



FOR THE LOVE OF LIFE



Our outlook on life changes as we grow, and experience more, and more of life. I know this to be so, because my attitude towards life has changed as I have learnt more, and met people who have inspired me to take on challenges that I normally would not have undertaken.

The greatest lesson I have learnt from a number of people is that a person's age is meaningless. I have friends who are well into their thirties but still have not succumbed to the norms set down by society for people of their age. There is Professor Constantine Mateeve, who at the age of eighty decided to further his studies, and began four years of schooling. And last, but not least, Marie Younan, a very special lady, who I believe crushed all that is accepted as the norm, built herself, and consequently reached longed-for dreams. I had the honor of talking to her about her life, and achievements.

Marie Younan was born in Beirut, Lebanon. Four months into her life, she

developed a condition of the eye, that rendered her blind. That closed her off from the outside world, and took away all that is of joy, for most of us. She recalled people's attitude towards her: "blind, no brain..." Marie did not take on any schooling during her time in Lebanon. Education was expensive, and it did not seem beneficial for someone with her condition.

Marie recalled how she used to spend her days sitting by a little radio, listening to the news, and music. It was her only way to the outside world. She learned Arabic by doing this, and also by asking her sister. She did not have many people to help her at that time, but she does not condemn anybody for that; she knows that they did not have the means, or expertise to help her. Her wish, which later came to fruition, was to be able to read a book.

Marie spent three years in Athens before arriving in Australia, in 1978. Her first years in Australia imposed new problems for her; in this new country she was unable to understand the radio, or any of the sounds that she had come to be familiar with, from television in Lebanon. A number of years after her arrival she had an operation, which became a

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BACK ON LINE

www.atour.com/aygv

The AYG's official homepage is back on the world-wide-web, bigger, and better than ever. Launched in August 1998, the site received over three thousand visitors from all over the world as well as having had 52 entries sign its guest-book during its first 9 months of operation. It was taken off the web around three months ago. During this absence it has been updated, and revamped. The international face of the youth group features a new slick corporate design.

The first introductory page features the group's logo and an introductory message explaining the group's objectives. The navigation bar that is loaded upon entering the site, guides web-surfers through the major features of the homepage. This page is unique as it features a translation button, in the shape of an Assyrian flag, and compass. Provided a language support has been installed, a mouse click to the left or right of the button

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ODI YOUUEL

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PROB ATTACKS BARZANI UNITS TO AVENGE HELEN SAWA

(ZNZT: Vatican) According to reports from Germany and Holland, the Patriotic Revolutionary Organization of BethNahrin (PROB) in northern Iraq has carried two military attacks last month to avenge the death of the Assyrian woman, Helen A. Sawa. According to one PROB spokesperson, "Each attack on our Assyrian-Suryoyo people will be paid back. That is the motto of our Patriotic Revolutionary Organization of BethNahrin (PROB)." The first attack was carried out on July 17 by the APRIL 24 unit of the PROB near the city of Kasre against a small KDP encampment. According to the same report 39 of Massoud Barzani's KDP Pishmarge (freedom fighters) were killed and 20 were injured. Three days later a second attack was carried out by the APRIL 24 unit in which several of Barzani's fighters were killed when an army truck driving on a bridge between Kasre and Haci Umran was blown up by the PROB. ZENDA was unable to confirm these reports at press time.

IRAQI DISCOVERS ANCIENT ENGRAVING

(ZNAP: Baghdad) - A slab engraved with cuneiform inscriptions, found by an Iraqi farmer, is shedding new light on the life and deeds of Sennacherib, one of Assyria's greatest monarchs.

Iraq Museum researchers in Baghdad

showed off the find last Thursday: a tombstone-sized slab, or stele, engraved with a portrait of the Assyrian king, Sennacherib, reviled in the Bible for sacking Judea and besieging Jerusalem. He is shown with a conical gold crown, long earrings and beautifully woven long beard.

His hand raised in salute, the cuneiform inscriptions quote Sennacherib advising his subjects in the Assyrian capital, Nineveh, to leave some space between their outer walls and the street.

