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more on pages 4 & 5

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“ERBIL CITADEL” AMONG LIST OF 100 ENDANGERED SITES

(ZNDA: New York) The World Monuments Watch program has chosen the “Erbil Citadel” (Assyrian Arbella) among its List of 100 Most Endangered Sites according to an announcement on September 14, 1999. The city of Erbil was the principal center of worship of the Goddess Ishtar from 2000 B.C. until the 2nd Century A.D. The “Erbil Citadel” is perched 26 meters above the surrounding ground level. It has an area of 102,000 square meters and was inhabited possibly by 5000 people at one time. The World Monuments Watch Program comments: “Up to the beginning of this century it served as a cultural and administrative center, where elegant buildings stood and prosperous families lived. Some houses have now been subdivided and lack proper infrastructure and sanitation.

Many buildings are either structurally unsound or collapsing outright. Only now has it been possible for international agencies to gain access to cultural heritage sites in Iraq. A

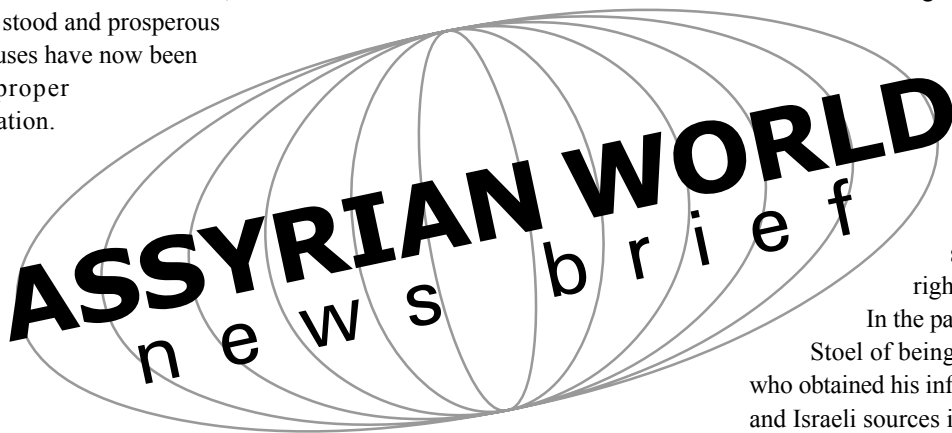
preservation action plan is needed to call world attention to the cultural, archaeological, and historical significance of the site, now within a city inhabited by over 750,000 people.” Announcement of the List of 100 Most Endangered Sites is intended to focus local and international attention on the perils confronting these sites as well as increase awareness of the techniques to counter these perils. The World Monuments Watch is intended to call public attention to opportunities for initiating conservation efforts.

KDP BLOCKADES ASSYRIAN VILLAGES

(ZNAI: Chicago) According to a report by the Assyrian International News Agency, in late August the Kurdistan Democratic Party (KDP) began imposing a food blockade against eight Assyrian villages in the Nahla area of Dohuk region in northern Iraq. The villages of Merokeh, Belmat, Khalilaneh, Hizaneh, Jouleh, Chameh Chale, Rabatkeh, and Kash Kawa were liberated from the KDP with the assistance of the United Nations and the International Red Cross and some provisions from the UN “oil for food” Resolution 986 program were allowed into these Assyrian villages. However, the siege continued only a few days later.

In Kash Kawa KDP’s Bahdinani “indiscriminately fired automatic weapon rounds upon Assyrian homes.” Although no Assyrians were harmed, some livestock were killed and property was damaged. Residents of the village were forced out of their homes and two Assyrian men, Samir Daniel and Yonadam Moshe, were severely beaten.

In July the Patriotic Revolutionary Organization of BethNahrin (PROB) carried two military attacks against the KDP encampments to avenge the death of the Assyrian woman, Helen A. Sawa. 39 KDP Pishmarge were killed and 20 injured. At press time the KDP’s blockade of the Assyrian villages in the Nahla region continues.



