

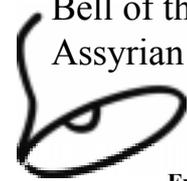
Issue No. 18
July 1999
6749 ܨܘܚܐ



NAKOSHA

ܢܐܟܘܫܐ

ܩܕܝܫܐ ܕܚܝܬܐ ܕܩܘܪܝܬܐ ܕܩܘܪܝܬܐ ܕܩܘܪܝܬܐ ܕܩܘܪܝܬܐ ܕܩܘܪܝܬܐ
Published by the Assyrian Youth Group of Victoria, Australia Inc.

Bell of the
Assyrian Youth.


This is a
Free Publication

P P 332398/0002

NAKOSHA

2 years on



Nakosha was established 2 years ago to appeal to a new Assyrian consciousness, to a new Assyrian ideal, and fill a vacuum that had existed within our community for a long time. It was established with a view of placing Assyrian thinking, detached from alliance to extremes, but firmly placed on an even keel. To establish an equilibrium of thought, and presence, that is conducive to the up bringing

of an Assyrian generation, proud of its history, culture, and heritage.

As individuals we venture through the journey of life seeking our identity, our stronghold; a platform we can solely call our own, whether it be a physical entity, or a nook of individual liberal thought. We journey through life; and so, through a soul searching exercise, of some sort. As such,

Nakosha, too has traveled through such a journey. It too has traveled a path fully laden with obstacles, and has arisen all the better for it. I say this, because it has won the illusive prize of maturity. A maturity of content that has seen it include a wide array of current affairs, arts, history, and youth issues. Truly a medium of knowledge for Assyrian youth.

cont. page 3

SBS on Assyrians

During SBS's Australia-wide World News broadcast on the 11th of July 1999, a report was screened on Melbourne's Assyrian community. No more than a couple of minutes long, it was enough to capture, and bring to light a big part of our present day culture.

The report was on how a dispersed nation, which has no homeland uses the Internet to build a virtual state, where culture, and language are preserved.

A brief presentation was given on Assyrian history, and the events that have brought us to our current situation. The uniqueness of our language, and culture was also spoken about. The subject of the report was on the way the Assyrians have used the Internet most expediently to further their cause. A number of sites were screened, and spoken about.

This report is a very big step. Even though it was short, but it was a start to get this modest community of ours out into the light. The aim of such deeds is the recognition of our culture, our language, and our people.





Ms. Helena Aloun Sawa (Age 21)

<http://www.atour.com/assyrians/>

2. Write to:

United Nations Centre for Human Rights -
United Nations Office at Geneva

8-14 Avenue de la Paix

1211 Geneva 10, Switzerland

Tel.: 41-22-917-3924

Fax: 41-22-917-0213

PREHISTORIC VILLAGE FOUND IN BET-NAHRAIN

(ZNAF: Damascus) A Franco-Syrian archaeological team has discovered a Neolithic village dating back 11,000 years on a site in northeastern Syria soon to be flooded by a dam, archaeologists announced on Monday. "Several villages have been found, one on top of the other. They contain not only dwellings, but, for the first time, large buildings for communal use. These

rejected group is Ada Sarkisova, whose Armenian husband and her daughter were murdered by the Moslems in Azarbaijan. Ada, her 19-year-old son, and two other Assyrian families were expelled from the Moslem-majority country of Azarbaijan- a former Soviet republic. Ada's son, whose identity was not revealed, is a volunteer in a non-governmental organization. Of the 600 asylum seekers, the Spanish government granted permission-to-stay to only 30 persons who were in the custody of the Centre for the Refugees in Malaga-Spain.

Ada and other Assyrian families have been financially supported by an Evangelical church group in Malaga. "We didn't know which road to make for. We traveled by the lorry most of the time, until we got to the border, where we were brought to a small hamlet near Barcelona. We made our way

to Madrid, where we were transferred to this Centre in Malaga".

