

NINEYEH

Publication of the Assyrian Foundation of America

Established 1964

Volume 24 Vinnear a Pourth Operate 3 2003

Assyrian fans drape a giant Assyrian flag during Sweden's Assyriska soccer match at Rasunda Stadium while Children in Germany watched the game via Satellite at the German Assyrian Association.



NINEVEH

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POLICY

Articles submitted for publication will be selected by the editorial staff on the basis of their relative merit to Assyrian literature, history, and current events.

Opinions expressed in *NINEVEH* are those of the respective authors and not necessarily those of *NINE-VEH* or the Assyrian Foundation of America.

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Visit our Website at:

www.assyrianfoundation.org



From the Editor:

As has been said in the past, *Nineveh* is the official publication of the Assyrian Foundation of America (AFA). In that capacity, its purpose has been to do the following:

-To inform the members of the AFA, as well as other Assyrians and non-Assyrians, of the various activities and projects of the AFA.

-To inform its readers of other news and events in the San Francisco Bay Area and other places that are relevant to our people.

-To publish material, in English and Assyrian, that is of interest to our readers. This includes articles about history, either directly relating to Assyrians or about other events that have had great effect on us. Articles about our culture (language, art, music, religion, customs, etc.), either a historical perspective or the current state. And, any other topic that may be relevant or of interest.

The AFA is not affiliated with any other Assyrian or non-Assyrian religious or secular organization. It does not believe in the break up of our people based on religious/denominational, geographical, dialectal or tribal affiliations. It has in the past and will continue to help our people without regard to the above. Sometimes the help is direct, and at other times it has been through another organization, such as the Assyrian Aid Society.

Preserving and promoting our culture is the other main goal of the AFA and *Nineveh*. This we have done by assisting Assyrian authors and artists by buying their material and/or promoting it in *Nineveh*. But the main aim has been the assistance of Assyrian students; especially those involved in the field of Assyriology or those living in places where a \$300 scholarship may be sufficient for a year's tuition and housing.

Below is the "Christmas Appeal" letter we send to our members to ask for their support. It is included here in hope of reaching more people as the need is great.

Dear Friends:

This Christmas Season finds the situation of the Assyrians in the Middle East at a critical juncture in our history. What happens in the coming year will probably determine our future in Iraq. The time to help the Assyrians in Iraq is now! In response to this crisis the Assyrian Foundation of America sent them

\$50,000 earlier this year. We also have refugees in desperate straits in Greece, Jordan and Austria – we sent \$20,000 to help them. In response to requests from Assyrians in the Republic of Georgia, \$3,000 was used to purchase blankets to send to them. Adding another \$1,960 we gave for needy Assyrians, the Foundation this year sent a total of \$74,960 to help our brothers and sisters in their hour of need.

At the same time we have not neglected our encouragement of education - \$10,350 was given this year for scholarships, books and educational support for schools.

We are proud to say that the total contribution of \$85,310 this year is the largest annual donation in our history! It was only made possible because of the dedication of our members and the great generosity of all of you who responded to our appeals for help. Your gifts have gone and will continue to go directly to help those in need.

Now a new Christmas Season approaches - a time of joy, sharing, hope and renewal. As we enjoy this blessed season with our families, let us remember that much of our Assyrian family throughout the world is suffering great hardship and danger. Let us be filled with compassion in the true meaning of Christmas and extend our hand and heart to them. The deep satisfaction that generosity brings is like no other.

We in the Assyrian Foundation of America extend to you our best wishes for a blessed Christmas and holiday season.

PLEASE MAKE YOUR TAX DEDUCTIBLE GIFT TO:

Assyrian Foundation of America P.O. Box 2660 Berkeley, California 94702

Here is the list of the new board members of the Assyrian Foundation of America for 2004:

Edward Mikhail - President
Charles Yonan - Vice President
Joaseph Sarkis - Secretary
Romena Jonas - Treasurer
Shalim Tatar - Chair Education
Belles Yelda - Chair Welfare
Daniel DeKalaita - Membership
Flora Kingsbury - Social

We wish them success in all the projects and activities they undertake to help our people here and abroad.

LETTERS FROM YOU

Chaldeans Not a Separate Nation!

I'd like to respond to Mr. Youel A. Baaba (An Open Letter to Mar Sarhad Jammo, Vol. 26, No.1, 2003).

I am in agreement with the writer and would like to add my earliest recollections about Mar Sarhad Jammo's father, the late Yousif Hermiz, and what he stood for.

The late Yousif Hermiz was a close friend of my father.



Sitting in center is the late Yousif Hermiz. Standing, third from left (in white), is the late Moshi Rev. Yohana. Fourth from left is Petros Bit Wasil. Basrah. Iraq. 1931

the late Moshi Rev. Johana, in Basrah and Baghdad.

Yousif was an intellectual, a writer, a composer, and a patriot. He used to play -on an organ- a song, "Chaldo w Atour akhonwati" (Chaldo and Atour Brothers) in Aramaic. He published a newspaper in Arabic. I am sure he would not agree with his son, Mar Sarhad, that Chaldeans are a "separate and distinct nation". It is enough to read his book: The Remains of Nineveh or the History of Telkaif.

Around the area including Mosul (Nineveh), Telkaipe, Alkosh, Teliskop, Bartila, Karakosh, all the inhabitants speak Aramaic to this day. This is true as well in the mountain and plains region called Sapna -comprising Aradin, Enishkeh, Dawoodia, Dohouk, Mangaisheh, etc.

The older generation of Chaldeans speak the Aramaic language, the language spoken by Jesus Christ.

The new generation of Chaldeans living in Baghdad speak Arabic at home and call themselves "Min Ahl Baghdad" (=Baghdad natives), and do not speak or understand Aramaic. Therefore, their church services are conducted in Arabic as well as Aramaic.

In Assyrian (Aramaic), we used to refer to "Telkaif" as "Telkaipe"; in Arabic it is called Telkaif.

According to the late Yousif Hermiz, "Those in Telkaif, or around her, are from the same generation as the people of Nineveh -and there is no argument about it".

I hope that the bishops gathered in Baghdad to elect a



Sitting, second row, from right (in white), Moshi Rev. Yohana, and, fourth, Petros Bit Wasil. Basrah, Iraq. 1931

new Patriarch will express strong unity, for we are children of one nation, speak the same language, and have the same faith.

Victoria Yohana Chicago, Illinois

Are We Really Assyrian? Yes, We Are.

I read the two articles by Ms. Madeleine Davis-Moradkhan in Nineveh, titled: Democracy Versus Division and A Question of Identity: Are We Really Assyrian? I have also read her article, Who Will Heal the Wounds of the Assyrian Nation?, which was published in Voice from the East. My reply to that article was published in the same magazine. I do not know if Ms. Davis-Moradkhan has written other articles, but I do know that she is a very good writer.

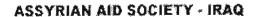
In response to Ms. Davis-Moradkhan's question: "Are we really Assyrians?", however, I wish she had not phrased it in that manner because putting it in the form of a question may imply that there is some doubt about our heritage and ancestry, especially for those who may not be aware of our history. Further, this may be used by some who deny our heritage and like to promote suspicion about our ancestry.

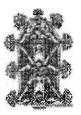
Aprim Ablakhad Murad Madison Heights, Michigan



على المار ال

اللجنــة الخيريــة الأشــورية ـ العــراق





AAS

Ref.97-A

Date: Nov. 10th, 2003

To: Mr. Edward Mikhail, President

The Assyrian Foundation of America

P.O. Box 2660

Berkeley, California 94702

U.S.A.

Dear Mr. Mikhail:

On behalf of our people in the homeland who continue to benefit from your generous assistance, we send you, the board of directors, the members and all those who give to the Assyrian Foundation our warm greetings and thanks. We depend on donations, like the \$50,000 your sent through the Assyrian Aid Society, USA, as well as from other organizations around the world to implement our relief program here in Iraq.

Most of our towns and villages are included in this relief program which includes assistance with food, medicines, and other humanitarian services. This program, which had started before the war, has continued through the war, and we support needy families in Dohuk, Mosul, Kirkuk, Baghdad, and other areas where our people live.

Our warmest regards and thanks again to all of you, wishing you much success in all your endeavors.

With our best regards,

Rommel Moushi, president

AAS, Iraq

ERBIL - Tel. 24983 DOHUK - Tel. 1024 اربیل ـــ هـــ ۲٤۹۸۳ دهسوك ـــ هـــ ۲۰۲۴

Nadan Younadam September 21, 1946 - August 19, 2003

By: Sheren Jasim

August 19, 2003, Tikrit, Iraq. Special Ops forces are sent in to investigate shooting and gunfire that took place the day before. The US soldiers are ambushed and attacked with a grenade launcher. Machine gunfire hoses them down as they try to take cover. The soldiers are wounded. They sustained one fatal casualty, their interpreter, Nadan Younadam.

August 24, 2003, Mar Odisho Church in Chicago. Juliet, Nadan's wife of 30 years, and his sons, Khouyada, 24 and Atouraya, 21, were comforted by friends, family and dedicated compatriots in a heart wrenching wake that mourned the loss and, at the same time, celebrated the admirable life of a noble Assyrian that served his nation till the very end.

Nadan pristinely believed in and dedicated his life to the Assyrian Cause. He did not have to contemplate about volunteering to aid the Coalition Forces, particularly the US military, in the war to topple the Iraqi dictator. For him it was a golden opportunity to return to his homeland and contribute to cleansing the region of the inhumane government notorious for its disregard of human life and rights and its continuation of the legacy of persecution towards Assyrians in the Middle East.

Nadan was born in Nouhadra (Dohuk), North Iraq on September 21, 1946. He graduated Dohuk High School in 1964 and served 2 years in the Iraqi Army. In 1973 He married Juliet Toma in Lebanon and immigrated to

the United States. Nadan had two sons, whom he named after the two most important elements required for national survival, Khouyada (Unity) and Atouraya (Assyrian).

In 1973, upon arriving to the U.S., he joined the Assyrian Universal Alliance (Khoyada Teeweelaya Atouraya). From 1976 to 1980, Nadan served in U.S. Navy. He was a member of the AUA Central Committee from 1988 to 1989. He was an AUA Executive Board Member from 1988 to August 19, 2003.

Nadan's love for his Omta was clearly portrayed in his actions and efforts in life. In 1984 he traveled to Washington, DC to

protest the arrival of Tariq Aziz and his intentions of establishing an Iraqi Embassy in the U.S. 1992, Nadan traveled to Northern Iraq following the uprising to transport aid to the Assyrians of that region. 1994, he was one of the founders that established the political arm of the Assyrian Universal Alliance. 2000, he organized the first Congress of the Assyrian National Organization (Mtakasta) in Northern Iraq. 2000 to August 19, 2003, he was a member of the political bureau of the Assyrian National Organization as well as its secretary to Canada and the United States.

The importance of grassroots community involvement was not overlooked by Nadan. In 2000. he organized the first Kha

B'Neesan parade in Stanislaus, CA. In 2003, prior to his departure for Iraq, he organized the construction effort of an Assyrian Library in the Urhai Club of Stanislaus, CA.

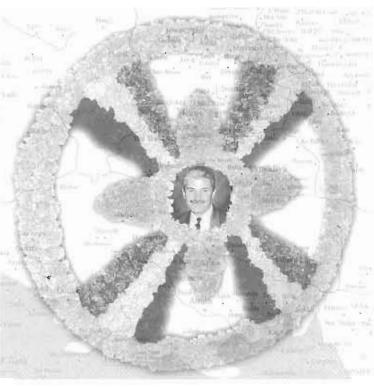
To Nadan Younadam the prime directive was simple and consisted of two parts: 1) preserve and perpetuate the Assyrian culture and 2) the nation or "Omta Atoureta" is above any and all organizations, institutions, individuals and groups.

Nothing demonstrated Nadan's dedication to his convictions and his people more, than his decision to go and risk his life side by side with the Coalition Forces for the sake of estab-

lishing democracy in Iraq and thereby securing the future of the Assyrian people in the Assyrian Homeland.

Nadan Younadam went to Iraq knowing full well that he may die. He left his family and embarked on his mission for the sake of justice and freedom. The Assyrian Nation did not lose a patriot, it gained a martyr. For Martyrs make the ultimate sacrifice to advance a belief, cause and principle.

Nadan had requested to be laid to rest in Nouhadra, North Iraq should anything happen to him. May God rest His Soul and bless his family and friends for their loss.



ASSYRIAN-GEORGIAN HUMANITARIAN AID DRIVE

Ramin Daniels San Jose, California

Nal'chik Terek

Tyrnyauz

Located in the heart of the Republic of Georgia, lies one of the most vulnerable and isolated of all the Assyrian communities living in the Diaspora. The majority of Assyrians living in what is commonly referred to as "Georgistan", are the descendants of those who left their homeland during the despairs brought about by the First World War. The remaining Assyrians fled as refugees, during periods of civil unrest in their homeland at different times during the later half of the twentieth century.

Without the means to join Assyrians fortunate enough to have migrated to countries in Western Europe, the Americas, and Australia, this Assyrian population was forced to set down roots in Georgia. Isolated for many decades, their plight was for the most part, unknown to Assyrians living elsewhere. The Assyrian community in Georgia has suffered tremendous political, religious, and social injustices over the past century. These include religious persecution during the Communist reign; threats against personal safety while war plagues Georgia's two

Gagra

Black Sea

Gudauťa

Karachayevsk

K'obulet'l_□

Artvin

Ardanug

Bat'umi

Och'amch'ire

Sochi

⊕ Trabzon

neighbors. Armenia and Azerbaijan; and a struggling economy, making it very difficult for a family to subsist. An additional burden placed Mother Nature, whose cold winters in Georgia are arguably some of the harshest in the region.

Along with numerous other con-

tributing factors, the fabric of Georgia's Assyrian communities has been torn over the years due to lack of a social and financial infrastructure.

. Rize

Of

This grim situation remained till the mid nineties, when hope for this community came unexpectedly in the form of a bright young man studying in Rome to become a priest. Father Benyamin Beth-Yadegar was invited by the newly appointed Catholic Bishop of Tbilisi, Georgia, to visit with the Assyrian community living there. Upon his arrival, Father Benyamin witnessed first hand the dire conditions of the Assyrians. Anxious to spread the word of Gospel and to help his people, Father Benyamin resolved to dedicate himself to serving this, one the most vulnerable of the Assyrian communities.

Created in the wake of his commitment to his people, the Assyrian-Georgian Mission was established to serve the spiritual needs of the Assyrian populace and to provide both charitable

and humanitarian assistance to the Assyrian community that Father Benyamin has been mending. Father Benyamin, better known as "Benny" by all those whom he has touched with his kindness and care over the past eight years, oversees the spiritual needs and addresses many social concerns of more than six thousand Assyrians. The majority of the Assyrians are located the capital city of Tbilisi, and the surrounding Assyrian villages of Gardabani and Kanda.

In addition to addressing the religious needs of the people, Father Benyamin works closely with Assyrian Association of Tbilisi to improve Assyrian language, heritage, and cultural awareness. The Mission provides Assyrian language classes to the community, it supports youth groups that include athletic programs, they have published books, and have established a choir, whose recent recordings of church hymns is particularly engaging given that the voices were made of children and youth many of whom were recently taught to read and write Assyrian by the

DAGESTA

CHECHNYA

initiative and encouragement of Father Benyamin.

encouraging The results of the Assyrian Mission have prompted a recent attempt to expand their agenda into neighboring Armenia. As in Georgia, Armenia is home to thousands Assyrians in similar dire conditions. The history of the

Bestan Groznyy _⊙Vladikaukaz . Khunzakh Tqibuli Chiat'ura Samtredia © Khashuri Thilisi GEORGIA Akhalts'ikhe ARMENIAS 21 _©Vanadzer TURKEY AZERBAIJAN

vlatgobek

people and the struggles they encountered unfortunately a mirror image of those living in Georgia.

A unique opportunity has currently arisen in the United States, and Assyrians are encouraged to participate and help through generous donations for a Humanitarian Aid Drive currently under way to help keep the Assyrians in Georgia and Armenia warm over this bitter cold winter. A forty-foot container has been reserved to collect clothing, blankets, medicine, and other basic living necessities for the Assyrian communities abroad. The container shipped directly to Georgia and is received by Father Benyamin and members of the Assyrian Association of Tbilisi. The contents of the container will be disbursed among the needy Assyrian families in both Georgia and Armenia.

By the shear grace of God, we have been blessed to be living in a country such as the United States of America, where for the

(Continued on page 10)

Inevitable Split and Possible End to the Name Game

Madeleine Davis-Moradkhan Reading, England

Following the most regrettable death of His Holiness Mar Bidawid, the Patriarch of the Chaldean Catholic Church, a successor has to be appointed from among the existing clergy. It appears that some of the candidates or possible nominees to the position believe that Chaldeans are a separate nation quite distinct from the Assyrians. It is evident that if the future Patriarch of the Chaldean Catholic Church does not support the title Assyro-Chaldean for the united nation, all the recent efforts for rapprochement and the union of the our people will come to naught.

Up to the present, Assyrian nationalists who are members of the Chaldean Church have been very happy and comfortable with the appellation Assyro-Chaldean. It served them as a convenient umbrella name which allowed them to remain faithful both to their chosen church and faith and to their Assyrian nation.

But, this appellation sounded appalling to many ultra-nationalist Assyrians who insisted that we are all Assyrians as a nation and that our faith should not determine how we are called. They would suggest, as an example, that an American who is a member of the Roman Catholic Church would still be called American and not Roman or Italian; whereas, as soon as an Assyrian, formerly a member of the Church of the East, converts to the Chaldean Catholic Church, will be known as *Chaldean*.

Some of the supporters of the Assyro-Chaldean appellation argued that the word *Assyrian* means members of the *Assyrian* Church of the East and the word *Chaldean* means members of the *Chaldean* Catholic Church. Therefore, by uniting the two names, the combined name *Assyro-Chaldean* would signify one nation.

But the opposition maintained that in this definition of the word Assyro-Chaldean there is too much ambiguity: What shall we call those Assyrians who are members of Protestant Churches? And, what about members of the two churches (Assyrian and Chaldean) who are, for example, ethnic Indians residing in Kerala, India?

