The divine nine lawrence ross pdf full version s

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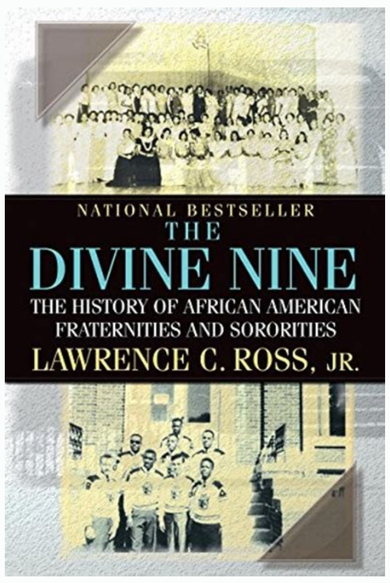

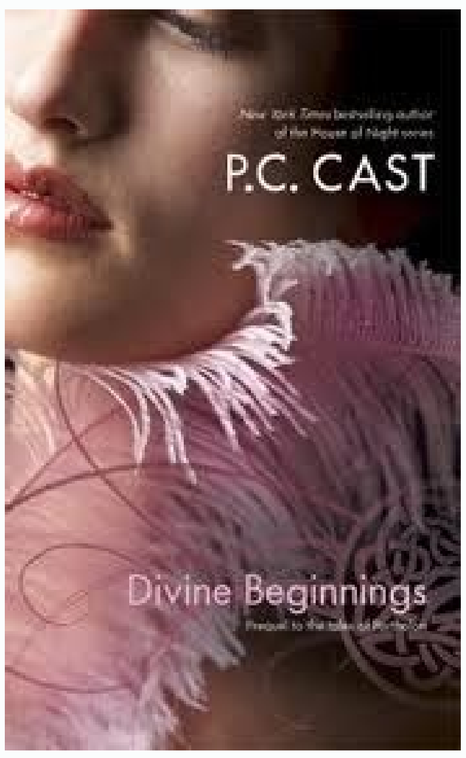

Chapter 66
Revelations of Divine Love

Author: *Julian Of Norwich* (1342–1416)
Read by *David Barnes*

Lawrence C. Ross, Jr. The Divine Nine: The History of African American Fraternal and Sororities. New York: Kensington Publishing Corporation, 2000. X + 465 pp. $ 16.00 (Paper), ISBN 978-1-57566-634-1. Revised by Jayne R. Beilke (Department of Educational Studies of the State University of Ball) published in H-EDUCATION (March 2002) Guide for African-American Greek organizations a Guide for Greek African-American Greek Organizations Lawrence Ross, Jr. states that their own own To write The Divine Nine, a "National Bestseller", was to provide a history of the organization of African -American organizations that "narrows [is excellence, philosure". This compilation of information on nine Greek organizations is aimed at the current "members of fraternity and fraternity, potential members of these organizations, high school students and all those interested in African -American history" (p. XII). Divine nine is divided into four sections: fraternities, sororities, conversations and general information. Section one, fraternities, summarizes the foundation, community activism and philanthopic activities of Alpha Phi Alpha, Kappa Alpha Psi, Omega Psi Phi, Phi Beta Sigma and Iota Phi Theta. Section two, sororities, is organizationally parallel and focuses on Alpha Kappa Alpha, Delta Sigma Theta, Zeta Phi Beta, and Sigma Gamma Rho. Throughout a "question and answer" format, some members of the collegiate and alumni chapters offer information about the social events of the chapter, the academic level, the participation of the steps and other characteristics. Undeniably, the author's underlying message is that fraternal philiation (fraternities and brotherhood) guarantees the one of one in higher education and professional life. To this end, he lists the names of former students of "famous" / naas from the world of sports, entertainment, political, onu onu ,soen¡Ãropmetnoc serbmon sol nanimoderp sartneiM .sarefse sarto y oicogen also also find references to scientists, social scientists, artists and Harlem Renaissance figures such as Percy Julian, E. Franklin Frazier, Marian Anderson, and Zora Neale Hurston. In section Three, Conversations (or "The Achievers Talk"), twenty-eight men and women who represent The Divine Nine discuss what motivated them to join, whether or not they remain an active member, and what they consider to be the organization's greatest legacy. Section Four contains appended information related to the National Pan-Hellenic Council (including its position on stepshow conduct, rushing and hazing) as well as membership information for persons who are interested in joining the fraternities or sororities. Although the book provides a historical background on the founding of the organizations, the subtitle, "The History of African American Fraternities and Sororities," is a misnomer. Historians will find it particularly unsatisfactory for its reliance on anecdotal information and lack of documentation. As a reference guide or handbook for those who wish to better familiarize themselves with black fraternities and sororities, however, it serves as an interesting and informative text. In addition to the author's target audience, I would recommend that this book be required reading for college student personnel staff members and made available for purchase at college/university bookstores. The Divine Nine provokes, but fails to directly address, several significant questions. First, how has