Article translated by the Assyrian Association of Spain

A.P.P. MEETING WITH IRAQI NATIONAL ACCORD

Assyrian Patriotic

BODY OF AN ASSYRIAN WOMAN FOUND IN DOHUK

(ZNAI: Chicago) Based on a report prepared by the Assyrian International News Agency (AINA) the body of an Assyrian woman was found earlier this month in North

Iraq. A shepherd near the Dohuk Dam found the partially decomposed body of the 21-year-old victim, Ms. Helena Aloun Sawa, buried in a shallow grave. Ms Sawa had been missing for four weeks. She is said to have been employed as a housekeeper in the service of a KDP official. According to the AINA report Ms. Sawa's father, a member of the Kurdistan Democratic Party (KDP), was killed in 1991 while fighting for Massoud Barzani's group in northern Iraq. No official investigation of the suspicious disappearance and the alleged murder of Ms. Helena Sawa had begun at press time. In the past few days the offices of the Kurdistan Regional Government outside of North Iraq have been contacted by Assyrian political and religious leaders demanding an immediate action from the Kurdistan Democratic Party and the KRG.

WORLDWIDE ASSYRIAN PROTESTS

1. Electronically join the Assyrian awareness campaign by sending protest letters at the following site:

Assyrian World News in Brief

buildings were communal granaries and meeting places for social and perhaps religious purposes, according to Danielle Stordeur, head of the French team. The houses are in an excellent state of preservation. The oldest are round, and the more recent ones rectangular, Stordeur said, explaining that the oldest known houses in the world date back to 12,000 BC and were round. The team also found what appeared to be meaningful pictograms carved on small stones. Plant remains and animal bones will provide information about the inhabitants' diet and the locally available resources. "We are on a rescue dig. The village will disappear under the waters of the Tishrin dam," currently under construction, said Stordeur. Report courtesy of Agence France-Presse.

ASSYRIAN REFUGEES IN SPAIN SEEK ASYLUM

(ZNDA: Spain) According to the translated version of an article published in the Southern Spanish-newspaper "Sur Daily", several Assyrians were recently denied political asylum in Spain. Among the

Party
External Affairs Leadership
June 19, 1999

A delegation from the Assyrian Patriotic Party (APP) leadership has met with the Iraqi National Accord Leadership represented by: Secretary General Dr. Ayad Alawi, as well as Mr. Nori Badran, Mr. Dergham Kadem and Mr. Mohammed Khorsheed- in an Arab country. During this meeting all the matters concerning Iraqi opposition parties were discussed, in particular the activities and the steps to reactivate the UINC (United Iraqi National Conference) to lead the Iraqi National opposition toward the liberation of Iraq from tyrant dictatorship.

Both sides showed their regret for Assyrian absence in the Executive Council and emphasized the necessity of the Assyrian representation. They also examined the steps that were assigned to achieve this matter, especially by the Assyrian political parties to adopt a front action in order to be able to identify an Assyrian individual as a representative.

NAKOSHA

2 years on _ from page 1

editor's note

The magazine has a team of hard working, and dedicated writers and publishing such a magazine on a monthly basis requires a lot of hard work, dedication and skills. It requires co-ordination, and many a late night meetings. It also requires editing, page layout, and computer skills.

Over the past two years Nakosha has grown from strength to strength, commanding respect, and high praise within our Assyrian community,

especially from its loyal, and supportive readership. Nakosha's circulation has increased to, and in excess of 350 households, locally, interstate and overseas.