The opponents of the name Assyro-Chaldean also argue that if in order to include all Assyrians we have to use the names of their churches, then we would have to include the names of the Syrian Catholics and Syrian Orthodox as well. But, then, obviously names such as Assyro-Chaldo-Syrian/Jacobite would be quite ridiculous and comical. And, what about Maronites or Yezidees? Why not include their names as well while we're at it?

These opponents would ask why not use one word, *Assyrian*, instead of compound names that twist your tongue half-way through?

Moreover, many Assyrians were not happy with their name being shortened to Assyro while the Chaldean portion was pronounced to the full. Some preferred the name Chaldo-Assyrian since the listeners would more naturally retain the last portion, Assyrian. And, others suggested Assyrian-Chaldean, where both names are fully pronounced.

To respond to some of these arguments, some of the supporters of the appellation *Assyro-Chaldean* would propose that Assyrians are the descendents of the ancient Assyrians, and Chaldeans are the descendents of the ancient Babylonians who sought refuge in northern Mesopotamia after the fall of Babylon. Thus, they try to find a more reasonable definition for the word Assyro-Chaldean.

But then the opponents would reply that if this were so, i.e. if Chaldeans are descendents of the ancient Babylonians, then it may be more reasonable to call the whole nation *Assyro-Babylonian*; especially so because in most history books, the period when Chaldean kings ruled Babylon is called the Neo-Babylonian era and not the Chaldean era. Moreover, the opponents continue, the word Chaldean, in general, has been used to refer to ancient astrologers and fortune tellers. No wonder why many ardent Assyrians, faithful to the teachings of the Bible, are reluctant to add the word Chaldean to their national name, since being Chaldean to them means doing what is considered sinful in the Bible.

Thus, there has never been an end to these arguments which often have been accompanied by juicy insults, because both parties have not fallen short of ammunitions, and the ridiculous name-game has lasted for nearly a century. Unfortunately, this name-game was not confined to only verbal exchanges which served to pass the time. It boiled over the ac-

tivities of Assyrian organizations and deeply damaged relationships between members. Even worse, it sometimes completely paralyzed many nationalistic activities because too much time and resources were wasted over endless and useless discussions and even court procedures.

But now that the leaders of the Chaldean Church insist that Chaldeans are a distinct nation, the Assyrian nationalists who are members of that church are at last faced with the final curtain of this hilarious tragedy-comedy and with the burning question: "To be or not to be". Should they put their patriotism foremost and renounce their church, or should they support the Chaldean Church and turn their backs to their nation by calling themselves Chaldeans, since from now on being called *Chaldean* would mean *not Assyrian*.

But, perhaps, there is a third alternative; what if the question posed in this last act when the moment of truth arrives and all masks have to be dropped were:

"How to be and not to be?" In other words, "How to be Chaldean by faith but not Chaldean by nationality?" What if these Assyrians could maintain both their faith and their national identity by splitting away from the Chaldean Church and establishing an Assyrian Catholic Church, continuing in the tradition of their faith?

It may seem to many that such a split is inevitable because they feel it is absurd that faith or affiliation with a specific church should determine a person's national and ethnic identity.

The formation of the Assyrian Catholic Church would probably put an end to the name-game. Then, our nation would no longer be torn to pieces by various religious appellations. Church affiliation would no longer determine our national identity. And finally Assyrians of all faiths would be united under one name: Assyrians.

Meet Daniel M. Sarkisoff, Chairman of the Assyrian Association of Georgia (AAG)



Daniel M. Sarkisoff was born and raised in Tbilisi, Republic of Georgia, to the late Mikhail D. Sarkisoff and Anna B. Lachin of Tbilisi. After completing his high school education, he entered the Department of Oriental Studies in the Tbilisi State University, where he gradu-

ated in 1965. After working for a time in Tbilisi, he started his diplomatic career, working for the former Soviet mission in Baghdad, and the Consulate General in Basra, Iraq, and Damascus, Syria, where he worked until 1971.

Upon returning to Moscow, he entered the Scientific Research Institute of Oriental Studies of the Russian National Academy of Sciences, where he continued his education in the field of International Affairs and the United Nations' Peace activities in the Middle East; there he earned his Ph.D. As a result of his research activities, he has published many articles which have been published as collected works and as individual articles in many academic journals, such as *Orient*, in Moscow.

On returning to Tbilisi, Daniel joined the Center for Scientific Information of Social Sciences (now, institute of Polytology) of the Georgian Academy of Sciences, as Senior Research officer.

In 1994, Daniel started his work at Tbilisi State

University, where he became a professor. He was invited by the Egyptian Ministry of Foreign Affairs to Cairo, where, from 9/15/01 to 11/3/01, he taught in the field of History, Politics, and Arabic language at the University of Cairo.

Over the years Daniel has been very active in Assyrian civic and national affairs and has volunteered in many cultural projects in Tbilisi. Since his youth, he has been a member of the Assyrian Folkloric Song and Dance Ensemble of Tbilisi.

Daniel, called "Danick" by his friends, was raised by his parents to be proud of his Assyrian heritage.

He is a loyal friend and is admired and loved by all his friends and students. He is known for his gentle nature and honest sense of humor, as well as his love of music and art. He has great love for Assyrian history, culture and language, and has written many articles on the topics, some of which have been published in *Nineveh*.

Assyrian Association of Georgia (AAG), was established in Tbilisi, Georgia in 2003. It is a non-profit charitable organization with no political or religious affiliations, devoted to helping Assyrians and promoting and preserving our culture, language, identity, and history.

To contact us:

Tel.: (+99532) 233-914

AAG, Mr. Daniel Sarkisoff 1, Shanidze Street, Apt. 2 Tbilisi, 380079 Republic of Georgia

A New Star In The East

A new talented star was discovered in the East, Ms. Jwaneeta Ashour, a 21 years old singer and Oud player astonished listeners in Iraq with her strong and exceptional vocal control. After listening to her perform, well known Assyrian producer and song writer, Oraham Lazar, committed to producing her first solo CD scheduled to be available in summer 2004. For more info, and to hear samples of her performances, visit,



(Continued from page 7)

most part we live quite comfortably. It is incumbent upon each and every one of us to reach out to these often forgotten and neglected members of our community. You can participate in supporting the Assyrians of Georgia by making a tax deductible donation which will be used to purchase winter necessities.

Please give generously. Make your check payable to: St. Mary's Church, Assyrian-Georgian Mission, mail it to:

ATTN:

Assyrian-Georgian Humanitarian Aid Drive St. Mary's Church P.O. Box 24828 San Jose, CA 95154

For further details about this project, you may contact Mrs. Jacklin Bejan at: ibedian@kemsafe.com

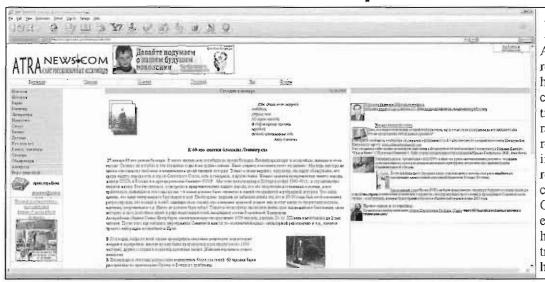


Documentary Film on The Assyrians of Armenia

The national television of Armenia, in Yeravan, recently aired a documentary film on the Assyrian of Armenia. This first of its kinds film detailed the ancient history of Assyrians and their modern history in Armenia and neighboring countries.

The producer of this film, Ms. Lina Yakubova, is an Assyrian from Armenia and a graduate student at the department of Iranian studies at Yeravan State University. Her graduate work is in the field of emigration of Assyrians from Urmia to the Caucuses. Ms. Yakubova also holds a degree in theater and cinematography and has worked for several years as a journalist. This film is her third and she is planning for a fourth on the Assyrians of Iran in 2004.

The Assyrians of Armenia film is available on VHS or DVD in both Armenian and English. To order a copy, please contact 812-540-2016 or contact libashur@aol.com



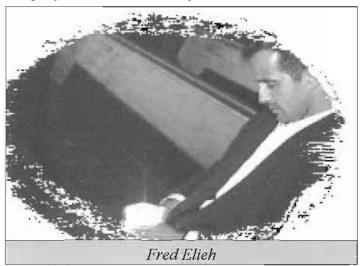
New on the Web

A Russian Assyrian website has recently reached the internet and has made a big splash with its rich content and up to date information. Sections ranging from news, radio and sports to literature and religion are offered along with interactive forums and chat The editorial staff are cooperating on this project from Chicago, Armenia, Russia, and even Cairo!. Visit the site at http://geocities.com/atranews. To translate the site to English, use http://babelfish.altavista.com.

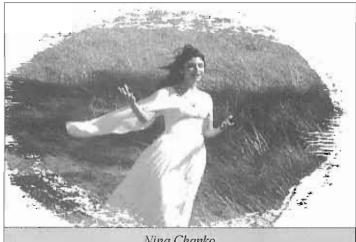


NINEVEH Zour Fred Elic

The Nineveh Project was created with a single goal in mind: helping our Assyrian people in Bet Nahrain. It began merely as a tune that I whispered to myself for about two years. It was one of those tunes that I could not get out of my head, and slowly I began shaping that tune into a song.

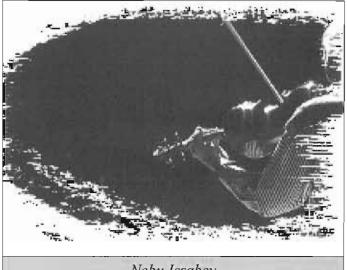


From the moment I began writing the song I knew it was going to contribute to an important cause. For that reason I was careful not to rush the project. I discussed my intentions with my friend, Nina Chanko, a young Assyrian vocalist with a mesmerizing voice who sings in the church choir. Nina agreed to sing the female part of this song and was equally excited to be part of a project aimed at helping our people.



Nina Chanko

After a year of work on lyrics and music, we finally recorded Nineveh. Six months later I produced the music video, the final stage of this project and my gift to all. The music video was produced with the highest quality of work in mind and I am honored that the legendary Assyrian musician and violinist, Nebu Issabey, has taken a part in it. This song is a tribute and remembrance to Nineveh, the capitol of ancient Assyria, and metaphorically also Nineveh, the mother of our Umta Atoureta?. It resonates passages of one day arriving again to see Nineveh, our ances-



Nebu Issabey

tral homeland.

Though the artistic part of this project is behind me, I am still a long way from accomplishing the mission and the ultimate goal of this project, which is raising funds through the sale of the DVD in order to provide help to our people in need. Hence, my collaboration with the Assyrian Aid Society of America.

For a mere \$20 tax-deductible donation, people can enjoy a digital quality music video of this song. which also includes commentaries by Nina and myself. The entire proceeds are donated to the Assyrian Aid Society of America to support and further assist our Assyrian people.

www.assyrianaid.org



To dear Mr. Julius Shabbas:

Among the thousands of stars, Through their dazzling light, I can imagine only one That shines so bright at night!

The kind warmth from that good star Comes down into my heart And fills it with sincere love, Gives hope to soul and mind!

And even if I've never seen That precious star face to face, I never stop to thank the Lord And raise Him in my prayers!

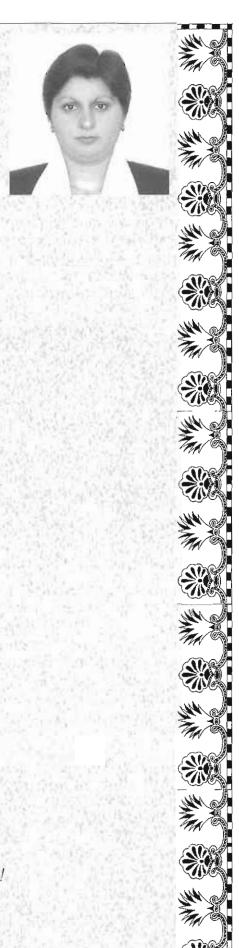
Because He spread His Grace on me Giving me the chance To meet that star-that brilliant man Whose name is Julius Shabbas!

When I imagine his appearance, I see the kindest smile, The deepest look of clever eyes That shine as golden sunlight!

Devoted friend, Great Patriot, Praiseworthy Assyrian Son, He deserves the eternal gratitude And the cordial blessings from everyone!

Oh, I wish I had the power
To change the rules of Life,
Then I would ask the Lord just for one request
To destroy all diseases and to bless humans' health!

Dr. Victoria Aivazova. Tbilisi, Republic of Georgia



Announcing:



THE JULIUS N. SHABBAS SCHOLARSHIP

The Assyrian Foundation of America hereby establishes the Julius N. Shabbas Scholarship Fund in recognition of Mr. Shabbas's nearly twenty years of editorship of Nineveh Magazine and his many contributions to this organization and its educational and charitable activities for Assyrians. Mr. Shabbas has devoted his life to his people, to studying and writing about their history, tragedies, martyrdom, contributions to civilization and Christianity. His passion for his beloved people burns with an intense and unquenchable fire. The Fund will be endowed by the Assyrian Foundation of America and the public is invited to make contributions to increase its assets. Scholarships will be given to Assyrian students at the college or post graduate level who are pursuing Assyrian studies. Students outside the United States are especially encouraged to apply.

Checks should be made out and sent to:

The Assyrian Foundation of America *The Julius N. Shabbas Scholarship Fund* PO Box 2660 Berkeley, California 94720

An Introduction to Modern East Assyrian

I. Introduction:

We regularly receive letters from our readers, commenting on the material in the "English Section" of *Nineveh*, who declare that they are not able to read Assyrian.

There are many books for learning Assyrian; however, majority are written in Assyrian, and are, therefore, of little value to those who have no knowledge of the language, unless they have an instructor. There are a few books in other languages, like English; but, most are out of print—see the suggested material at the end of this writing.

These days, there is another tool for learning Assyrian: the internet. There are several web-sites with excellent audio-visual lessons for independent study.

Some years ago, on the suggestion of a few friends, an informal "class" was started in San Francisco for teaching Assyrian. The students included individuals who had some knowledge of the written language, others who could speak but did not know the written form, and a few who had no knowledge of Assyrian, either spoken or written.

We have decided, starting with this issue of *Nineveh*, to include some of the lessons that were prepared for those classes, in hopes of giving those who are interested in learning Assyrian the basic foundation upon which they can build on their own. No knowledge of Assyrian will be assumed, nor of Semitics or linguistics.

П. The Language:

As the title states, the focus will be <u>Modern East</u> Assyrian. A clarification for the terms *Modern* and *East* in the present context may be helpful.

Assyrian, as a living language that has been in continuous use for more than four millennia, has gone through many changes. The writing has changed from the cuneiform system to the alphabetic system; and, for each writing system, there have been several variations and modifications up to the present. The spoken language, however, has changed -and continues to change as a living language- even more. Some scholars have made careers out of coming up with classifications and nomenclature for the Assyrian language and its dialects. These classifications have been variably based on chronology; geography; phonological, lexical and grammatical analyses; and even

religious affiliation of the speakers! For the sake of simplicity, I like to think of the chronological phases as follows:

- I. Ancient Assyrian (Akkadian)
 - A. Old Assyrian
 - B. Middle Assyrian
 - C. Neo-Assyrian
- II. Pre-Christian Alphabetic (Aramaic)
- III. Post-Christian
 - A. Classical
 - B. Modern

This is my simplistic classification. Furthermore, the term *Modern* does not necessarily imply a new or recent language. That is, although the writing of the *Modern* language may be new, it may actually be quite old as a spoken language. The *Classical* language was the medium for written communication (and, continues to this day among some Assyrians) until the eighteenth century, when the spoken language was formalized, especially with the translation of the Bible. So, it is difficult to make any definitive statements about the age of the *Modern* language, since there are very few written records in that language that are more than a few hundred years old.

As far as the term East, I think of Modern Assyrian as having two main branches: East Assyrian and West Assyrian. Again, this is the simplified version. The more involved classifications are based on much more specific geographic delineations (sometimes each village is given its own sub-dialect). In East Assyrian I include the various dialects spoken in Iran, Iraq, and Southeastern Anatolia; or, the dialects spoken by members of the Church of the East and the Catholic Church of Babylon. Many books still refer to this branch as Nestorian. By West Assyrian, I mean the dialects spoken by those who live in Northwestern Mesopotamia, Southeastern Anatolia, Syria and Lebanon; or, the dialects spoken by members of the Orthodox Church. Our readers may have heard this branch called *Jacobite*, or *Tūrōvō*. Of course, with the mass outmigrations of Assyrians from the Near East in the past four decades, there may be more Assyrians in Diaspora than in the traditional homeland, so that these geographic designations may only have historical significance. These days it is not unusual to find speakers of the various dialects of Modern Assyrian living in the same neighborhood in

Chicago or in Stockholm.

The focus of these lessons will not only be Modern East Assyrian, but the main source for the material is Mar Touma Audo's grammar, which is primarily based on the language spoken in and around Urmia, Iran. This is not because of any inherent superiority of the Urmi dialect over all the other dialects; it is simply because this was the first of the modern Assyrian dialects to be formalized into a written form, especially with the translation of the Bible from the Classical language. So, it became the dialect that was taught in Assyrian schools not only in Iran, but in other regions where speakers of the various dialects of East Assyrian lived, thereby becoming the "standard" written Modern East Assyrian. Furthermore, Mar Touma's grammar is still one of the best descriptions of that language, even after close to a century.

III. The Writing System:

The writing system of modern Assyrian may be very confusing for those who are only familiar with Latin-based writing systems. Since understanding the writing system is basic to learning the language, the following explanation is given in hopes of making it easier to learn and use the Assyrian alphabet.

In its very earliest phases, writing consisted of pictures depicting the objects that were being discussed (see illustration, below). For example, to write "fish", one would draw the picture of a fish. This writing system was quite adequate as long as one wanted to write about objects. However, it could not be used to write about abstract topics, such as feelings, religious devotion, etc, or to write a personal name. Therefore, to write about such things that can not be pictured, signs (pictographs) were used of things whose names sounded similar to the sound of the abstract ideas one wished to write about. To use some examples from English, consider the use of "4" to mean "for", or "8" to mean "ate", or to draw the picture of an eye to mean "I", etc.

