



NINEVEH

Publication of the Assyrian Foundation of America

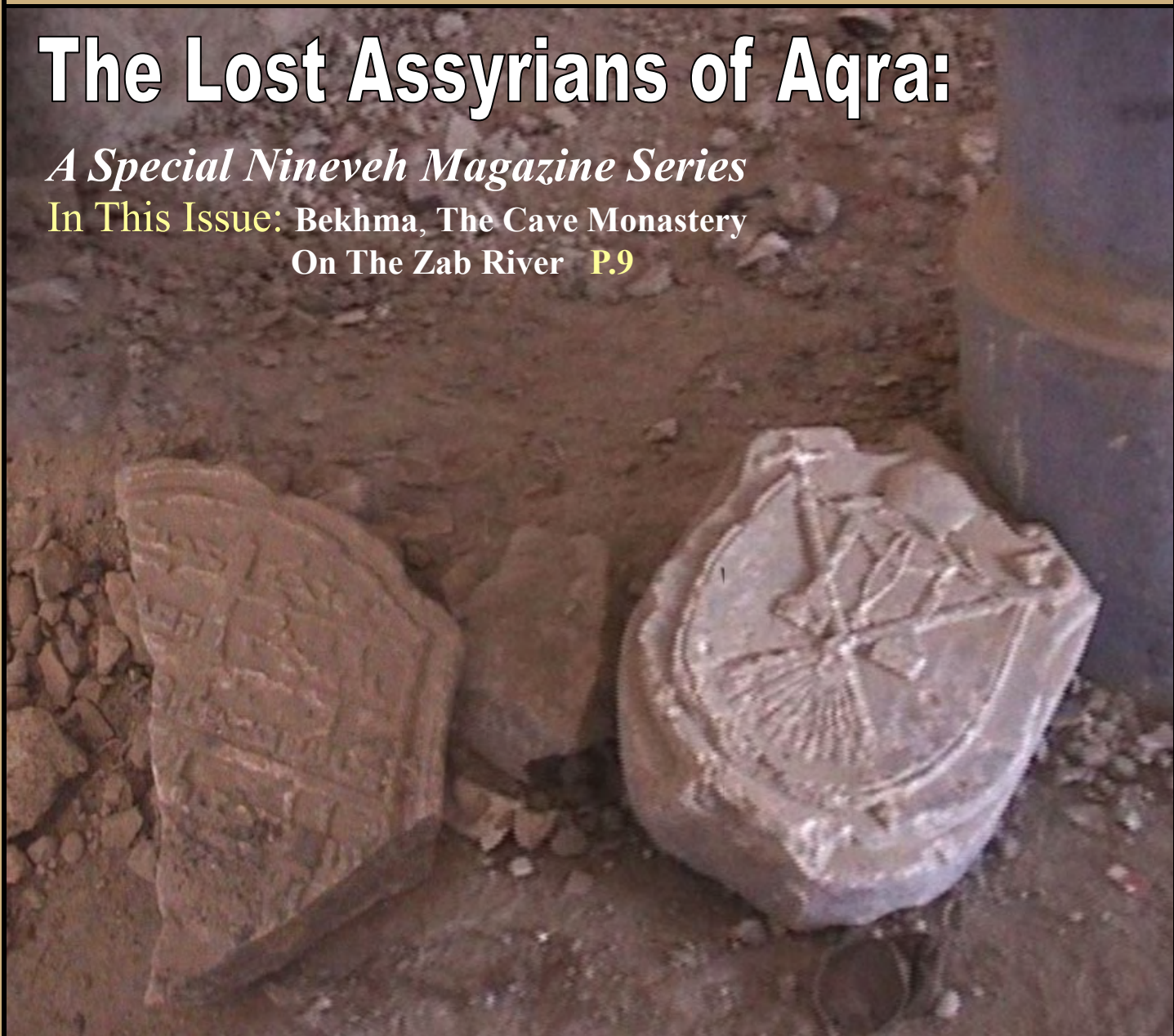
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The Lost Assyrians of Aqra:

A Special Nineveh Magazine Series

In This Issue: Bekhma, The Cave Monastery
On The Zab River **P.9**



Cultural - Educational - Social

NINEVEH

First-Second Quarters 2004
Volume 27, Numbers 1-2

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From the Editor:

Language

The most basic and important function of language is to serve as a medium for communication; this includes interaction among friends and family members as well as official religious or secular discourse. Although, initially, language may have been a purely spoken mode of communication, two other very important forms of expression of language developed very early on: singing/poetry and writing. Of course, there is another, non-linguistic, form of communication: art.

If individuals who speak the same language live in close proximity, as in the same village or town, then, spoken language is sufficient for communication. However, to communicate with individuals who are far (this includes both geographical distance as well as chronological distance; e.g., to communicate with a friend in another city, or to preserve knowledge for future generations), another alternative is needed; including poetry/song and/or writing—in the past century, electronic audiovisual telecommunication has become the dominant mode for communication and storage of information.

Poetry and songs may be thought of as an intermediate phase between spoken and written forms of language. They are just as effective as writing in transmitting information over long (geographical and chronological) distances with very little or no change in content. This is because poems and songs are memorized and recited with minimal change for generations. A very good example of this can be found in the Sunday mass as performed in the Eastern Churches. Assyrians who do not know the Classical language or may not even be able to read Assyrian can usually recite the whole mass, including the various prayers and chants, from memory; sometimes without fully understanding the content.

Written language has several advantages as well as disadvantages. First, it is the most effective means of storing/preserving information. For example, the cuneiform tablets found throughout Mesopotamia dating as far back as 3,500 B.C. In these tablets we find business transactions, legal contracts, religious/theological doctrines, diplomatic and other official governmental documents, medical and other scientific texts, songs and poetry, literature like the precursor to the Biblical creation story and the Epic of Gilgamesh, and information on just about every aspect of life in those days. Second, short of traveling or sending a messenger to distant lands, written documents are the only way of communicating over long distances—again, modern electronic audiovisual telecommunication has changed this somewhat. Third, and perhaps most important function of written language, is due to its stability, or stabilizing effect on language. That is, once a language has been standardized into a written form, people who

may speak very divergent, sometimes mutually unintelligible, dialects of that same language, can usually communicate with ease using the written form. Examples of this phenomenon can be found in many languages that are spoken by people in wide geographic regions. For example, Arabic is the major spoken language throughout the Middle East and North Africa, with very divergent, and frequently mutually unintelligible, dialects. However, the Standard Written Arabic, said to be based on the language of Qur'an, is understood by most, and serves as the common language for communication. Even English, which serves as the primary language for many people throughout the world, has many dialects and phonetic variations which make its spoken form very difficult to understand by English-speakers from other regions. However, the written form is more-or-less standardized and can be understood by all.

Languages, like Chinese, whose writing system is pictographic, have the advantage of more-or-less complete dissociation of the written from the spoken language. That is, people in different regions of China who may speak very different dialects, can communicate easily in writing. That is because, unlike in alphabet-based languages, where the written form tries to mimic the sound of the spoken language, in pictographic writing systems, different people will pronounce the same word (picture) in very different ways, but will understand exactly what it means. To simplify, there are thousands of terms in different languages for the word “tree”. However, anyone, from any land or language family will immediately recognize the picture of a tree, and “read” it as “tree” in his/her language. One major disadvantage of this (pictographic) writing system, however, is that it is very cumbersome with hundreds or thousands of signs to memorize!

In Assyrian, the last time there was a common, standard written form (or, the last time the written language was standardized), was when the New Testament was translated into (Classical) Assyrian (“Syriac”), in the early Christian era. That language served (and, among some, still serves) as the common mode of (written) communication. Assyrians from every region and every religious denomination, with very different local (spoken) dialects that could not be understood by other Assyrians even in neighboring villages, could easily communicate using the standard written form. A striking example of this can still be heard by attending mass in the Church of the East and the Orthodox Church. Those attending the Church of the East speak modern East Assyrian whereas members of the Orthodox Church speak modern West Assyrian. These languages are so different that they are mutually unintelligible. However, Classical Assyrian (“Syriac”) is the liturgical language in both churches. The same prayers from the same books and in the same (Classical) language are read in both. However, they are pronounced so differently

(Continued on page 11)

Letters From Our Readers

Our Youth – Our Future Assyrian students in Georgia

By: Ilona Adamova,
Tbilisi, Georgia



Since 1998, with the support of the Assyrian Foundation of America, Assyrian International Congress of Georgia has implemented a scholarship program for Assyrian students in Georgia. Every year several students receive scholarships for the successful continuation of their studies. The initiator of this project was Mr. Julius Shabbas, former Chief Editor of Nineveh Magazine. Assyrians living in Georgia hold education in high regard and students are greatly valued. We have young people who study medicine, philology, foreign languages, psychology, oriental studies, international relations, economy, law, etc. Unfortunately, after the break of Soviet Union, the economic situation in Georgia suffered greatly and our people as well as the whole population of Georgia continue to experience great hardship. Formerly, in the Soviet Union, education was free of charge. Now, most institutes charge large fees and, therefore, are not accessible to the majority of young people.

We thank our friends at the Assyrian Foundation of America, who have helped during the last few years to support many students. Some of them have already graduated and found good jobs.

Here are a few examples of students who have benefited from this scholarship program:

David Yakubov, 19 years old, has been studying Law at the Tbilisi State University. He is a second-year student and is among the best students in his group. His desire is to be a very good lawyer after his graduation. "I want to be a good professional and help my people. I'm very pleased and thankful to people who supported me in my

studies and I'll do my best for my family and my sponsors to be proud of me".

Lana Khoshabaeva, M.D., graduated this year from Tbilisi State Medical University and has started to work at a private hospital. During three years, the scholarship program from the Assyrian Foundation of America supported her study. "I want to thank the people who enabled me to complete my education and become a medical doctor. It is very important to have a good education nowadays and I'm very happy that I could get that chance. I hope to be useful for my people in Georgia".

Marika Bitkash is 21 years old. She has been studying psychology and sociology at Tbilisi State University where she is a forth year student. She is an excellent student and is proud of being at the University. "I'm very happy that I

have such a great possibility to do my study. I feel responsible to people who support me and I hope to make them proud of me." Marika's great desire is to be a psychotherapist after graduating.

Assyrian International Congress of Georgia would like to express its deepest gratitude to the Assyrian Foundation of America for their readiness to support the Assyrian students with the scholarship program. We hope for the continuation of this wonderful program for the benefit of Assyrian youth in Georgia.



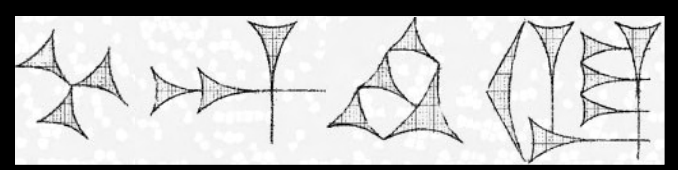
Brief information:

The Assyrian International Congress of Georgia (AICG) was founded in 1992. The AICG is a Non-Profit Assyrian Organization. The aim of the organization is to preserve and develop culture, language and tradition of the Assyrian people in Georgia; to defend national and civil rights of our people in this country. It has its branches in Gardabani, Kanda (East Georgia) and Kutaisi (West Georgia). The main activities of the AICG: humanitarian and medical assistance to needy Assyrians in Georgia, assistance for various youth activities: cultural, educational and sports events. AICG is collaborating with Assyrian organizations in the former Soviet countries and abroad, as well as international and local NGOs, working on minorities' issues. Since 1998 AICG is a member of the Union "Public Movement Multinational Georgia". The President of the AICG is Mr. Josif Ivanov.

