

Religious Nicknames in Aramaic Dialects

Omar amer about

College of education / AL-iraqia University

Abstrac

The study of Religious nicknames in the Aramaic dialects is an important subject for understanding the similarities and linguistic differences in their vocabulary, as well as their influence and influence in many languages of the former and contemporary peoples, including the Akkadian language in its Babylonian and Assyrian dialect, especially as it became the language of diplomacy in the ancient Near East in the second half From the first millennium BC, because of its 22-letter alphabetic characters, as well as the ease of writing them on boards and animal skins.

The Aramaic language belongs to the northwestern part of a group of Semitic languages spoken by the Aramaic peoples that inhabited the ancient Syria and the Mesopotamia. As a result of its spread, friction and length of time, two groups of Oriental dialects appeared, including the Babylonian Aramaic dialect, The Syriac dialect, the dialect of Mandaean, the urban dialect and the dialect of the Sorath. The Western group includes the Samaritan dialect, the Palestinian Aramaic dialect, the Palestinian Christian Aramaic dialect, the destructive dialect and the Nabatean dialect.

The aim of the research is to shed light on the linguistic aspect, as well as the organizational and administrative aspects of the Aramaic religious establishment, since any religious system necessitates the existence of an institution that supervises and directs this system. The priests have different degrees, ranks and functions. And the supervisors of the various religious rituals of prayer, offerings, hymns, playing, predicting and various religious observances have been followed in the writing of this research analytical and comparative method, and contained the search on a series of Religious nicknames in alphabetical order as well as the introduction and conclusion.

Apodos Religiosos en Dialectos Arameos

Resumen

El estudio de los apodos religiosos en los dialectos arameos es un tema importante para comprender las similitudes y diferencias lingüísticas en su vocabulario, así como su influencia e influencia en muchos idiomas de los pueblos antiguos y contemporáneos, incluida la lengua acadia en su babilonio y asirio. dialecto, especialmente cuando se convirtió en el lenguaje de la diplomacia en el antiguo Cercano Oriente en la segunda mitad del primer milenio antes de Cristo, debido a sus caracteres alfabéticos de 22 letras, así como a la facilidad de escribirlos en pizarras y pieles de animales.

El idioma arameo pertenece a la parte noroeste de un grupo de lenguas semíticas habladas por los pueblos arameos que habitaban la antigua Siria y la Mesopotamia. Como resultado de su propagación, fricción y tiempo, aparecieron dos grupos de dialectos orientales, incluido el dialecto arameo babilónico, el dialecto siríaco, el dialecto de Mandaean, el dialecto urbano y el dialecto del Sorath. El grupo occidental incluye el dialecto samaritano, el dialecto arameo palestino, el dialecto arameo cristiano palestino, el dialecto destructivo y el dialecto nabateo.

El objetivo de la investigación es arrojar luz sobre el aspecto lingüístico, así como los aspectos organizativos y administrativos del establecimiento religioso arameo, ya que cualquier sistema religioso necesita la existencia de una institución que supervise y dirija este sistema. Los sacerdotes tienen diferentes grados, rangos y funciones. Y los supervisores de los diversos rituales religiosos de oración, ofrendas, himnos, juegos, predicciones y diversas observancias religiosas han sido seguidos en la redacción de este método analítico y comparativo de investigación, y contenían la búsqueda de una serie de apodos religiosos en orden alfabético como así como la introducción y conclusión.

1 – A F k L / the high priest:

The title of the priest was mentioned in the texts of the Nabatean(1) dialect(2) and the destruction of the city(3), as well as the A F k L A R B A, in which the name of the great priest(4) was mentioned. The title was associated with MR Nasro(5), the first SANTROQ (6) .

It seems that the honorary title carries the religious and political meaning, and the title is attributed to the Sumerian origin (abgaL), ie the priest or the wise, and his duties are to oversee the religious rites and follow up the financial and administrative affairs of the temple.

2 - B E T E A / The temple administrator:

This title is mentioned exclusively in the Nabatean dialect, which means the observer or the treasurer of the temple. It is an extraneous word on the Nabatean dialect of the Greek language. It is responsible for the property of the temple and administers the temple financially and supervises the temple's income and expenses. (Especially vows and gifts).

3- G A L B A/The temple barber:

This title was mentioned in the Nabatean dialects in the sense of barber (in the Palestinian Aramaic dialect) (ie knife or razor) and in the Syriac dialect (dagger).

The barber is a religious profession that can not be dispensed with in any ritual of the temple (especially in the ceremonies of cutting the king's hair during the ritual of the coronation or of the priests before performing certain rites), as well as performing circumcision.

4 – Z A M R A / Z A M R T A player / pianist:

A religious title in the dialects of the urban dialect (Syriac), as well as The Aramaic dialect of Palestinian Judaism is derived from the original Akkadian (Zammartu, Zammaru), which is the play of the psalm, which is one of the main religious functions and a major element in the performance of religious rites and hymns.

5- K A M R A/The priest / priest:

A common religious title in the ancient Semitic civilizations (mentioned in the text of the Nabatean dialect), the Tdmuriyya (the Manda'i), and the urban one, which was written in the form of the chief priests once and in the form of K A M R A R A B A many times. The title comes back to the Akkadian origin in terms of (Kumiru).