KDP CLOSES APP OFFICE IN DOHUK

(ZNAI: Chicago) According to a report by the Assyrian International News Agency, the security forces of the Kurdistan Democratic Party (KDP) stormed the offices of the Assyrian Patriotic Party (APP) in Dohuk, northern Iraq on October 21, 1999 and ordered the closing of the office. The APP officials were forcibly disarmed. APP is officially registered as an Assyrian political party in Dohuk. On October 25, the KDP permitted the re-opening of the APP office and the return of its officials and guards. No explanation for the forced closure of this facility was given by the KDP officials.

HUMAN SITUATION IN IRAQ WORSENING

(ZNAI: Chicago) The human rights situation in Iraq is worsening and the repression of civil and political rights continues unabated, a U.N. investigator said in a report to the General Assembly. “The prevailing regime in Iraq has effectively eliminated the civil rights to life, liberty and physical integrity and the freedoms of thought, expression, association and assembly,” Max van der Stoel, the special investigator on Iraq for the Commission on Human Rights, said last Wednesday. Iraqi

President Saddam Hussein exercises executive and legislative power, with judges and courts essentially answerable to him, and “the mere suggestion that someone is not a supporter of the president carries the prospect of the death penalty,” he said.

Van der Stoel also accused the Iraqi government of failing to fully use a U.N. humanitarian relief program to help ordinary Iraqis. The report paints a grim picture of life in Iraq between April and Sept. 20: indiscriminate bombing of civilian settlements and arbitrary killings, arbitrary arrest and detention of suspected traitors and criminals, and the bulldozing of hundreds of homes of opponents. Van der Stoel, a former Dutch foreign minister, expressed

regret that the Iraqi government has refused to allow him to visit the country since January 1992, has not replied to any of his communications, and has refused to accept the stationing of U.N. human rights monitors in the country.

In the past, Iraq has accused van der Stoel of being a “dishonest observer” who obtained his information from U.S., British and Israeli sources in addition to “traitors and agents,” a reference to Iraqi opposition groups in exile. The General Assembly committee that deals with human rights is scheduled to take up the Iraq report today. Van der Stoel said Iraq remains the country with the highest number of disappearances reported to the Commission on Human Rights.

ASSYRIAN REPRESENTATION AT THE NEW YORK MEETING

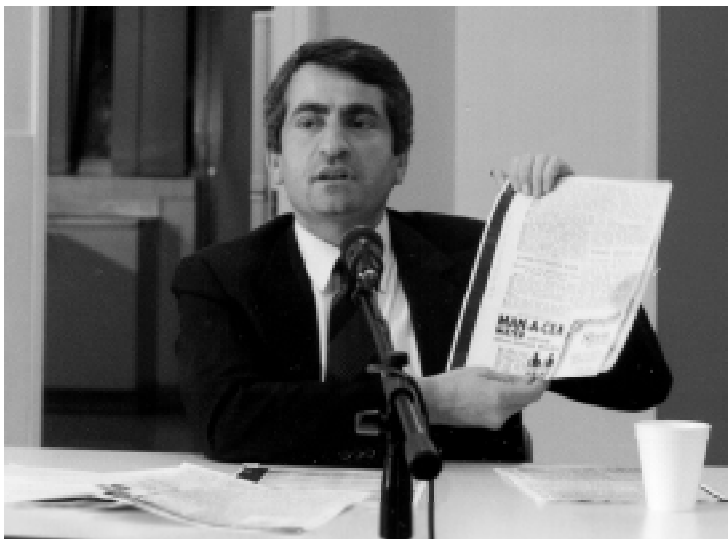
The controversial and long-awaited meeting of the Iraqi National Congress (INC) was attended by several Assyrian representatives between October 29 and November 1 in New York. Over 400 delegates representing tens of opposition groups to Saddam Hussein were invited at the cost of over 3 million dollars paid by the U.S. government to discuss “a new blueprint for a new Iraq” and the Iraqi Liberation Act passed by the U.S. Congress one year before. The INC elected a new Central Council consisting of 65 representatives of various groups including three Assyrians. A “Presidential Council” of seven representatives was also elected. The three Assyrian representatives were:

1. Yacob Yousef (Assyrian Democratic Movement “Zowaa”)
2. Dr. Emanuel Kamber (Assyrian Universal Alliance)
3. Faozi Toma (Independent)

DR. ABDUL MASEEH SADI on Assyrian Genocides

On 19th September, Beth Nahrain Cultural Club played host to a lecture night by the eminent Dr. Abdul maseeh Sadi. Incidentally, Dr. Saadi was the representative of the Assyrian voice at the 'Genocides Conference', held at Macquarie University, NSW, earlier that week. As stated by Dr. Sadi "the aim of the conference was for a comparative genocidal study of the people under Ottoman rule in World War I. These of course included Greeks, Armenians and Assyrians.