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ASSYRIAN AMERICAN NATIONAL FEDERATION

ܐܢܬܝܢܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ Invites you to participate in the 10th annual **ASSYRIAN YOUTH EXCELLENCE CONTEST** Santa Clara, California September 2-6, 2004

Assyrian students from around the world are invited to participate in what has become one of the most popular events of the annual Assyrian American National Convention. The 71st AANF convention is being held in beautiful Santa Clara, the heart of the Bay Area of Northern California. Do not miss this great opportunity to meet other exceptional young Assyrian men and women and establish long-lasting friendships, all while having the chance to win the prestigious Ashurbanipal trophy along with fantastic prizes. In addition to various awards, the top three contestants will be presented with the following:

WINNER \$1,500.00
FIRST RUNNER-UP \$1,000.00
SECOND RUNNER-UP \$500.00

This year's contest is especially unique because it marks the 10th anniversary of the Assyrian Youth Excellence Contest. Past winners will be present to share their thoughts and experiences with this year's participants.



To see if you are eligible to compete in this year's contest, go to the convention web site at
<http://www.aanf.org>
and follow the link labeled '10th annual Youth Excellence Contest'

APPLY TODAY !

For more information, contact us at yec@aanf.org



The Heart of Assyria

Attiya Gamri, The Netherlands



Younadam Kanna and Attiya Gamri with the journalists of AshurTV

Ten years ago, no one would have predicted the fall of Saddam Hussein's regime. The year 2003 was the last year that the regime controlled Iraq. Although Iraq is a free country today, the current situation is far from stable and it remains difficult to decipher the time required to stabilize the country. However, the disappearance of the regime triggers an inevitable change for the ethnic groups in Iraq; and in particular, the ChaldoAssyrians.

Inspired by the celebration of 1st of April, the *Akitū Festival*, I decided to visit the ChaldoAssyrians in Iraq. Who would have believed that the our flag would fly in every village and city where ChaldoAssyrians live in Iraq? This dream became a reality for the oldest inhabitants of Iraq and I was fortunate to witness it

Back to Assyria

I had never travelled to Iraq and the cities of Nohadra, Nineveh, Mousel, Ankawa, Bagdeda, Tel-Keppeh or Arbil. My first exposure to these names was through the songs of Linda George and Ashur Beth Sargis. Later, I read about what appeared to be far away places. In 1992, I met Mr. Yonadem Kanna in Holland and my interest in learning more about the *heart of Assyria* started to grow. I vividly remember the words he expressed to me, "...be ready because one day Saddam will disappear. Then the hard work for the Assyrians in Diaspora will begin." At

that time, most of the listeners thought that Mr. Yaqoub Yousef was being unrealistic, but 12 years later his words have become a reality. In 2003, Saddam's regime collapsed. Through difficulty, the ChaldoAssyrian people must revisit the age-old question: As a minority group, what rights do we have both inside the new Iraq and outside, in Diaspora?

ChaldoAssyrians Inside the New Iraq

The political situation of the ChaldoAssyrians in Iraq is difficult to describe but one thing is certain, the ChaldoAs-



Susan Khoshaba Patto, with Attiya Gamri, on Hā b-Nīsan, in Baghdad

syrians are now a recognized ethnic group within Iraq. In the new Iraq, the ChaldoAssyrians have been granted basic, fundamental rights recognized under international instruments of law.

Since the Ba'athist regime of Saddam, the Assyrian Democratic Movement (the ADM) has struggled and succeeded in ensuring basic human rights for the ChaldoAssyrians are preserved. Under the Interim Iraqi Constitution, ChaldoAssyrians are recognized as one of the ethnic groups in Iraq. The ADM organized itself and negotiated, often around the clock, at the highest level of the Governing Council, in order to achieve this goal. Mr. Yonadam Kanna and Thomas Khoshaba, through political persuasion, convinced Mr. Paul Bremer and other officials of the interim government that the new Iraqi government cannot be constituted without the ChaldoAssyrians properly represented. Mr. Kanna signed the declaration and with this signature he helped change the future of the ChaldoAssyrians. Today, on the rooftop of ADM Headquarters, located in Baghdad, our flag is waiving high.



Children at Arbaello elementary school, Ankawaa, Arbil

ADM have also proven their dedication and loyalty towards the ChaldoAssyrian community. These young men and women protect all of the ADM offices, currently numbering 15 offices inside Iraq; and in particular, located in Baghdad, Arbil, Mosul, Nohadra, Alqush etc. In addition to protecting ADM offices and personnel, the freedom fighters protect the Syriac Orthodox monastery of Mar Matay (built in the 5th century AD), as well as other churches, which has recently been attacked by rebels.

Future and Unity: the ChaldoAssyrians in the Diaspora

Mr. Kanna's statement made in 1992, that Saddam one day will disappear and that the ChaldoAssyrians in Diaspora should be prepared, has become a reality today. Are we, as a people, prepared to respond? How should we begin to prepare to respond? The ChaldoAssyrians in the new Iraq have national rights and this means that they must encourage the development of newspapers, magazines, TV and radio stations, schools, cultural centers, social care organizations, etc. The main infrastructure must be built, or in some cases rebuilt. The ADM needs the support and knowledge of our people in Diaspora in order to achieve this goal.

How shall we support the building of the infrastructure? One member of the ADM, Rabi Ninous, answers with the following: "The real work starts now. The ChaldoAssyrians have to build Assyria and much help is needed. We need teachers, lawyers, doctors, farmers, social workers, athletes, artists, etc... They can come and visit us and see how they can support us here."

Indeed, the ChaldoAssyrians need financial support inside Iraq; however, professional support from all disciplines (i.e., political, social, agricultural, media fields) is also in demand. For this to be achieved, however, the ChaldoAssyrians in the Diaspora must create a network

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Mor Matay, Syriac Orthodox Monastery

Although the political development triggered a new hope in the hearts of the ChaldoAssyrians, the instability inside Iraq instills fear. The members of ADM are aware of the political reality inside Iraq and the vulnerability of the people, including the ADM as a political movement. In fact, efforts have been made to intimidate the ADM; however, it continues to work towards building a free and democratic Iraq.

One leading member of the ADM, Mr. Ishaak Ishaak, stated, "we built our course many years ago and back then we knew that this struggle may cost our lives, but we did not stop and we will not stop." Mr. Ishaak was imprisoned for almost 9 years during the regime of Saddam Hussein for his political work with the ADM. Mr. Ishaak is not the only person who has been imprisoned for his political work.

It is not only the high officials of the ADM who sacrifice their life on daily basis. The freedom fighters of



THE LOST ASSYRIANS OF AQRA SERIES



In This Issue:
The Cave-
Monastery of



By *Nicholas Al-Jilu*,
Australia

One of the most unforgettable experiences for me from my 2002 trip to the homeland was visiting the abandoned cave-monastery in the Upper Zab valley near Bekhma. It took me 50 minutes trekking through the mountains to get there in the middle of the summer heat (it was late July) – but boy was it worth it!

At the end of June, I was staying in the Azadi collective town (southwest of Aqra), where a large number of Assyrians live. There is only one Aqrawi family left living there headed by a man named Pius, originally from

the village of Arena. The family lives next to the ADM office there. One day *Shwawa* Pius was listing the villages and churches in the region for me and told me about a church above Bekhma in the Zab valley. I was curious, but did not have time to go up and see it.

Bekhma is built on the west bank of the Upper Zab River. It is important because there is a bridge that crosses the river and it is the main thoroughfare for traffic coming from Dohuk, Zakho and Aqra to go to Arbil, Shaqlawa, Diana, etc. I had thus passed through it numerous times, but had never stopped. The village has for a long time been taken over by Kurds, but there is a field near the village still called *chammeh¹-sulaqa*. Apparently the local Assyrians used to go there to celebrate the Ascension feast and the name stuck.

A month later I had returned to Aqra to say my good-byes, and also to see what I had missed during my previous visit. So I went with some friends from Azadi to have a look – *dwikh-nawsha* Youbert from the ADM came for protection and Steve and Abbi from the ASYU also came with us. Abbi drove us in his durable but trustworthy *Brazili*.

Now when we reached to Bekhma, we found a KDP Barracks at the bridge and decided to ask about the church. We approached a group of *peshmergas* resting under the shade of the porch. *Shwawa* Pius was right. The church was past the barracks up in the narrow valley. One of the older *peshmergas* at the barracks laughingly remarked that, “The church was once yours, but is now ours to do with as we please.” It is used as a stable for sheep during the winter.

One of the *peshmergas*, a young man by the name of Sha’ban, offered to take us up to see it. I agreed to pay him a small fee in return for his services and protection. Only Youbert accompanied me up to the church. Steve and Abbi decided to wait for us at a nearby open-air restaurant.

The track up to the church begins behind the barracks and moves past an old graveyard. The hill upon which it lies has given way to reveal the open square ends of the stone coffins. The bones sticking out of them gave me an eerie feeling as I began the ascent. I could not determine whether the graves were Christian or Muslim, but this was an area that had obviously not seen its indigenous Assyrian inhabitants for many years.

After the graveyard the track seems deceptively easy at first, being mostly flat and worn, and one cannot help but be captivated by the beauty of the area. Below to our right flowed the peaceful waters of the Upper Zab, colored a most peaceful light blue and smelling a little of sulphur. Above us towered the brown stone mountains that hemmed in the narrow valley and offered a sense of protection probably sought by the monks that

built their monastery here all those years ago.

The dirt path then gives way to the mountain. With Sha’ban in front we began to scramble up from boulder to boulder. The track could only be discerned by shiny, slippery markings on the rocks and at times it was such a hard climb that we had to grab onto the dry shrubs that grew between them. To our left was the sheer face of a towering cliff and to our right a steady fall down to the Zab.

**One of the older *peshmergas* at the barracks laughingly remarked that,
“The church was once yours, but is now
ours to do with as we please!”**

I was easily tired and Sha’ban could not help poking a little fun at my huffing and puffing, and constant water-breaks. “I can make the ascent in less than half an hour,” he declared. But

that is true for someone who has grown up and been trained to fight in such terrain. Youbert similarly did not have much trouble climbing.

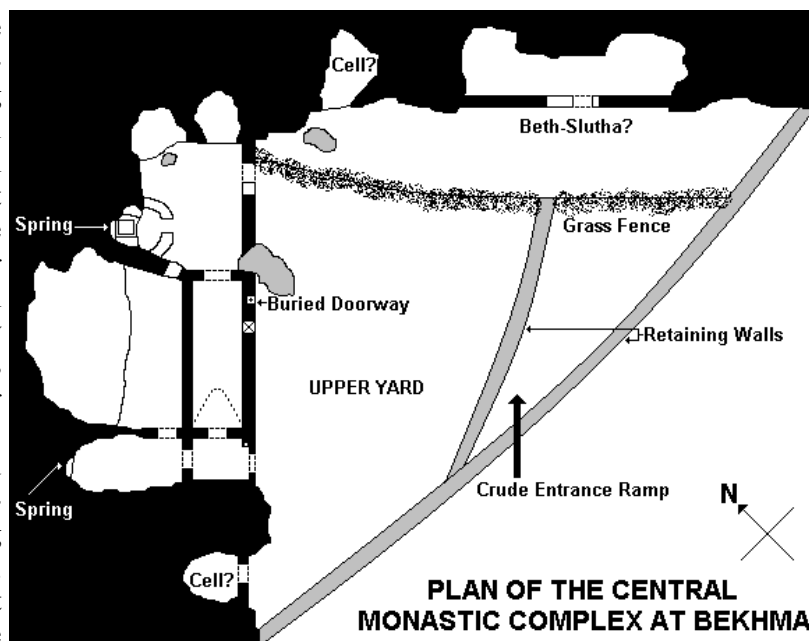
After more than 40 minutes of climbing, Sha’ban stood pointing. “There it is. Can you see it? *Shkafta u-Diwar* (it’s a cave and a wall).” Sure enough, there it was. A cave formed by a massive rock ledge, closed in with a wall of masonry, up in the chest of the mountain. That was the church of Bekhma.