In conclusion, Nakosha hopes it is acting as a catalyst, or a go between that will see our people prosper into the future, with a foundation firmly placed in our past; leading the way as a proud, and united people. ■

دەم تێمان

دەم تێمان

دەم تێمان وێنێ دێمەتێ خەبەرێ هەسەبەت ەدۆتێ
ئەو دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
بێدەمەتێ هەسەبەتێ مە تێمان یەدەم دێمەتێ
دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ
یەدەم دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ
یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ
یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ
یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ
یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ
یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ
یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ
یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ
یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ
یەدەم دێمەتێ یەدەم دێمەتێ
مە تێمان یەدەم دێمەتێ یەدەم دێمەتێ

دێمەتێ یەدەم دێمەتێ

As Nakosha was building its foundations, it was decided that a page would be devoted to news of Assyrians around the world. Every now, and then a story comes out of Northern Iraq, which reflects the Assyrian situation in that part of the world. This month there is an article on a young Assyrian girl who was murdered. The vulnerability of Assyrians in that part of the world becomes clear, and in due course, feelings of anger, and hate arise. But these feelings are highly confused, and are against our beliefs.

Assyrians in Northern Iraq have become a minority, and are weakened day by day. Our confused feelings would only add to their problems. If ever an action is taken to better their situation, it needs to be taken rationally.

In the last two issues a lot of identity talk has been going around, and I realised that we are very neglectful of the country we are living in. We do identify ourselves as Assyrians, but we do all our living in this country. We are accepted by this country; some of us are born here. We attend school, work, and so on. So what does Australia mean to us?

Are we just guests here? But we have become more than that; every single one of us is working for his, or her future. We are planing to spend a fair bit of time here. So we can't really call ourselves guests of this country. We are residents of Australia.

The issue of the double identity that we experience is a perplexing one. On one hand, I live in a country that is looking after all my needs. The freedom, that I have, allows me to choose the future that I want. And I am supported in times of need. The least I can do is identify myself as an Australian. But on the other hand, there are people in my community who need me as an Assyrian. I am part of a culture, and a heritage that goes back to the beginning of time. It has been preserved by generations of Assyrians; do I have the right to let it disappear into nothingness?

The best answer that I was able to come up with for this problem is one of compromise. I can't condemn, or neglect the hand that is feeding me, and I can't forget my culture. So I give what is asked of me to both identities, that is, my Assyrian, and Australian; and when I think about it, I realise that it is not much of an effort. It does not take much to fulfil my duties as an Australian, and as an Assyrian. ■

Sennacherib Warda

PARENTS,

YOUTH

I know that I am treading on shaky ground when tackling the issue of conflicts that arise between parents and youth. But I believe that it is one of importance, and a great deal of attention needs to be paid to it. Obviously I won't be speaking of the positive side of parent youth relationship; I will be more concerned with the conflicts that arise, and what results from them. I should also state that it might seem to be siding with the youth – my apologies to the parents, but this stand is necessary for the point that I am trying to establish.

There are many conflicts that arise between Assyrian parents, and youth. I am not speaking of armed conflicts; I am simply referring to conflicts of ideas. They are expected, and it is highly logical that they occur. As youth, the values and ethics that we are becoming accustomed to through our interaction with the western culture, differs greatly from what our parents are used to.

Two issues I'll try and tackle here, and by no means will I be finalising the discussions on either. I would be more than happy to hear other opinions on the matters raised. My main concerns are the issues of premarital relationships, and the issue of career choice.

When I speak of premarital relationships, I am not referring to sexual relationships – the issue of sex is another conflict that greatly complicates socialising within our community, and I hope to discuss it at another time. Premarital relationships are becoming a necessity within our community. Why are they a necessity? Because no matter how traditional we are, we are still affected by the culture that surrounds us. The values of the Assyrian culture are only

experienced on occasions – at parties, during Sunday mass, and so on – which are not enough to force a person to accept them. We can not deny the fact that we have become more critical of the person we choose to spend our life with. So these change of values, and the conflicts that arise are influencing the new generation of Assyrians. I think that our culture needs to be a bit more flexible, and understanding of this.

I will take a small detour just to see where these new values originate. Well, they are all around us, but the main source comes from the media. The way couples are portrayed in films, advertising, and television. The lyrics of songs are

about how one person loves the other. All these sources paint a picture that we take as reality. Even if we don't take it as reality, we try and fit reality into it. And I believe that we end up with a misconception of what is important, and what is not.