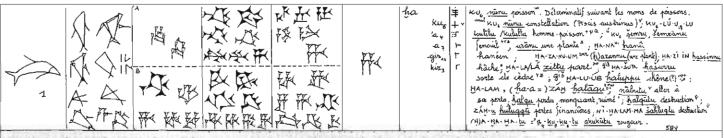
This resulted in the fairly confusing cuneiform writ-

a	i	c	ú	Weight to			
ba	Ы	be	bu	ab	ib	eb = ib	ub
da	di	de = di	du	ad	id	cd =id	ud
ga	gí	ge ==gi?	gu	ag	ig	cg = ig	ug
ђа	- bi	hе — bі	ļзи	alj	ib — ab	eh = ah	մի
ia	ii — la	ie = ia	iu == ia	_	_	_	
ka	ki	ke = ki?	ku	ak = ag	ik == ig	ck = cg	uk == ug
la	li	le = li	lu	al	îl	el	til
ma	mi	me	mu	am	iın	em = im	um
ла	ni	ne	nu	an	in	en	un
pa	pí == bí	pė = bi	pu bu	ap = ab	ip == ib	ep = eb	սթ = սե
qá — ga	qí == ki	qé = ke	gù == ku	aq == ag	iq = ig	eq = eg	uq ug
ra	ni	re = ri	ru	ar	ir	er = ir	ur ur
sa sa = za	si si = zi	se ==?	su sú == zu	ás == áš	is = iz	es?	ús = uš
sa.	ši	šc	šu	aš	iš	cš	uš
şa == xa	și = 26 și = 2i	șc == zć	şú ⊱.zu	aş == az	iş == iz	eş = ez	uş == uz
ta —	ti	te	tu	at = ad	it = id	et =ed	ut = ud
¦a ≕ da	ti = di tì = ti	ţe. = tc	(մ = Ու	at = ad	it == id	ct =cd	ut = ud
wa	wi = wa	we == wa	wu = wa	_	_	_	
za	zí	zć	zu	az	iz	cz == iz	uz

ing system, which consisted of several hundred signs each with several readings/sounds and meanings; as pictographs depicting objects, and as the sound value of the object depicted but describing something unrelated to the picture.

This system can be simplified to its basic units, which are syllables made of consonants and vowels. The simplest of these units, in turn, are made of one consonant with one accompanying vowel (preceding or following the consonant). The resulting "Syllabary" contains about 100 signs (see table, above). For example, for the consonant "B", there are 8 possible signs (assuming there were four vowels in ancient Assyrian): ab, eb, ib, ub, ba, be, bi, bu.

As can be seen, the next step in simplification is to only depict the consonants, with the vowels being implied from the context. This is, in fact, what modern Assyrian alphabet is like. It consists of 22 letters,



An illustration of the evolution of the picture or pictograph of a fish, through the various intermediary phases, into the final, very stylized and simplified sign for "fish", as well as the different syllables associated with the sign, like ha.

all consonants, with the vowels represented using orthographic signs. Many writers of Modern Assyrian use the vowel signs only in cases where the reading of a word may not be clear enough from the context. This makes it difficult for a beginner, especially one who does not know the spoken language, to read a text which consists of consonants, without vowel markings.

Keeping in mind that modern Assyrian uses a consonantal alphabet, quite different from the Latinbased systems like English, is very important to understanding the writing system.

The preceding description is not meant to be a comprehensive review of how writing came about or of how the cuneiform writing system started and evolved. It is only given as an aid to understanding how and why a consonantal writing system could arise from the ancient pictographic writing system.

IV. The Alphabet:

There are three main scripts used for Modern Assyrian: the East Assyrian script, used by speakers of the Eastern dialects; the West Assyrian script, used by speakers of the Western dialects; and Estrangela, which is used by both, mostly as the equivalent of capital letters in the Latin-based scripts. There are, of

course, variations on each of these scripts, as well as the vowel markings used with each script.

The table, below, contains the alphabet in the three scripts, along with the name of each letter, and its transcription in Latin and Arabic.

2. The first letter of the alphabet is also the most difficult, conceptually, for those who are not familiar with the Semitic alphabet. Many books describe it as being equal to the Latin "a"; however, it is not a vowel, but rather a voiceless consonant. It is what the back of the throat does when one says words that begin with a vowel. In English, for example, when one says "On", or "In", or "At", the glottis starts in the closed position, and opens with the start of the vowel sound; 2 is the closure of the glottis. It may be easier to appreciate when it comes in the middle of a word, like "co-operate" or "co-exist". It is the closing of the glottis separating the two vowels (it is, in fact, called a glottic stop in linguistic jargon). In addition to serving as the beginning of words that start with a vowel, and separating vowels within a word, it also comes at the ending of words that end in a vowel. This is probably a remnant of the time before the advent or formalization of the vowel signs, when there were only consonants. For example if one sees the word (==), that is two "b"s, even without any

	Estra	angela	I	V	Vest A	ssyria	ın	E	East As	syria)	1764	Transo	ription	Notes on this chart:
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ح	=	5	_	حد ا	_	_	ے	-	7		J	Bīt	В	ب	each script depict the
7	7	1	1	1	1			7	+	7	7	Gammal	G	گ	shape of the letter
7.	_	-	3	·	-	-	?	3 _	-	-	Ę	Dallat	D	2	1. when it is alone 2. when it is at the
ന	-	_	က	04	-	-	01	െ	_	_	D,	Ηī	Н	٥	beginning of a word -
م	-	-	۵	a	-	-	٥	۰	_	-	۵	Wắu	W	و	attaches to the letter
1.	-	-	1	L	-	-	J	>	-	-	•	Zēn	Z	از	that follows- 3. when it is in the
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7	$\overline{\gamma}$	7	$\dot{\mathcal{T}}$	8	\$	4	R	₹	4	\rightarrow	\$	Ţēt	Ţ	ط	attaches to both the
>~	•	-	,	u.	*	_	•	<u>ب</u>		_	٠	Yūd	Y	ی	letter that precedes and the letter that follows-
~~	<u> </u>	۲.	~	7	2	٦	ን	∀	<u>-</u> 2-	_	5	Kāp	K	ک	4. when it is at the end
7	7	7	7	1	7	7	1	7	7	7	ک	Lammad	L	ل	of the word -attaches
➣	7	<i>></i> 5	70	Þ	30.	مد	ø	7	حج-	ھ	Ħ	Mīm	M	م	to the preceding letter- As can be seen, the
7	7	7	•	7	1	د	\	F	1		^	Nūn	N	ن	following letters can
8	8	82	8	æ	8	8	ŝ	<u>-a-</u>	_6_	_61	Ġ	Simkăt	S	w.	only attach to a letter that precedes them;
-2-	~		~	~	7	7	"	<u>.</u>	٠.	بد	بک	°ē	c	ع	they can not attach to a
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*	X	¥	<i>.</i> .		•	•	•	٣.			¥	Šīn	Š	m	transcription of the letters.
₹	-	-	<i>P</i>	1		-	<u> </u>			-	۵	Tāu	T	Ú	1011020.

vowel signs, one knows that the word starts with "b" (since there is no 2 at the beginning of the word), and ends in "b" (since there is no 2 at the end of the word). So, it is b+vowel+b. However, if one sees (223), one knows, even without vowel markings, that the word begins with a "b" and ends in a vowel (b+vowel+b+vowel). Those who know the language, would immediately recognize this word as "Bābā", which means 'father'. On the other hand, if one sees the word (222), one knows that it is of the form vowel+b+vowel; and anyone who knows the Classical language would recognize it as "Ābā", which also means 'father'.

- \blacksquare . This is equivalent to the Latin B.
- This is equivalent to the Latin G, as in the English words: Go, Good, etc. However, there are some variations, especially in the Urmi dialect. Two of the three possible pronunciations of this letter also exist in English, and should be easier to appreciate for those who don't know Assyrian. They are the different qualities of 'G' in words like: Go, Good, Glad, Glory, etc., vs. words like: Game, Gamble, Gear. One way of describing these different qualities is to think of the relationship between the tongue and palate during the pronunciation of the letter 'G' in these words. In saying Good, the back of the tongue touches the transition between the hard and soft palates, while in saying Game, a more anterior portion of the tongue touches the mid-portion of the hard palate. If one were to continue this shifting of the area of the tongue touching the area of the plate further anteriorly, one would get the third quality of the letter, which is mostly limited to the Urmi dialect. It is somewhere between the G in Gamble and the J sound in *Jump*.
 - $\mathbf{\hat{z}}$. This is equivalent to the Latin D.
 - **\sigma.** This is equivalent to the Latin H.
- **a.** This is equivalent to the Latin W. However, in the Urmi dialect W, as in the English \underline{W} hat, does not exist. It is pronounced like the English V. To maintain consistency, however, it will be transcribed using W. This letter can also serve as a vowel, either as O or U. More on this when we talk about the vowels.
 - \bullet . This is equivalent to the English Z.
- This sound does not exist in English. It is the equivalent of the Arabic \subset . For those who are not familiar with Semitic phonology, consider the sound of the German or Scotch Ch, the Greek X, or the

Spanish J. In the Urmi dialect, this is in fact the value of this letter. In many other dialects as well as in the classical language, however, the actual pronunciation of this letter is like the Arabic τ . To say this letter, think of where in the throat the air flow starts when saying the German Ch, or Greek X. Now, if one were to do the same, but this time start the air flow way back in the throat, as if clearing the throat, that would be close to what this sounds like. Remember, however, this letter is voiceless.

- But, it could be produced by doing the following: while trying to say *thought*, squeeze the tongue onto the upper teeth using the lower teeth, so there is no air flow. That is the approximate quality. The equivalent of the Arabic 1.
- Just like the English Y, it can at times serve as a vowel; compare, for example, Yoga vs. Symbol.
- $\mathbf{\varsigma}$. This is equivalent to the English K. Just as with $\mathbf{\Delta}$, however, there are three qualities to $\mathbf{\varsigma}$. The first is like the sound of K in words like Car, Company, or Compact. The second is similar to the sound of K in words like Kill, Can, Camp, etc. If one thinks of the position of the tongue in relation to the palate, compared with $\mathbf{\Delta}$, the positions are almost identical; the only difference being that G is voiced and K is voiceless. So, to get the third quality of $\mathbf{\varsigma}$, follow the same instructions as for getting the third sound quality of $\mathbf{\Delta}$. Here, the resulting sound is somewhere between the K in Camel and the Ch in Church.
 - Δ . This is the same as the English L.
 - \mathbf{z} . This is the same as the English M.
 - \sim This is the same as the English N.
 - ه. This is the same as the English S.
- 3. This sound does not exist in English. It is the same as the Arabic ε . It is similar in function to 2, that is, it serves as a glottic stop. However, it is produced much farther back in the throat, or hypopharynx, producing a guttural sound. In the Urmi dialect, however, it is pronounced just like 2.
 - **\triangle.** This is the same as the English P.
- g. This letter is an emphatic S. If you consider the quality of the S in words like Sing or Sip vs. the S in Sold, or Soap, the latter is a thicker sound. It is the same as the Arabic ω .

- positions of the tongue vs. palate described for K; if the very base of the tongue is pressed against the last portion of the soft palate to occlude the pharynx, (moving farther back in our progression), the sound that is produced is \blacksquare . The Arabic equivalent is $\ddot{\blacksquare}$.
- \dot{a} . This is similar to the English R. However, it is sometimes rolled as in Spanish.
 - **..** This is like the English Sh, as in Shine.
 - \triangle . This is the same as the English T.

This compliment of 22 letters is clearly not sufficient for the Modern Assyrian language. Therefore, just as in English, additional letters are needed to represent the additional sounds. However, while in English two or more letters are joined to represent an additional (different) sound (s+h=sh, c+h=ch, p+h=ph, etc.), in Assyrian this is achieved by adding diacritical marks to the existing letters.

Following is a list of the additional sounds:

- \mathbf{z} . (Vīt) This is the letter \mathbf{z} with a dot or short stroke under it. It becomes the English V. As explained above, in the Urmi dialect the sound of this letter is not distinguished from the sound of \mathbf{a} .
- Δ . (Gammal) This is the letter Δ with a dot or short stroke under it. It produces a sound similar to the French R or Arabic $\dot{\xi}$.
- Δ . (Ğammal) This is the letter Δ with a tilde under it. It becomes J, as in Jam. For the transcription, the letter \check{G} is used to not cause confusion in non-English-speaking places.
- (δallad) This is created by placing a dot or short stroke under the letter •. The result is a sound similar to the *Th* sound in English *Th*e, Although, etc. It is not used in the Urmi dialect.
- $\tilde{\bullet}$. (Žēn) This is produced by placing a tilde above the letter \bullet , which gives the equivalent of the French J, or the Persian J.
- \mathbf{G} . (Hap) This is produced by placing a dot or short stroke under \mathbf{G} , which produces a sound similar to the German or Scotch Ch, or the Greek X or the Arabic $\dot{\mathbf{C}}$. In the Urmi dialect, this is not differentiated from \mathbf{G} , they are both pronounced like \mathbf{G} .
- **5.** (\check{Cap}) This is f with a tilde under it, which produces the sound of the English Ch an in Church.
 - 9. (Fē) This is the letter 2 with a small ark under

- it. It gives the sound of the English F.
- $\tilde{\mathbf{z}}$. ($\hat{\mathbf{S}}$ In) This is the letter \mathbf{z} with a tilde above it, resulting in the same sound as $\tilde{\mathbf{y}}$ or the French J.
- $\dot{\mathbf{A}}$. (Fau) This is the letter \mathbf{A} with a dot or short stroke under it producing the sound of the English *Th* in words like *Th*ink, *Th*ought, *Th*rough, etc.

For 'homework', the reader is encouraged to write the letters, both individually and connected (remember, some of the letters don't attach to letters that follow them –see note in table on page 14. The internet sites can help with the pronunciation for individuals that don't have anyone they can ask how to say the letters.

Here's an example:

المكذك والمام المام الما

In the next issue of *Nineveh*, we will start with the vowel markers.

Some suggestions for further study:

In Assyrian:

- -Audo, Mar Touma (1982) Vernacular Assyrian Grammar. Chicago: Assyrian Language and Culture Classes, Inc. (Reprint)
- -Mooshie, Youkhanan (1982) *Modern Assyrian Grammar*. Chicago: Assyrian Language and Culture Classes, Inc. (Reprint)
- -Simono, Nimrod, Benyamin, Koorush (1992) Grammar of the Assyrian Language as Spoken in Urmia. Tehran, Iran

In English:

- -Sarmas, William (1982) Assyrian Self-Teacher.
- -Odisho, Edward Y(1988) The Sound System of Mödern Assyrian (Neo-Aramaic). Semitica Viva
- -Band 2. Wiesbaden, Harrassowitz
- -Tsereteli, K.G. (1978) *The Modern Assyrian Language*. Languages of Asia and Africa Series. Moscow, Nauka Publishing House.
- -Maclean, Arthur John (1895) Grammar of the Dialects of Vernacular Syriac.

Websites:

www.assyrianlanguage.com

http://members.aol.com/assyrianme/aramaic/aramaic.html http://www.geocities.com/CollegePark/Residence/2181/ index.html

http://www.assyrian-language.com/

Human Rights Without Frontiers Int.

Avenue Winston Churchill 11/33, 1180 Brussels, Belgium Phone: 32 2 3456145 - Fax: 32 2 3437491

Editor-in-chief: Willy Fautré
Website: http://www.hrwf.net
Email: info@hrwf.net
7Jan 2004

Statement on Assyrians/Syriacs Signed by four European Parliament Members

It is of utmost importance that the European Union directs its attention to the alarming situation as regards violations of the political and religious freedom of Christian minorities in the Middle East. At stake are fundamental human rights guaranteed by international law.

In particular, one of the ancient ethnic groups in Turkey and Iraq, the Assyrians/Syriacs, is near the point of extinction. Before the Gulf War 1,5 million Assyrians/Syriacs populated Iraq. Today this number has decreased to 0.5 million inhabitants. There are currently estimated 10-15,000 Assyrians/Syriacs left in Turkey.

The Assyrian/Syriac people have a precious cultural heritage of great importance for the entire civilized community. Nonetheless, Assyrian churches and monasteries are being systematically confiscated or even destroyed.

With every international crisis in the Middle East, the Assyrians/Syriacs as well as other Christian minority groups have been targeted by both fighting sides, as they found themselves caught in the middle of different political and religious power-constellations. At present, there is strong concern about the situation of Assyrians/Syriacs in Northern Iraq.

On the other hand, Turkey has not improved its record as regards the religious freedom and property rights of Christian minorities, in spite of recent changes in national legislation. The Commission states in its Strategy Paper on the enlargement that Turkey has made noticeable progress towards meeting the Copenhagen political criteria. This is not enough. It is time that the EU made clear to the Turkish administration that it expects full and proper implementation of the Copenhagen criteria as a pre-requisite for EU membership.

The Assyrians/Syriacs represent an original Christian group in the Middle East. Along with other religious minorities, they need to be officially recognized and be allowed to effectively enjoy their basic human rights by governments and national authorities. It is therefore of great importance that the EU demonstrates stronger concern for the plight of the Assyrian/Syriac people, by bringing the issue of their political and religious rights and indeed of their very existence to the main political agenda.

The situation of the Assyrians/Syriacs was raised in an open hearing in the beginning of October 2002 in the European Parliament arranged by the Nordic Christian Democrats.

Yours sincerely,

- Mr. Anders Wijkman, Member of the European Parliament
- Mr. Lennart Sacrédeus, Member of the European Parliament
- Mr. Jonas Sjöstedt, Member of the European Parliament
- Ms. Eija-Riitta Korhola, Member of the European Parliament

Books and CDs available through the Assyrian Foundation of America:

 The Flickering Light of Asia, by Joel E. Warda; Second edition, 1990 Chicago



2. ئاغقە ئىتىكى بىسىدىنى مەدىد

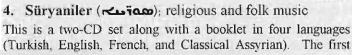
(The Grammar of Vernacular [East Assyrian), in Assyrian, by Mar Touma Oudo; Reprinted 1984 Chicago.



3. Yoab Benjamin's Studies in Language and Literature In English and Assyrian Niles, Illinois, 2002

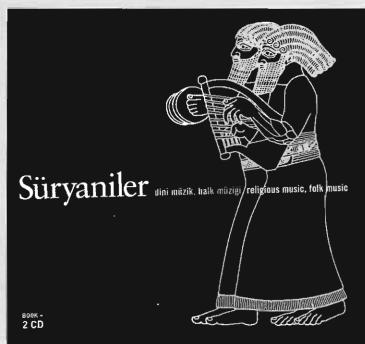
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Odisho: "....By reading this collection of works, one readily notices that Yoab was a skillful writer in English....Today, there are very few writers in Assyrian, both modern and classical, whose skill can match that of Yoab. He was famous for his extensive vocabulary, meticulous grammar and colorful style. I'm confident that the reader will enjoy reading every page of this collection of works."