On the night, Dr. Sadi reiterated material that he had presented at the conference. The material conveyed made for both an enjoyable and an informative lecture. A point made in passing, by Dr. Sadi, was that had history not been so violently disfigured, in context of the Assyrian genocides in WWI, and a normal course of events had taken effect, the Assyrian population in Northern Mesopotamia could have been between 15 and 20 million. Now, he mentioned, the Assyrian population in the region, equals close to 800, with a multitude of Assyrians scattered around the world. In addition, he diminished the myth that the Assyrian Geneocides in WWI were a mere side-show to the Armenian massacres. He presented clearly articulated evidence that Assyrians were very often the clear target of Ottoman Oppression. Dr. Sadi's academic qualifications are numerous



and include, Bachelor of Civil Engineering, Diploma of Theology, Master in Theology and History of the Church, and PHD in Syriac Studies, Chicago University. Dr. Sadi now holds a post in Syriac Studies at Chicago University, in the United States.

So it is needless to state that Dr. Sadi was a formidable force in presenting the Assyrian viewpoint and situation at the Conference.

In discussions with Dr. Saadi, he stated that for the first time in such a scholarly conference, the Assyrian situation was presented by Assyrians. Moreover, he pointed out that another benefit of the Conference was that Assyrians were introduced as ethnic people.

The night ended with a multitude of questions being posed to Dr. Sadi by members of the audience, that created for some unique debate. Dr. Sadi was then presented with a gift from Beth Nahrain Cultural club. ■

S O C C E R e n d o f s e a s o n

The Moreland United Soccer Club has again celebrated another astounding year, full of hard work, enthusiasm and great achievements.

On the 23rd October, during a presentation night players were presented with a trophies, and awards for their exceptional efforts during the last season. They were all proud as they held their victory cup, which they won in a recent friendly competition. The other teams participating in the friendly competition were Assyrian teams from Sydney, and

New Zealand.

With the famous singer Charles Toma singing the night away with his great mix of music, and lets not forget his charming voice, made the party even more memorable. It was sad that the party had to end but I'm sure that everyone had the best time. From the AYGW crew, congratulations on your achievements this year guys and all the best for the next season. And keep us proud! ■

Marlin Odicho

editor's note

As I was putting together the initial lay out of this month's issue, I realised that we have reached our 22nd issue. Excluding the first two issues, Nakosha has been published consecutively for the last twenty months. This makes it one of the longest running Assyrian publications in Australia. We do hope that Nakosha will continue, and grow into a publication that will capture more issues, and news from our Assyrian community.

The whole aim of Nakosha is to fill the void that is present in the Assyrian community - where written media is of concern.

We are all Assyrians, and we all share common problems. We may be able to hide from these problems for a certain amount of time, but sooner, or later we will have to face them, and deal with them. And there is no better way of dealing with these problems than to present them to a wide range of audience. To do this, you need a form of media that is wide spanning. Nakosha is trying to create a stage where issues can be raised, and discussed freely.

For those who do not hold much respect for discussions, I have just begun reading (and am very doubtful I will finish), Leo Tolstoy's novel, War and Peace. In the book there are many scenes where influential people would converse in discussions of politics, and society. From these you can see how simple discussions have an affect on the development of a society, or a country.

Due to the size of our community in Melbourne, every one of us is of influence. So all the opinions that are published in this magazine tend to initiate a movement in our community.

These movements might be minor, but if a wider range of opinions are published, the greater the number of movements that would be initiated, and hopefully actions, and changes would follow. All working to bring a new general attitude to our community, where greater freedom, and respect is directed to every individual's opinion.