If we look into the issue of premarital relationships, we realise that there is not much that is wrong with it. Even when the question is put to parents, I don't believe a very adequate answer is given. There is nothing wrong with the idea of Assyrian males and females getting involved in a premarital relationships. I think a change in our conception of this issue needs to be undertaken promptly.

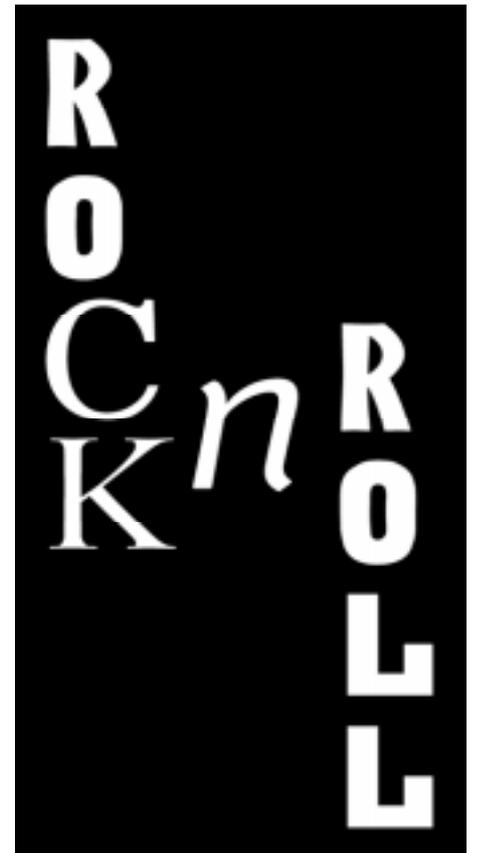
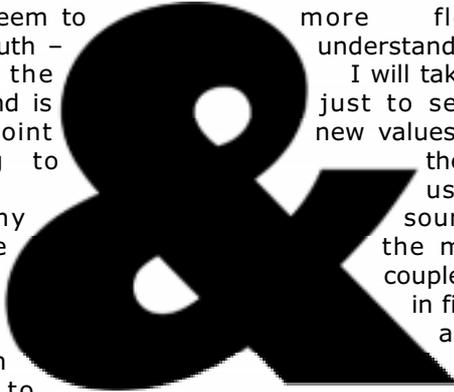
Now to the issue of career choice: the path that we choose for our life is highly influenced by the ideologies of our parents. Sadly, sometimes these ideologies are forced upon us – In the means of persuasion, or manipulation. The ideas that the older generations of Assyrians hold vastly differ from those held by the new generation of Assyrians. Again

it comes back to the westernising process, which takes a greater toll on Assyrian youth than the older generations of Assyrians.

A new concept of what is important is bestowed upon Assyrian youth. They are caught between two opposing forces of opinions, which tend to leave them bemused, and without a clear perception of their own objectives.

I choose to tackle these two issues because they have touched me personally. I don't think that I am the only Assyrian who has felt the pressure of such ideologies that run through our culture. But we, Assyrian youth, can not blame it on our parents, or their parents. If we take a look at ourselves, we realise that we are adding to the fire that is burning us. We tend to condemn cultural doctrines, which we accept and live by.

The issues that I have raised in this article are two of the many problems that we face. They are limiting our choices, and consequently leaving us in a state of depression. Due to this many are escaping the culture. But many can't, and many won't. ■ *Sennacherib Warda*