As we came closer to the church, we found that a series of terraced yards had been built around it, by means of high retaining walls set with huge stones. A crude

ramp provided a way up into the churchyard and afforded us with a commanding view down into the Zab valley and beyond as far as the eastern edge of the Navkur plain. I can never forget how amazing it felt to be up there, almost as if I was standing upon the roof of the world. One could so easily sense the peace and oneness with God the monks would have felt all those centuries ago.

A complex of caves surrounds the main terraced yard, proving that

it was part of some kind of *lavra* or cave monastery. Some caves lie high in the mountains on the western side and are accessible only by narrow paths or stone stairways. Others can only be climbed into by a series of



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THE LOST ASSYRIANS OF AQRA SERIES

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holes used as foot and hand grips. Some of these caves seem to be chiseled from rock face and others seem to consist of walls built before large openings. These are most probably the cells of the monks that once resided there.

There are more caves to the east, but these are larger and most of them have walls built around them. They are now used as sheep pens by the Kurds and some of the walls were only built recently. But it is now impossible to determine whether they were cells, storage rooms or possibly even the refectory or guest rooms of the monastery.

The central complex of the monastery is based around the church and is composed of a large cave (the church itself), a medium sized cave closed in by a stone wall pierced by an arched doorway (possibly the *Beth-Slutha* or chapel used for the recitation of prayers during the summer) and two smaller caves (either cells or storage rooms). On a prominence to the east was pointed out the location of the monks' cemetery and far beyond that in the ridge of mountains on the opposite side of the valley I was made aware of another cave monastery. This one, above the town of Derwah-Tisu, is made up of many chambers and is said to hold up to 300 sheep during the winter.

The church itself is buried under 1-2 metres of sheep droppings and much of the original interior has been destroyed, but I was able to make some guess as to what it would have looked like in its heyday. It is divided into five chambers: two at the western end, two in the centre and one at the eastern end. Those at the western end probably constituted the narthex of the church. That on the north centre was probably the primary nave and might have had a sanctuary partitioned off at its east end – but there is no remaining evidence of that. The chamber on the south centre was probably a secondary nave leading to the baptistery, which I located at the chamber on the eastern end. It is possible that the sanctuary was

also located here.

There are two springs in the church, with the water dripping from pointed rocks into small pools. The water from those springs is very sweet, though to obtain some we had to brave the insects that swarmed them!

Under the church there was once a 7 x 7m cell containing a bed, complete with pillow, carved out of the bare rock. It was big enough to accommodate two people lying beside each other and about twenty people could fit in the cell. This was probably either the cell of the abbot or the *Beth-Qaddishe* (where the monastery's founder and abbots would have been buried). All that remains of

it now is a small doorway with a cross carved on its lintel.

According to Sha'ban, sometime around 1995 a Turkish engineer and his Kurdish partner caused serious damage to the church. They came to it with special equipment searching for gold and using TNT they blew up the cell under the church. It is unknown what they stole, but those who were at the scene soon after the explosion recalled finding

scraps of discarded metal and things deemed "not worthy of looting".

Estimates of the church's age by locals mostly gauged at 500 years and older. One local suggested that it could have been dedicated to St. George, as red stones were used to build it. Apparently there is some old tradition of building churches dedicated to St. George with red stones as a symbol of his martyrdom.

But how old the church was and whatever saint it was once dedicated to was not important. The fact that Assyrians were able to build such a monument of faith in this most inaccessible and incredibly beautiful of places amazed me profoundly. This is one of the Assyrian monuments in northern Iraq that is grave danger of disappearing if we do not do anything to restore and conserve it for future generations to study and admire. It is up to us to find new ways of maintaining the proof of our existence in the homeland, most importantly through the preservation of sites such as these.

¹ A *chamma* is a field, especially a terraced one, built next to a river. The word is Kurdish but Assyrians use it as well.



(Continued from page 3)

(Eastern accent and phonetics vs. Western accent and phonetics) that to the uninitiated ear they may sound like different languages.

A language can function as the common or standard language for communication among a people with different local dialects, only as long as it approximates the spoken language(s), or, there are centers, throughout the regions where that language is used, for teaching it. Today, neither of these conditions exists. The spoken dialects of Modern Assyrian are so different from the Classical language that very few, even those who have formally studied the Modern language, can understand the Classical language. And, there are very few centers where the Classical language is taught. So, unfortunately, there is no common language for communication among all Assyrians from all regions.

If, as has been done in northern Iraq, schools can be established wherever there are Assyrian communities, it is possible to once again teach the Classical language and reestablish it as the common language among all Assyrians, regardless of their local (vernacular) dialect. However, as that seems impracticable for now, we must at least "standardize" the Modern language(s).

There are two main dialects of Modern Assyrian: Western and Eastern. The Eastern dialect was standardized in the 1800's when the Bible was translated from the Classical language to the Modern East Assyrian (since most people did not understand the Classical language anymore). That language has been taught in schools and serves all speakers of the various dialects of East Assyrian as the common mode of communication. The same is being done for the Western dialect.

Since the Classical language is very different from all the modern dialects, it is not reasonable, for now, to insist or expect everyone to learn it for use as the common lan-

guage for intercommunity communication. However, it is easy and practical to have one "common" dialect for the Eastern-speakers and one for the Western-speaker. This way, there will be only two "standard" languages among all Assyrians. Books can be written on the grammars, and, more importantly, upgraded as needed to keep up with the spoken language.

In places like Chicago, where the Assyrian community numbers more than 100,000, inclusive of speakers of all the various dialects of East Assyrian, with television and radio programs and periodicals, the importance of having a common language is obvious. People who may speak very different-sounding dialects of East Assyrian can easily communicate with each other in the "standard" dialect, which is also the language used in radio, television, and printed media.

The "lessons" being included in *Nineveh*, are meant as an introduction to the "standard" Eastern dialect. However, as that language is not quite standardized or upgraded to reflect the changes that the language has gone through since it was first formalized, some two hundred years ago, the reader is reminded that s/he may see variations in different texts from different places; however, they are close enough that they will be easily understood. The only difficulty may be with the vocabulary, which is much more regionally specific, with more or less borrowing from neighboring languages.

Finally, one negative effect of having one common language is that it is taking over all the other dialects. Again, in places like Chicago, one sees that the younger generation, born in Chicago, may not know the dialect of their parents, and only speak the standard language. As the villages in the homelands, where there are enough people speaking the various local dialects, are being depopulated, if all those dialects are not recorded and described, within the next generation or two, many will become extinct.

For the best place on the internet to learn modern East Assyrian (Syriac), go to :

Assyrianlanguage.com

With over 125 step-by-step lessons providing audio visual tools to guide you through all aspects from reading, writing, grammar, pronunciation. Best of all, these excellent lessons are all provided at no cost at the comfort of your home!

*For more info. Contact us at:
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Lesson 93

Detached forms
ܐܠܗܐ ܕܡܕܢܝܐ

Part Four

ܐܠܗܐ ܕܡܕܢܝܐ
Demonstrative Pronoun

Also known as ... The word ... means "indicative, typical, symbolical".

Neo Assyrian *	Aramaic	
ܐܠܗܐ or ܐܠܗܐ	ܐܠܗܐ abbreviated ܐܠܗ	This (masc.)
ܐܠܗܐ or ܐܠܗܐ	ܐܠܗܐ abbreviated ܐܠܗ	This (fem.)

An Introduction to Modern East Assyrian; II

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I. Introduction:

In the last issue of *Nineveh*, a brief description of the (alphabetic) system of the modern Assyrian language was given. As writing was emphasized, the Assyrian alphabet is different from the Latin-based alphabets in that it consists of consonants only (א and א can serve as vowels; see below).

In this issue, a brief description of the vowel sounds, both simple and compound, as well as their markers will be given. A number of other orthographic signs will be described.

In the earliest texts one finds only consonants with no vowel markers, which makes it somewhat difficult to elucidate the exact pronunciation, and, at times, even the proper reading and meaning. In later texts, one starts seeing an evolving set and system of markers (diacritical marks) to denote the vowels associated with the consonants. In modern Assyrian there are two sets of such vowel markers: one which is used with the West Assyrian script and the other that is used with the East Assyrian script.

II. Simple Vowels: زوہی پشی (Zow^ei pšīṭi)

Inventory of simple vowel values in modern East Assyrian:	
<u>Transcription</u>	<u>Examples*</u>
Ā,ā (<i>long</i>):	matter, gather, bath,
A,a (<i>short</i>):	hank, stamp, tank
Ă,ă (<i>long</i>):	father, bother, draw
Ā,ă (<i>short</i>):	hut, cut, gut
Ē,ē (<i>long</i>):	résumé, fiancé
E,e (<i>short</i>):	met, get, set
Ī,ī (<i>long</i>):	meet, heat, seat
I,i (<i>short</i>):	sit, hit, fit
Ō,ō (<i>long</i>):	go, flow, slow
O,o (<i>short</i>):	short, fourteen, mortuary
Ū,ū (<i>long</i>):	moon, soon, spoon
U,u (<i>short</i>):	put, foot, hood

*The examples are only approximations; and, the English is, more specifically, the “California dialect”.

Before describing the vowel markers, a few general remarks regarding the vowels and their values may be useful.

A simplistic way of categorizing the vowel sounds of the modern (East) Assyrian language, is to think of the vowel *quality* and *quantity*. There are six basic vowel sounds (quality), which can be either short or long (quantity). Above, is a list of the six vowel sounds, given in (Latin) transcription, along with examples of their quality as well as quantity, using English words which contain vowels that approximate them (the vowels of interest in those words are in *italic*).

1. Vowel Markers:¹ **زَوَّيْ** (Zow^ci)

In modern East Assyrian there are seven basic vowel markers. These are signs, consisting of simple strokes, placed above and/or below the consonants they complement.

Below, is a list of the seven vowel markers, along with

List of vowel markers in East Assyrian:		
<u>sign</u>	<u>Name</u>	<u>Value</u>
𐤀	𐤀, (zqāpā')	ā, á (long)*
𐤁	𐤁, (ptāḥā')	a, ă (short)*
𐤂	𐤂, (zlāmā' qišyā')	ē, ī (long)
𐤃	𐤃, (zlāmā' pšītā')	e, i (short)
𐤄	𐤄, (rwāḥā')	ō, o (long or short)
𐤅	𐤅, (rvāṣā')	ū, u (long or short)
𐤆	𐤆, (ḥvāṣā')	ī, i (long or short)

-The stroke (-) in the first four signs is a substitute for any consonant.

*The quantity (long vs. short) as well as the quality of these two vowels may vary, according to grammatical rules or phonetic conventions.

their sounds (quality and quantity), followed by brief descriptions of each and how they are used.

¹ Although the description of the vowel values and phonetic

conventions applies in general, there may be dialectal variations. The Urmi dialect is described here.

◌̄ (Zqāpā'): This consists of two parallel diagonal strokes placed above the consonant they modify (or follow, in speech). For example: 𐤆 = bā, 𐤆𐤕 = dā-kābā. It is normally *long* in quantity. But, there are times, either according to grammatical rules or phonetic conventions, when it may be *short*. And, in quality, it may either be *ā* or *ā̄*, which is mostly determined by the surrounding consonants. In general, when accompanied by emphatic consonants, like 𐤆, 𐤕, 𐤌, 𐤍, 𐤎, it has the *ā̄* value. Otherwise, it has the *ā* value.

◌̇ (Ptāḥā'): This consists of one vertical stroke above and one below the consonant it accompanies. It is normally short in quantity; but, may be long according to grammatical rules or phonetic conventions. And, like 𐤆, it may either have the *a* or *ā̄* sound depending on the consonants in the word. For example: 𐤁𐤕 (bad), 𐤁𐤕 (sār). Since it is a short vowel, it can not end a syllable; it only serves to connect two consonants (see below for explanation of short vs. long vowels and their function).