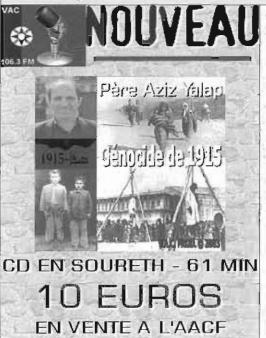
CD is a sampling of religious music from the various traditions, including the Orthodox Church, Church of the East and the Catholic Church. The second CD is a collection of secular folk and popular music in both the Western and the Eastern dialects.

The booklet contains a brief history followed by descriptions of the culture, religious traditions, language, literature and music, both religious and secular.



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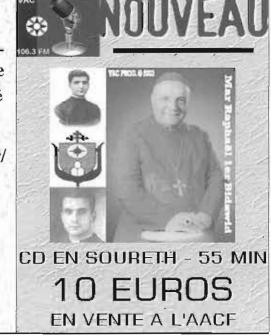
Assyrian Foundation of America PO Box 2660 Berkeley, California 94702



Association des Assyro-Chaldéens de France

Boulevard Henri Poincaré
 200 Sarcelles, France

http://www.aacf.asso.fr/



Unraveling Iraq: Roots of Instability

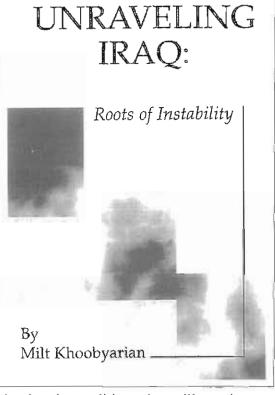
By: Milt Khoobyarian

History shows that dismantling the upper hierarchy of a problem government of a nation is not by itself sufficient to correct the maladies that have plagued the nation. One of the daunting challenges that follows the collapse of an autocratic regime is the nation rebuilding that has to follow. If this phase of the governmental transition is not properly planned to solve the problems that should have been known through thorough analysis, history has shown that soon problems, old or new, will surface. Unfortunately, their correction at a later date becomes impossible since the facilities for their remedy and prevention have long been terminated.

Unraveling Iraq: Roots of Instability

Provides a concise analysis of Iraq's formation, its performance as a newly independent nation, and the elements of roots of instability that contribute to its becoming a concern to its citizens and neighbors.

The book was completed in 2002 after years of research in the history of Mesopotamia from onset of World War I. It anticipates



and postulates that eventually the despotic regime will fall resulting in chaotic conditions that will require outside intervention. The author asserts that the only 'higher authority' responsible to take on the task of rebuilding the country and assuring it becomes stable will have to be the United Nations. The book then goes on to spell the important tear down and rebuild efforts such as assurances of equal rights and human rights for all citizens are in the constitution, allowing the ethnic populations to maintain their cultures and languages. It anticipates that rebuilding will take years of directed effort to refocus the nation to the proper course with a verifiable system administered by the United Nations.

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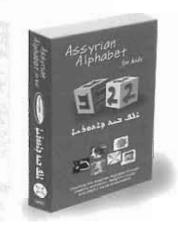
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Literature Search

<u>Title</u>: "When You Perform the Ritual of 'Rubbing'": On

Medicine and Magic in Ancient Mesopotamia.

Author: Barbara Böck.

Source: Journal of Near Eastern Studies; Vol. 62, No. 1,

January 2003

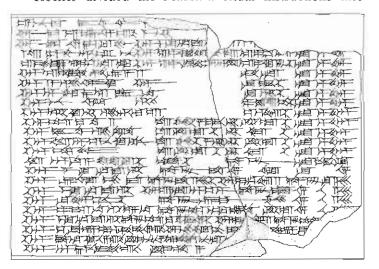
Excerpt: "«When you perform the ritual of 'rubbing'» is the frist line of the so-called Muššu'u ritual tablet. The ritual instructions record ancient Mesopotamian medical and magical encounter with disease. Thus, the text ranks among the most important sources on the nature of Muššu'u. The present article aims at examining its structure, character, and setting.

"The discovery of the Muššu'u series is credited to F. Köcher. When dealing with the Assur Muššu'u ritual tablet, Köcher provided in his commentary a list of manuscripts of the series as well as relevant magiclamedical texts. Almost thirty years later, new information about this series was made available by I. L. Finkel. While cataloguing at the British Museum, he succeeded in identifying a nearly complete set of late Babylonian Muššu'u tablets. I am currently preparing an edition of the entrie series.

"One characteristic of Muššu'u is the inclusion of magical formulas from two distinct corpora: the incantation series and the magical-medical compendia. To date, in the Muššu'u series forty-six spells are preserved of which twenty-six are attested in magical-medical compendia and twenty-one in the incantation series.

"Unlike the *Lamaštu*, *Šurpu*, *Maqlû*, and *Mīs pî* compendia, the *Muššu'u* series proper does not include a ritual tablet.

"Köcher divided the Muššu'u ritual instructions into



three parts: the opening ceremony, specific exorcistic as well as therapeutic measures, and prophylactic actions. I propose a somewhat different structure and nomenclature,

that is, standard opening rites (Il 1-3), instructions that constitute the main body of the ritual (Il 4-26), and, finally, standard concluding rites (Il. 27-43).

"The verb Muššu u is translated in the dictionaries as the act of rubbing; the noun is used mainly as the name of the series. It occurs exclusively in medical and magical contexts, where it is attested as a treatment for afflicted (and, particularly, for paralyzed) limbs, i.e., hands, arms, feet, and legs, as well as a treatment for the belly of women about to deliver a baby.

"The Muššu'u ritual tablet represents a complex ceremony for treating the sick. The main body of the rites deals with the topical application of healing balms and the preparation of amulets. This section is found within the porphylactic and apotropaic measures belonging to the standard repertoire of the conjurer, as evidenced in other complex rituals, such as Lamaštu, Šurpu, Maqlû, Ilī ul īde or Bīt Mēseri. Both magical and nonmagical elements are juxtaposed.

"If the Muššu'u ritual tablet is indeed the manual of a complete ceremony for treating the sick, we may ask for which ilness/demons this ritual was performed. Typical examples are cited below.

"The attestation of Muššu'u spells in magical-medical texts refers to symptoms of paralysis (šimmatu), without specifying the body part, as well as to paralyzed (or otherwise afflicted) arms, hands, hips, feet, ankles, and heels. Numbness (rimûtu), maškadu-disease, sagallu-disease, and fever, i.e., 'long-lasting fire' (išātu kāsistu), are also mentioned. These ailments seem to have the weakness of the limbs in common. Some Muššu'u spells appear in the context of migraine headache; others are connected with diseases of the area of the abdomen.

"The Muššu'u ritual tablet overlaps with some of these applications but gives instructions for a cluster of symptoms that have not been attested in magical-medical texts so far: presumably, a greave disease characterized by headaches and afflictions of the limbs, and further described as paralysis, sagallu-disease, and 'long-lasting fever'.

"These findings suggest different conclusions:

- "1. The ritual tablet is a conflation of sources interpolating different healing events. Accordingly, it does not represent a consecutive and unified ritual.
- "2. The Muššu'u ceremony is performed in case of either headaches or afflictions of the trunk and limbs—leaving it open whether some instructions of the main body of the ritual can be dropped ad hoc—or in case all these ailments occur together.

"Support for the latter explanation comes from external evidence. It is written by Aulus Cornelius Celsus (first century A.D.) who dedicates a whole chapter in his medical treatise *De medicina* to the therapy of rubbing, which was believed to have been invented by Asclepius. Celsus seems to answer the question of when rubbing is performed and, accordingly, how we may understand the

whole ceremony of rubbing. 'For both prolonged headaches,' he explains, 'are relieved by rubbing of the head, although not at the height of the pain, and any partially paralyzed limb is strengthened by being itself rubbed. Much more often, however, some other part is to be rubbed than that which is the seat of the pain and especially when we want to withdraw material from the head or trunk, and therefore rub the arms and legs.'

"I would suggest, then, that the Muššu'u ritual tablet represents a single, unified and structured ceremony that was performed for pain in the head, trunk, and/or limbs."

Nineveh's note: In the Syriac-English Dictionary of Payne Smith, under the root Las. (same root as the Akkadian Muššu'u) one finds: "to rub; اَمْ مُعَا مُونَ وَفُو مُعَالًا مُلْدُو اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ rubbed his face with his hand."



Title: The Birth of the Gods and the Origins of Agricul-

Author: Jacques Cauvin; Translated by Trevor Watkins.

Reviewer: Alexander H. Joffe

Source: Journal of Near Eastern Studies; Vol. 62, No. 3, July 2003

Excerpts: "French scholars have long made distinguished contributions to the study of Near Eastern prehistory. But the theoretical foundations of their work are wholly different from those of scholars working in the domineering Anglo-American tradition. Therein lies the rub.

"Jacques Cauvin's book challenges what might be called prehistory's mind-body problem. French archaeological theory grew up in the shadow of the Pyrenees, attempting to comprehend the complex symbolism and, social organization of the Upper Paleolithic. This concern stands in profound contrast to the ecological functionalism of most American prehistorians (and Americanist archaeology in general), a kind of vulgar materialism that regards calories, not cognition, as the only important feature of human evolution and humanity.

"Cauvin offers a spirited attack on these economistic fallacies and in doing so systematically addresses some of the most compelling aspects of Near Eastern prehistory. religion. Cauvin's interest is both the meaning of symbol-

ism and its importance as an organizations, some might say adaptive, feature of prehistoric societies.

"For Cauvin the 'Neolithic Revolution' 'transformation of the mind' and not a response to diseqlibrium of food-supply. He emphasizes that all the technologies used during the Neolithic were created much earlier, and, even more forcefully, that population pressure did not stimulate the emergence of farming. To the combination of technologies and sedentism must be added the agricultural 'initiative', which appears only during the tenth millennium, during the Khiamian phase of the Pre-Pottery Neolithic A. But the symbolic revolution preceded the agricultural revolution and is a manifestation of collective psychology without which later changes could not occur.

"Cauvin provides a concise discussion of the structure of hunter-gatherer and later symbolism. He follows Lévi-Strauss's insight that imagery represents animals that 'good to think' and not 'good to eat'. The centrality of women and bulls in the symbolism of the tenth millennium onward represents the emergence of more personified concepts and relationships, full of complex and new settings. Cauvin suggests that with the Neolithic 'the idea that man can do things for himself brought into question his integration and role in nature and the cosmos' and that 'societies now took it upon themselves to intervene'.

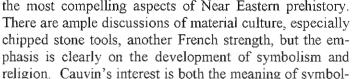
"The later chapters of the book discuss in depth the diffusion of the Neolithic throughout the Levant and Anatolia

and detail the elaborate symbolism of the Pre-Pottery Neolithic B. Cauvin also discusses what he calls 'the great exodus', the diffusion of Neolithic lifeways from the Levant and Anatolia to the east, and to the Mediterranean and Europe. Finally, a postscript reviews some of the data gathered during the later 1990's.

"In Cauvin's view, the human imagination was decisive, and the new ideology of divinities necessary for Neolithic dynamism. Lest this sound too abstract, however, Cauvin points out that these inner aspects complement the outer world of production and that a search for strict causality is unnecessary. Cauvin does not discuss the general interrelationship of the inner and outer worlds in great depth, but this would seem to a profitable topic where Near Eastern prehistory could make additional contributions. This

could perhaps be explored using the language of selforganizing systems to complement that of symbolic archaeology.

"The volume is well produced and attractively illustrate." Cauvin has made another major contribution. We must offer thanks to him and Watkins and hope that this book, and its refreshingly human perspective, will reach the wide audience it deserves."





Gilgamesh Assyrian Dance Group

At the Skokie Annual Cultural Festival

By Awisha Z. Lazar, Niles, Illinois



It was spring 1991 when Miss Linda Sargon, a resident and an active member of Skokie Village, Illinois, introduced the Assyrian community to the Skokie Annual Cultural Festival, which took place in May 1991.

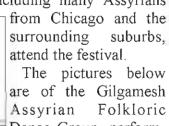
Since then, the Assyrian community, under the sponsorship of Miss Linda Sargon, has participated in this festival every year. The festival takes place at the Skokie Village Park, and lasts two days, during the Memorial Day Weekend. And, the Assyrian flag has been among the other flags during the festival.

Thousands of visitors, including many Assyrians

surrounding suburbs, attend the festival.

are of the Gilgamesh Assyrian Folkloric Dance Group, performing in their beautiful traditional Assyrian costumes.

Mr. Edmond Hasso of program films the festival every year.



the Assyrians Around the World television



The Gilgamesh Dance Group with their trainer and manager



Members of Giglamesh Assyrian Dance Group performing at the Skokie Village Cultural Festival



Mr. Ewan Gewargis of the Assyrians Around the World TV program interviewing the trainer, Mr. David Arkas, and the manager, Miss. Atourina Zomaya



Miss Atourina Zomaya

Presenting the Gilgamesh Assyrian Dance Group

In ancient monastery, a stunning library

By Nicole Veash | Special to The Christian Science Monitor

SINAI, EGYPT- Nestled at the foot of Mount Sinai, St. Catherine's Monastery has for centuries been almost inaccessible to the outside world. Only the most devout visited, undergoing a 10-day camel trek to reach it. So rare were deliveries of essential goods that the Greek monks there struggled daily to survive.

Built in 527 on the assumed site of the biblical burning bush, the fortress-like complex is the world's oldest continuously inhabited monastery: A Christian presence there can be traced back to the third century. Yet despite its isolated setting and the asceticism of its Orthodox monks, today the monastery is regarded as having one of the world's finest collections of manuscripts and icons.

The ancient library – containing 5,000 early printed books, 3,500 manuscripts, and 2,000 scrolls – is of an age and diversity that only the Vatican can equal. The monastery also owns some 2,000 icons, religious artifacts, and other curios, including a silver and enamel chalice from King Charles VI of France. This item was given to the monastery in 1411 and is so unusual that the Louvre Museum in Paris recently asked to borrow it for an exhibit.

The quality of the collection owes much to the arid mountain climate. The monastery's first printed editions of Plato and Homer, for example, look as if they have just come off the press; biblical fragments from the 4th century on seem untouched by passing centuries.

Today, this unique collection of religious and cultural works is being slowly opened to the public. Under the watchful eye of the monastery's Archbishop Damianos, St. Catherine's is participating in three projects that will make the collection more accessible.

The first stage has been to open a small, culturally rich museum inside the monastery walls. Known as the Sacred Sacristy, its nine rooms display some of the finest items of the collection: from Byzantine icons, including a 6th-century depiction of Christ that is linked to the monastery, and 9th-century parchments written in Syriac (a precursor to Arabic) to rare Slavonic prayer books and an illuminated copy of the Gospels from 995.

Having pride of place though, are fragments of one of the oldest surviving Bibles: the Codex Sinaiticus, dating from the 4th century. Placed in a special glass case, with fiber-optic lighting designed by the Metropolitan Museum of Art in New York, the fragments serve as a reminder that St. Catherine's once possessed the entire manuscript. In the 19th century, however, a German academic persuaded the monks to lend him the Codex for research. It was never seen by the monks again. After passing through several eminent hands, it ended up at the British Museum.

The pages currently on display were discovered in the north wall of the monastery in 1975.

Because the sacristy is small and accessible only to those who make the long trip to St. Catherine's, Archbishop Damianos is also raising funds for a research center on the Greek mainland. To be built on a site an hour's drive north of Athens, the center will house digital reproductions of the entire collection.



ST. CATHERINE'S: The nearly 1,500 year-old monastery, near Egypt's Mount Sinai, is opening its virtually unparalleled book collection.

Our goal is to digitally reproduce the entire library so everything will be available in duplicate in the study center," says Father Justin, the monastery's only American-born monk. "We also hope that the center will eventually send out CDs to scholars who need to access the texts for research purposes."

Work is also under way to produce the first computer catalog of the manuscripts and a catalog of the early printed books, dating from the earliest editions to 1600.

For an isolated religious community, the demands of the outside world have been great in recent years. Not only are scholars keen to access the collection, but a growing number of tourists are also dropping in. Each weekday morning, tour buses take the three-hour drive from the Red Sea resort of Sharm el-Sheikh to Mt. Sinai. As many as 1,000 people visit in a single day.

For the 25 resident monks, however, communion with God remains paramount. "All of the manuscripts and icons and other ecclesiastical treasures here were created for use in the services, or to inspire the monks in their spiritual dedication," Father Justin says. "They remain in that context, which gives everything an added significance. It is still a living community, with the daily cycle of services, time for reading, and prayer."

Balancing devotion and self-denial with the demands of the modern world is the challenge for the monastery. But so far, there has been no upsetting St. Catherine's way of life, one that has stretched across the ages.

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In Memoriam



Alice Shamoel Yalda (July 1, 1920-August 24, 2003)

By: Oraham G. Yacoub

Alice Shamoel Yalda passed away in Detroit, Michigan, on August 24, 2003, at the age of 81.

The funeral service, presided over by Rev. Sulaiman Dinkha, was held at Mar Adai Catholic Church of Oak Park, Detroit, and she was laid to rest in Catholic Cemetery, Detroit.

Alice was born on July 1, 1920 in Mosul (Nineveh) Iraq, to Roza and Raabi Shmoel Yalda. Her father was a teacher in the renowned School of Qasha Yousip DeKelaita in Mosul, where Alice received her education. In 1937 she met and married Shamasha (Deacon) Goriel Eshoo, who was also a teacher in the same school, and were blessed with six children –two sons and four daughters.

Though her husband passed away at an early age in 1952, she, as an educated mother, could raise her six children diligently and all of them received high education in various schools.

Since all her children had left Iraq to Europe and America, she also immigrated to the United States in 1998 and resided with her daughter Layla, wife of Sabah Kajy, in Detroit, until she passed away peacefully due to a stroke.

Alice was a loving and caring mother, compassionate, kind-hearted and greatly devoted to her family.