150 Years of the First Assyrian Newspaper

The first Assyrian newspaper Zahrira D'bahra (Ray of Light) was established a 150 years ago in Urmia, Iran. Urmia in that Era was considered an intellectual centre. It is not known whether Zahrira D' bahara was a newspaper or a magazine, but it is thought that it was a newspaper because the first issue included news reports. Historians claim that it was not only the first Assyrian newspaper in the world, but the first newspaper to be published in the region which included a Kurdish and Arab population. Protestant missionaries who came to Iran in 1830 established the newspaper. The two people in particular that were responsible for its establishment were E. Smith, and H.G. Dwight. They saw the

region as being most suitable to begin their missionary work. The Assyrian population in Urmia warmly welcomed the missionaries into the region. In 1840, G. Astin-Bergens, and his friend Dr. Ashley Grant established the first printing press in Urmia. These two people are greatly responsible for the revival of the modern Assyrian language. They were able to strengthen the language to a form to be able to be used universally in Assyrian literature. There was a presence of a select group of intellectuals whom where it not for them, Zahrira D'bahra would not have been as well established, or as successful, such as Fr. Dinkha, Deacon Isho, Yosip, Younan, Baba and Shimouel Badal. These

people are regarded as the first Assyrian journalists. This newspaper had a profound affect on each Assyrian city, village, and family in the region of Urmia. Zahrira D'bahra has had a particular role to play in the strengthening of the grammatical foundations of the modern Assyrian language to a level used universally in Assyrian literature. We can read the first page in the February issue of the newspaper in 1897, and find stories about the famine in India, news coverage from Russia, political upheaval in Japan, England, and the USA, and a royal wedding in England. Zahrira D'bahra was published continuously for 69 years until 1918.

harbouring reservations to venturing outside of the warmth of their homes. However they would have missed out on a truly memorable night. As patrons took to their seats some quickly resorted to alcoholic beverages to warm the system, and others to a friendly chat with friends. Nonetheless, all were in anxious anticipation of when Mr. Charles Toma would grace the stage. Surely enough the man of the night Mr. Toma took to the stage to a rapturous applause, and was warmly received by everyone, amid a hail of clapping cheering and whistling. Charles began by singing an old Assyrian favourite, and so set the mood for the rest of the night, and any warm blooded Assyrian (despite the cold) could do nothing else but break into dance. Having got the blood circulating, people where then asked to dance the fast moving, and aerobic *Bilati*. This is when people really got into the swing of things. All in all it was a truly memorable night. The

atmosphere was one of social warmth, friendly conversations and exhilarating fun. All present would certainly attest to this. Well done Babylon Band!

Charles Toma

On Saturday 3rd of July, Assyrians, as the radio promotional campaigns had said, where to be treated to a night of fun, and dancing; and they remained true to their word. This would of course have been realised if you where a patron at Charles Toma's Dance night (hosted by the Victorian Assyrian Community).

On the night, as the mercury plummeted to single digits, one could have been forgiven for



atmosphere was one of social warmth, friendly conversations and exhilarating fun. All present would certainly attest to this. Well done Babylon Band!

ALLUPBEET TO ALPHABET

the Hebrew, Greek and Roman alphabets respectively borrowed heavily from the ancient Aramaic language and alphabet to develop their own languages. The table opposite provides evidence of writing taken from ancient artifacts and displays it along a timeline. The most interesting fact to be gained from this table is how much influence the ancient Aramaic language has had on today's Western alphabets. The modern English and Assyrian alphabets can all have their roots traced back to the ancient language of Aramaic, that was first developed by our ancestors over 2700 years ago. The allupbeet of ancient Aramaic can today be mirrored in today's modern English alphabet. ■

David Chibo

The table opposite gives the reader an indication on how writing developed over the course of the past two thousand seven hundred years in the East and West. The development of the allupbeet in the East and the alphabet in the West is displayed over the last 2700 years.

Estrangelo

The Aramaic/Syriac language, that began to be phased in during the reign of King Sennacherib (704-681 B.C.), became the 'lingua franca' in much of the Near East for the next thousand years. It also stands out as the very same language that Jesus spoke two thousand years ago. A vast collection of early Christian literature, both original and translated from Greek, was written in Syriac whose oldest form is called 'Estrangelo' and ancient manuscripts exclusively used this writing style. Estrangelo, or Estrangela, is a word derived from the Greek word strongulos meaning 'rounded' and its calligraphic nature conforms to its Greek derived name. It is the oldest Syriac type style and gives the user a window into the first script on the road to the modern alphabet.