◌̈ (zāmā' qīšyā'): This consists of two uneven, parallel and slightly diagonal strokes, placed below the consonant they modify. It is long in quantity (unless it is at the end of a word, in which case it is pronounced like a short *i*); but, the quality may vary (*ē* vs. *ī*). For example: 𐤁𐤕 (bē), 𐤁𐤕 (rē), 𐤁𐤕 (qē).

◌̉ (zāmā' pšīā'): This consists of two even, parallel and vertical strokes, placed under the consonant they modify. It is short in quantity (only serves to connect two consonants), and may have either *e* or *i* value. For example: 𐤁𐤕 (lib), 𐤁𐤕 (min), 𐤁𐤕 (qin).

◌̊ (rwāḥā'): This consists of a single vertical stroke above the letter 𐤀. It can be either short or long in quantity, depending on whether the letter that follows 𐤀 has a vowel of its own or not; i.e. it can either end a syllable or serve as a connection between two consonants within a syllable, or bridge two consonants which end one and begin the next syllable. In quality, it is the open *O* sound; although, in the Urmi dialect, it is mostly pronounced *U*. For example: 𐤁𐤕 (pō), 𐤁𐤕 (tor), 𐤁𐤕 (mō).

◌̋ (rvāṣā'): This consists of a single vertical stroke under the letter 𐤀. It can be either short or long, as

is the case for 𐤀. It is always pronounced as either *u* or *ū*.

For example: 𐤁𐤕 (tū), 𐤁𐤕 (lun), 𐤁𐤕 (yū).

◌̌ (ḥvāṣā'): This consists of a single vertical stroke under the letter 𐤀. It can be either short or long, as the above two signs, depending on whether the following consonant has a vowel associated with it or not. For example: 𐤁𐤕 (ṣī), 𐤁𐤕 (rī), 𐤁𐤕 (sin).

In describing the vowels, it is important to discuss the syllabic structure of modern East Assyrian and the concept of consonantal reduplication or stress, which will help to understand how the vowels work and the difference between short and long vowels.

In modern East Assyrian, syllables are well defined and distinct. The stress is usually placed on the penultimate syllable. Syllables are made of consonant (C) and vowel (V) combinations as follows: CV, CVC, CCV, CCVC. In the case of CV and CCV syllables, where the vowel ends the syllable, it is *long* (in quantity). Whereas in the case of CVC and CCVC syllables, where the vowel acts as a bridge to connect the two consonants, it is *short*.

Following are a few examples to illustrate this important concept.

-The word 𐤁𐤕 (Bābā' = Father) is made of two syllables: Bā + bā (As explained in the last issue of *Nineveh*, 𐤁 is a "silent" consonant in that it only serves as a glottic stop when at the beginning or in the middle of a word. Its function at the end of words is probably only of historical and grammatical significance since it is silent and does not add anything to the sound of the word). That is, of the C₁V₁ + C₂V₂ formation. In this case, both syllables happen to be the same, where the vowel ends each syllable and is, therefore, long.

-The word 𐤁𐤕 (Kalbā' = Dog) is made of two syllables as well: Kal + bā; C₁V₁C₂ + C₃V₂. (again, the terminal 𐤁 is silent and does not affect the value of the syllable); In the first syllable, the vowel connects or acts as a bridge between the two consonants since it is short and can not end the syllable. Whereas in the second syllable, the vowel is long and ends the syllable.

-The word 𐤁𐤕 ('ānā' = I) is made of two syllables: 'ā + nā. Both syllables are of the CV formation, where the vowels are long and, therefore, end each syllable.

-The word 𐤁𐤕 (Yimā' = Mother) is made of two syllables: Yim + mā; that is, C₁V₁C₂ + C₂V₂. This is because the first vowel is short and can not end the syllable; it can only serve as a connection between two consonants. Therefore, the second consonant functions both as the terminus of the first syllable as well as the beginning of the second syllable and is stressed or reduplicated, as if pronounced twice. This does not exist in English and is difficult to explain. However, in some

language, like Arabic, there is a specific symbol to indicate consonantal reduplication: (̣)

So, in general, consonants that are preceded *and* followed by a vowel, *and* the preceding vowel is short, are reduplicated or stressed as if pronounced twice, i.e., as the ending of the first syllable and the beginning of the second syllable.

Here are a few more examples to demonstrate the vowel quantity and syllabic make up as well as consonantal reduplication.

- ܫܡܐ (Šimā' = Name); Šim + mā' (C₁V₁C₂ + C₂V₂). Since the first vowel is short, the second consonant has to end the first syllable as well as starting the second syllable, and is reduplicated.

- ܡܠܟܐ (Malkā' = King); Mal + kā (C₁V₁C₂ + C₃V₂).

- ܚܒܐ (Hubā' = Love, affection); Hub + bā (C₁V₁C₂ + C₂V₂). The second consonant is reduplicated.

II. Compound Vowels (diphthongs):

ܐܘܪܝܝܐ (zowⁱ mrakvi)

Diphthongs are formed by having either ܐ or ܐ follow either ܐ or ܐ. In the case of ܐ, the resulting sound is *OW* or *OU* as in the English words *cow*, *how*, *sound*, etc. However, in the Urmi dialect, it is pronounced like the long *Ō*. For example: ܬܐܪܐ (ta-rā' = bull), which is pronounced *tōrā* in Urmi.

When ܐ follows either ܐ or ܐ, the resulting sound is *AY* or *EY* like the English words *say*, *pay*, *my*, *fly*. However, in the Urmi dialect, it is usually simplified and pronounced like the long *Ē*. For example: ܒܐܬܐ (bay-tā' = house), which is pronounced *bētā* in Urmi.

Other diphthongs can be formed as follows:

- ܐܘ : oy

- ܐܘ : uy

III. Other Markers:

ܢܘܩܝܐ ܦܪܘܫܐ (nuqzi' pārušī' = separating or distinguishing points)

These are additional orthographic marks, some of which are no longer used. They are primarily used to assist with the reading or pronunciation of the words. Nine are listed below.

1. ܪܘܟܬܐ (rūkāhā' = "softening"). As described in the previous issue of *Nineveh*, this consists of a short horizontal stroke or a large point below certain letters of the alphabet, which alters their sound, as follows:

ܒ	(b) →	ܒ	(v)
ܓ	(g) →	ܓ	(ġ)
ܕ	(d) →	ܕ	(d) (instead of δ)
ܟ	(k) →	ܟ	(h)
ܦ	(p) →	ܦ or ܦ	(f)
ܬ	(t) →	ܬ	(t) (instead of t)

2. ܩܘܫܝܐ (qūšāyā' = "hardening"). This is a short horizontal stroke or large point placed above the same letters as in (1), to indicate the "unsoftened" pronunciation. It is not used in modern East Assyrian, since the absence of ܕܘܟܬܐ implies ܩܘܫܝܐ.

3. ܡܠܟܬܐ (mhagyānā' = "Syllabifier"; a short or semi-vowel added to facilitate pronunciation). It consists of a horizontal stroke under two letters (consonants) that don't have an associated vowel, where the second vowel is one of the following: ܐ, ܐ, ܐ, ܐ, ܐ, ܐ, ܐ, ܐ, ܐ, ܐ.

For example:

ܡܕܢܬܐ (mad-nhā' = East); so that, instead of having three syllables, mad + din + hā', there are only two: madn + hā', that is, the symbol extends or lengthens the first syllable.

4. ܡܪܬܢܐ (mārhtānā' = "hastening" enunciation; similar in function to (3), above, consisting of a short horizontal stroke above a letter without a vowel marker, that is not one of the letters named in (3), and the letter preceding it is also without a vowel. It is similar in function to ܡܠܟܬܐ.

For example:

ܚܕܠܐ (hardlā' = mustard), which is pronounced: har + dlā'.

5. ܡܠܟܬܐ (mašliyānā' + "silencer"), or, ܡܠܟܬܐ (mṭalqānā' = "that which causes to vanish"). This is a short horizontal stroke above a letter that is not to be pronounced (according to grammatical rules of phonetic conventions).

For example:

ܡܕܬܐ (mdītā' = city), where the ܐ is silent.

6. A single large point above ܐ (= ܐ). This has grammatical significance (probably, a remnant of the time before vowel markers). It is used when ܐ is:

a. The marker of third person, singular, feminine, possessive, pronominal suffix.

b. Third person, singular, masculine and feminine pronoun.

c. The marker of third person, feminine, singular, verbal suffix with the verb "to be", in the present tense. (These will be described in future issues of *Nineveh*).

7. ܫܝܡܐ (syāmi'). Two large points placed over the

(Continued from page 7)

حَلَبَ (kalbā' = dog), حَلَبِيَّ (kalbi' = dogs)

↘ (g; as in “good”), to ↘ (ğ; as in “jail”)

↪ (k; as in “cold”), to ↪ (č; as in “*child*”)

بيت - حريق (bit - krīhi' = "house of the ill" = hospital)

نُقْزِي دِـپُھَامَا (nuqzi' d-pūḥāmā')

، زَيْنَا (zaynā' - comma)

؛ تِپْ پَا' و-زَيْنَا' - semicolon)

: ذى يَظَنِّ (trē ṭippāpi' - colon)

• ~~تَیْ~~ (tippǎ' - point, period)

نُزْأَ دَسْأَلْ (nuqzā' d-šū'ālā' - question mark)

! نُوْزَا دَـقَرِيْئَا (nuqzā' d- q-rēṭā' w-
d-ūḡābā' - mark of exclamation and surprise)

« » سَہْرَانِيْ (sährāni' - quotation marks)

— **مذہب** (sirtá' - line, hyphen)

() قِسْتَا (qištā' - parentheses)

and use their time and knowledge towards a successful transitional process inside Iraq. Furthermore, success is based on one primary condition: the ChaldoAssyrians in the Diaspora must unite their efforts by cooperating with each other.

We cannot waste time on highlighting differences that exist among different factions or groups. The reality today is that ADM is the only recognized political organization inside Iraq. If ADM gains support from other ChaldoAssyrian organizations throughout the world, it can achieve great results for our people as a whole. It is only in starting to work under the umbrella of ADM today that the smaller, less recognized ChaldoAssyrian groups will be taken seriously tomorrow. The support these organizations can provide towards the struggle of the ChaldoAssyrians in Iraq in the future will inevitably be vital. However, by creating negative propaganda against the ADM, we will not achieve this goal. In essence, we merely turn our back to the opportunity to protect our cultural heritage and identity as a people. Unity is the key and it will remain the vital key to unlocking our struggle inside Iraq, regardless what group we belong to, or what country we live in today.

The question from the ChaldoAssyrians in Iraq to those living in Diaspora is very clear: *Are you prepared to invest energy, time and money during these crucial transitional months to reach our goal of having ChaldoAssyrian existence in our homeland for generations?* Our people in the homeland will not accept a "NO". It is our responsibility to help and participate in the reconstruction of our nation.

If you wish to contribute in any kind of way, please contact Ms Attiya Gamri at gamri@hotmail.com



Assyrians in Sweden are doing well

By Mikhael K. Pius

Last summer I made a ten-day trip to Holland and Sweden to visit my sister and her extended family. In Sweden I stayed in Huskvarna, a suburb of Jönköping (pronounced Youngshopping) where a large Assyrian community lives. Apparently, the majority of our people, are doing well.

Sweden is a beautiful, green country, with a lot of forests as well as mountains, valleys, rivers and lakes. Some of the roads are uphill and downhill, rather taxing on aged legs. They reminded me so much of the roads in the picturesque town of Broummana, up in the Lebanese mountains. Sweden hardly has a summer, but during the ten days I spent there the weather was quite pleasant—cool and sunny.

The Swedish government is very benevolent to its refugee population.