I believe that such a movement would be the stepping stone for those with an artistic flair to take Assyrian music, literature, and painting to a new level. ■

Sennacherib Warda

AYFM

from yodan



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Four different personalities, from four different backgrounds, with four different objectives, and out-looks; we were the AYFM Boys. Over the eighteen months that the team had worked together, it developed a program that was loud, funny at times, dubious of cultural values, and out spoken; hence it was controversial.

I had the honour of being part of a team that set new standards to Assyrian entertainment. Many would be sceptical of my last remark, but we did present something new to the audience. We did not want to educate anybody, and we did not want to write humorous sketches. We wanted to be friends with people.

Every Wednesday night between eight and

nine o'clock, all you would have needed to do was to tune your radio to 98.9FM, and you would have had four friends sharing the night with you. This was a new understanding that we came up with. Yes, I have had friends who have tried to educate me when they had come to visit me, but they have never acted out a premeditated play.

In the typical friendship manner, the jokes, and laughs tend to get out of hand. I believe if all our listeners shared this understanding, we would not have received any criticism. On many occasions we asked our audience just to laugh with us, and that was all we were trying to achieve with our program, a laugh.

Some might think that a Laugh is a shallow objective for one to strive for. But in that laughter there was more than a facial expression, and a relaxing feeling. There was Freedom, Peace, and Love. Many times we repeated those words; we wanted people to express their happiness, their sadness, and the "Letters in Love" segment allowed many to express their love.

The program was particularly of interest to the female listenership in our community. I don't think it had much to do with the charm, and looks of the programmers; it was more to do with the alternative opinion that it offered. We did question many of our cultural values, especially the oppressiveness that our culture imposes on

BOYZ



our females. This won us the approval of many females, but not too many parents were keen on our ideas. I like to mention that we do believe in the points we argued through the last two years, they were not just something we spoke to fill the hour.

We do hope that all our ideas, and thoughts did not go to waste. There were times that we were harshly criticised, and at times abused. But we always asked our self, Who is talking? We had our minds set on a particular part of our community. The section of youth that was fed up with the old ways, and wanted something new. If the critic was out side of that circle, we noted their criticism, but did not act on it. We had something to give to a particular group of

people, and we weren't going to sway back to the old ways.

The AYFM BOYZ; Fraydon, Ninos, Nayel, and myself, we had a special friendship. Our work on the radio program gave us the opportunity to come to an understanding that we all shared. We were committed to the program, so every Wednesday night we would stop all of what we were doing, and make our way to the station. We knew we had to do that, so we decided that we should have fun while we were there. For anyone that thought that our program was loud, and out of hand, they would have been shocked by what we got up to when we were off air.

Many times we had ended up on the floor from laughter. On many occasions we were

told to keep it down due to a training course being run; mind you this is from a sound proof studio. We were friends, and acted the same way friends would do. The only difference was that we had microphones in front of us.

As a final word from the team, we would like to thank all of our supporters, and all our critics, and we hope to share a laugh one day. The program was part of our lives, and at the end of the last program we felt a void within us, a void which we hope to fill in the near future.

We will be back, but we are not sure how soon. We might be back at the start of next winter, or maybe sooner. All we know is that we will be back. ■

LOVE

To a great extent the job of dealing with love has been left to poets and philosophers. There is no doubt that love is not an easy subject to deal with. We are obliged as individuals to arrive at some understanding of love before we can venture into its realm. Love is many things, perhaps too many things to be definitive about it.

Love is a learned, emotional reaction. Like all learned behaviour, it is effected by the interaction of the learner with his environment, the person's learning ability, how other people respond and to what degree they respond to his expressed love.

Love is a dynamic interaction, lived every second of our lives, all of our lives. Therefore, it is everywhere at everytime. For this reason I am put off by the phrase, "to fall in love." I do not believe that one falls in, or out of love. One learns to react in a particular way to a certain degree, to a specific stimulus. That reaction will be a visible measure of his love. It seems more accurate to say one grows in love. The more he learns, the more his opportunities to change his behavioural responses are, and thus expand his ability to love.

If one wishes to know love, one must live love in action. One will learn love only with fresh insight, with every new bit of knowledge, which he acts out, and which is reacted to, or knowledge is valueless. Love is not a thing. It's not a commodity that can be bartered for or bought or sold, nor can it be forced upon or from someone. It can only be voluntarily given away. A person's love is theirs to give.