"The stele depicting the king in full regalia is the third of its kind to be found so far," said Nawal al-Mutwali, a language expert at the Iraq Museum. The other two are in museums abroad.

Engraved in wedge-shaped cuneiform on the 3-foot-high stele, are the opening lines: "I am the beloved of the great gods. I am the great Sennacherib, king of the four corners of the world." Al-Mutwali said it was the first time an ancient Iraqi monarch has been known to give himself such attributes.

Sennacherib ruled Assyria from 705 B.C. to 681 B.C. Located 250 miles north of Baghdad, Nineveh now falls within the sprawling Iraqi city of Mosul.

A farmer driving his tractor in a field came upon the stele last week, said Manhal Jaber, head of Nineveh antiquities. Jaber immediately fenced off the field and the slab was taken to the Iraqi

Museum in Baghdad for al-Mutwali to examine. The 26-line inscription mentions that Sennacherib erected one such stele every half-yard along Nineveh's royal street. Archaeologists now plan to dig in search of the remaining slabs.

SILENT SLAUGHTER OF CHILDREN

Each month, 4,000 Iraqi children under the age of 5 perish from the consequences of U.S. inspired, U.N. imposed economic sanctions. That's 133 children each day, nearly 50,000 a year. They add up to an incessant, silent slaughter of the most vulnerable population at the direction of the world's most powerful nation. They Perish from complications, from malnutrition and sewage-contaminated water, from diarrhea, pneumonia and diseases like polio, cholera and typhoid, which were virtually unknown in Iraq a decade ago. Each month, sanctions claim an additional 5,000 Iraqis over age 5, primarily the elderly and the disabled. They die from heat prostration and hypertension and once-curable cancers.

Courtesy of Zenit News Agency, August 22.

ASSYRIAN MASSACRES COMMEMORATED IN EUROPE

(ZNSA: Germany) On August 7th in Wiesbaden's Kreuz Kirche (church) a Mass (RAZA) was offered by the Assyrian Democratic Movement (Zowaa). After the church service, 20 participants gathered at the Viva Vollkost Restaurant to listen to lectures on the background history of the Semel Massacre. Mr. Aryo, President of the ADM-Germany offered a speech on the relevance of this day to today's Assyrian political situation. Elsewhere in Holland, the Dutch Assyrian Society of Woudenberg-Netherlands - for the first time, organized a similar program to commemorate The August 7th. The speakers were Mr. Hermez Izhak, the master of ceremonies; Mr. Schlimon Hadad, Society president; Mr. Audisho Adam; and Ms. Adrin Takhsh from Germany. After a coffee break, Ms. Nina Gorgis read the poem, Agarta,

written by Mr. Ninos Nirary. A film about the Assyrians in northern Iraq was then shown and a poem was read by Ms. Iris Peara. The program in Holland was attended by about 70 Assyrians.

ASSYRIAN ASSOCIATION AIDES TURKEY'S QUAKE VICTIMS

ASSYRIAN ASSOCIATION OF FRANCE

39 Chemin du Canou - 31790 Saint-Jory France
FAX +05-61-57-59-58
Toulouse, 20 August 1999
Hon. Consul Gakeen
Turkish Consulate
Marseilles, France

Dear Sir,

We are sorrowed by the disaster which has befallen our Turkish brethren, and we cannot remain unmoved by this terrible tragedy. Pursuant to our phone conversation and as per your instructions, yesterday our organization approved sending a shipment consisting of 297 boxes of medical supplies, including brand medicines, oxygen masks, syringes, surgical tape and gloves, cotton and other disposable, antiseptic solutions, and the like.

The shipment was made yesterday from my residence at 283 avenue de Fronton, 31100 Toulouse. As you can see from the enclosure, the carrier Societe de Transport T.S 2M will deliver these to the airport in Nice. We entrust your honorable office to assure follow-up of the shipment to its final destination.

We send you our good wishes and respectful greetings,
Joseph Rayes
President of A.A.F.

Assyrian World News in Brief

Saddam Hussein did not fabricate those figures. They are the average of various estimates by the United Nations and humanitarian organizations. Take your pick: a low of 2,700 or high of 6,000 children per month. Either way, sanctions will claim more lives this year than died in the atomic bomb at Hiroshima.