The average Swede, both male and female, is a handsome physical specimen. Strangely enough, however, those few I greeted on the street seemed as cold and indifferent toward strangers as their frigid Swedish winter! Was it just my bad luck or are Swedes in general like that?

I also met and interviewed two Assyrian public figures on the social, economic, cultural and religious life of our people there. One was *Raabi* Mikhael Marogil Mammo, Editor-in-Chief of *Hujâdâ (Khoyada)*, the polyglot Magazine of the Assyrian Federation of Sweden, and an educator, poet and journalist. The other was Chorepiscopus Daniel Shummon, a Catholic-educated priest from Salamas, Iran, who is now the pastor of Mart Maryam Church of the East in Jönköping.

Settlements and population

According to the information I gleaned, there are some 70 to 80 thousand Assyrians living in Sweden today. The vast majority of this number is composed of West Assyrians, those who belong to the Syriac Orthodox and Syrian/Catholic faiths. Among this group are the immigrants from Turkey and Syria, who are also called *Syriacs* or *Syrianis*.

The number of Assyrian immigrants from Iraq belonging to the Church of the East, in both of its branches, is relatively small, only about six thousand. This includes some immigrants from Lebanon, Syria and Iran. Those belonging to the Chaldean Catholic Church are even less, perhaps three or four thousand, but the number is boosted by some immigrants from other Middle Eastern countries. Fr. Maher Malko of the Chaldean Church in Stockholm, however, alleges that the Chaldeans in Sweden number some 10 thousand souls.

These three Sections of our people, i.e. Assyrians, Syriacs and Chaldeans (hereafter called “Sections,”) are scat-

tered in many cities. The largest community, 25 or 30 thousand strong, is in Södertälje, which is a suburb of Stockholm. Again, the bulk of this number are members of the Syriac Orthodox and Syriac Catholic churches. The majority of the six thousand Assyrians from Iraq (some four thousand) are clustered in and around the major cities of Stockholm, Jönköping and Göteborg (Uteboré).

Fr. Maher Malko says that one-third of the ten thousand members of the Chaldean Catholic Church in Sweden live in Stockholm, where the only Chaldean Catholic church in Sweden is based. The rest are scattered in several towns, located less than 120 miles south and southwest of the Capital, except for Jönköping, which is much farther away.

According to *Raabi* Mikhael, due to a need for foreign labor, in 1964, the Swedish authorities allowed the first batch of immigrants, who were Lebanese, to come and settle in Southern Sweden. They lived there for three years before moving to Jönköping. During the next several years they were followed by relatives and friends.

In the early 1970s a large number of West Assyrian immigrants came to Sweden from Turkey. Some of them embraced the name Assyrian, but many insisted on being called Syriacs.

The first group, some one-hundred East Assyrians from Iraq, says *Raabi* Mikhael, among them himself and some Chaldean Assyrians, came to Sweden in 1976-1977. According to Chorepiscopus Daniel Shummon, however, as early as 1973 there were two Assyrian families in Jönköping who had requested the late Patriarch, *Mar Eshai Shumon* to send them a priest. He further says that in 1977 other groups of Assyrians arrived from Iraq in two airplanes. They remained in refugee camps for more than one year before some were allowed to settle in Jönköping and others in Stockholm.

During the years that followed, and especially after the breakout of the Iraq-Iran war in 1980, when the political and economic conditions in Iraq started deteriorating, the trickle of immigrants from Iraq grew into a stream. More of our people also came from Syria and Lebanon and some from Iran, following the Gulf War of 1991, so that today the East Assyrians have increased to five or six thousand, made up of communities living in Jönköping, Göteborg, Linköping, Tibro, Skövde, and Stockholm.

Employment and economic situation:

Evidently, all of the three sections of Assyrians in general are doing well, including those on welfare. Many of those who are unable, for one reason or another, to complete their education usually get into some sort of business

to make a living. Food business is an attractive source of livelihood and in particular restaurants, many of which are owned by Assyrians of all three sections. Some are quite successful, attracting copycats. As a result our people now own hundreds of restaurants in the country and some own hair-dressing shops and a few others Eastern markets.

According to Chorepiscopus Shummon, the Syriac Assyrians, however, are more successful than East Assyrians, including Chaldean-Catholics. They came to Sweden earlier, have worked harder, are better organized, are backed by their social organizations and their churches and, of course, are much larger in numbers.

Raabi Mikhael says that many of our people of all three sections

have succeeded in gaining a higher education. As a result, we have many professionals, such as lawyers, physicians, teachers, businessmen and others are in good positions in government establishments.

"Today we have an Assyrian who is in Swedish Parliament," says *Raabi* Mikhael. "His name is Yalmas Karimo. He is an Assyrian from Turkey. He achieved success mainly through his membership in the Swedish Social Party."

According to Chorepiscopus Daniel Shummon, during the eighties work was available for everyone, but jobs are not plentiful these days, as they are in America, especially for refugees and immigrants who cannot speak Swedish. And it is not easy for our people to succeed in business.

The elderly or those who cannot work are assisted by the government. The refugees who obtain residency permit go on welfare and the government helps them in every way. It gives them free housing and a monetary allowance for them and for their children and they pay no taxes. Their medical, dental and hospitalization needs are free of charge. Their children's schooling and school supplies are free. They also get free lunch at school.

The Chorepiscopus thinks the governmental assistance has decreased somewhat now, but that it is still enough to sustain the new-comers to this country. Even before a new-arrival obtains residency permit, the government grants the basic assistance, such as a monthly stipend, shelter, etc. Because of this, it is easier for new-comers to establish themselves.

The new immigrants who work also get some of the government benefits. For instance, their children are given a monthly allowance of 950 Kroners each (about \$115)



Babylon Club building in Jönköping

just like the children of refugees. If their family income is low, the government subsidizes their home rental. And those who lose their jobs get 80% of their salaries from insurance and unemployment funds until such time as they find employment. They are charged only a nominal amount for hospitalization. But they will have to pay for insurance and for their medication and doctor's visits.

Evidently, benefits were better in the earlier years. The country is now undergoing some economic hardships since it joined the European Market. Also some of the new-comers from the Middle East, especially non-Assyrian refugees, resorted to tricks and fraud and as a result the authorities became more stringent. There is talk that conditions might change and some welfare benefits might be curtailed. But this is just talk so far, says the Chorepiscopus. Despite this, Sweden is still the most benevolent country in the region for foreign residents.

But *Raabi* Mikhael thinks that education is the most important venue to progress for our people. If the new-comers enroll in colleges and obtain higher education with financial support from the government, they will secure a place in the society in the future. Sadly, he says, not many want to make the effort.

Cultural and social life

Khoyada, the Assyrian Federation of Sweden, plays a big roll in all Assyrian communities in Sweden. It has close to ten thousand members, including women and children, from different organizations. Assyrian youth unions and Assyrian women's groups are its active affiliates. The Federation, *Raabi* Mikhael says, is for any one who feels that he or she is Assyrian, and according to the Federation

records 32 social clubs are affiliated with it. About three years ago, the Assyrian Youth Union chairman was elected in Belgium to head the Assyrian Youth Union for the whole of Europe.

The Chaldean Catholic Assyrians have six civic clubs, with youth groups and ladies auxiliaries in these towns and they have a school in Stockholm teaching catechism. But they have not become members of *Khouyada*.

The East Assyrian community has a club called Babylon Club in Jönköping. It was established in 1976. It has some 200 members from both branches of the Church of the East and is run by various committees—education, arts, athletics, women's and youth's. The community owns the club building. The Syriac community also has a club in Jönköping called Tur 'Abdeen. According to Raabi Mikhael, both clubs have mutual interests and have good cooperation with each other. The Assyrian community also has another club in Skövde called Assyrian Nimrod Club, which is used for church social services too. But the Syriac Assyrians have many more clubs and organizations.

The pride of *all* Assyrians of Sweden is their soccer team, the Assyriska Södertälje, which is one of the strongest teams in the country, having beaten three of the top teams in Sweden. Last November the team played in the final of the Swedish National Cup at Råsunda Soccer Stadium but unfortunately lost the match. Some ten thousand Assyriska fans watched the match, joyously waving banners and Assyrian flags and singing patriotic songs, while a huge Assyrian flag was lowered from the upper section of the bleachers, "as if lowered by angels." It was a euphoric experience for the Assyrians!

In our homeland of Iraq the Assyrian ethnic social and

facilities to teach and learn their own language. Unfortunately, says *Raabi* Mikhael, not all take advantage of the privileges while some do not join the social and political life of their ethnic communities or motivate their children to learn their mother tongue.

Assyrian language in all its three dialects is taught to children in some churches, says *Raabi* Mikhael. But there are also official government schools in Sweden that teach our language, allot school credits, supply free books, even assign special teachers and cover other educational expenses. The grades the students earn in their own language are entered on their school certificates as part of the curriculum.

In Jönköping Arabic language is the dominant ethnic language. But the Eastern dialect of the Assyrian language takes second place among 30 ethnic languages practiced in Sweden. *Raabi* Mikhael thinks, however, that if the Eastern and Western dialects were combined Assyrian language would surpass Arabic.

Many Syriac Assyrians also have their children learn their Western Assyrian dialect, or Syriac. But there are also some among all three sections who send their children to learn the Arabic language rather than Assyrian.

Those who come to Sweden as children adapt much better to the Swedish language. They study and enter into business or the professions and consequently achieve success.

Raabi Mikhael thinks that two things are important in a person's life: Education and money. He asserts that even though sometimes some uneducated people do come into money, money cannot always bring education, but education can always earn money.

Raabi Mikhael, as Editor-in-Chief of *Hujāda* (*Khouyada*) Magazine, is well versed in both Eastern and Western dialects of Assyrian as well as in Arabic, English and Swedish. He says that the magazine contains several pages of the Western Assyrian dialect, and only a few pages in the Eastern Assyrian dialect. But sadly enough he still does not get enough suitable material to fill even this scanty space.

In conclusion, Chorepiscopus Daniel says, "We are grateful to the Swedish government. All things considered, all of our people are living well. Some—mostly those in business—have done quite well for themselves while others are doing well."

Note: This is the first of two segments. The second part, on the religious aspect of the Assyrians in Sweden, will appear in the next issue.

This article is based on a limited research and is not an academic or scientific study of the situation. The author is grateful to *Raabi* Mikhael Mammo, Chorepiscopus Daniel Shumon and Fr. Maher Malko (the latter through Fr. Kamal Bidawid of Turlock, California) for their feedback.



The final of the Swedish national cup at Råsunda Soccer Stadium

cultural life was restricted and political life suppressed. But in Sweden all ethnic groups are at liberty to enjoy life and to practice all their civil rights. All three sections of the Assyrian community have their own clubs and political organizations and the government has granted them

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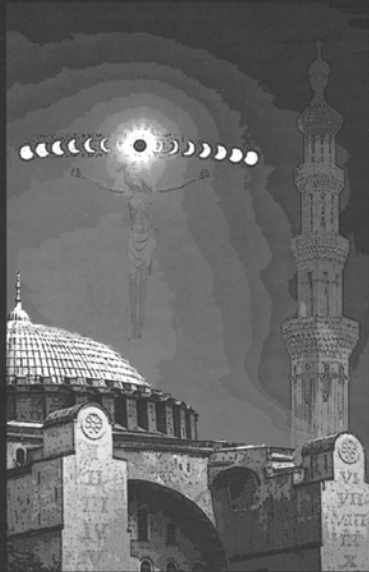
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Opposite, is the table of contents from the book. →

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PUBLICATIONS

Xavier Jacob - Angelo Guido Calonghi



Les Chrétiens du Proche Orient Après deux millénaires

Les vicissitudes des Communautés Chrétiennes du Proche Orient
des débuts du Christianisme à la fin du IIe Millénaire

Tirrenia
Stampatori

Excerpt:

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4.2.4. LES NOUVELLES ÉGLISES CHRÉTIENNES NÉES À L'INTÉRIEUR DE L'EMPIRE OTTOMAN; LEUR HISTOIRE ET LEURS RAPPORTS AVEC L'ÉGLISE ROMAINE

Une des conséquences à première vue surprenantes de ces Réformes fut la naissance de quelques nouvelles Églises qui eut lieu au cours du XIX^e siècle, il s'agit d'Églises Orientales Unies, c'est-à-dire catholiques.

