة: لحد: 20: 21).

evizat cariff at 26t care 55 \$207 sign a−jis trien takabia فعُ حَذَى مُنْ مَا لَهُ عُمِينَا فِي اللَّهُ عَلَى مِنْ مُنْ المناع المجبج أباه فوظفته فع حراسات حزتتنه: حض جعطبك سهنيء دوكمت دنتنغ خِله وحوصوبات جلب ضدع وبطباقة: والمورد لأن وجنة عن حفور كذفة جحنتنان اح خدد.

مَافِ دِنِدُنْتُهُ مَعِيدًا مِنْ مُوْهِ كِلَا مُ سيدود فع بعد المرافعة وخدم فوه بعد فِدْوْرَهُمْ وَهُدِي فُدِثْرُ عَوْمِهِمْ كُنَّ فَعَبِّدُمْ ١٥٠٤ ١٤٤٠ ١٥٠ ١٥ دارية دينيزد ددل وهرؤنهم سيعم والمهرة والباز بالإ ورواز مَنْ حَدْدُونَا اللَّهُ الْمُدِّلُةِ الْمُدِّنِةِ الْمُدِّنِينَ الْمُدْدُونَا اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّاللَّا اللَّا اللَّالِي اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا بهمين محركت عوكندوق حسيمه وكريد لندنند بكنه هه ددوسه دهادير واحتراه فالازساء الوابات والجا دهبته ها دبور دفيته لاه وتعسا معودرز بره خرده بالمعدد المعدد خرارته مدرس فدنين موجه في فوه سِدِنْهُ وَهِينِيْدُ: وَيَوْفُدُدُ عَوْدِيْدُ كُنْكُ فَعُرِدُ عُوْدُ كُنْكُ فَعُ ەھىد بەل كىلە.

क्षेत्र क्षेत्र क्षेत्रक क्ष्यमंत्र हेद न्त्रे हेद देश حسودوله أوحسنه ويزاه مدره والاجتجا ديون و المختبرة المرابعة المجدد المجدد المجدد المجدد المجدد المجدد المرابع الم وجَرَدُ يُعِدُدُ نُوجُةٍ حِنْوَكُمْ دِفْنِيْتُومِينَا حدودت دوشة دعودته خارس عالبته ينه فَالنَّفَةِ: معلِّمه فيعلُّهُم صِلْتِهُ دُونَا وطودِهُمْ: وهوووهدكون حديدهد لَانَتَا قَدْبِيرٌ وَدِولِينَا: وَلَا يُوهُ طَدَّهُا: يرر حبرار دِبْرُهُد. معوددِبرُهُن عَدِ مدرة دوميد مدرج كيفه حديثنه وبحيه.

محومين بروت المراجعة وتدرية ولانته ودُدُور و مُربي و مراج بالكور و دُور الكور و دُور و وعدودن ويوبن جوفئ جباك بوديد فِدِبِنْدِ فَيْ دَلِّهُ حَدِيثِهِ.

بهُ بَكِدهُ بِدِ مِن عِلْبِيْدُ دِهْدِي هِم ١٥﴿ عَمْدُ مُعْدُمُ مُ لَحُدِيثُهُ كُنْ عُلِقًا } وأيد فمقافوه وأسف ولا شأس بافساء كه ايدًى: عجــه بتحدّي: مفرــه وددوهمي يطيد جعلبية داودك لايكه يُدول وجودية أبد موهود يحدن جِدُوْدُ فِينِعِدُم أُولُ فُجِلُ دِيدُهُ لَاهُ عَدْدُ جر خددد: هده فع علينيد دهدليت محودود لأم يره دنية نددودة مدية لِهُ بِنْدِينَ لِمِوْدَ وَسَبِيلِهِ لَوَدِهِهِمْ.. أَيْدِ وَهُلَائِبِ وَجُدُ هُولَجُدٍ: عَدُودُولُكُونُ ٧٥ ولْبِدُ وْمُوَّمْهِ: وَمُوَّمِعُهُ هِوْسَاتِ البعدة والمراز حيج بتعالى هُورِّدُ عَدُ مَاهِمُ دِهِعبِنْكِ. هُدُّدِك دهور الدرون عودنه فذهب داودوند في دنتندد.

بعر فكردوب وبعلكة وفرعسة — Ögi tärite tät täyt finetae حبية وفريدة وفيزدنة ود مهر مهر وددد جيوهُ، وَلَ كُونِهُ إِنَّهُ عِرِهُمُ وَجُودِنْهُ الم عبق إ نسي هذا معدد الم فَرُوْنَدُورْ. بَمِ صِدِيهِ عِعدهُ جَدْيِثُورْ جر غلبت وعيبعدن: هو فبعلات ەلمىلار ئىر 103 ئىمىنى دېغىنى دېلىنى ولا مذبجات لعدبة: يلا عودداله فة حدّم، تثبّة جدنجوة، مفحدي خَوْمَةُ جِنْكُمُ دِودِيةٌ حَوْمَ شَرِدُ جِعْسَاتُهُ بعديد صعبيا.

ا بُحِّ فَيْدَنَّدُوْلِ لَيْدَفُّوْ فَوْسَ سَقْدِيهُمْ مَنْ فسيعثك كأبك لبذر وبلاقيهم محيدلكة وب الجبر المغدد حيدلكة ٨٥ مدة يه و د د المالية و منافع معوم معون و م rzáł cariil opolóbó, chadist.

اقْدِدْة دودند وغدند يدوغهده فَيْدُنْدُدُ مِينَهُمْ دِ (عُدَمُ 781 جـــــم عبعة دودة؛ جيدد كه جب حيسج أ بُدَتِوْ الْهُ وَهُوْ يُرِيُّ وَجِعٍ جُوْدِيْهُ: حَمِيتُهُمْ ASSYRIAN FOUNDATION OF AMERICA

1920 San Pablo Avenue Berkeley, Ca. 94702



#### A SCREAM

In the middle of the night I hear a scream, a knock Open the door Turn on the light.

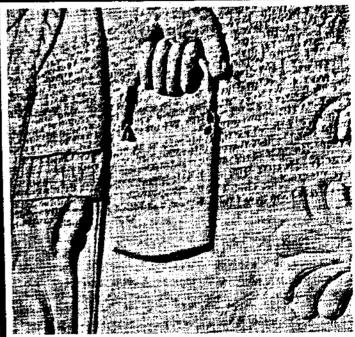
A body with no soul standing in shock Give me shelter 1 hear Take me away.

Old man why all this fear? What is the matter? I am blind, can't see my way Lost my son and my daughter.

My man, I will do my best, I swear Fight my way, find your beloveds

No tears No fear, you have my trust 1 will do what 's fair And just.

Sargon R Michael



Writing was a Babylonian invention, which came in time to serve the purposes of a complex civilisation: Laws, annals, epics, discoveries in astronomy, botany, zoology.

Our time-measures, from the 60-second minutes to the seven-day week and twelve-month year are all Babylonian inventions. This is a late cunciform text on a marble slab engraved with huge images of Assyrian king and priests, found at Nimrud, near Mosul.

### NINEVEH WEST

Prepared, printed and distributed by the EDUCATION COMMITTEE

Youel A Baaba Nathan Nasseri Sargon Michael Ashur Michael

Chairman Member Member Member

vour support