It seems that the duties of this title are the establishment of religious rites of prayer, prayer, mediating between men and God, supervising vows and offerings, as well as reading the horoscope, predicting and expelling evil spirits.

6. K A M R T A/The priest / priestess:

The texts of the city are different from other Aramaic texts (kamarta), which means the priestess, which is of the Sumerian origin (Kumirtu), dating back to the modern Assyrian period (911 - 612 BC) and the modern Babylonian era (612 - 539 BC). M) It seems that her duties are similar to the duties of the priest.

7 - M B A Q R A/ Borrower / Victim Officer:

This title is mentioned in the texts of the Nabatean dialect in the sense of the examiner and in the Syriac dialect (Fetch) and the Palestinian Aramaic dialect in the sense of a patron. The title is derived from the original Buqquru, Their livers to predict.

He seems to be in charge of selecting offerings and testing their validity and supervising the breeding and slaughter of sacrifices and offering the proper ones for the god.

8 – S F R A / author of the temple:

Of the Religious nicknames contained in the texts of the dialectic (urban), (Tdmuriyya) and Syriac (), as well as the texts of the Akkadian language, especially the modern Assyrian dialect (911-612 BC) due to friction between the two languages, which led to the entry of a large number of Aramaic vocabulary in the Akkadian language And vice versa (in a short period), where it came in the form (Sipru) (which means writer, blogger and notary).

The owner of this title is of great importance in the temple. He is responsible for writing and copying texts and religious hymns and preserving them from distortion.

9- F A L H A /For the servant of God, the worshiper:

This title was given in the texts of the dialectic (urban) and Syriac dialects, As well as the texts of the Akkadian language borrowed from the Aramaic language, which came in the form of (palahu) (which means servant of God or the worshiper), and is based in the temple and works as an assistant to the clergy and warns himself to serve God and his worshipers and not to make money.

10 – F A T O R A / interpreter of dreams, fortune teller:

Of the Religious nicknames contained in the texts of the Nabatean dialect, meaning the interpreter of dreams, the diviner or the proponent. It is one of the important functions in the temple for its association with the political system. It is responsible for interpreting the visions and dreams of the kings, and of knowing the country's economic and political conditions, as well as predicting military campaigns and their results.

The word "F A T O R A" is used in the urban texts meaning "the table". In Syriac means "the banquet" which is made for God, and perhaps for the distribution of money or material handouts for the needy. , And it seems that the meaning of "recklessness" means (calculation) because the proponent or the fortune-teller Depends on the calculation of the stars in the knowledge of fortune and this corresponds to what is stated in the texts of urban exchange and distribution of alms, whether money or food.

11. Q E N T A / Targeted population / population:

This title is mentioned in the dialects of the urban dialect (Syriac), meaning the prophet or the singer (while the text of the Nabatean dialect means "Haddad"). There is a difference between those concerned with the root of the word and one becomes "Blacksmith Smith, and the function of the women of the temple crying and wailing during the delivery of hymns and songs () within the celebrations or in the practice of religious rituals (), has specialized urban dialect title (Lord Quinta)

12 – Q S H E S H A / Sheikh Al-Wa'eez:

Of the Religious nicknames contained in the texts of the dialect of Nabatiyeh (Tadmuria), urban () and Syriac (which means old age), the sheikh or the priest (), which is still continuing in Christianity, and the function of Qishisha is to supervise the establishment of the rituals of marriage and baptism of children , As well as the establishment of hymns of prayer, guidance and religious preaching.

13- R B B E T A / THE SARN:

This title was mentioned in the texts of the dialect of Nabatiyeh, Tadmuriyya and urbanism, as well as the Akkadian language, which came in the form of Rabbiti (meaning the master of the temple or the Saden), an administrative function in which he is in charge of the temple administratively The integrity of its construction, the preservation of its contents and the care of its visitors.

14- R B M R Z H A / President of Religious Celebrations:

This title is included in the texts of the Nabatian dialect, and it means the official responsible for the establishment of banquets and ceremonies for the celebration of the kings. It also supervises the preparation and distribution of beverages and food to the audience.).

Conclusion

1 - The Aramaic language in Sumerian and Akkadian was influenced by linguistic friction as a singular

(Ephl) Sumerian ie priest and individual (Kamra) Akkadian ie priest.

2 - Enter many of the Aramaic vocabulary in the Akkadian language, especially the Assyrian language such as the word "Safra" ie writer.

3 - Some Aramaic vocabulary with a single root, but they differ in the sense of the word (Fatura) ie interpreter of dreams, table or accountant and the individual (Qinta) any sigh or mourning.

4. The urban dialect has been limited to some vocabulary related to the titles of the clergy.

For the development of the religious institution because it represents the kiss of the Arab tribes of the North, such as the word (kamarta) ie the priestess and (Lord Qinta) any official the women of the temple.

5 - The Aramaic religious institution contains many titles related to religious

functions, whether financial, administrative, or to organize religious rituals because of the evolution of the religious system.

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