San Jose Mercury News Editorial
August 2, 1999

AN APPEAL BY CHALDEAN BISHOP FOR END TO BOMBING BAGHDAD

(ZNZT: Vatican) Iraq lives in daily fear of the bombs launched by Anglo-American aerial incursions. Recently, the French government also protested against the attacks, which have killed numerous civilians. This week, Archbishop Emmanuel Karim Delly, Episcopal Vicar of the Baghdad Chaldean Patriarchy, made a dramatic appeal on Vatican Radio. "As an Iraqi citizen, I strongly protest the bombings against Iraqis. Our nation wants to live in peace. These bombings are the continuation of a war that ended a long time ago. How can we live like this? We do not know when the English and U.S. planes will drop their bombs. Meanwhile, children continue to die, as there is a lack of medicines. We cry out: do everything you can to remove the embargo from us."

commemoration

On Saturday night, the 7th of August, Melbourne's Assyrian community gathered to commemorate Assyrian Remembrance Day, and honour our martyrs, and those who are being persecuted because of their Assyrian identity.

The event was hosted by the Assyrian Council of Victoria, and was held at the Hammurabi Centre. Around two hundred guests attended the commemoration that evening.

The proceedings of the Remembrance Day ceremony began with Sargon Younan, who sang a number of songs which captured the sorrowful spirit of the night. Then a procession of youth symbolically representing the occasion proceeded to march through the crowd.

Two young men brought out the Assyrian flag, followed by another, who brought out a candle. They were then joined by two young ladies, who brought out a wreath. The Master of Ceremonies explained to the crowd the symbolism of each. The flag represented the cause for which the fallen had given their lives; the candle represented the souls THAT had been prematurely ended, while the wreath represented the living who had come to pay their respect for the fallen Assyrians.

Representatives of some of the Assyrian organisations, churches, and other speakers, each took to the stage, and recited speeches, poems, or prayers to honour the dead.

One of the most interesting speakers on the night was Mr. Aram Bir Mosh from London. He told of how his mother lost 7 brothers in WWI. He sang a heart felt song, that had been written by his father, honouring the nation's dead.

I took the time to speak to Mr. Bir Mosh; He recounted an incident where his mother locked all the doors, and windows in their home, in the hope of stopping the invading forces from getting to them. He recalled a childhood filled with anger, anxiety, fear, and hatred that instilled a resentment toward God and all Assyrians. After a turbulent, and violent life, he eventually found God again.

The night's commemoration signified our changing mentality toward Assyrian Remembrance Day, and



its significance for the Assyrian nation. Most of the speakers asked those present to remember our martyrs, and their sacrifices on everyday of the year, not just on the 7th August. A new idea of "shawa b'tdabakh" was presented; it should not be a time for crying, or feeling sorry. It should be used as a catalyst for the new generation to hang on to the language we speak, and the cultural traditions we practice, because many have given their lives to ensure that they would be preserved.

The night was a fitting tribute; and I hope that the thoughts presented on the night, will remain with those who attended. It is only through such sorrowful gatherings that we can truly come to terms with our identity, and those who played a big part in preserving it.

David Chibo

editor's note

Fifteen thousand years ago humanity was primitive; today it is confused.

After much thought, and research, I stumbled on the above mentioned notion. Humanity became seriously aware of itself about fifteen thousand years ago, and began to develop as a society. But self consciousness had begun earlier than that. The first signs of it, which are also signs of artistic expression, were jewelry. Such discoveries gave us an estimated time for the beginning of consciousness; it was the time when humanity moved away from its animal-like existence.

It might not be accepted by many of us, but at one time we were hunter-gatherers. Driven by our instinct, we did everything that ensured our survival, and the well being of our offsprings. We lived a primitive life... HOLD ON!! What are we comparing that life style to? Today's life style? What right do we have to call the men, and women of that time in history, primitive?

Let us do a little comparison; let us take a modern person (A), and a person from eleven thousand years ago (B). The technological advances that are available to person A do not give him, or her an advantage over person B. This is because technological advances should not be used as means of comparison. There are other components of our existence that we should be critical of. There is language, self-understanding, beliefs, and other such factors that make up our being, and the self.