Estrangelo has seen a revival in the twentieth century. It had seen an earlier revival in the 10th century after it had been defunct for over a hundred years, according to the historian Bar Ebroyo. (Hatch (1946), p. 26). Estrangelo is used today in West and East Syriac texts for writing headers, titles and subtitles. It is also used in cards, engravings, tombstones, etc. This type style is the current standard in writing Syriac texts amongst Western scholarship, almost exclusively. After a split in the Syrian church in the 5th century AD, two new varieties of Syriac script developed.

East Syriac

In the East, the style came to be called 'Nestorian'. Based on the Hebrew model of dots above and below consonants, a system for marking vowels in Syriac had developed. This system was adopted in the East where it was perfected in the 9th century. Its early features appear as early as the sixth century; it developed into its own type style by the 12th or 13th centuries (Healey 1990). It is used today for writing East Syriac texts, as well as Swadaya (Eastern Neo-Aramaic). It is also used today in West Syriac texts for headers, titles and subtitles alongside the Estrangelo type style.

West Syriac

In the West the style was called 'Serto'. On the other hand, the Western branch of Syriac developed a different System based on diacritics modeled after miniature versions of Greek vowels. This type style is the most cursive of all Syriac type styles. It emerged around the 8th century (Healey 1990) and is used to-

day in West Syriac texts, as well as Turoyo (Central Neo-Aramaic) and Garshuni.

The influence of the Aramaic language on the ancient scripts of the Western world is apparent as

Bibliography

Reading The Past - J.T.Hooker p.223-235
The Origins Of Writing - Wayne Senner p.82

Phonetic Value	Modern Assyrian		Ancient Alphabets												Modern Alphabets	
	East Syriac	West Syriac	Estrangelo	Ancient Aramaic	Qumran Manuscript	Neo-Punic	Punic	Flow Type	Moabite	Hebrew Pictographs	African	Eligial	Dis-pital	Greek	Roman	
alup	Ⲁ	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ	ⲉ	Ⲋ	ⲋ	Ⲍ	ⲍ	Ⲏ	
best	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	
germal	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	
dehul	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	
feh	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	
vehr	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	
zahn	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
hrah	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	
vehr	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
yoot	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
harp	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
germal	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
neem	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
noon	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
gimal	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
eh	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
peh	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
vehr	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
quop	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
reth	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
shahn	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
tehr	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	
Period	Today	200 A.D.	600 B.C.	100 B.C.	150 A.D.	400 A.D.	700 A.D.	800 A.D.	900 A.D.	900 A.D.	900 A.D.	900 A.D.	900 A.D.	Today	Today	