Prior to interment, her grand-daughter, Souzan Kajy Gault, recited the following poem in her memory:

Soft and tender was your touch Your heart, full of love Your beauty, everlasting Like the tenderness of a dove

Your smile was a gift from heaven Sent down from the stars It would light the room you were sitting in It could warm a person's heart

You endured through the trials
And tribulations of life
You were a loving mother, a trusting friend
And a treasured wife

We will miss you so dearly Your memory will live on In the hearts and souls Of everyone

Your journey is not over For it has only begun So go now in peace And take with you, our love

Alice is survived by two sons, Shlemon Eshoo and Ashor Eshoo, four daughters, Younia, Khulood, Layla and Kamilia, 13 grandchildren and 4 great grandchildren.

Her pleasant memories will remain in the hearts of her family who loved her dearly and all those who knew her. May God rest her soul in peace.

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بعقه قبد بغره، بعقه عدكما

بخت 'ومح ، ډوي حربمخ خا بومنه بیمخ ،حکیځ حخو

ده عفِ جميدا، حصه وجم يوتب 1934 - جميدا، حصه وجم يوتب

جنوها وحكيجا، جامغديا

که خِم مجِنق، تمهوته دفورکه حکم حدد تکنه، مهدوته دفورکه

کِدِّ، کَهُدِمبِتَا مُدُممِیَّا هَدَیدِا جَیْبَ بُوهَنَجِّا

يري وميرنيون لا يوود ، بوء بري هود ، بوي يود

حقیح که فیمی، محوّد دوسید حقید

مهم مخدوه دوسب مخموه م

چې تازسکچا، حصوقه مدوته کچک حوجا دوجا محودته ککچک

> در مُنحکِد، ، مُحکِد کِمُ در مُنحکِد، ، مُحکِد بِکُدُد

رفه جرب هماندر، دومه مبسقر بخم حرب هماندر، دومه مبسقر

مۇدې مىزىك، دەھىد كېقىد مى تحوگەك، خىيان كالقان

د بعکک حکیدک، دحک مُعفِکا ۱۵۵۶ کن جکما، دحک مُدفِکا

ميضًا حَفِدُمَا، عومجوه عيوكهَ حَفِرُت وحَدَدُمَا، حَمَدِت بُعَجَدَا

مخد مخدون، معمد محده

چې چه سکې، ډو همېه څې چه سکې، دو همې

حجَدَدِ، مَكِنَ مَكِنَا حجَدَدِا عُمُجِ، مِكَنَا مَكِنَاا

جُم جِدَهُمِت، حَقَوْمَتَهُ، مَوْدِهُمْ كُلِحِه، مَقِعَجِه تَتَجِب

صعفير حريجه، محج شورون

دِمَيِهُم حَمِيدٍ، حَذِهُمُومًا حَدِيدٍ حَدِيدٍ حَدِيدٍ حَدِيدٍ حَدِيدٍ حَدِيدًا مِنْ مُنْ مُنْ مُنْ مُنْ مُنْ

مهر حکومه مورد مارکت کومت

ス・キャス・スキューキ おっち

عصندح د. فودند. معدد معدد

> مِي هُ ذَقَقُرُ دِجُذَتُكُمُ ذَكِتِكِهُ كِلَّ مُحَكِّمُ دِيْوَمُكُمُ مَيْرِيكِهِ كُيه بُني بُنةِ رُودُمُن دِنوهمُن رُود درم لادِّن قولتن نوهمُنت ا حييره غرفه وتهروه ديموه، امرة جنته حوديه حِعِيْكِمْ فِي مُكَنِّمُ عَدْبِيْكِمْ حِيْمُهُ عَجِبِكُمْ.

> حجمير دَوْوْد، حَجْد دومهُت عطبك حلام وَجَوْد دومهما كَين، حَدْ بُهِ مِنِي وَمَدِّدُ خِيهُدُّدُ عَمِدُودٍ مُوسَ حَيْقِهُ كَحِمِدُهُمْ الْمُ ه حك حدِّث مُحكِم عنه معنَّه عجدًا وحند حجَّدٌ ، حب وجسمَه وحجَّت مومدّ فوحته يعقبه مؤت بعد مجدوود مؤت ومد كه لموحمد ليحيد محودميد ددومركي.

> خيمته دحمة ومبرحيه، مكعمه مصدوسه درسته ديمًا، بُنَاهِمُا دِلُودَا قَدْبِهِا إِنِي لِمُكْبِلُومًا لَوْمُعُومُا، هِ وَخُومًا مَدَدُ. حَكِّمَ بُيِّا حَدِّدُ دِكُا بِي بُنِيِّتِيْا مَا مُنهُلِّمُ اللَّهِ مُعَالِمُهُمْ دِسْدُا فَوَمَدُمْ الْمُنَّا فَضُ دِفُودُوا مُوسَ فَصَالِحُهُ وَفِيسِهُمُ الْمُسْتُومُ وَفِيسِهُمُا دحونيء ومعنكه مؤسد هسه مرحدتوها وبالمهركيء عوبكا فبياء يُهدَّةُ هِمْ دِينَتُمْ مُوسِ حَكَّف، تَمَعُمْ كَتُمُعَمْ هُكُوبِمْ مُوسَ كَفُحِدُ ، تع حوم فتخذمًا ديمومُ، وصحومُ، وكِحُفِي. يُعِجوبِ فِس جُمَدَ بُجَ دُودِينَ مَبُخَ فَوَكِينَا حَمِت بُعَبُدُ مُعُمَدُتُنَا دَحَمِت كُلِحُدِد مُعمِكِم كبيني مبهِ أجر.

> نُجِرًا فَخَرِهُمْ عَلِي فِجَعَ خِنْجَ خِنْجَ عُوفِقَا خِجَمَّا. حِنْرَتْ حَفِيا وَمُحَوِيْكِ لَيُجَمِّعُهُ كَجِودِةُ وَمَ حَوِي لِمُوقِدُ وَمُعَاهَدِيْدٍ.

> بَجَ مِن يُقِدُ كَحِودِة فِي ﴿ هُذَهُ اللَّهُ لَا يَكُونُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ كَنُ مَدُودُوهُمْ عَبُدِ مَنْتِقُدُ تُعَوِدُ مَدُودُنَدِيِّدٍ. . وَمَدُويِمْ عَيْ دِيْكِ ڊ**مِيکِنِ** عَکُمُ».

يعمَّهُ وَيُعَلُّمُ مُوصِمُهُ ، نِي جِعِلْصُدُد حِلِي صَبِعَدُ لَعَمِد ، مُحْمَدُمُ ا مَضِيَمُ ا دِمَهُمُ وَيُعَامِدُ حَتَى وَكِي بِكُذِ لِ يُحْدِينَا وحبقت حجام وتوفقه ١٥٥٥٥٥ تهمقيه تحكفته عنه همد.

جُدِجُهُ عَبِيمًا حُبُهُ مُونِيهُمْ بِعَاوِدُكُمْ دِودُوحُمُهُمْ وَهُذُهُمْ وَهُدُهُمْ وَهُدُهُمْ فَ وبنين لِدَحمًا دِودُمَّا ومِن مَا نُب مُحمَّةٍ وحد. نُمُ البيار تعد هومعم وفرخ بمعدد دهم كا بُرجب كا تحديث حَمَّهُمَّتُمْ يَكُمْ ذُكُمْ تَبِيدُمِ وَمْ جِمْ نُهُبِ وَقَبْعِبِ.

جُدِ يُقِدُ مُحْمَدُ لِمُعَدِّدُ حِسَدُ مُنَا مُنِمَ عَدِ مُحَمِّدُ لِمُخْدُ، حُطِ جُمُونِهُ عُمْدِهِ وَهَنْدُهُ مُ هَنَدُهُ وَلَيْهُ وَمُرْبُهُ وَمُنْدُهُ وَهُنَّاهُ عُرْبُ مُ جَكِتُ وَقُوم وَقِيْم كَهُ . حَكَ بَجَ جُمُومَ دِجِنت كُمُ حَنَّهُ وَيُعَمِّ مُومَا وَيُعَمِّ مُعَالِم مُعَالِم ووكا سَدِّد صَهُودَا حَدَ مَنْ بَعْسَاءُ وَيُوصِيْءِ مَهُمَ مَعْمَا وَسَدِّد نُهُودُ سِنْدُهُا.

كِهُ مُوْكِمُ مُومِينًا مُومِنًا بِيَا لِتُومِ لِيَّهُ مُنْ مُنْكُمُ مِنْ مُنْكُمُ لِيَّامُ مُنْكُمُ لِيَّامُ مُنْكُمُ لِيَّامُ مُنْكُمُ مُنْكُمُ لِيَّامُ مُنْكُمُ لِيَّامُ مُنْكُمُ م حد لادِير موسيور من من جهمكمدت وحد لادِير سربير ولاديوا بقاء جذكتا بؤب وقوليقا الومكتا توما كتوما چېځکړ کړه.

المِيَّةِ جُدُ المَّكِ عُبُونَ الْمُعَادِيَّةِ فِيمَادُيَّةً فِيمَ الْمُعَادِ الْمُعَادِيِّةِ فَيْكِ مسروفها معمر ديعود هرت حعيد بحر عودروري دعمار يج خَبْ حِدْدُ المِّنَا وَهُمْ الْقُرْ الْقُوا مُؤَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ ا كِيه دِيدِ بُحِك يُقِدِن دِجُدُودَكِن، هُجُت دِفتَهُم كِيه ودَبك صبّح جُعدَد عِقب مجَميدًد.

مختبًا، تن بخضفظ بأح دينيا بغيرا بالمناه المناه الم موليتر حيه حزهدًا، وَحَهُ دِكَرُ جِو حَكَمَرُ وَحِفِ عَبِدُر حَلَيْدُ ەتىكۈپ كە.

Charlotte Observer جمعة منبكة، ج

يُميِّ وُمعيم فيدًا حُرِه حَرِدًا لِنَّه مدينيًّا وهُمذٍّ، فيذٍّ، فيدَّه 1968، يُنكا دِقُودِيدِه كَذِه بِهُ دِيدَيْهِه مِن مُدِذِيدَهُ بُذَة بَهُ: مِن يَدَهُ: مَكِنَة وَدِير كَيْمُتُ مَلْ هُمُ يَكُمْ مُكِمْ مُكِيمُونِ مَكِيمُونِ مُكَالِمُونِ مِنْ مِكَانِ مِنْ مِكَانِهُمْ وَكُونِهُمْ مُكَانِي مُكَالِمُ مُكَانِي مُكانِي مُكِنِي مُكِنِي مُكانِي مُ بِهِ كَنْفِيزِمْ وَحِكْمُدُرُ لِمُ حَيِمُهُ. كَبْحُهُ وَ جِحْدُدُ بِهِ لَمْ كُو جِنْمُ عُومِنْ

ميكة (Charlotte Observer) دِنَصِيدِت وَدِجَ يحمَّدُ كُنُهُ: المِم قَعِهُ ذَا مِع Neuro-Oncologists 100 کَه بُهُوْدُ دِتَعِيدِ جِدَيْدِ جِنَائِم جِنَاءُ مِنْ مَا يَعْدِ بُعَدِه عِنْ جِنَائِم عِنْ اللهِ عَنْ اللهِ اللهِ



د Charlotte حيمة دؤمميم يتمي، M.D., M.P.H. أه ديم بيك مُدكية د Cancer دموته، ودور فيه جيدكة؛ جتنع؛ Spine، ميتو؛ Peripheral Nerves. تمته ذمصبه جنتيب مجبدًنبه جهكنه كم جم بمك اله Neurosurgeons at Carolina Neurosurgery & Spine Associates بناهتا د

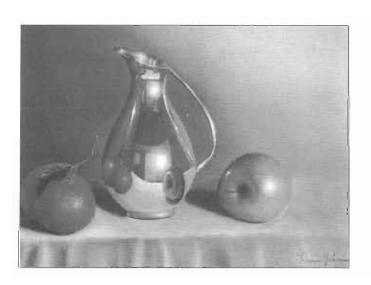
مرابوغات ، ماهم کره که سام هایرم پرهاهمی بهمیمار

تعتبة 1972 لودبه هفعاته تبد ملقته مدوقته منده منده ودوقته دخوشه دخوشه ودوقته دنوا المعدوة معمدة معمدة منده المتدوة المتدوة المتدوة والمعدوة المتدوة ا

کویبھ، بوف سخ کی کیندو کی تصحیم (ہنگہ) کچھ سج بوقتع جہندو کی کسڈتیا جعقع Charles Becker جقعتی ذوود،

المحقدة به Margaret Kessler جَدْدُوهِ بَهُ بَهُ مُدَّهُ بَهُ مُدَّهُ بَهُ مَدَّهُ بَهُ بَهُ بَهُ مَدَّهُ بَهُ بَهُ مَدَّهُ بَهُ الله Acadamy of Arts College in Francisco.

سوتا دلوابه حيندوةا دهعسا هونا لله حيدة المهادة ديوة المهادة المهادة



سَدِع عِودَهُمْ هِا غِيدُوهُمْ دِمُوهُدَهُمْ لَمُ



دوهَدهٔ د دودبه موسقی کم یودهٔد هی پُندوههٔهٔ

سد هوفده دوسه المسبود در المسبود المسبود المسبود المواقع المو

آهندها، حده با المركب داهدا ده هدد.

قمه دب المنظر مع آها، كه هفا سهبدا حبا المنظر مع آها، كه هفا حجومة المحدد المنظر مع آها، كه هفا حجومة المحدد المنظر ال



دِحلِمَةَ يُمَةَ يَمْ مَلَ لَامِحَهُ وَحِكَمَّةُ لَمَةً مُ مَنَّمُ مُمَّةً مُ مَنَّمُ مُمَّةً مُ مُكُوبً مُ مُكَلِمُ وَمُومُ مُكُوبً مُ مُكُوبً مُكَالًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكَالًا مُكَالًا مُكُوبًا مُكَالًا مُكَالًا مُكَالًا مُكُوبًا مُكُوبًا مُكَالًا مُكَالًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكَالًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكَالًا مُكُوبًا مُكُوبًا مُكُوبًا مُكَالًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكُوبًا مُكَالًا مُكُوبًا مُكِلًا مُكُوبًا مُكُوبًا مُكُوبًا مُكِلًا مُكُوبًا مُكُوبًا مُكِمّا مُكِلًا مُكُوبًا مُكُلِبًا مُكُوبًا مُكُلِبًا مُكُوبًا مُكُلِبًا مُكُمّا مُكُلِبًا مُكِلِبًا مُكِلِبًا مُكِلًا مُكِلًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلِبًا مُكِلِبً

نَهُمْ سُدِ عَدَدْمْ مِلْهِ، حَقَامِ الله مِعْمِدَمْ مُدُومَ مُحُومُ مُلِمُ مُلْكُمْ الله مُحْمَدُمْ مُلْمُ مُلِمُ مُلْمُ مُلِمُ مُلْمُ مُلِمُ مُلْمُ مُلِمُ مُلِمُ مُلْمُ مُلِمُ مُلْمُ مُلْمُ مُلْمُ مُلْمُ مُلْمُ مُلْمُ مُلِمُ مُلْمُ مُلِمُ مُ مُلِمُ مُ

جَوِدُمْ صَوْحِيدِ مِنْ لَكُمْ دِنْجِوَهُمْ. مِنْ ذِنْجِوَهُمْ. مِنْ ذِنْجِوَهُمْ.

نسن تُمَوَقُيل جِينُه يُكُومُن وتُمَوَقُيل ڊچکمُنَدُ، مِنْ کُه نِهُدُ، ڊِکِدُنس کُب کِجُ، ﯩﻤﻪ (ﻣﯩﺪﯨﺪ ﻳﻌﯩﺪﯨ) ﺩﮬﯩﻌﯩﺪ، ﺩﺩﺏ ﻣﻪﺗﯩﺪﯨﺪ مُوهِكَ حُتَّمَ ، تُهُدُ لَدُولِ دُوهَكِ دِيمُوكُ لِمُعْ الْمُعْدِ لِمُعْدِدُ لِمُعْدُ لِمُعْدِدُ لِمُعْدِدُ لِمُعْدِدُ لِمُعْدِدُ لِمُعْدِدُ لِمُعْدِدُ لِمُعْدُودُ لِمُعْدِدُ لِمُعْدِدُ لِمُعْدِدُ لِمُعْدُ لِمُعْدُ لِمُعْدُودُ لِمُعْدُودُ لِمُعْدُودُ لِمُعْدُودُ لِمُعْدُ لِمُعْدِمُ لِمُعْدُ لِمُعْدُ لِمُعْدُلِكُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمِعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمِعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْمُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْدُ لِمُعْمِعُ لِمُعْمُ لِمُعْمُ لِمُعْمِعُ لِمُعْمِعُ لِمُعْمِعُ لِمُعْمِعُ لِمُعْمِعُ لِمُعْمِعُ لِمُعْمِعِمُ لِمُعْمِعُ لِمُعْمِعُ لِمِعِمُ لِمُعِمِعِ لِمِعْمُ لِمِعِمِ لِمِعْمِعِمُ لِمِعْمِعِمُ لِمِعِمِ لِمُعْمِعُ لِمُعِمِعُ لِمِعِمِ لِعِمْ لِمِعْمُ لِمِعِمِ لِعِمُ لِمِعْمُ لِمِعْمُ لِمِعْمُ لِمِعِمِ لِمِعِمِعُ لِمِعْمِعِمُ لِمِعْمِعُ لِمِعْمِعُ لِمِعْمِعُ لِمِعْمِ لِمِعْمِعِلًا لِمِعْمِعِمُ لِمِعْمِعِمُ لِمِعِمِعِمُ لِمِعْمِعُ لِمِعْمِ لِمِعْمِعِمِعِمُ لِمِعْمِعِمِعِمُ لِمِعْمِعِمُ لِمِعِمِعِمِ لِمِعْمِعِمُ لِمِعِمِعِمُ لِمِعْمِعِمُ لِمِعْمِعِمُ لِمِعْمِعِمُ لِمِعْمِعِمُ لِعِمْ لِمِعْمِعِمُ لِمِعْمِعِمُ لِمِعْمِعِمُ لِمِعْمُ لِمِعْمُ لِعِمُ لِمِعِمِ لِمِعْمِ لِمِعْمِعِمُ لِمِعِمْ لِعِمُعِمِ لِمِعْمِمِ لِمِعِمِعِمِعِمِعِمُ لِمِعِمِعِمِ لِعِمِمِ لِمِعِمِمِ لِمِعِمِ تُمَوْدُنَا ، وروممُنَنَا خَدَبِدًا جِعِيدِهِ كوتي سُدِ مِع 25 وَدِّمَا دِمُوهِ لِهُ وَتُنْكُ جِلْمُدُنِ جِيدُنِكِ، يُسِي ضِيهِمَنْ جِنْمُهُدُ وْدِعْدِيْدُ وْدِيْدُمْ لِيُسْدِيدُ وَصِيسْتِهِ، وَوَيْدُونُ منعدًا حُصَيْم وَمَدُهُ عَدُهُ مُ مُدُا لِمُ مُدُمِّهُ مُدِّمًا جَوْه كَا جِيعِهِ مِتَّا لَا مُهُدُّنَا لَا مُوجِدًا ڊھوتُگن Transpot, هُذَ هُدُن كِيهُ فَدُهُ كِيهُ فَدُ وحضم قصبح لاسم سد مع مسمقة دقعة غميقته سُدِيْءَ دِيْمَدُهُ دِيدُهُم مِ حِدِم كِتُ چهکته موس مح مُختر بُکّوه دِمْید کنیم حدديد كيته وحعبقه داوهم ومعهد منتقب كبوهدنا وذومدمن ويرجولا . 1245042