Our language has not yet reached its optimum level. We still have feelings that we don't understand because we don't have the words to express them. Our understanding of ourselves is not clear; we don't know what we want, or where we are going.

Finally there are our beliefs, which our lives are based upon. We have fundamental beliefs that carry the basis for our life. But most of the time we live in contradiction to our fundamental beliefs - this is where the confusion lies.

Books can be written on the development of humanity. So I don't think I have touched on much in these few lines. All I wanted to do was bring this issue to light because it is of importance to us, as Assyrians.

Questions need to be asked of our importance in the scheme of things; the worth of the lives that have been lost through the centuries; and the value of our language, and culture.

I hope that I don't leave a negative notion, because I am not trying to. I strongly believe that self-understanding is the key to great achievements, but the road to it is long, and arduous. However, there is a very bright light at the end of the tunnel. When we get there our idea of life changes, and everything develops a meaning past its physical existence; including this magazine you are holding in your hands. I hope you enjoy reading it. ■

Sennacherib Warda

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automatically translates the first page into East, or West Assyrian respectively. The Assyria's letters project has been used on the first page to publish in English as well as all of the Assyrian dialects; including Estrangelo, East, and West Assyrian for the first time ever on the World Wide Web.

Some of the highlights include a sample of Nineveh Gallery CD-ROM displaying ancient Assyrian history, as well as an extensive photo album featuring photos of Melbourne's youth taken during the many activities hosted by the AYG. The latest releases of Nakosha magazine, as well as all of the back issues are stored on

our server for our worldwide readers.

These features, and more can be found on the homepage's new, and permanent world wide web address: www.atour.com/aygv.

The AYG's homepage has returned, this time with Atour.com. We have joined with biggest, and one of the best Assyrian sites on the World Wide Web, thanks to the generous support of its web-master, Sargon Aprim.

New web-surfers, are invited to tour our site, and sign the guest-book. Past visitors are invited to return to the site, and observe the new features. ■

David Chibo



► یخچیل خراب لہذا اس کو کھینچ کر
 پین ہوجاؤ اور کھینچنے کے لئے
 کھینچنے سے ڈرو۔
 ”سوتیلے سے ڈرو اور کھینچنے سے ڈرو،
 ڈنڈے کے کھینچنے سے ڈرو، آگ سے ڈرو اور
 دیکھو اور ڈرو، آگ سے ڈرو اور
 کھینچنے سے ڈرو، آگ سے ڈرو اور
 ڈنڈے کے کھینچنے سے ڈرو اور“



▲ کبھی کبھی لہذا اس کو کھینچ کر
 دیکھو اور کھینچنے سے ڈرو۔ ”لہذا کھینچنے سے
 ڈرو اور کھینچنے سے ڈرو اور کھینچنے سے
 ڈرو اور کھینچنے سے ڈرو اور کھینچنے سے
 ڈرو اور کھینچنے سے ڈرو اور کھینچنے سے“

”سوتیلے سے ڈرو، کھینچنے سے ڈرو اور کھینچنے سے ڈرو“

▼ کبھی کبھی لہذا اس کو کھینچ کر
 دیکھو اور کھینچنے سے ڈرو۔ ”لہذا کھینچنے سے
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 ڈرو اور کھینچنے سے ڈرو اور کھینچنے سے“

یخچیل سے ڈرو



► یخچیل سے ڈرو اور کھینچنے سے ڈرو
 ”لہذا کھینچنے سے ڈرو اور کھینچنے سے
 ڈرو اور کھینچنے سے ڈرو اور کھینچنے سے“



EDESSA

URHOI. THE BLESSED CITY

Edessa is a very old city in modern southeastern Turkey. It controls the strategic pass to the south, through which runs a road used since antiquity between Anatolia, and northern Mesopotamia. Traditions of its earliest foundation refer to the legendary king Nimrod. The city's modern Turkish name *Urfa* is derived from its early Syriac name *Urhoi*, which was changed to *Edessa*, when the town was refounded as a Roman military settlement in the 3rd century B.C. The story of the conversion of Edessa by Jesus himself is legendary. Its ruling king, King Abgar the Great (incidentally the last great Assyrian king) was probably baptised toward the end of 2nd Century AD.