Assyrian Artifacts

on display in Melbourne

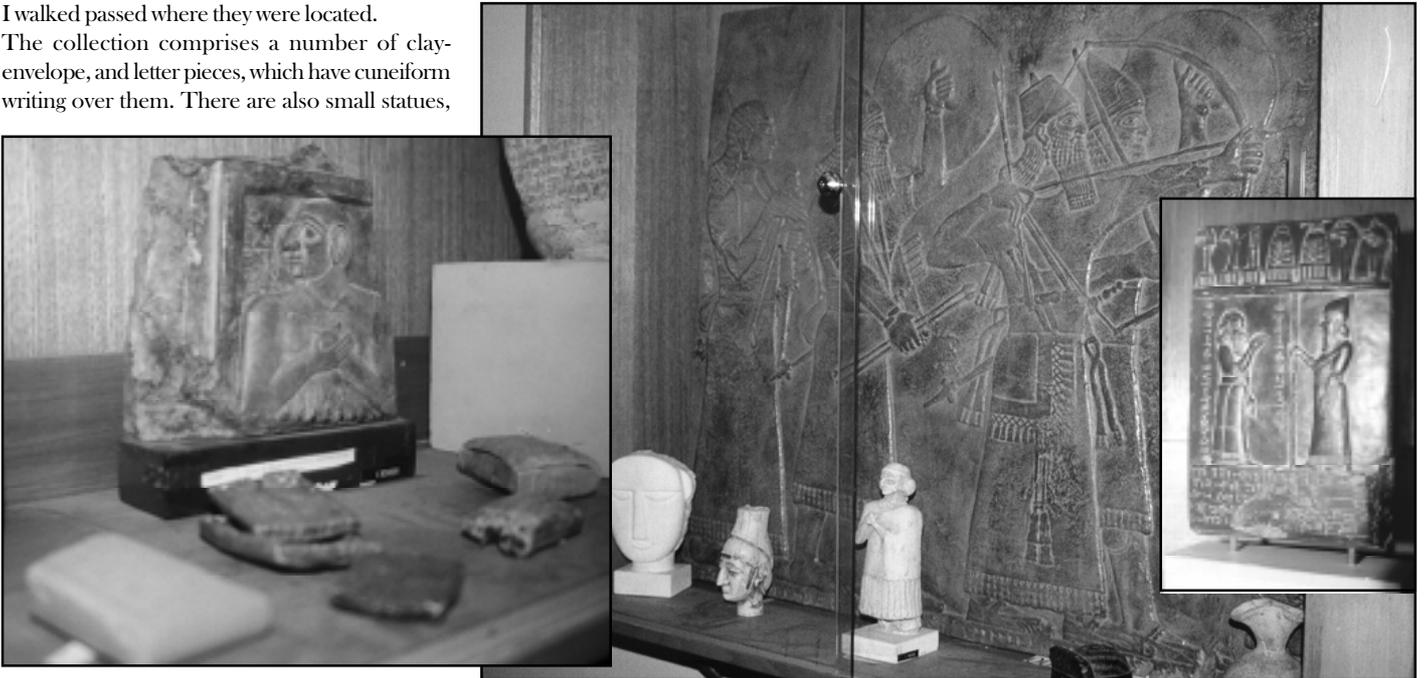
Not the genuine article, but just as impressive. I was very surprised when I stumbled on this collection of about twenty pieces; I spent a lot of time just around the corner from where they are located, and I almost missed them on one occasion I walked passed where they were located. The collection comprises a number of clay-envelope, and letter pieces, which have cuneiform writing over them. There are also small statues,

pots, and a number of clay tablets on display. Included in the collection is a replica of the Black Obelisk. You will find this collection in the Old Arts building, at Melbourne University. This world-

renowned institution has a great interest in the Assyrian history, and language. It offers a number of courses on ancient Mesopotamia as part of its Archaeology studies. Attention is also paid to the Syriac language; it is taught along with its history as part of the Ancient Languages studies offered by the university.

To get further information all you have to do is visit Melbourne University in Carlton; and locate the information center which is located on the ground floor of the Union building. Alternatively, you could visit the university's web-site: www.unimelb.edu.au ■

Sennacherib Warda



S O C C E R

F I X T U R E

Next four rounds

Moreland United Vs.

- Round 15 - Sunday, 18th July 1999
 - **Ivanhoe United** 1:00/3:00pm
 - Fairbairn Park, Ascot Vale (Mel. Ref. 28 C-8)
- Round 16 - Sunday, 25th July 1999
 - **North Caulfield** 1:00/3:00pm
 - Moomba Park Reserve, Fawkner (Mel. Ref. 8 A-12)
- Round 17 - Sunday, 1st August 1999
 - **Endeavour Hills** 1:00/3:00pm
 - Power Reserve, Doveton (Mel. Ref 90 K-6)
- Round 18 - Sunday, 8th August 1999
 - **Collingwood City** 1:00/3:00pm
 - Moomba Park Reserve, Fawkner (Mel. Ref. 8 A-12)

Tower of Babylon Vs.