L'Église Catholique Romaine n'avait jamais entériné la séparation des Églises Orientales ou orthodoxes comme un fait définitif; elle avait toujours eu la préoccupation de rétablir l'unité. Au Moyen-Age, plusieurs tentatives d'union avaient été faites (Conciles de Lyon, de Florence, Actes signés avec l'empereur byzantin Jean V, etc.), mais chaque fois, sans résultat concret durable. En même temps les Frères Uniateurs (dominicains) parcouraient l'Asie Mineure en vue de rétablir l'unité. Puis, bien plus tard, pendant de longues années c'est grâce à des missionnaires latins – capucins, franciscains, jésuites, etc. – qui fondaient des églises, des écoles, etc., dans les villes et bourgs de l'Empire ottoman, que l'on espérait ramener les Églises séparées dans le giron de l'Église Catholique Romaine.

Plus tard, au lieu de chercher à «latiniser» les orientaux, on cherchera à rétablir l'union par un autre moyen: en renonçant à la latinisation et en laissant aux différentes Églises leurs propres rites et liturgies, elles accepteraient l'union de foi et de hiérarchie avec l'Église Romaine. De fait, un certain nombre de fidèles, de prêtres et même d'évêques de ces Églises Orientales acceptèrent cette nouvelle formule.

On commença par enregistrer plusieurs passages au catholicisme faits par des fidèles, des prêtres, des évêques, voire des patriarches de ces Églises. Mais ces «conversions» furent sans résultats durables, car

ces Églises. Mais ces «conversions» furent sans résultats durables, car lors de la mort – due parfois à des intrigues de la part des opposants – des personnes en question, le mouvement était fini; leurs successeurs ne les suivaient pas. Au cours des XV^e, XVI^e, et XVII^e siècles des mouvements de ce genre furent enregistrés dans chacune des Églises Orientales.

Mais, avec le temps ces mouvements individuels finirent par attirer plus de partisans, et des communautés se formèrent, aboutissant à la création d'une hiérarchie catholique durable.

D'abord ce fut un groupe des Nestoriens qui, en 1552, avec leur patriarche, Joseph Soulaka, se fit catholique; le nouveau Patriarche – catholique – fut assassiné en 1555, mais ses successeurs restèrent fidèles à l'union avec Rome et malgré bien des difficultés et persécutions la nouvelle hiérarchie put se maintenir; on lui donna comme dénomination le nom de Église Chaldéenne, afin de la distinguer de l'Église Assyrienne, ou Nestorienne, qui a naturellement continué à élire ses propres Patriarches.

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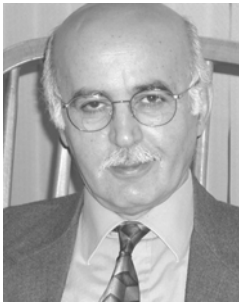
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Thank you

Thank you

IN MEMORIAM



By: Mikhael K. Pius

Ewan Gewargis, 62, a noted and passionate Assyrian patriot and activist of recent times, passed away at his home in Glendale, Arizona, of cancer on October 16, 2003, following months of ill health. He was laid to rest at Phoenix Memorial Park in

Phoenix after funeral services at St. Peter's Assyrian Church of the East Parish in Phoenix, attended by more than 400 mourners, some from far-away communities. Church services were presided over by Bishop Mar Aprim Khamis and Reverends Frederick Hermiz and Gewargis Haroon, assisted by several deacons.

Ewan's coffin was draped with the Assyrian flag and was accompanied to the grave by the church choir and a procession carrying Assyrian, *Zowaa*, and Church flags and singing dirges, followed by patriotic songs such as "*Ya Nishra d'Tkhummy*" and "*Ya Akhuni Qaatukh Baidagh*." A highly touching scene was when Ewan's sister Shalim Haroon, knelt by the graveside and cried out to Ewan's *Bne-Umta*, followed by a short passionate speech by his daughter Linda Odisho. And among friends and admirers who eulogized him in poem and speech at the memorial luncheon were *Raabi* Ben Melco, Mr. Simon Goriel Mammo (a cousin) and the noted singer, Mr. Ashur Bet-Sargis. A very effective eulogy was also delivered by Bishop Mar Bawai Soro at a memorial luncheon (which Bishop Mar Sargis of Baghdad also attended) held on the Third Day at the Assyrian Association of Chicago, in which the deceased was a long-time member and its president in 1981. Mar Bawai extolled his friend Ewan's virtues and his love and work for his people and his faith in God, and spoke of the patriotism he, himself, had learned from Ewan.

Other speakers at his Third Day memorials held both in Chicago and in Glendale were: Marlene Khosha-ba, Sam Darmo, Narriman Benjamin, Shimshon Warda and Noel Kando.

Born in Habbaniya, Iraq, on January 1, 1941, Ewan was the fourth of five children of Gewargis Tammo and Shikhme Barooda. He was raised, and received his early schooling in Habbaniya, completing his education in Ramadi and then in Baghdad College and the Commercial Institute after the family moved to Baghdad in 1957. He was also married in Baghdad, to Wardia daughter of Yalda Kakko, on February 15, 1967.

Ewan worked in Baghdad for some years at the Minis-try of Agriculture before arriving in America with his family in January 1975. He settled in Chicago and worked for Life Insurance Company and A.B. Dick

(Continued on page 23)

Khana (Anna) Ezra (1916-2004)

By: Victoria Yohana; Skokie, Illinois



Khana was born in Turkey in 1916, to Ezra, son of Yonan, and Shushan, daughter of Rev. Yokhana (Hana) Bet Esho of Mazrayah, Tkhouma.

In 1931 she married Petros Bet Wasil, in Iraq and, later, moved and settled in Rostov on Don, Russia.

The late Anna was a devoted Christian who was dedicated, caring and loving mother and much loved by her family. She worked hard raising her children, four sons (Ashour, Sankharib, Hammorabi, and Ramon), and one daughter, Lilia. Her son Ashour, passed away in 2002.

While living with her son, Ramon, he cared for her with much devotion. Anna passed away peacefully on February 29, 2004, and was laid to rest in the North Cemetery in Rostov. A memorial service was held in Rostov, Russia, where many friends and family members attended.

Her daughter Lilia and her husband, Wilson Ishu, held a 40th day memorial service at the Assyrian Evangelical Church in Chicago.

She is survived by three half-aunts, Lily, Amly and Amouly, daughter of the late Rev. Yokhana, and many cousins in the United States and in Syria.

She will be remembered by all who knew her.

Axenia Bejan Malek Khosroabady (Mar. 31, 1916 – Aug. 20, 2003)

By: Sharokina Koryakos



Grandma Axenia was born in the village of Khosrava in Salamas, Iran. Her parents were Kokhaya (head of the village) Es-hagh Bejan and Anna. She spent most of her childhood and youth in Khosrava. She then moved to Tehran to continue her studies at the Jeanne d'Ark School.

While studying in Tehran, she met her husband, Abram Malek, who had recently returned from his studies in Argentina. She lost her husband 25 years ago.

In 1990 she moved to Canada and settled in Toronto with her son and his family.

Like her great uncle, Abuna Paul Bejan, she was interested in literature and poetry and was a devout Christian.

She passed away after a brief hospitalization at the age of 87. She leaves behind four sons and a daughter and their families including many grandchildren and great grandchildren.

The family wishes to thank all those who attended the services or called and sent flowers and letters.

May God rest you in peace, Mamasoon.

Assyrian Russians Mark 80th Anniversary of Russian Urmia

(Atranews.com) - On May 1st, Russian Assyrians throughout Russia gathered to celebrate the annual anniversary of the creation of the Russian Assyrian village, Urmia named after the original Urmia region where the majority of Russia's Assyrians come from. The three day event was well attended, even with the unfortunate fact that the communities of Armenia, Georgia, Ukraine and Kazakhstan could not attend this year. The events were largely organized by the Krasnodar Assyrian organization headed by Oleg and Alloy Givargizov and included various educational athletic and cultural events. The American based "Open Heart Society" presented the urmi village with computer equipment and means to be connected to the internet as a form of a grant to support the village inhabitants. For more info, visits <http://atranews.com>



(Continued from page 22)


Company for many years. He then took an early retirement and in 2001 he relocated with family to Glendale, Arizona.

Ewan was the founder of Chicago's TV program "Assyrians Around the World" and was its chief host and writer for 15 years. He was an effective speaker and a familiar figure in Chicago's Assyrian public rallies and celebrations. Microphone in hand, he would give a running commentary, extolling his countrymen into patriotic fervor. He was a member of Bet-Nahrain Democratic Party (Iraq Branch) since 1975 and a fervent supporter of *Zowaa*, Assyrian Democratic Movement. His main wish was to see Iraq freed from the brutal despot Saddam Hussain and from the Baath Party and to see love and peace reign in Iraq.

Ewan is survived by his wife, Wardia Gewargis; children Linda Odisho, William and Pele Gewargis and families, all of Glendale; brothers Sargis and Anwar Gewargis Tammo and families in Chicago; sisters Shushan, wife of Andrious Rasho, and family in Chicago and Shalim, wife of Rev. Gewargis Haroon, and family in Orange County, California; and by three grandchildren.

Assyrians have indeed lost a worthy son.

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Attrra Hasis, The Babylonian Story Of The Flood : 
p.193 . W.G Lambert and A.R. Millard. Oxford
University Press.

(۱) خالصہ کے لیے: ایک خاص قسم کا حساب

() **سَأَلَ جَمْعُ مَعَالِيكَ الرَّحْمَةَ: كَيْفَ تَكُونُ عِبَادَتُكَ هِيَ لَكَ**
مَعَالِيَتُكَ تَحْتَمِلُكَ.

□) (جَنَیْلَہٗ فِیۡہِکُمْ) (جہاد کی)۔ مَہَلِیۡلٌ لِّہٖ لَہٗلَ جِیۡفَہٗ ہِیۡتَکَ صَیۡہِہٖ
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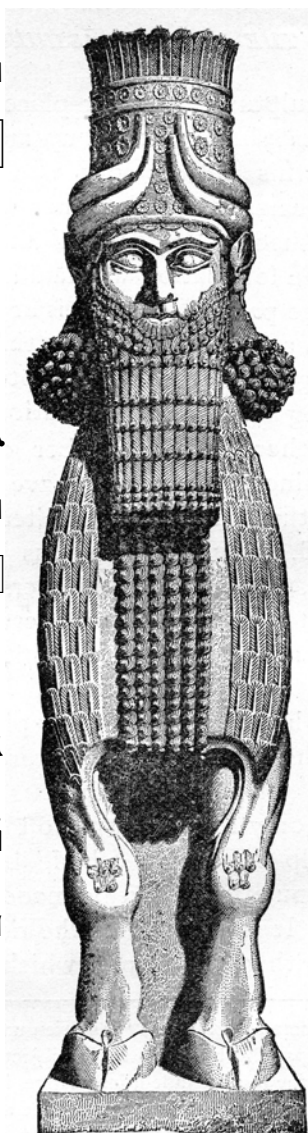
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 ۸. څو ځلې ځان ته ورسېدلی؟



د ځوانۍ د پېل د لومړۍ

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۱. څو ځلې ځان ته ورسېدلی؟
 ۲. څو ځلې ځان ته ورسېدلی؟
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۹. څو ځلې ځان ته ورسېدلی؟
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בְּחַיֵּי דְּמִיתֵי לְמַבְיָק דֵּה בִּד דְּחִמְחִי



לְמַבְיָק אַבְרָהָם מַלְבֵּד, אֵלֶּם מָאָה דְּחִמְחִי טוֹה דְּמַבְיָק

הַיָּמָה 1932, תַּחֲמִישׁ מַתְּסֵי בְּמַעֲמָהּ הַיָּמִים אַבְיָק
מַסֵּה. יַעֲקֹב מַלְבֵּד בִּד טוֹה דְּמַבְיָק לְבִיבֵי מַסֵּה אֵלֶּם
תַּבְיָק, דֵּה וָוִי לְבִיבֵי מַסֵּה לְבִיבֵי מַסֵּה אֵלֶּם טוֹה
דֵּה טוֹה, דְּמַבְיָק, מַסֵּה טוֹה דְּמַבְיָק אַבְיָק חַלְפֵי מַסֵּה.

מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה
דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה
לְבִיבֵי מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה
דְּמַבְיָק. הַיָּמָה 1954, דְּמַבְיָק לְבִיבֵי מַסֵּה אֵלֶּם טוֹה

מַסֵּה, אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק. הַיָּמָה 1966, חַלְפֵי
לְבִיבֵי מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק
לְבִיבֵי מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק
מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק.

הַיָּמָה 1996, לְמַבְיָק אַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק
דְּמַבְיָק Santiago מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה
מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק
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מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק.

דֵּה טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה
לְבִיבֵי מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק
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מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק.

דֵּה טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה
מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק.

לְמַבְיָק אַבְיָק מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק מַסֵּה אֵלֶּם טוֹה
דְּמַבְיָק, 6 חַלְפֵי מַסֵּה אֵלֶּם טוֹה דְּמַבְיָק, 73 יָמִים מַסֵּה.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[illegible]

□ **جنبہ: بعدِ لکھنے**

بچہ بچہ نہ دے، نک: بچہ بچہ نہ دے
 نہ بچہ نہ دے، نہ بچہ نہ دے، نہ بچہ نہ دے
 نہ بچہ نہ دے، نہ بچہ نہ دے، نہ بچہ نہ دے
 نہ بچہ نہ دے، نہ بچہ نہ دے، نہ بچہ نہ دے

[illegible]

בשם ה' אלהינו יתברך

לַכֹּהֵן תִּתֶּנָּהּ הַמִּיֻּחָדָה: עַל־מַעֲשֵׂה הַשֹּׁמֵר לֹא אֲשַׁלֵּךְ
 בְּחֵב נִשְׁפָּטָה: בַּחֹד נִתְּ: וְהָיָה שֹׁמֵר הַחֲסִידָה הַנִּתְּ: וְהָיָה
 לְעַבְדְּךָ וְלַחֲסִידֶיךָ בַּחֹד נִתְּ: וְהָיָה לְעַבְדְּךָ:

[illegible][illegible]

خدائے پاک کی لئے ہر شے قربان کر دیں۔ یہاں تک کہ دنیا، حاکم
 صلی اللہ علیہ وسلم کی حاکمیت کے لئے قربان کر دیں۔ نبی کریم ﷺ
 کی خدمت میں حاضر ہوں۔ میں اللہ کی تعریف کرتا ہوں۔ یہاں تک کہ
 وہ میری خدمت میں پہنچے۔ میں اللہ کی تعریف کرتا ہوں۔ یہاں تک کہ

[illegible]

خداوند کے لئے ہر شے کے لئے
 عیب سے بچنے کے لئے
 اللہ کے لئے۔ وہ اپنے لئے
 ہر شے کے لئے

[illegible]

ਨਕਸ਼ੇ-ਏ-ਮੁਲਕ ਦੇ ਅਨੁਸਾਰ, ਪੰਜਾਬ ਦੇ ਆਰਥਿਕ ਵਿਕਾਸ ਦੇ ਲਈ ਸਰਕਾਰ
 ਨੇ ਕਈ ਯੋਜਨਾਵਾਂ ਤਿਆਰ ਕੀਤੀਆਂ ਹਨ। ਇਹਨਾਂ ਵਿਚੋਂ ਕੁਝ ਮੁੱਖ ਯੋਜਨਾਵਾਂ
 ਹਨ: 1. ਆਰਥਿਕ ਵਿਕਾਸ ਯੋਜਨਾ, 2. ਸਮਾਜਿਕ ਨਿਆਂ ਯੋਜਨਾ, 3. ਆਰਥਿਕ
 ਸੁਰੱਖਿਆ ਯੋਜਨਾ, 4. ਆਰਥਿਕ ਵਿਕਾਸ ਯੋਜਨਾ, 5. ਆਰਥਿਕ ਵਿਕਾਸ
 ਯੋਜਨਾ, 6. ਆਰਥਿਕ ਵਿਕਾਸ ਯੋਜਨਾ, 7. ਆਰਥਿਕ ਵਿਕਾਸ ਯੋਜਨਾ, 8. ਆਰਥਿਕ
 ਵਿਕਾਸ ਯੋਜਨਾ, 9. ਆਰਥਿਕ ਵਿਕਾਸ ਯੋਜਨਾ, 10. ਆਰਥਿਕ ਵਿਕਾਸ ਯੋਜਨਾ।

[illegible]

۱۰۱. **اَللّٰهُمَّ اِنِّیْ اَسْأَلُکَ بِجَدَّتِکَ لَبَّ اَدَّکَ اَللّٰهُمَّ: حَبِطْ لَکَ**
اَللّٰهُمَّ دَمَکَ اِنَّکَ اَنْتَ اَلْحَقُّ اَنْتَ اَلْعَلَمُ اَنْتَ اَلْحَقُّ اَنْتَ اَلْعَلَمُ

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שנה , חשבון 27 , החשבון 2♦1

40 - أَفْهَمَ فِهْمًا . 41 -
 أَفْهَمَ فِهْمًا ، مَفْهُومًا ، فِهْمًا .
 42 - أَفْهَمَ فِهْمًا ، فِهْمًا .
 43 - أَفْهَمَ فِهْمًا ، فِهْمًا .
 44 - أَفْهَمَ فِهْمًا ، فِهْمًا .
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 56 - أَفْهَمَ فِهْمًا ، فِهْمًا .
 57 - أَفْهَمَ فِهْمًا ، فِهْمًا .
 58 - أَفْهَمَ فِهْمًا ، فِهْمًا .

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ಕುಟುಂಬ ಕಲ್ಯಾಣ ಕುಟುಂಬ ಕಲ್ಯಾಣ ಕುಟುಂಬ ಕಲ್ಯಾಣ

مَذْحِجَتٌ يَمْشِي فِيهَا ذِي الْحِجَةِ - ٥٥٥

[illegible]

لمَ مَدَن Conference كَمَن لَمَدَن
 جَلَدَن هَمَدَن مَدَن لَمَ جَلَدَن م 22
 سَل 24 مَدَن مَدَن 2003. مَدَن
 كَمَن مَدَن لَمَ 600 كَمَن مَدَن
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מִתְּחִלָּה הַלֵּבָב הַחַיִּי הַחַיִּי הַחַיִּי

ନିମ୍ନ ନିକଟତମ

1 - مَبْعُودٌ فَهِيَ ذِي حَبَابٍ، مَبْعُودٌ
مَبْعُودٌ فَهِيَ ذِي حَبَابٍ، ذِي مَبْعُودَةٍ
مَبْعُودَةٍ ذِي حَبَابٍ - 2 - مَبْعُودٌ ذِي حَبَابٍ
ذِي حَبَابٍ، مَبْعُودٌ ذِي حَبَابٍ

שָׁד לַבַּיִת שֶׁהוּא קָבֵץ מִכָּל הַיָּדֵי הַזֵּה
 בָּנָה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה לְבָנָהּ לְדָתָהּ יִדְּוֶה
 בְּכָל מַעֲשֵׂי הַלְּבָב הַזֶּה וְדָתָהּ מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה
 מִתְּחִלָּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה בְּכָל הַיָּדֵי הַזֵּה .

שָׁד לַבַּיִת שֶׁהוּא קָבֵץ מִכָּל הַיָּדֵי הַזֵּה
 הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה
 הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה
 הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה .

שָׁד לַבַּיִת שֶׁהוּא קָבֵץ מִכָּל הַיָּדֵי הַזֵּה
 חָלָלָה הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה
 הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה
 הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה .

שָׁד לַבַּיִת שֶׁהוּא קָבֵץ מִכָּל הַיָּדֵי הַזֵּה
 בָּנָה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה
 בְּכָל הַיָּדֵי הַזֵּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה
 שָׁד לַבַּיִת שֶׁהוּא קָבֵץ מִכָּל הַיָּדֵי הַזֵּה .

חָלָלָה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה
 מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה
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 מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה מִלְּפָנֵי הַמֶּלֶךְ הַזֶּה .

7

8

שנה , חשבון 27 , החשבון 201

حَبْ: حَمَمًا مَّاءٌ بِجَدِّهِ مَاءٌ دَمْعًا دَخَلَ، مَحْمُودٌ - هَمْدًا

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שנה , חשבון 27 , החשבון 2♦1

ܬܩܝܝܐ ܡܥܪܝܬܐ ܡܥܪܝܬܐ ܡܥܪܝܬܐ (ܡܥܪܝܬܐ)
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حَبَدٌ : هَيْبَةٌ ، إِذْ بَعْدَ فُحٍّ مِّنْكَ
مَذْذَمَةٌ لِّمَنْ تَبِعَ لِحَبَدٍ ، هَيْبَةٌ

שנה , חשבון 27 , החשבון 2♦1

[illegible]

١٠ مَلِكٌ خَلَقَ خَلْقًا، نَتَقَ
 دَوَاهِيَهُ، مَعْبُودًا، تَ
 مَعْبُودُهُ، بِمِ خَلْقَتِ مَسِيحًا
 دَسْمَقِي (وَقِي) لَدَمَهْتَمُهُ،
 ذَلَفَهُ، بِمِ سَوَّجَهُ، وَحَتَّجَهُ،
 مَسْلُكَتِ وَدَلَفَهُ، لَدِيكُهُ،
 لَحْمَ لَسَمَهْتَهُ، دَوَمَهُ، تَهْمَ
 مَلَكُهُ دَمَهُ، دَعَوَكِي، لَهْ مَوَدَّتِ
 مَعَهُ، بِمِ فَوَلَسَتْ تَ مَوْجَدَّتِ يَكِي
 دَلَفَتِ دِي مَدِيكَهُ، لَدَنَتِ
 دَوِيَهُ، لَسَمَتِ مَدَدَهُ، وَلَعَمَتِ
 لَدَمَتِ مَدَمَتِ (لَدَدَتِ).

حَبِّ : اَمَّا لِحَبِّهِ . مَذْكُورًا لِحَبِّهِ لِحَبِّهِ

دَاتْ مَلِيحَتْنِهْ مَلَهْ دَجْبَدْنِهْ مَلَهْ
 مَلِيحَتْنِهْ دَاتْ خَلْدَتْنِهْ دَاتْ
 Fanatic دَجْبَدْنِهْ مَلَهْ دَجْبَدْنِهْ
 مَلِيحَتْنِهْ (خَاذْ) خَلْدَتْنِهْ
 دَجْبَدْنِهْ مَلَهْ مَلِيحَتْنِهْ مَلَهْ
 دَجْبَدْنِهْ دَجْبَدْنِهْ مَلِيحَتْنِهْ مَلَهْ
 دَجْبَدْنِهْ مَلَهْ مَلِيحَتْنِهْ دَجْبَدْنِهْ
 خَلْدَتْنِهْ دَجْبَدْنِهْ مَلِيحَتْنِهْ مَلَهْ
 دَجْبَدْنِهْ مَلِيحَتْنِهْ مَلَهْ
 دَجْبَدْنِهْ دَجْبَدْنِهْ مَلِيحَتْنِهْ مَلَهْ
 دَجْبَدْنِهْ مَلِيحَتْنِهْ مَلَهْ

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ
مَنْ مَنِ احْبَبَ دَخَلَتْهُ مَلَائِكَةُ

لَجِبْتُمْ دِيَارَهُمْ، فَتَرْكُوهُمْ لَئِيَّ كَيْفَ أُمِرْتُمْ!!