Edessa fostered the Arts, and Sciences. Music, Poetry, Painting, Architecture, Philosophy, and Mathematics reached a peak of skill, and sophistication, which probably was never attained again in Edessa. The language of the people was, of course, Syriac, but Greek was fashionable. The city was beautified with gleaming statues of the king, and queen surmounted columns, on the citadel mount high above the city. Here was the winter palace of Abgar the Great, with its porticoes, and florid Corinthian columns. Below in the city, stood the king's summer palace. Here were the shrines of Jupiter, Mercury, and the other planet God's. The people of Edessa were fond of the theatre. They flaunted their skills, and jewels with grace, as can be seen from the mosaics (refer to picture). In later times, Edessa retained its reputation for soft living. Monks, and priests rebuked the rich for their addiction to choice foods, and carpets, and their astonishing variety of vessels of precious metals.

The advent of Christianity transformed the face of Mesopotamia. But in no region was its impact revealed so vividly as in Edessa. In the 2nd century, citizens of Edessa embraced Christianity with fervour; at the beginning of the third century its king, Abgar the Great, is said to have received Christian emissaries at his court, and openly professed his conversion. Edessa was the first independent kingdom in the world to accept the new faith as its state religion.

Abgar, the legends declares, corresponded with Jesus himself, and in return for his faith he was promised that the city of Edessa would be forever impregnable to enemy assault. The story of the *mandelion*, the kerchief on which were imprinted the features of Jesus, was incorporated in the Abgar saga. The name of Abgar was known wherever Christians were established.



THE FAMILY PORTRAIT MOSAIC, with names in Syriac; probably second or third century A.D.

Abgar, it is said, in his youth had befriended Bardaisan, the philosopher-poet of Edessa, and he must have been a man of culture. He counted merchants and craftsmen, too, among his associates; he was a wise administrator, concerned with the welfare of his subjects. He was also a man of the world. He had probably met ambassadors from India, and he visited Rome toward the end of his life.

Christianity gave a fresh creative impulse to the city. Its academics drew students from all parts of Mesopotamia, and Persia. The caves in the hills around Edessa echoed to the devotions of solitaries, all of them pious, some of them learned. There were infirmaries, and hostels for the needy. Churches, shrines,

and monasteries increased in wealth, and number, and it must be said that there were no fewer than 300 in Edessa – and the cathedral of Edessa was accounted as one of the wonders of the world.

A sizable body of early Christian literature in the Syriac language was produced at Edessa. One of the major contributors to this literature was St. Ephraim the Syrian (West-Assyrian). His undoubted courage, and sincerity won him the admiration of the people of Edessa. As stipulated in his will, he was buried in the hills outside the walls of Edessa among the paupers of the city; and his tomb is the scene of an annual pilgrimage to this day. ■

[Readers note, in the following issues topics on culture, literature, education, womans status, and the like in Edessa, will be covered.... So keep reading!]

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FOR THE LOVE OF LIFE

final, and an unsuccessful attempt at restoring her sight. Thus all became bleak, and life outside became as distant as ever.

In 1985, Marie's sister learned of the Royal Victorian Institution for the Blind, and Marie was taken there. She recalls that year as the year when she "broke the gate, and went out..." Marie was thirty-four when she first met a teacher, and her first question was: "is it too late?"

The institute turned her life around. There she studied Braille, and English. She was involved with a Day Centre, where she did an art piece, which won her first prize at the Royal Melbourne Show. Life had never been better.

Marie has spent the last eleven years studying. She found it hard at first; due to the language barrier. She recalled many late nights "listening to tapes, and following the lines." But it all paid off when she learnt to read her first book, in Braille, titled *Pigs and Things*.

Eleven years of studying, and Marie has not yet had enough, "I need more education...I am very hungry for it" she says with a smile. Marie has now set her sights on other projects; she wants to learn how to use the internet, follow on with her Psychology studies, learn the Hebrew, and Russian languages, learn to play the keyboard, and sing. "Many people wonder why I do this," she says,

then went on to say "I want to be independent. I want to show everyone that a blind person can do anything."