Love is never complete in any person. There is always room for growth. At each point in a person's life, their love is at a different level of development as well as in the process of becoming. It is foolish to feel that one's love is ever completely realised or actualised. Perfect love is rare indeed. This does not mean that it may not be possible, nor a goal devoutly to be strived for. In fact, it is our greatest challenge.

Love is trusting. Experience seems to convince us that only fools trust, that only fools believe and accept all things. If this is true, then love is most foolish, for if it is not founded on trust, belief and acceptance, it is not love. The perfect love would be one that gives all and expects nothing. It would of course, be willing and delighted to take anything it was offered. But it would ask for nothing. For if one expects nothing and asks nothing, he can never be deceived or disappointed. It is only when love demands that it brings on pain.

This statement sounds very basic and simple, but in practice, it is difficult, indeed. There are few of us so strong, so totally permissive, so trusting, as to

give without expectation. If you love truly, then you have no choice but to believe, trust, accept, and hope that your love will be returned. But there can never be any assurance, never any guarantee. If one waits to love until they are certain of receiving equal love in return, they may wait forever. Indeed, if one loves with any expectation at all, they will surely be disappointed eventually, for it is not likely that most people can meet all of their needs even if their love for him/her is great.

One loves because he wills it, because it gives him joy, because he knows that growth and discovery of oneself depend upon it. He knows that only the assurance he has lies within himself. If he trusts

and believes in himself, he will trust and believe in others. He is eager to accept all they are able to give, but he cannot be certain of anything or depend upon anything, except himself.

The lover knows that each person can enhance his knowledge of love and bring him closer to himself. He knows that the experience and knowledge people have of love differs. He is excited by the idea that a relationship is a mutual sharing, and a mutual revealing of one's knowledge of love. He knows that each person has an endless capacity to love, but that capacity will be realised differently in every individual. Each person will grow at his own rate, in his own manner, at his own time, by way of his unique self. Therefore, it's helpless to berate, judge, predict demand or assume. Love must be patient. Love waits. This

doesn't mean that love sits passively forever, if necessary, for the person to grow. Love is active not passive. It is continually engaged in the process of opening new doors and windows.

Love has a different manner of revealing itself through each person. To expect others to love as you do at the moment is unrealistic. Only you are you, and can therefore respond to love, give love and feel love as you do. The adventure lies in the discovery of love in yourself and others.

There is only the moment. The now. Only what you are experiencing this second is real. This does not mean live for the moment. It means you live the moment. A very different thing. There's value in the past. After all, it brought you to where you are.