- Round 14 - Sunday, 18th July 1999
 - **Middle Park** 3:00pm
 - Oval 16, Aughtie Drive, Albert Park. (Mel. Ref. 2K H-11)
- Round 15 - Sunday, 25th July 1999
 - **Footscray Moonstar** 3:00pm
 - Johnson Reserve, West Footscray (Mel. Ref. 41 H-2)
- Round 16 - Sunday, 1st August 1999
 - **Montrose** 3:00pm
 - Hallam Reserve, Pascoe Vale (Mel. Ref. 17 D-6)
- Round 17 - Sunday, 8th August 1999
 - **Abadir** 3:00pm
 - Burnley Oval, Richmond. (Mel. Ref. 2H H-10)



AYGV

The Assyrian Youth Group of Victoria is a non-political, non-religious and non-profit organisation.

It seeks to promote the Assyrian culture, history and language, as well as the Assyrian name and community, bringing it to the world stage.

It does this by supporting all artistic and social activities run by the youth of the Assyrian community.

Nakosha

- P.O. BOX 948 Merlynston, Victoria, 3058. Australia.

nakosha@hotmail.com

ܠܟܡ ܐܘܪܝܬܝܢ learn your language

equal..... <i>shawya</i>ܫܘܘܝܐ	journalism... <i>galeanota</i>ܩܠܦܢܘܬܐ
masculine..... <i>dikhranaya</i>ܕܝܚܪܢܐܝܐ	journalist.... <i>galeonaya</i>ܩܠܦܢܐܝܐ
feminine..... <i>naqibtanaya</i>ܢܥܝܩܒܬܢܐܝܐ	especially..... <i>delanaeit</i>ܕܝܠܢܐܝܝܬ
negative..... <i>mreemana</i>ܡܪܥܝܡܢܐ	editor..... <i>resh-sayomeh</i>ܪܝܫ ܫܦܝܩܝܐ
positive..... <i>mseemana</i>ܡܫܥܝܡܢܐ	newspaper.... <i>spar-zawna</i>ܫܦܝܩܘܢܐ
media..... <i>yudaea</i>ܝܘܕܝܐ	whinging..... <i>kadeera</i>ܩܕܝܪܐ
wage..... <i>aghra</i>ܐܓܪܐ	problems..... <i>qetreh</i>ܩܝܬܪܐ
suggestion... <i>makhshakhta</i>ܡܫܬܚܝܩܬܐ	state..... <i>okhdana</i>ܐܟܚܕܢܐ
hereditary..... <i>yartoota</i>ܝܪܬܘܘܬܐ	region..... <i>pnayta</i>ܦܢܝܬܐ
ethics..... <i>doobare</i>ܕܘܒܪܐܝܐ	printing-shop... <i>mudtbahta</i> ...ܡܘܕܬܒܚܬܐ
full..... <i>millya</i>ܡܝܠܝܐ	tax..... <i>madeata</i>ܡܕܝܬܐ
empty..... <i>speeqa</i>ܫܦܝܩܐ	treasure..... <i>gazza</i>ܩܙܐ

TAX RETURNS

Personal and Business
Taxation Returns

Appointments at your
Home, Office, or Business

Esha Denkha

9309 8403



war stories

It is frightening, but the stories have happened. Every single one of us has been touched by the cruelty of war; if it were not myself, it was my partner, or my friend.

Almost every one of us has a story to tell. But for some reason we have kept it to ourselves.

War Stories is a collection of war accounts experienced by Assyrians. It is a much needed project, which will bring to surface modern atrocities experienced by Assyrians.

The scars of war have cut deep into our being - we need not hide them.

Send your story to:

e-mail: nakosha@hotmail.com - snail-mail: P.O. BOX 948 Merlynston, V ic. 3058. Australia.

Writers can choose to remain anonymous, if so, please supply gender , and age

Assyrian Youth Radio

Wednesday
Evenings
8 to 9pm

ayfm@hotmail.com



98.9 North West FM

ܩܝܩܘܠܐ ܕܝܘܘܬܐ ܕܝܘܘܬܐ ܕܝܘܘܬܐ

Fun, Games,
Education and
atwatee mbelee
bkhoba.

9304 1244