We go on with our lives making mountains out of the pebbles that are in our paths. We dwell on problems that only go on because of our dwelling. We curse life, and carry on about its harshness. All I have to do, is close my eyes for a few moments, to understand what Marie has lived through. It is her positive attitude that has kept her going the way she has; in her own words: "I put my problems in a box, put it away, and say that I have no time for you." ■

Sennacherib Warda

AN ARTIST'S PROFILE

Odi Youeel began his professional singing career at the age of 17 in 1988, when he was invited to sing at an engagement party, in Baghdad, Iraq. That was to be the first of many singing engagements. The outbreak of the Gulf war, two years later in 1990, was to bring his singing career to an abrupt halt; but only temporarily at that. For even war, and destitution as a refugee could not halt his deep reservoir of talent, love for Assyrian music, and singing.

In discussion with the artist, Odi stated that his earliest recollection of singing, was at the age of 7; when his elder brother would play Assyrian music, and Odi would sing along to it, imitating the big artists of the time.

Odi began writing music at the age of 14, and has continued to do so all along. Even as a refugee in Turkey he would continue to write Assyrian music. He had always dreamt of the time when he had amassed a good collection of songs, that he would compile them into a single recording.

That dream came to fruition recently with the release of his CD, *Khooba Preega*. The CD encompasses many different music styles, including easy listening, dance and love music.

Odi has an affinity with all Assyrian singers, but those especially close to his heart-strings are Ashur Bet Sargis, Sargon Gabriel, and "one must not forget", as Odi stressed, Biba.

Odi has been singing for well over 10 years, and is now

one of the rising stars among Melbourne's Assyrian singers. While conversing with the artist, he was at pains to point out the special link he feels for Assyrian music, and its proximity to his heart. He pointed out that "I will continue to sing in Assyrian till the day I die."

When asked about Western influences on Assyrian music, Odi replied that this could not in the grand scheme of things be very detrimental to the preservation of authentic Assyrian rhythms, and songs. He added that due to the abundance of Assyrian singers, and musicians, this assimilation process of Western, and Assyrian rhythms is a positive process, and is one that accommodates to the changing taste of Assyrian music listeners worldwide.

On Saturday 31st July, a dinner party was held, and there had not been a party of that calibre in Melbourne for quite some time. Soon after Odi had taken to the stage, amid a flurry of applause, he soon got 'things going' in his own unique style. Melbourne's own George Piro, and Basil Pato also joined in the singing fest.

The atmosphere of the evening certainly created the setting for a truly memorable night, of exhilarating fun, fun, and more fun. All present enjoyed themselves immensely. Well done Odi!!!!



LETTERS

To whom it may concern,

I was writing to let you guys know that i had a look at the newsletter issue 18, july and Noticed the section on PARENTS AND YOUTH.

I was especially interested in the section where you mentioned about premarital relationships. I have to say that I agree on what you said about why Assyrian girls and guys can't date. I see it as normal, we are living in the 90's, and these days it is expected in our society. But I don't know why ASSYRIAN parents are so against it. If a girl wants to date a guy she will do it no matter what, even if it is behind her parents back. So why don't the Assyrian parents allow, and accept the fact that we are humans also, and it should be considered that there's nothing wrong with dating. Because our parents are an older generation, and were born overseas, they can't accept the fact that "no daughter of mine will have a boyfriend" I don't know if they see it shameful to the family or they're worried about what other Assyrians will say. Speaking for myself, I really don't give a s**t what Assyrians are going to say, I'm sure every girl knows what, and who she is, and if people are going to think in a bad way, well let that be.

Also, I want to bring up the issue of a majority of Assyrians, guys in particular, will think that an Assyrian girl is a s**t if she goes out with a guy, and I think

that's just absurd. So as you can see, if our own Assyrian guys are thinking like we're in the 40's or something, we can never fit in with society, and the fact of our parents accepting girls having a relationship with Assyrian guys.

Female, 18 years old and an Assyrian
I just thought I would express my views.