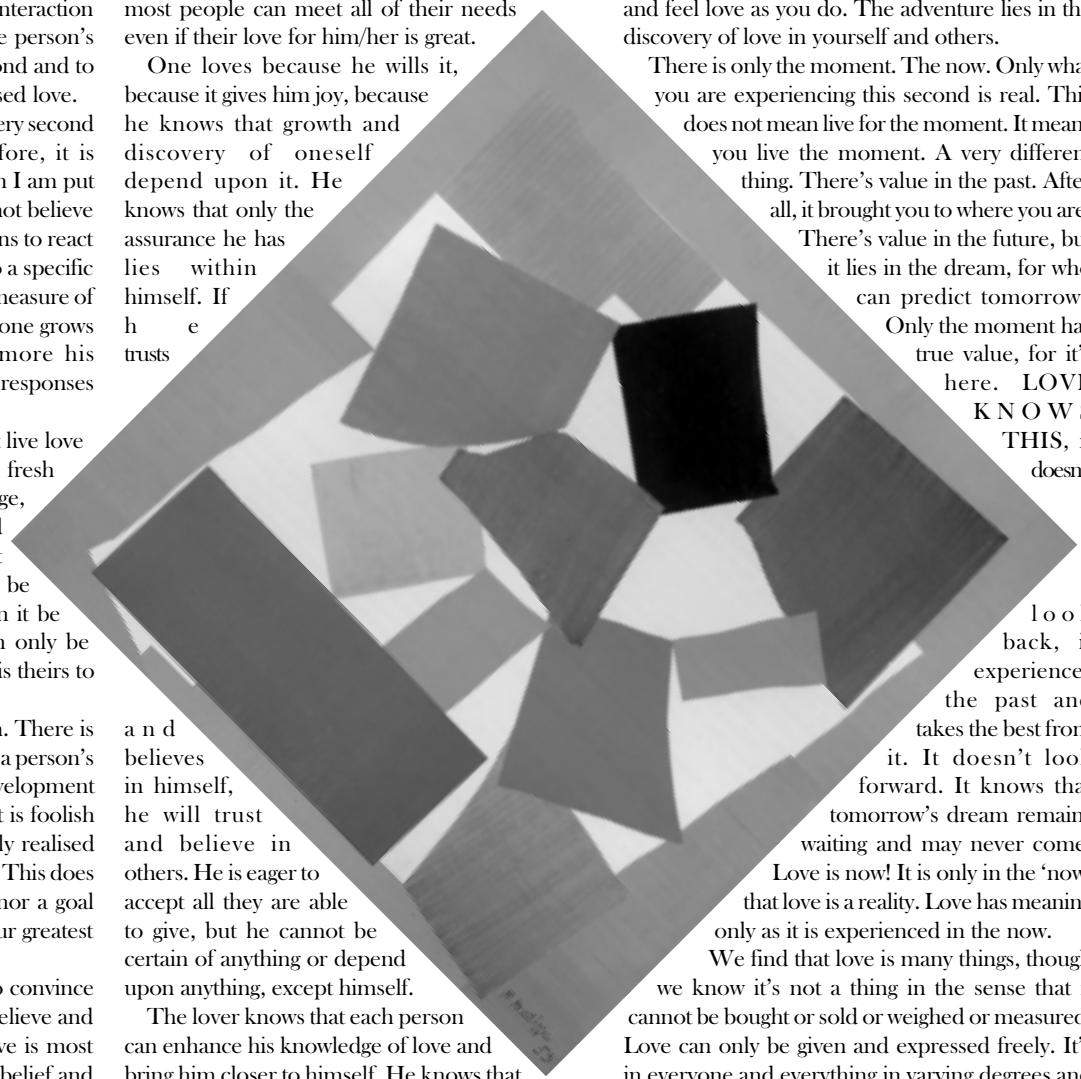
There's value in the future, but it lies in the dream, for who can predict tomorrow?

Only the moment has true value, for it's here. **LOVE KNOWS THIS,** it doesn't

Look back, it experiences the past and takes the best from it. It doesn't look forward. It knows that tomorrow's dream remains waiting and may never come.

Love is now! It is only in the 'now' that love is a reality. Love has meaning only as it is experienced in the now.

We find that love is many things, though we know it's not a thing in the sense that it cannot be bought or sold or weighed or measured. Love can only be given and expressed freely. It's in everyone and everything in varying degrees and awaits realisation. Love and the self are one. Love is trusting, accepting and believing, without guarantee. Love is patient and waits, but it's an active waiting, not a passive one. For it is continually offering itself in a mutual revealing, a mutual sharing. Love is spontaneous and craves expression through joy, through beauty, through truth and even through tears. Love lives the moment. Love is now!!!!!!!!!!!!!! ■



كلمة لكتبه

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|----------|-------------|--------------|------------|----------|
| رُكُلُو | ro-klu-to | pharmacy | راكلوتا | رُكُلُو |
| كشور | ka-shee-ro | intelligence | كاشورا | كشور |
| كُلُوفا | gho-lu-fo | sculptor | كلوفا | كُلُوفا |
| زيروثا | zhi-ru-to | caution | زيروثا | زيروثا |
| هودوثا | hu-do-to | renew | كهدوثا | هودوثا |
| هايوثا | ha-yo-to | tailor | كهاياثا | هايوثا |
| هاكيموثا | ha-ki-mu-to | wisdom | كهاكيموثا | هاكيموثا |
| هايمنوثة | hay-me-nuto | believe | كهايمانوثة | هايمنوثة |
| اتياقو | aa-ti-qa | old | اتياقا | اتياقو |
| هادوثا | ha-du-to | happiness | كهادوثا | هادوثا |

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