بعدالمائع درموري و درموري المرابعة المواهد المواهد المواهد المواهدة الموا

حبد : بدوديد كيود كيم - هدر المورد

لا مدّه فبعده سوبه هم معدية ووبيد ووبيد ومونيد ومونيد ومونيد ومونيد به معديد ومونيد ومانيد ومونيد ومونيد ومانيد ومانید و مانید و مان

كلم شد نمدّ لك فدمّ دفكيه مدكته دېمقه کا موب سجبيد حميقه مكتبًا كتبيع. أَمَّدُ مُجْدًا وَا يُمَثِّلُ فِي مُكِّلًا فِيمَا نصرتم (يدُنس). كُه دِنْمُ يُمَدِّع جَميتَ ، سِيد حَدَّد خُقُدِيد، عودَدِّيد، تَمَفَقَيد، هودوهید، شوبچید، موسّتید (هوچید)، فَدَهُم ، مِهُودُين ، وَيُوهِدُم قَا هُلُا جَيِّنَا صحة د المبتد وكد هوكة سد حد داهه لَسَدُنا. وجِبُلُناهِم، وقل صعماهما وصلحوهم ويدّم عنبكيمتهم حعيتهم 1921 ەەك تقلىم دىمەلىتى قىدىم و سېھى 2003. کِنْمُ ، حَرَّمَ دِيْمُ مِنْمُ مُنْمُ معتبة Stability, محتف جمعته كا ستا فليسا قا عوه عبد معتمدة وكما بدَيْتَمَ يِكُمْ قَمْ حَمِدْتُمْ فِحُوهُ قُحْمُ دِكُنِينَ عَبَوْم مِمْ دِيْمًا، مُحَمِّية مِمْ کتع دِتَدْب، ٢٥٥٥ سوتع ٥٥٥٩ گڏء چيک يعوده وحسيعا سيام محروا وومهموا فقيعا، حفيد منه فوكم متحمد ەھمكىتى جھەكستى دەتتى Ideology " دُذَ عِمْ ، كُوكُمْ ، وَمُحَمَّ ، " وَذِ عِمْ ، حُنَّامً ،

دُوکُنَا کَا نَتَعَبُّا،کَا نِسجِب مُوقِیْ بِنَا کیفتومین وشیوگا دِکُلْکُا کِدُافِیْ، یک اوک مودیدا بیا کامدًا شدا دِمجا حوضا کَتُمَدُا قَا مُنْا دِعتا.

مِنْ مِنْ وَ حَدَّبُمْ 2003، لِمَدْلُ دِيْدُاهِ عَدِيْمُ عَدِيْمُ مِنْ مِنْ مِنْ يُمْدُلُمْ وَيُعْدِدُونِهُ مِن ميديكهميني ، مِن حُمَّدُ سِدِ فَكَمْلُ دِيْمُ مِنْ يَنْ حَقَيْم ، لِيلَ مُدْهِم لِمُدَّهُم لِمُدُومِلًا مِنْ جمعتهم بند عَدْبُنْ لِمَعْمِلُوهِا سِدِ عَدِيْكُمْ مِنْهُ مِنْكُمْ مِنْهُ مِنْكُمْ مِنْهُ مِنْكُمْ مِنْكُمُ مِنْكُمْ مِنْكُمُ مِنْكُمُ مِنْكُمُ مُنْكُمُ مُنْكُمُ مُنْكُمُ مُنْكُمُ مُنْكُمُ مُنْكُمُ مُنْكُمُ مُ

السف المفقيد، وكا فوقعوفية ليم لمعب نُهُوْد مِهُم ويُمِدُد جِمْقُوْد كُه كِوْده مِمْ يُه نِهَدَّهُمْ بَهُجَيِّمْ مَوْسِ جَهِيَّهُمْ كُوسَ جَهِيَّهُمْ مَا مُيْد جِيدِ لَسِج وَجِدِه حَوسَكُفُهُ نِهَدُسُهُ، وَحَمِيدٌ دِمُورٍ لِي مِدِ مُومَدٍ لِكُو لِاحْدُدُ دِيْتُمْ مِي يُومِ مِينَ يُمَا مِجْدًا لِمُعْ مِجْدًا لِمُ لابموهد، مسوف فبعيده بومعقد، تجبّع كوح دشوس صودب عكه المعقموة، يهكفه صِبُ وَوَرِجِهِ طُحِطِكِ لَوَكِيمَ رَوَطَمُتُمَدِّد. نُدِبُنَ حِلْينَ مِهِمَ عَدِهِ سَدِنَ يُوسَيِّمُنْ ١٥ مممّنه، وهم تنبقه شه دقليس كه حذِين، مِم يَنِيسَهُ مِكُنَ دِقَمَدِس كُمْدَمُهُ چوە بخوڭ، ئوڭ، خۇنى خگە جوسىم، ككن دِلْتِ فَوَلَيْكِيشَيْدُ، وَعُومُنْمُ عُومُقَيْدُ لمحجب دبدد حدبده وقلسب شد حووشها ەخومخقىد جەمھىد ئەەقىھى، ئوبىد كى كە حَدِيْد جِنَصِدَب مِنَصَدِّد، مِكِد وِد كَفِكْهِمْد جسِليِّه جِسْمِ هُه لَسِفَتُهُ. لَحِبُّهُ حُبُّتُهُ مَكَّمُ

ū-qăruvvă mugzīli urḥā qā tắlắ l-dē dartā. Tắmēvắ hōrū, rīpắ 'ăl hā qēsā. Tắlắ qam dāviqli b-qdālū ū-qam ắhilli. Ō qăruvvắ hīnā qimli ū-rupripli gulpānū, ū-qrīli b-hādūtā. Īnā īman d-priqli tắlắ, mirri: "āhā qăruvvắ čim bāsīmivā, īnā lā mlīli qātī." Ītā rupyắli gānū 'ăl dō hīnā, ū-qam ắhilli nāgistan.

Hathā up ki qavimmā l-yāli ū-l-nāši d-pălšī muydáli.

* The text is left as it appeared in the original, and the spelling is not "corrected" according to modern Assyrian convention. This is done especially in cases where it demonstrates how the language was pronounced at the time.

The transcription is meant to help with the pronunciation of the text and is not to be taken as a literal transcription/ transliteration.

This text is an example of an extensive corpus of such parables, where animals are used to describe and study human character and behavior. This specific story is an example of how feuding members of a family (or nation) who betray one another by making deals with their common enemy, end up themselves victims of the same enemy.

SYMBOLS USED:

```
Glottal stop, as the break between the o's in cooperate
A a short "a", as in anton
Ā a long "a", as in matter
Ă a short "a", as in butler
   a long "a", as in father
В
Č as in church
D
E a short "e", as in met
Ē a long "e", as in fiancé
Ġ as in the Frech "R", or Arabic È
Н
H In the Urmi dialect these two are not distinguished.
H They are pronounced as the Scotish "Ch", or Arabic \dot{z}
I a short "i", as in hit
  a long "i", as in meet
J
K
L
M
N
   a short "o", as in organ
   a long "o", as in show
Р
   الله Iike the Arabic ق or Spanish Q
R
S
   emphatic "s", like the Arabic o
Š
   as in show
```

ُ وَمَثِرَ، يَوِفَ جِنَ شَوْمُنَ لَنَكِنَ وَلَيَنَةِ وَقَلَعَبَ مَعْمَذِنِ.

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T emphatic "t", like the Arabic 占
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U a short "u", as in put

Ū a long "u", as in moon

V "w", as in what, does not exist in the Urmi dialect

Y

TRANSLATION:

Children, if you see your friends fighting, tell them this parable.

A chicken, in a yard, had many chicks. She would take great care of them, and would gather them under her wings. And, would nourish them and keep them well. Her chicks, too, were quite good, all except two roosters. They would always fight with each other. On the very day they came out of the shell, they started pecking each other; and, the more they grew, the more they would fight, to the point that they would get bloody. If one of them plucked a kernel of wheat, the other would want to take it from him. They did not look handsome because their feathers were plucked during the fights; to the point that they had become bald. And, they had pecked at each other's eyes, to the point that they were almost blind.

The chicken would tell them repeatedly, that it was not good for them to fight with each other this way. However, they did not pay attention to her. One day, after they had fought, as always, the bigger one, defeated the other one. He flapped his wings, called upon him, and, drove him from the yard. The rooster that was defeated ran away and hid himself, because he was greatly hurt and embarassed, because, he was defeated by his friend. He wanted to take revenge; but, he did not know how, since he was was not strong enough. After thinking for a long time, he came up with the following solution. He went to an old and crafty fox and told him: "Fox, if you come with me, I will show you a large and fat rooster in a yard. If you want to, you can catch and eat him." The fox became very happy since he was very hungry, and said: "Yes, I will come with all my heart, and will not leave a single feather on him." Then, they went together, and the rooster showed the road to the yard to the fox. His friend was there, perched on a log. The fox caught him by the neck and ate him. The other rooster rose up and flapped his wings, and called out in joy. But, when the fox finished eating his friend, he said: "This rooster was very delicious, but he was not enough for me." So, he jumped on the other rooster and ate him as well.

-The same also happens to children or adults who fight each other.

تله قلعه سدة مخقله

Yāli Pálắši. Ḥdā Māsālā' Quarrelsome Children. -A parable

From: צְּבְׁמָבֶּׁגְ בְּבְּׁחֶהָּׁ (Zăhrīri d-Băhrắ = Rays of Light), a periodical published in Urmia, Iran in 1849*

Yāli, in ḥāzītun lḥōrăvắtōḫun biplášá, tānīmun qātē āhā māsālā.

Hdā ktētā gō hdā dartā, itvālā rábá záyi.

Rábá ḥam ki ăhlává 'ăllē, ū-ki jāmmáválun hut gulpānō, ū-ki tarsīyāvālun, ū-spāy ki hamyāvālun. Záyō zi čim spāyvá kuli švuq min trē qáruvvi, ū-hammāšā ānī ki pălšīvá m'uydáli. Har ō yūmā d-pliṭlun min qalpā, drīlun īdā linqāzā hā ldō hīnā. Ū-kmā d-gurvislun, buš ki pălšīvá, hal d-rábá gāhi ki pēšīvā dumdimmi. In hā minnē lăqiṭvá ḥdā dandiktā d-ḥiṭṭi, ō hīnā ki băyīvá d-šaqilvālā minnū. Hič lā mubyinnun šāpīri, sābab d-tiptīgē nčiltēvā biplášá, hal d-vīlun kāčāli. Ū-lqīṭivá 'àyni d-ḥā d-ō hīnā, hal d-ḥačā pištēvā d-hāvīvā kūri.

Ē ktētā rábá gāhi ki tanyāvā gātē d-hirbēvā d-hathā pălšīvá muydáli; īnā lā muşyitlun illö. Hā yūmā kad ānī gáruvvi plīšivá, ah d-hammāšā ki 'ōdīvā, áv d-īvā buš gūrá, glibli 1-dō hīnā. Rupripli gulpānū ū-qrīli 'ăllū ū-qam kămirri min dartā. Ō găruvvá d-pišli glībá jnīvāli gānū ū-tušyáli, sābab d-rábá pišli 'ūjizzá ū-nhīpā; čunki d-pīšivā glībá min horū. rábá bīli d-šāqil tūla; īnā lā dīli dāhī 'āvidvā; sābab d-hēlā litvāli. īnā băr d-rábá pikkir vidli mūčihli āhā čárá: hišli lkis hā tálá sāvā ū-pitnákar, ū-mirri qātū: "tala, in ātit 'ammī, bid magzin gātuh hā qăruvvá gāruysā ū-trīṣá go hā dartā. in băyyit, dōqitli ū-ăhlitli." Ō tắlắ rắbắ hdīli, čunki d-kpīnivā, ū-mirri: "hī, bid ātin b-kulli libbī, ū-lē šōqin ḥā parrā 'ăllū." Ītā hišlun muydáli

تکن یہ شورموں کښتققموجوں چفکتن هیموں تنظ نافد شفکد

سڌه حجُنه که سڌه دِنه دبه هؤه که دُته وَحدِه مِنه هُمه که دُته وَحدِه مِنه هُمه که دُته وَحدِه مِنه هؤه که دُته وَحدِه مِنه هؤه که دُهه مِنه هؤه که که مُنه هؤه که که مهر کوکفته و حدِه مِنه هؤه که که مهر موکند هؤه که که حکوم عدوم مخرم شده و حدِه خدوم مخر که هؤه و خدر هؤه و خدر الله مخر به خواجه مخر خواجه مخر خواجه مخر مخرد و خدر الله مخر به خواجه و خواجه مخر خواجه مخر خواجه و خو

هَ حَمْ مَنْ ذُقِعَ كُومَ جِمْ هُونِدُ وَهُمْ قَدْمُ: وَسِفْتُمْ وَقُوْمُ دَهُودِدْ فَكُتِ هَوْهُ مُعُودُكُ؛ نَيْنَا كَا مُورِيكُمُ هُمُ يكه في مَنْ مَنْ مُن مُن مُن الله مُن مُن الله من الله دِهُمُتِنْ جِن خُتِدِدِ هَوْه، هُه دِدَهَوْن تَهِدِ كِهُدْن كِلِ لِن كدوه تسدّند. دو في في كم كفية من معديد كدوم معم خَصِدُه مِم دُدُمْدِ. هُه تَندُهُ لَا فِعَدُه كِعَلَم كِلَيْدَ، كِيتُ كبوه وهومتكه، هُدُد دِذْتُه بمكره مستقَّم، جوسمه ﻪﻭﺧﻜﺪ، ﺩﯦﺘﺪ ﻛﺪ ﺗﻮﻣﻜﺪ ﯞﺩﺭﺏ ﯕݓݚ ﻫﻪﺩﻩ، ﻫﻪﺕ ﺩښــ كــم وَهْ، كره. ، ننه تُهَدُ دِذْتُمْ فِحدُ عَدُوكُمْ صُوتَحَمَ نَوْد: قَسِعِلِد لَحِم شِجَ مُكُنَّ فَتِد وَوَمُتَحَّدُ، وَتَمِدِد فموره: «مُحَكِّد، يَهِ تُوم بُعب، جِدِ فِسور فيمور تُحْدُهُ لَا يُحْدُمُ مُلِكَ بِيْ لَكُو بُدِّ ذِدْمُ لَا . لِي جُحْدِم ذِجِيهِم ده ونجده ده». هٔ وَخَدَر قَدْم سَجِد، جود دِحكِينَة وَوَدْهُ: ﴿ وَمَرْجُدُ: ﴿ وَمَا يَتِهِ ثُمِّ حَجُمُ لِحَبِّهُ وَمُعْرِدُ الْمُعْرِدُ الْمُ لاَجِيرِ شِدَ فِذْهُ جُلُومِ». دَبِنْهُ فَيعلهُه، صَافِ ذِلَهُ،

معدد به المحمد المحمد المحدد المحدد

حسومُمَّا، حيكتا مه جا حكمةما حتفته داوهمت حذبقه وجعبقه دهندب وووقايم قلا ومكل جبعومة لكمل المهديا كَتَدَّدُ ، أَنْ وَهُعَمُونِ عِلْمَ كُاذَكُمْ وَتِهِمُ ناوة حرقد وكشد وهودوات نيهش حضا جعميكة مكه صعفاكتومًا ددودُدُا صولته لك عددوما، حوم شود جلوهديه معومتيك ودومدوها واومدكي سحبحكاء قا دِهُوهِ مَعْمَعُ لَمُحُمُودٌ وَكُمُوهُ حُمْ ١٥ ممكتبم عد ١٥ ممم كلبعمد ٥ وود ١٠ حهكته مو مودية بكرة سلمته وقوفِكُمْ لأَصْنِوْكُمْ ، مَنْ ولأَصْبِسُمْ مِنْ مُكْمِعُمْ حكة مذسمنية، ووحدية، في حد منب جمعيقة ميه مهكيمة، وَدِكم جيفة، سوددد دخصه حددشد کوتدیم ودیوهم جِكْتَابِهِ، مِن حَوَلَكُتَا جِحَمُّهُ فُتَا، لِلْ تُهِا اوة لابحوهد.