YOURS SINCERLY

ANONYMOUS (CONCERNED ASSYRIAN)

Dear AYFM,

Hello! How are you?
I'm writing to you as a respond to the topic "FREINDSHIP" which was on discussion couple of weeks ago. So, you suggested that the topic would be open for any comments from the audiences.

What is friendship?
We (people) don't usually think about what friendship actually means when we're surrounded by friends. Yet, we understand it when we loss it, when we need it or when we miss it. So we long to it but when we can't reach it, then we really see it, as clear as crystal. However, every individual has different prospective.

As a result, here I go:
To me, friendship comes in different types: for example it can be build between family members, brothers and sisters, parents and kids.

It also can exist between lovers who take their relationship seriously and regard friendship highly as an important element in a successful relationship. These two types of friendships are mostly influenced by some biological or physical bonds rather than friendship itself. Despite the fact that these bonds are as important as friendship. Both of these elements work together to strengthen the relationships; to build a humanly possible healthy relationship, because without both of these two elements life would be cold and horrifying in away. The third type of friendship, is the one from heart only. It carries concern, understanding, which is built between two or more persons who have no biological, or physical bond. So when I look at friendship between friends, I look further away and I see a stranger, a different, a happy and sad, a caring, a loving, a supporting person with no intentions for personal benefits beyond the friendship. And as I focus even more, I see a friend just a friend who has a special part of my life regardless of the identity, religion, colour, wealth, sex, age, education and position. Therefore, in my opinion, friendship is a gift from the Lord in heaven and we should always try to remember what it means and so we should CHERISH forever; because this is what make us human. Sincerely yours,

Evan

learn your language

ܠܝܪܢ ܘܘܪܘܢ ܠܘܫܘܪܘܬܟܝܢ

ܠܝܪܢ ܘܘܪܘܢ ܠܘܫܘܪܘܬܟܝܢ

ܫܪܘܪܘܐ.....	shro-ro.....	truth.....	shra-ra.....	ܫܪܘܪܘܐ
ܓܗܘܕܘܐ.....	gha-do.....	luck.....	gha-da.....	ܓܗܘܕܘܐ
ܓܗܘܘܘܐ.....	gha-zo.....	treasure.....	gha-za.....	ܓܗܘܘܘܐ
ܬܡܗܘܐ.....	tem-ho.....	amazment.....	tme-ha.....	ܬܡܗܘܐ
ܬܫܘܡܘܐ.....	thu-mo.....	border.....	tkhu-ma.....	ܬܫܘܡܘܐ
ܫܘܩܒܘܠܘܐ.....	suq-bo-lo.....	reception.....	suq-ba-la.....	ܫܘܩܒܘܠܘܐ
ܫܘܫܘܐ.....	se-so.....	nail.....	se-sa.....	ܫܘܫܘܐ
ܦܘܩܕܘܢܘܐ.....	fuq-do-no.....	order.....	poq-da-na.....	ܦܘܩܕܘܢܘܐ
ܐܘܦܪܘܐ.....	aa-fro.....	soil.....	aap-ra.....	ܐܘܦܪܘܐ
ܠܒܝܥܘܬܘܐ.....	lbee-bu-to.....	courage.....	lwe-wo-ta.....	ܠܒܝܥܘܬܘܐ

JACK YACCOUB & ASSOCIATES

Certified Practising Accountants

Jack L Yacoub
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ayfm@hotmail.com 9304 4989

a Chal- lenge FOR THE GIRLS

As we know, four boys run AYFM. They are there week in, week out trying to put together a show that would be entertaining, educational, and 'listenable' - that's a new word? LISTENABLE; meaning pleasant to listen to, or light on the ears.

The efforts have been made to make it so, but the voices of the boys have not been soothing enough. Now, and as a final effort, we are looking for a girl to join the team.

If you are interested please call us during the program on 9304 4989; or e-mail us at: ayfm@hotmail.com; or by mail: ayfm, P.O. BOX 948 Merlynston, Victoria, 3058. Australia.

The AYFM Team



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.

P.O. BOX 948 Merlynston, Victoria, 3058. Australia.
nakosha@atour.com