حَدَّثَنَا هُذَيْفَةُ بْنُ هَازِمٍ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ - قَالَ جَدِّي -



قَمْعٌ وَتَذِيقٌ ذِكْرٌ هَجَبٌ !!!
مَوَدٌّ لِقَاؤُهُ دَلَمٌ حُجْبٌ !!!
سَوْبٌ لِحُكْمٍ لَذَّةٌ مَعْنَى مَهْجَبٌ !!!
وَلَدَلَاتٌ دَمْعٌ دَحْمَةٌ كَمَ حَبَبٌ (1) !!!

مَنْ يَسْتَعِزَّ بِدِينِكَ حَمْدًا !!!
 مَنْ يَسْتَعِزَّ بِحَبْلِكَ دِيْمًا (2) !!!
 مَنْ يَسْتَعِزَّ بِصَلَاةِكَ جَعْدًا !!!
 مَنْ يَسْتَعِزَّ بِلَحْظِكَ حَمْدًا حُرْجَةً !!!
 مَنْ يَسْتَعِزَّ بِقَوْلِكَ لَفْجًا دِيْعَةً !!!
 مَنْ يَسْتَعِزَّ بِدَمْعِكَ حَزْبًا !!!

حَمْدًا دَائِمًا حَبَّتْ !!!
 دَلِيلًا جَبَذًا لَجَبَّتْ !!!
 حَبَابَةً فَتًا مَهْ لَجَبَّتْ !!!
 مَحْسَبًا مَحْصَةً فَذَبَّتْ !!!

دَجَفَذَ لِحَمَسَةٍ دَلِوْذَ دَمَبَةٍ (3)!!!
 دِهَمَمَلَهْ دِهَقَقَبَهْ!!!
 دَنَجَبَ فَبَلَمَهْ دِهَلَجَبَهْ???
 لَهَمَهْ حَمَمَهْ مَهَمَلَهْ???
 سَهْ سَهْ سَهْ سَهْ سَهْ سَهْ:-
 دِهَنَجَهْ قَتَنَهْ سَهْ:-
 لِحَمَسَتَهْ دَلِوْصَهْ قَتَهْ!!!
 كَنَ تَحْمَسَ دِهَوَهْ سَهْ!!!



ملک و ملت کی ذمہ داری:

(1) حَبَّةٌ : عَصَاةٌ ، لَحْدَةٌ ، دُمْتَبٌ . (2) رَمَقٌ : خَلٌّ ، دُمْتَبٌ . (3) لَهْزٌ دُمْتَبٌ : لَهْزٌ دُمْتَبٌ .

مب : جُمُعَات د . عَمَدَات

Kinail

میں: کذب، گداز،

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱. کَلَامُ فُلَانٍ دَمٌ قَانَهُ دَمِيَّتْ،
 دَلَالُ مَلِيٍّ تَلْزِيٍّ مَحْمُومَةٍ لَمْ ذَمُّ مَذْمُومٍ دَمِهِ خَبِيَّتْ، اَمِ خَدَّتْ دَهْلِيَّتْ.

١٠. كَمْ تَجِدُ فِي سَجْدَةِ صَلَاةٍ، كَمْ يَجِبُ مُذَلِّبَةً،
 ذَلِيلٌ تَذَلُّجُ لِحْمَتِهِ دُخْدُخٌ مُذَلِّبَةً دَسَمٌ يَحْبَسُ، سَمٌ خَدَّيْهِ دَهْلِيَّةٌ.

١٠. كَلِّمْ مَلِيعَةً دَجِبَةً دِهْقَمَةً سَدًّا مَقِيَّةً،
 دَلِجٌ مَدْمُجٌ مَلَكٌ خَمَقٌ دِمْدِمٌ مَمْدُجٌ لَمْ دَمْدَمْ دَسَمٌ دَحَبٌ، سَمَ دَحْدَحٌ دَهْلَبٌ.

١٠. **بَدَّ تَاةَ دَدَّابْ مَهْلَتَّ مَسَّيْ مَحْمَسَهْ قَاكَلِيْ،**
بِدَّ مَحْيَلَهْ سَبَّ مَحْبَسَهْ نِ مَحْمَلَهْ بَدَّ مَهْلَتَّ دَسَهْ خَبَبَتَا، سَهْ خَدَنَتَا دَهْلَبَتَا.

五

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ؛

تَرْجَمَةُ مَمْلُوكَاتِي، بِمَعْنَى دَلِيلِ دَلِيلِي فِي الْمَمْلُوكَاتِ؛

يَا أَيُّهَا الْمَدِينَةُ الْوَسْطَى خُذِي حَيْثُ شِئْتِ، وَهَيَّا:

«لَمْ يَمُوتْهُ، ذَهَبَ دَوْلَتِ عَفْ سَوِيَّة»

يَقُولُ: ت، لَذِكْ د49، جَانْعَدْ جِيَس: «بَعْدَ لَيْلٍ
 دَذِيْ جَانْعَدْ، هَكِيْبَ سَعِدْ دَجْ لِيْلِدْ سَعِدْ سَعِدْ جِيَسْتَا».
 خَسْتَا لَسَعِدْ جَانْعَدْ: دَعْبَ مَعْلُوقْ سَعِدْ، هَكِيْسْ
 بَعْدَ جِيَسْتَا دَجِيْسْ نَسِيْبْ لَوَسْعَدْ لَسَعِدْ سَعِدْ مَكْسْ
 مَعْمِيَّة؟ جَلِسْ سَعِدْ دَعْبَقْدْ تَا لَهْ دَوِيْدْ كَا سَعِبْ سَعِدْ
 مَعْمِيَّة ي، كِهْ سَعِدْ سَعِدْ دَعْبَقْدْ. بَدَحْصَا جِيَتَا مَعْمِيَّة لَدِيْ
 سَوِيْلْ قَدَحِيْسِيَّة دَانْعَدْ جَانْعَدْ: «ي، كِهْ يَهَكْ، كِهْ بِيْتَا
 (if there is no assassination, there is no life).

مَقْدِيكَ جِدْ مَرِيحٍ لِمَقْدِيكَ هَلْ لِيُفِي؟ هَلْ لِيُفِي؟ هَلْ
 لِمَقْدِيكَ جِدْ أَسْمَاءُ، يَحَقُّ لِيُفِي خَيْفًا مِمَّ سَقَدًا هَلِ احْتَمَلْتِ
 مَعِي مِمَّ كَيْفًا قَدَرًا؟ هَلْ لِيُفِي جِدْ أَسْمَاءُ، مَلِكًا
 دَلِيلًا، لَمْ يَكُنْ يَلْكُفِي دَحْشَةً مَقْدِيكَ؟ خَلْ حَلْ
 دَسَمُوكُنَّ حَلِيلَ جِدْ مَرِيحٍ، لَهْجَةً أَسْمَاءُ دَحْشَةً لِيُفِي
 حَبِي لَسَمْتُ لِمَقْدِيكَ: « تِلْكَ هَدِيحَتُكَ مَعِي دَحْشَةً لِيُفِي
 دَحْشَةً، مِمَّ دَحْشَةً دَحْشَةً نَتَكُّ أَسْمَاءُ كَيْفًا؟ يَمَلِكُوكُنَّ
 مَدِيحَتُوكُنَّ دَحْشَةً، مَدِيحَتُوكُنَّ مَدِيحَتُوكُنَّ، لِيُفِي دَحْشَةً أَسْمَاءُ
 لَسَمْتُ، أَسْمَاءُ لَسَمْتُ، مِمَّ دَحْشَةً دَحْشَةً. «
 مَقْدِيكَ لِيُفِي لَسَمْتُ لَسَمْتُوكُنَّ حَلِيلَ دَحْشَةً دَحْشَةً أَسْمَاءُ دَحْشَةً
 حَلِيلَتُوكُنَّ.

دَجَمْتَنِي مَعَهُكَ اَمِيْرُ اِسْلَامٍ دُخِلْتُ سِجِّينَ. ثُمَّ دَانِيَا جَدِّ اَمِيْرٍ
 سَجَدَ لِي بِرَدِّ اَلْتَّوْبَةِ مِنْ اَمِيْرِهِ؛ اَلْاِسْلَامُ. ثُمَّ دَجَمْتَنِي
 قَمِيْلًا دَرَجَاجَ عَيْبَةٍ بِنَا اَمِيْرٍ دَقِيْلًا دُخِلْتُ، اَلْاَمِيْرُ اَلْحَقِيْلُ
 دَلَامِيْدَ اَلْحَقِيْلَتَيْنِ. مِيْتَدِيَتْ جَدِّ اَمِيْرٍ دَمِيْلَتَيْنِ دَسْلَمِيْلَةٍ اَمِيْرٍ
 يَدْنِيَا اَلْحَقِيْلُ مِنْ اَلْحَقِيْلَتَيْنِ دَسْلَمِيْلَةٍ؛ اَلْاَمِيْرُ دَقِيْلًا اَلْحَقِيْلُ
 مِيْلَتَيْنِ بِنَا سَلَمِيْلَةٍ مَسْلِيْلَتَيْنِ اَمِيْرٍ دَمِيْلَةٍ مِنْ اَمِيْرٍ، اَلْاَمِيْرُ
 اَلْاَمِيْرُ اَلْحَقِيْلُ اَلْحَقِيْلَتَيْنِ دَسْلَمِيْلَةٍ اَمِيْرٍ اَلْحَقِيْلُ اَمِيْرٍ.

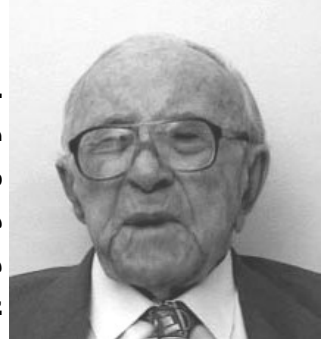
۱۰۱. بَیْطُ الْمُحَقِّقِ دَوْمًا لَدَوْدًا، مَعْتَبَرٌ جَبَّ، تَعَبٌ سَوْدًا،
 یَحْضَرُ نَهْ، نَضَبٌ وَدَدًا، یَهْبِطُ یَهْبِطُ، یَلْبَسُ لَهْوَءًا،
 لَهْمًا یَنْجَحُّ، یَنْهَضُ فِیْهِمْ، ذَوْدٌ یَلْبَسُ، حَلَبٌ
 قَلَمٌ قَمَدٌ؛ مَلْبَسٌ مَدَحٌ مَسْلُوبٌ یَحْضَرُ یَحْضَرُ مِمَّ یَحْضَرُ
 یَحْضَرُ، یَحْضَرُ جَدُّ یَحْضَرُ لَهْ مَلْبَسٌ دَوْمًا
 لَدَوْدًا هَبَّتْ حَلَّتْ جَدُّ یَحْضَرُ، مَسْلُوبٌ جَدُّ
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2011, 27, 2011

ਯਿੱਕੁ ਜੰਗਲੇਖੀ ਕੀਤੈ ਨਹੀਂ ਆਹਰਾਹਟ

من جملة يهك ولي
عنه 222

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بسم الله الرحمن الرحيم

مېلک د پټنځۍ د کورنۍ



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