منه مكل من الموج الموجد المحتمدة المح



والأذفيولا

وعد معرب المرابعة المرابعة

حبد : هيد جدّه غجه خوجه وحّود هد المهود

﴿ جُكْدُيَّ دِيْدِمَهُ ﴿ لِمْ مَنَّا تَعِبَ دِيْمُكُمْ منه وهويهيد منه مع لججنه وجُلَدُيٍّ، فَدَوَمَيْنَ ، دِهِمْ كُمِدْبِ اللهُ مَا تَعْمَدُ عَلَيْهُ ڊهڊبتَمَ، ڊٽجبِ**د**، هڏڻه سلبهه سنه منسعنه محدد معدية مدوفي مكن كي معموعة بعد معدم المعامد المعامد المعامد المعامدة المعا (كَمَوْتُمَا)، جِهِمَوْه هُدَنْنَا جِحْدِمٌا جِصْدِيسًا كَ يَعَمُ مِ دَمَّدَ عَلَمُ لَا يَعَمُ لِمَا الْمِعْمِ وَمَّدَم دِيسًا عِصدة عبعكم مبصّا قلاف فا جدِمْ، دمددسًا، نجة، كا صوحكه، متح ١٠٥٥ من حوم ٢٥٤، صحفوه کُه مجبتَهٔ دِمْه پِد تِمنَوجبهُهٔ جَنْفِمِسَهُ فِي جِيْدُوسِكُ مُمْكُمُمُ مُنْوِدُوسِيِّحِ، علامون دورده ما مدرمه مدومهم مقبعب شمه دبشتاء، محمود دمه دخم موست هوگفد، هه دچه سيد ههد که چمدد دِوْتِ مودهبودَ که همد دیکسوس، دقیس مبعد تهمسه قد شمية. ودجد ذحر موكتع فبعده صعودةع لدموصع حصدهم دِسْوَمَقُهُ هَبِعَبِيْنِةٍ كُمْبِتَتِهُ، لِمُمَّةِ دهبعك مبقد قهدبذت قد تههديد ڊفيعلمن شمنليقتي، معِشْ، ديجهُ، جُلَيْحُهُ فَيَعَرُهُ مَوْقِهُ مِنْ يُعْمِرُهُم سُدِمَة، عَنْ فَدْحَمْتُوبَ مِنْ نُسْفِيةُ مُنْفِي يمهودتيد. ١٥١٤ مودكدوها معطبهتمة لخنصيره عصرون من پيوره مخيري م مدبحومه منشا مدنا ذوقالك موميا حبدٌهبد (نهٰودٌ؛ لحبه محبودٌه)، تعِنَهُ؛ 1960 کُه صحبتَهٔ دِکْصِیدِبْ، بِبضِ جبههٔ، يَهِمِعِهُ فَيْدِهُمْ خُلَقِيهُمْ كُو مُخْمِيهُمْ دِكِدَتُ، دِيه نِهَيْم. مَعْبَعُ، مَكُنُ

معوذدهٔ مرد المعدده ودوهه مرد المعود المعود المعدد محدد المعدده المعدده المعدده المعدده المعدد الم

تعفق دروهمت سعبق، نُقر سُمبهُ، سي. (شيخكوك) دوهويا سه، دايد جُلَةِينَ جِيْجِمَةِ، تَعَفَّتُنِ جِهُمُلْبُ نْسَفِيْهُمْ سِيْنَا وَهِمْ وَهُمْ وَقِهَدُ، فِهُمُّدُةُ سي سُو مُعَمَّع هِم دُختب لَكُتِنهما عَصْودِب حنومخما تعددكم، هقد فبعدد مكن نَصبخهُمْ: وِمُع وَقِ حَدِّتُهُ كِلْ سَوِدَ كِلْ مَدِّهُ، حوم هَدْء يهكن مِم حدثت بعَد معا فه كبهتيد ددومه معهم دمه نەمىكىتى ەتەھكەھەن مىددەپىدى معّمةَقيّع، وكم قطب وفعوجك وسوعة، دوهمَتن ديمنا ميه ديموم، فعنم لمنوقِع دِاوهم که چنه نِحوَني. هُدد نِم چِنْمَدُن مِلِه مِلْقَتْن يَدِهُ ذِد تجويعه ، كه وترقع ضعفك ويحتمهم دِقَيْم ، سَوِيَّدُ لَا لَوْصَمَّتُنَّا كَسُوْم حَلَّ يَصُّلُ حوت ، خجه من علي ميت بيقيغ ياغ ، دوي دِکر سوتُدِر، نہم صوصحِدوهُ دِیمُ کر قيع موحجة، كَه سَنه يَه عُميْمَيْه ويدَّه. صكم يه منيس دون با دونه بعديد بعد بحد يْصُونُهُمْ نَسِقَيمَ جِيثُمُتُ ، معمِك وَمُ عَجِم

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دوره دوهموه مله. لا نسحب نهد، دلا مدوره فرد المدورة المدورة

🔎 🚊 हंटालंबर्व्स कव्यंत्रः

نيد همورود وخرجه ومنهم دد فعهد بعد مخد فخرجه معنده خد دود، خد بعد مخد فخرجه معنده مخد خد بعد مخد فخرجه معنده مخد بعد مخد فخرجه معنده مخد بعد مخد فخرجه ومنده مخد فعرب

محتمعود مدخيد هيئي فيمودد جدخد محدد محدد محدد محدد محدد محدد المدهمود دخود محدد المدهمود المدهد وخود مخدد المدهد المدهد

مليب وصومت من من مده سو دود.

بسنى للمفذية عجفع اقفس كذيعة هنبس

جونعون سؤد للبحون وجدك عند له مرد الموادع الموادع الموادع الموادع الموادع والموس وطبيع الموادع المواد

ﯧﺘﺎ ﻣﺠﺎ ﻓﺪﺗﻮﻗﺎ، ﻣﻤﺪﺗﺮﭘﻦ ﺗﻪﺗﺠﯩﻪ، ﺩﻣﺠﻪﺗﺒ ﻟﻪﻣﺎ ﺟﺎ ﺩﭘﺎ، ﺟﺎ ﭘﺘﺎ ﮔﯩﻨﯘﻫﺎ ﺗﺪﯨﺪﺍ ﺗﻪﻣﺎﻧﺎ ﺟﺎ ﺩﭘﺎ، ﺟﺎ ﺑﯩﻨﺎ ﮔﯩﻨﯘﺷﺎﻧﯩﺪﺍ ﺗﻪﻣﺎﻧﺎ:

ەتتەقۋەد قۇلىدۇ ھۇلى: سۇلى: تىكىدەۋد، ھقوڭىد، ھىد، ھەدۇد، ھۇلىدۇ قىد، قوڭ ئېتىددى يىللاد ئىلادى دەلارد ھىدىلىدى كە كەدھىلەر. دۇد كەۋھد

خعت ۷ سخ هنمور و حام المار جماع من المار و بارد و بارد

رجُولُهُمُ مِلِينَمُ لَوْمِيْنَ مِدِمَ كَفِت فَعِمَلُهُ وهرهموهر وحَسَلُق جَلَ صَفَلِمُ وَهُوْدُهُم وليس وهو هذا ساله في عود سِرَ وُوْلَ.

نسن لهفد ما تحدود قوس فديده هنده، ولا لندنس جهد سالمون حوفنه للا سر لمعمد نر فديوفه مر فدد نون جو

مخدسمة بي مدسدود.

مِئْدِدِنَهُمَّا لَهُ مِدْدَسَا مَدَرَجِا مِا مَخَدَدِهِ (ضِعَدَمِ) دُمِهُمِيَا رِهُهِ ' لِمَعْدَا مُعَدِيَا بَنْتُهُ مِهِ وَمَ يَنْدَهُ رَبِيَا الله مِئِدِيَا مِئِمَةً وَمِنْ مِثِياً مِثَنِّهِ مِثْمَ فَمَعْتَهُ

حەلىكىسىد.

عى ديم وهول مثنى هَ عد جدنت كد فيهم ويُوكن فرَح مع لمعوص سؤد جسود وبلنبية ولسخة مبرسيلوه نبي سؤ دودشة وقولشفة، خِم سعيسلا علق وخلِسا جُهْدُة مِنْ جُمْ عُنْهُ عَنْهُ عَنْهُ عَنْهُمْ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ عَنْهُ هممه فعلنه وطهوميهم مع هدت سو وَدَيْهُ سَوْجُهُ (وَيُغُهُ) كَجُودُهُ مِلِه، عجوف مِم الله الله الله المناسب عدفة وهود ملاء موحدد من فجمل وخسميد خوسل لم دوييه ولأذخبولا، لألغ ضدووية مله حبت وْمَوْدُ خِلْ وَحَمْيِم وَهِمُومِيْ وَبِحُومِهُ لِيدُ أس وصوعَصفة عنه دودستسر لمه لذخيد، ونبحة ونسن لاهوذية حشنه مفس جعبه حنجدهلا، مومع دمينه كلخسله مندلا دوموم اوهمند حسم اودسا دويم لسخة مع مؤنى يستومينيه ب قه كبهبطيد. فيد (كذب جودد مد كنب حف سَلَفْهِ وسمِنْهُ ذَخْهُ مِنْهِ، مَسِلْهُ ديملخيد ذوبخليد يومُخ دمله له لاذخيد، ملا وود هم من منوند که وحمید ی يعلطية بر موهنة لأدخنه بر مودونة عجوم ج رفستونيه جمودهيه وقليد تدميد، مد حوم أهُ 1 12 بنب فريد هِنوس جُلي ذنب جيعفذية هيدلاف كلسر حينلأ 1948. عدة مع 22 و2 مجمولية لحو خلِّر، حقد دفلمهنيد عد دلفق قه سليلا وح لموجدة المغر حوم حلمة ما

حومحدبلهن، جُلس وجَميْهم موه لأمرَا سَدِدُ بُمُدُدُ مِعَمِدُدِينَ تِلَا سَوَوْبِهُ وَتِلَا لُوْتُيهُ مِنْ قِدِة 50 عِيدٍ.

2 محليلا ديرهد عملا

د _ دوسه دوهه مدف، وحكمه دهدهه مد هو جستود به دو، ددلس هدهه من هو جستود به دو، ددلس هدهه من كسود به دوهه مكن وحكمه بنو بك

عفصويهم على شوه وشابيد، ولا

ه.د. صولح له مله منه عده ده الله الله صودوع اله حاسم حوام معوسلها جدُميلوم له معجبد، عبينة بود دو له طِعلومة لمن خِدلده (23فوية) وفِعلية وولحدة. أود فوقط لا مله عمية inope il roules ciallos, to cles ففلبهبسل وجدنعولا وماح بدشعا الم له لدهنا مع نسوم وجيدا، محل عوسلفه ولمذوجه سله لمحرم له بسيب (خلسوم) له عملوس فهُدُنْ كَجْرُوس مله، مهي له مله حفيه دبلك حدد مووطاء له سول ففليهيم وفعليه Lo cout. roc co Lo Pront as it al چە ۵ فوھمى معد . دنا چو كنا له بد نية كوفوع يعدفنا (جعلفيه) لس وفعفون غن كصونين تصفك منعفها دمج عدم 700 عنه. أو1 هومن دُده لكو Court.

ﻜﻪﻓﻐﺎ ﺋﯩﺪﻧﺎ ﺩﻩﻟﺎ ﺗﯩﯜﯨﻨﻪ ﻣﻨﺎ ﺭﯨﺪﯗﻧﺠﯩﻐﯩﻨﻪ) ﻧﯩﻦ ﺳﯜﺍ ﻣﻪﺩﯨﺪﺍ ﺩﻩﻧﯩﺪﺍ ﺳﻪﺭﻩﻧﯩﺪﺍ ﺩﯨﺪﺍ ﻟﻤﻨﻪ ﻟﻐﯩﻠﻪﻳﺎ، ﻣﻪﯞﺍ ﺳﺘﯩﺪﯨﺪﺍ ﺗﯩﺪﺍ ﺳﯜﺍ ﺳﯩﺪﺍ ﻣﺎﻧﯩﻦ ﺩﯗﻧﯩﻦ ﺳﺘﯩﺪﯨﺪﺍ ﺗﯩﺪﺍ ﺳﯜﺍ ﺳﯩﺪﺍ ﻣﺎﻧﺪﺍ ﺩﯨﺪﺍ ﺗﻪﺭﻩﺩﺍ ﺗﯩﺪﺍ ﺩﻩﻟﯩﺪﺍ ﻣﺎﺩﺍﻟﻪ، ﻟﺪﻩﭼﺎ ﺗﯩﺪ ﻣﺎﺩﭼﻪ، ﻧﯩﻨﻼﻟﻪ ﻧﺎﻟﺪﺍ ﺩﺍﻟﻪ، ﻟﺪﻩﭼﺎ ﺗﯩﺪ ﻣﺎﺩﭼﻪ، ﻧﯩﻨﻼﻟﻪ ﻧﺎﻟﺪﺍ ﺩﻟﻪ، ﻟﺪﻩﭼﺎ ﺗﯩﺪ ﻣﺎﺩﭼﻪ، ﻧﯩﻨﻼﻟﻪ ﻧﺎﺩﯨﺪﺍ، ﺩﯨﺪﯨﺪﺍ ﺗﯩﺪ ﻣﺎﺩﭼﻪ، ﻧﯩﺪﻟﻪ ﻣﺎﺩﯨﺪﯨ ﺭﯨﻤﺎﺗﯩﺪﺍ ﻣﺎﺩﭼﯩﺪﯨﺪﺍ ﺗﯩﺪﯨﺪﺍ ﺗﺎﺩﻧﯩﺪﺍ: (ﻣﯩﺪﯨﺪﯗ ﻣﺎﺩﭼﯩﺪﯨﺪﺍ ﺗﯩﺪﯨﺪﺍ ﺗﺎﺩﻧﯩﺪﺍ: (ﻣﯩﺪﯨﺪﯗ ﺳﯜﺍﺩﭼﻪ، ﻧﯩﺪﯨﺪﺍ ﺗﺎﺩﻧﯩﺪﯨﺪﯨﺪﯨﺪﯗ ﺳﯜﺍﺩﯨﺪﯨﺪﯨﺪﯨﺪﯨﺪﺍ ﺗﺎﺩﯨﺪﯨﺪﯨﺪﺍ

وطاؤدها أسيله ولسى سود هذهمولا سنة ضعبد بسب ويم لسعب خد ملس الموري واستفهد مله مد وسند ومود لاقد عداد دخه بحريد بد بمحددها جحولي له جوسه والدنيول سدوه على عمر ريستر موذيد قوليها المحمنية حسد غد اله معمولية ونمودا، نعلس مسفم خددة وحدد مهمة لا مع ذورموني، فيحد وعوديل لا مع موسمي مومنة سَدِ موهَمة دُخة دُهنية خِد ١٥٥٤ موصد الشديد ومدود على مع حمد اود لا مودهبل در عف لم المديد 25as22 Han at Autiles Lichool عود المعرف المعرفة والمعرف عملا المعرفة يُبِدُودِك خلك مِي يُمُدُ مِلْهِ، وُحْدُ مِي لِبُنِي عملهم بمنفع لمناع مر بلجمة دحولية حفصويهمية، مسددهد صباحر حد درده محد مد موشة دده وَحَنْدُ خَلَ سَوَ وَوَدِدُ لِمِعِدُ. وَلَا تِي أَوْدُ حدَمَد عله مع خوهدهم ويعننه مع سم كتدي معر مديدويم دايد دولية مر دوه كنظ يُسَدُن بَدُ لَا سِمِدْ و لمعمد دوحمنية نموذية وبمدنية. وبيع علها دسم وود سلكه دمدوده وهدم الم جودسة صورفنه عد سو صمسة ووهود مع تجدب عدد سودووله وحويده بمدعة مذرود دفعة د منيد بد جهليد د موم سم Lis (Llink) coomles experson حديب بخد جدير ولادحية مخجة وملحية والجد وحسونه موس حقالح كل حبطة

خولت که دوسه دیپیجه

هدت جرومه روم توهه مرا: ۱۵: دونه

> عوذبلهف سلفلا فعلية (معدديمية) لم Asert her coords, madeis Lores كيم م وحدد كشديد مع ودد وجعدم مك تسعسفذولا (۲۰۰۸ندولا) عد دلسم Andria ospenss cepties to inte دلدفنه كفليهيشد مودد مويلاف ودر بدر معلى دهور فوملني مدور المعدد بلد المؤسد وسمؤل مجودون مجتميلا معدضلا لدهسة ورجية وعام يُمَدِّهُ عَلَيْهِ مِيوَدُهُ لَيْ وِيكِلْهُ لمرمد مصمومان سر الموقع مد ما فيخة وفعلية صويميلهم وصويلهم ضرومه لنسر معددت مقلل وفِحبوبة خِدُ حبِعُهُ فَوَكْبِهُ بِعَنْهُ وَيُوعِفُمُ، معملف دُخه ودمع محد دکوم دخع المحمدة الإجازة مخفرة. المنا المناهد جُعِيدُة لِهُ مِلِهِ كَمَعْهُ مَحِدِجُعُهُ مِن عُوكَمِنْهُ فِعَلَىٰ عَهُمُوْمِهِ وَلَوْضِيْ، نِبَحْ وَضِعُوهُ سِهِ مَفِ اللَّهُ لِمُ سِمُ وَحَوْمِهُ لِمُوجِدُهُ مِنْهُ، موخدد عند كجمدد مع يدد داوكم الموضد مع لافاد بمناعد المودلا ملاقة ديه ففعد لا جعيمة وتؤخية خلفته عبد عبم فح فحدد لحدومة وتصيدد عد حيدية معلية حيده له تدنيه. محج حُفض عمد (المعنف عمد (المعنف عمد عمد عمد عمد عمد عمد عمد المعنف المع

1 _ كوخها ديخة على المداد الموفية المداد و له فلا المداد المواجعة المداد المدا

תאמוחאם מל תידעוד האדר

ص: قوم وند، هد، مد

محموطة المجتمع المحمود Anna Scat Tyson وَجْمِكُمْ جِمِيكُمْ مُعَدِّمُكُمْ وهفذ شوهع وحذهمتع هنيها مدديهذ چەققى خەق قى سە چىپ سىتى چھىلىدى مه نَدُم حَدْ، سُد مِم وَدُقِد سَدِيْ، وهممتع ومعولكتع ولامتع وحقاس كم اهٰهُ الله والسَّمِ مَن فَكِدُو وَاوَدِّكُمْ اللَّهُ اللَّا اللَّهُ اللَّاللَّالِي اللَّا اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا يحمَّتِه عبده : مبعيده مفتدِّم مع حوذهيه وحجدة كو سدٍّ لاؤهد لَسدَه لابتا مغضرة مخوم بي عنه عنه عنه مغنج عُمِبُ: "كُلْ وَجِكْمِبُ! يُزَّعُهُ فِيكُهُ جِحُودِب ميه حدة تع مجنع مير مونير مي دحنه محبير مك دِير تعفر، ورود نەڭب ون نەڭبەرەت خدة. مِتَدِدْتَ صورودة مله وحدمدة الله ملقة صدي دِيُرُمُ عَوْدِيْتِ مِنْ صَنْعَدُ دُوهُ عُلْدٍ ذهههبلد، تبكد تَدُون دِدلناة م سُكُهُ مُن دِيْضِيدِدَهِ مِنْ دِضِسُوعَ لِيهِ مِنْ حِلِهِ كَلَمُن ڊحمَّد خصَتَم که ."

دُمْ مِكْم مِنْ بَهْ مِنْ مِكْم مِكْم مِكْم وَمْ مُكُم مِكْم مَكْم مِكْم مِكْم مَكْم مِكْم مِكْم مَكْم مِكْم مَكْم مِكْم مِكْم مَكْم مِكْم مِكْم مَكْم مِكْم مِكْم مَكْم مِكْم مِكْ

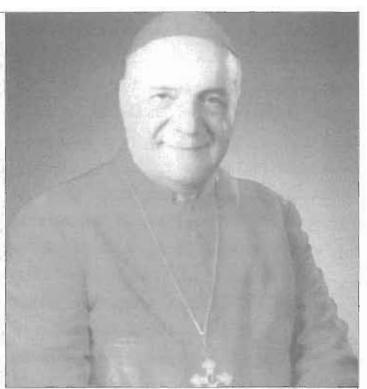
د باقة بكة جسم تهر من توموه " بكر وجود ومدة بالله بالله وجود وكرة الله بالله وكرا الله بالله ب



مَوْتُوْتُ جِنْدُ وَقَامُ شَمِوْكُمُو مِلْوَ جُوهُمْ وَلَامٌ مِلْدُ يَكُوْمُ وَقِينَا فِعُومُنُمْمُ وَشَمْهُمْ وَوَهَامُ مِلْدُومُ مُعْتَمْ فِعُومُنَا الْمُوقُمِلُ وَهُمُولُمْ مُوهُمُمْ فِيْعَلَمْ كُو فِدْمُا فِيْهُومُ مِنْ فَقَالُمْ مُوهُمُ مِنْ فَعُوْمُ مِنْ فِيْعُومُ مِ

فدعوفة دستير سر مد دور بموقد فقبيد محكمة لمستفرد متد مصفتد قُمْ. عَدْمُمْ دِحِمُدُمْ دِمُودِبِمْهُ، فَدَبِعْلَبِم، ۵٥دبدغ داهكم مر محد دوسده وكلفن يمكفنن سلم، مديجب جم عمل ته قا که موت دوم سجما جامدا. حم كذك حكسةم معجبهم قسعب سهبده وهم معرف معرف المعرفة وحد المحرفة موتودوه هجتره موتوره تحكية عَقِحُهِ المِه مومع متّهُ مدِّا عيمًا ، ومجه جم عذب بحثما ، اعدوه: " من 35 عتب مصل مع الديدودي، وقوه ماعية كودًا كيم عميان م کل درسود ، دل سدیا مهد دودبهد سه ما وخود دموره مومس ودمهوه





مَّ عَبُعُ 1886 فَكَ 2003 حَيْمَةُ دَحْدُهُ وَ 1888 فِي مَنْ دَحْدُهُ وَ مُورِهِ وَ 2003 مِينَةُ دَخْدُهُ وَ مُؤْمِنَةً حَيْدُونُونُ وَ مُؤْمِنَةً عَبْدُونُونُ وَ مُؤْمِنَةً مَنْدُونُ وَ مُؤْمِنَةً مُؤْمِنَةً مَنْدُونُونُ وَ مُؤْمِنَةً مُؤْمِنَةً مُؤْمِنَةً وَمُؤْمِنَةً مُؤْمِنَةً وَمُؤْمِنَةً مُؤْمِنَةً وَمُؤْمِنَةً وَمُؤْمِنَةً وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ مُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنِهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُ وَمُؤْمِنُهُ وَمُؤْمِنُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُونُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَالِمُونُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُونُ وَمُؤْمِنُ وَمُؤْمِنُونُ وَمُؤْمِنُ وَمُؤْمِنُونُ وَمُؤْمِنُونُ وَمُؤْمِنُونُ وَمُؤْمِنُ وَمُؤْمِنُ وَمُؤْمِنُونُ وَالْمُؤْمِ وَمُؤْمِنُ وَمُؤْمِنُونُ وَالْمُؤْمِ وَمُؤْمِنُ وَمُؤْمِنُونُ والْمُؤْمِنُ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالِمُوانُ وَالْمُؤْمِ و





حدِقتهٔ دِیْههٔ دهیتهٔ هند دوقید فِدِهتهٔ حبَدُه، هِلاهِ عَدِههٔ دِیْه مِدِه فِدِههٔ دِیْه مِدِه فِدِههٔ مِدِه حبینهٔ مِنهُهٔ دِدِی سِهدهِهٔ دِیْدِهٔ مِدِهٔ مِعدَهِ عِدِه، مِعدَهِ عِدِه،

حیت آستی مخت دوقید حیت توهید حدقه و حده در الله میت می بلکته جیده و حدید و حدی

حوصدة حصبة وهبعيه جوهة كوه، هبت موت موبة المود المود

مُخبَ دَوَقِيْمِكُ فَيَعْلَ مِوْمَةُ مُوسِتَمْ هُجِبَكْيِم حَمْدُنِيْهِ حَكْدِمُهُ، وَدِهْ حَمْدُنَيْهِ لَيْهَ يَعْدُنَيْهُ وَمُحِبِيْهُ وَيْمُودُيْهُ مُوجِبِيْهُ مُحْمِعِمُهُ وَمُحِبِيْهُ وَيْدِمُهُ مُخْدُنِيْهُ وَحِدِمُهُ مُوجِبِيْهُ مُوجِبِيْهُ مُحْدِمُهُ مُخْدُنِيْهُ وَمُحْدِمُ مُوجِبِيْهُ مُحْدِيْهُ مُوجِبِيْهُ مُحْدِيْهُ مُحْدَنِيْهُ مُحْدُنِيْهُ مُحْدُنِيْهِ مُحْدُنِيْهُ مُحْدُنِيْهِ مُحْدُنِيْهُ مُحْدُنِيْهُ مُحْدُنِيْهُ مُحْدُنِيْهِ مُحْدِيْهِ مُحْدُنِيْهِ مُحْدُنِهِ مُحْدُنِيْهِ مُحْدُنِيْهِ مُعْدُنِيْهِ مُحْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُحْدُنِيْهِ مُحْدُنِيْهِ مُحْدُنِيْهِ مُحْدُنِيْهِ مُحْدُنِيْهِ مُحْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُحْدُنِيْهِ مُحْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُحْدُنِهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِيْهِ مُعْدُنِهِ مِعْدُمُ مُعْدُمُ مُعْدُمُ مُعُنْهُ مِنْ مُعْدُنِهِ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعُونُهُ مِعْدُمُ مُعُودُ مُعُمْدُمُ مُعُونُهُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُونُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمْدُمُ مُعُمُ مُعُم

يُع يَعجَب حَدِقع حَدِقع Hypocrites مُعَمَّت وَمَّتَسَع مُخَد دَه وَيَعَدَ حَدِدَه جِ وَجَدَدَه مَا الله وَحَدَه مُ وَحَدَّه مُ الله وَحَدَّه مُ الله وَحَدَّه مُ الله وَحَدَّه مُ الله وَحَدَه مُ الله وَحَدَّه مُ الله مَ الله مَا ا

جُحهٰذ جُمنی تحن بالیوو ، طلقتا جیمها که جیم یود دخید جخید جمها کی در کمی استان بالیود برای استان بالیود با کلها با کلها با کمی بالیود با کلها با کیم با کمی با کم

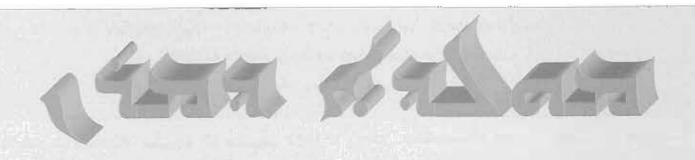
عتدے دستے دھریہ ھن، نموے کے متھدے حسمید، ولنندے دحدہ مطمالیمی دحدل

معر؛ بنعفه : بم

دُوفِيمَا فيعده ملبدي 17 حديثم 1922 که صجبته، دصوید ساوسدند دسیده، مدر يقد مدمة عبق حبدهمد ، ممر حدد مممه تحجودات حبدمبد، دوقامد الم المراجع و المعتمرة وسخة سعة يخمفوس ض صهر دحيدور سموه مفدير كره فدحب Province ججوه و . دوقامك حد قد 11 عقل عودها محود فعدمة دحصومة كه صددتمة دحصومة حصد بنده د صويد. دوويدد دو 14 عتا سهود، دید حصمصیتهم میدمه سذه کی کیدلی مودلا که صدفعه، حوسمه حدوه ما حدد حددبشاك lomozoni Bwendi. وحمعنى عدمي دحده 1944 ، فيعد مبعد معبعد ده خەصدى جمجىتى Antonio كە تىم يەت، Rosekon حميكة 1946 موجلات کجؤ کے Doctorate کجؤ کے Summa " حدد كعدد ومعدلة مع كتنا كميتن بد يغنه وديمنا دوبعده بحبث عند خدد مناك Tesseran .

عَتِهِ دِهِوهُوهِ مَ هَذَا دَوْدَهِ هُمْ مُوَا الْمُوْدِهِ مِنْ الْمُودِهِ مَ الْمُحْدِهِ مِنْ الْمُودِهِ مَ الْمُحْدِهِ مِنْ الْمُودِهِ مَ الْمُحْدِهِ مِنْ الْمُودِهِ مَ الْمُحْدِهِ مِنْ الْمُودِهِ مِنْ الْمُودِهِ الْمُؤدِهِ الْمُودِةِ الْمُؤدِاءِ الْمُؤدِةِ الْمُؤ

حديت



جُنينگ چيتمن * مَن، مَوْد

جُعِفُودِنَ مَوْسَ حَنَّاقُمْ عِيَكُمْ لَجِمَّا جَمِعَهُ كَاقَمْ شِوقَا شِعِدُوهِمَا فَضَا فَرَحِهُ شُوتُمْ حَمُوهُمَا وَمُعَالِهُ شُوتُمْ حَمُوهُمْ جَمُومُا جَمُومُا .

هجمين مين فرويد بالما فروهي متم المتمار المارية المنها المارية المراجعة المارية الم

لَا لَمْ مَعِمْ لِمُ لِكُونَ لِمُ مِعِمَّهُ مُعِبِ فَيَعَدِّهُ جِذَبُا الله فَذِيْتُ فِي مُعَمِّنَا حَفِيدٌ إِلَا فِي مُعَمِّنَا حَفِيدٌ اللهِ مُعَمِّنَا فَلِيدُ اللهِ عَلَيْهِ وَذَبا

بُذَكَمْ معَضِّمْ أَمْ يَخَكَمْ عَنْهَ هَوَ يَكُمْ هَمْ وَهُم لِمِيْمَ حَذِمْ كُمْ فَهُمْ عَمْ يَدُمُ مِنْ عَنْهُ مَا قَدُهُ عَلَى خَدْمِهِ مَا قَدُهُ عَمْ خَدْمِهِ مَا كُمْ مَا كُمْ

صوَدِمَ سعبسومَه عبم كِي إُسلِم عَمْ حوم دِنَهُم دِجِسَم كَودُه؟ وَمْ فِي دِّدِهِ مِي مِنْ اللهِ فَعِم مِنْ اللهِ مِنْ مِعْمَ مِنْ مِعْمَ اللهِ عَلَى مَا مُعْمَ اللهِ عَلَى مَ

حضد فِحومًا دِدُوسِومد دِجبِمًا قَم هَٰلِكُلِ هَٰحبِجهِمًا . يَا مُعَالِمُ وَكُمْ يُوكِ مُحرِجهِمًا . يَهُ مُعبِ كُنُ اَوِكَ اَمْد اَهُمْ يُعَالِمُ هُذِهِ . عَجَمْع صَعب كُنُ اَوِكَ اَمْد اَهِكُمْ يُعَالِمُ الْمُعْ الْمُعْ الْمُعْ الْمُعْ الْمُعْ الْمُعْلِمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

عذِه يُم يُكِ مَانِمَبِدُهِ مَهُ مَصَّمُ وَسَلَّمُ وَدُهِ شَهُ مَدْبَمُهُ حَجِدِيْهُ يُكِ مِنْمَبِدُهِ مَا مَصَّمُ وَدُهِ شَهُ مَدْبُمُهُ لَا مَنْ عَدْبُمُهُ عَدْبُمُهُ .



بالأبي بالألام

بعض مرودتم بعض مودتم

بَ بِهِ كِهُ سَوْرِكُ شَيْرُ بُكِرُ يُو مِعَمَّ بَ يَيْرُ حِيْمٌ جُعَدِّهُ سَيَدٍ دَرِدِعٌ بِحَ عَوْدِهُ بِ دَسُوْتُ دَمِيْرٌ دَسُوهُ عَيْدٍ حَرَدِهُ بِحَ عَوْدِهُ بِ دَسُوتُ دَمِّكُ دَمِهُ عَيْدٍ حَرَدِهُ بِحَ عَوْدِهُ بِ دَسُوتُ مَمْ بَمْعِمُ... تُودِتُ مَنْ بَمْعِمُ... تُودِتُ مِنْ بَمْعِمُ... تُودِتُ مِنْ بَمْعِمُ... تُودِتُ مِنْ بَمْعِمُ... تُودِتُ مِنْ بَمْعُونُ بَوْمِيْ بِحَرْدُ مِنْ عَبْدِيْ فَوْمِيْدُ بُعُودُ مُنْ يَمْمُ بِعُرْدُ فَيْمُ بِحَرْدُ مَنْ مَبْدِيْ فَوْمِيْدُ مِنْ قُومُ مُعْمِيْ فَوْمِيْ بِحَرْدُ مِنْ مُبْدِيْ وَمُعْمَّيُهُ وَمِيْدُ فَيْمُ الْمُعْمِيْدُ وَمُعْمَلِيْهُ وَمِيْدُ اللّهُ وَمُعْمِيْدُ اللّهُ وَمُعْمِيْدُ اللّهُ وَمُعْمَلًا اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ اللللّهُ الللّهُ اللل

:5्रॅंग्रेमद्वेत

Hill, mound, pile :255

A flat round loaf, a small cake of bread , كَنْ عَلَى الْمُعَلَى الْمُعَلَى الْمُعَلِينِ A flat round loaf, a small cake of bread ,

Burnt, scorched عبدا: سجاد

Shadow :

A shoot, young branch : المُحَدِّدُ A shoot, young branch

A bag, case : , o,ig

يجر: ٢٥٠٤

25m : 25mx

مودد: حصودد

ا slept lightly, dozed : بمعلية

I descended : A

مُتَقِرُ: مُستند دِمُعَة

Breathing : عَثُمُّة

To collect, gather : " ga

Vapor, smell : الكذا

भ्वंभः भ्रह्मवं

بُجِحبُ مَجْجِكُمْ قَوْمَقَتِمْ: جِتَمَّمْ دِ1977، جُدِ حَتَّمَ بُجِحبُ مَجْدِكُمْ فَيَتُومُهُمْ

حك تمه ويدون جمجب جديد

وكخرع: وكخو

سقد: فللمدمية

مترب فحكة؛ ديمة محبية مقرب بحمرة مقرب حيد كم بحديد ميد مرهكم مومية بمبية دومد كرهكم مومية بمبية دومد مقرب حيد كم بودب مقرب بحديد مقرب بحديد مقرب فحكة دومد مقرب فحكة بمقتة مقتة مروده مقرب بحديد مقرب فحكة دومد مع دومد مع

مَيْكُمةِ، بَعْدِب بَعْدِهِ 1عَمْدِهِ بَعْدِب بَعْدِهِ 1عَمْدُهُ بَعْدِب بَعْدِهِ

مناه ميور كتيك دمخونها

لِهِ دِمجٍ!!

جكم شحير متوبا!!

مدنيزا مهنيا

ەئِحُدِّد معوددِد

وذرجيزا فينظر

جگه شوب!!

المجافعة حصاب حفاية

بهزي ذغوه بجوه

ميتيء ديسوب عبيه

كن دُمج دك عبر يكفن!!

ەيى ئىڭغىك كتوبى!!

تقتبتين مُكمتِه دُدُهِكِ

ميير موقه حرجه دعدنجوهب

هدندب من بروستيب، هدندي؛ حينوهب سنت منوچ فيت برايا

منظمة في موسعة جمعوم فسيد، فيتأل

ودقع محمقد...

يهودرئ ميمير، عيد، حمير دوسيرور ميددري ممنير سمود، حمير دوسير

وحب تهمّهٔ دردقه عددكر...

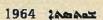
نک جو حده تر جبندکر

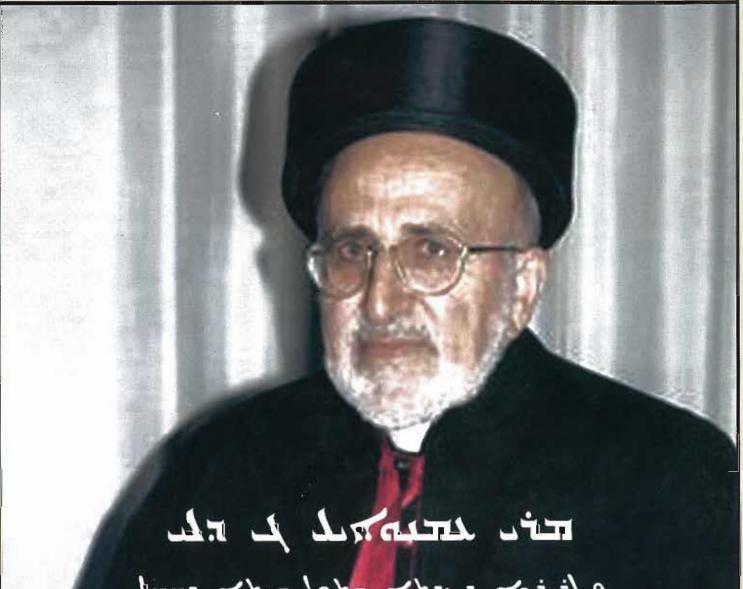
م لمحمد تجكد بذكه



حكلم وعماهم الموضع واحضحا

STATE OF THE PARTY OF THE PARTY





فلابعد دحدها صهدامسها دحدا