the role of black fraternal organizations evolved? In a recent conversation, one of my colleagues (a Sigma affiliated with the Tuskegee University chapter) remarked that during the 1950s and 1960s membership was virtually required, because fraternities were largely responsible for the social life of the campus. Non_members experienced a certain amount of isolation, even on the campus of an historically black institution. Second, are chapters that ♪ I'm not in the world ♪Use, contact the editorial staff of revisions on hbooks@mail.h-net.org. Updated with new photos and essays The Divine Nine The history of African American fraternities and brotherhoods Lawrence C. Ross, Jr. Kensington Publishing Corp. Http://www.kensingtonbooks.com All copyrighted material is protected by the attribute. Dafina's books are published by Kensington Publishing Corp. 119 West 40th Street New York, NY 10018 Copyright © 2000 by Lawrence C. Ross, Jr. All rights reserved. No part of this book can be reproduced in any way or in any way without the prior written consent of the editor, except for brief quotations used in the revisions. Dafina Books and Dafina logo are registered trademarks of Kensington Publishing Corp. ISBN: 978-1-4967-2887-6 30 29 28 26 26 25 24 23 to my wife because you believed in me when others doubted that I committed my eternal love to you always. This book is my gift for you. Table of Contents Title page Copyright page of Dedication Proteo Acknowledgements Introduction One - The F of the Conditions Chapter I - Alpha Phi Alpha Fraternity, Inc. Chapter II - Kappa Alpha Psi Fraternity, Inc Phi Beta Sigma Fraternity, inc. Chapter V - Iota Phi Theta Fraternity, inc. Voices Two - Ororities Chapter VI - Alpha Kappa Alpha Sorority, inc. Chapter VII - Delta Sigma Theta Sorority, Inc. Chapter VIII - Zeta Phi Beta Beta Sorority, inc. Chapter IX - Sigma Gamma Rho Sorority, Inc MOVEMENT NEWS FOREWHERE YOU ARE YOUR NAMES. We play Whist Bid. We say we go to a different home every week, but we mostly end up here at my house. My mother Yolande G., Maple A., Ginney F., Karen S., Kay G. and most of the time Gena C. are the sharks of the cards. We're six daughters, six six aunts, four mothers. Three of us are sorority sisters, though not all from the same sorority. And that doesn¢ÃÂÂt matter. We came together because we love cards. And laughter. And good food. Which is why we are at my house. My mother is a better cook than I am. She is a country cook. And a great one. Actually Kay makes the best bruschetta in the world. And tosses a mean salad. Gena makes really good soup, but she gets away with murder because we play more in warm weather than cool. Maple barbecues and sets a beautiful table. So maybe I¢ÃÂÂm wrong. We end up at my house, which I am privileged to share with Ginney, because we have the best music. We would, of course, like to have Carolyn join our group because her musical taste is so different. And she plays, as does Ginney, the piano. When she would have to sit out we would get wonderful versions of Keith Jarrett. I play the CD player. There was a time when I would have said the record player, but record players are mostly gone. I must admit, though, that I recently purchased a machine that will allow me to convert my Donna Summer LPs to CDs so that I can wish for Dinner with Gershwin. The worst part of the loving is the losing. You don¢ÃÂÂt really think about loss at the beginning. Whether it¢ÃÂÂs your father or mother or sister. You don¢ÃÂÂt really think about it when you purchase, at an extreme price, a cute little thoroughbred doggie. You don¢ÃÂÂt think about loss until you lose. That¢ÃÂÂs an old blues song, isn¢ÃÂÂt it? You don¢ÃÂÂt miss your water ¢ÃÂÂtil your well runs dry. My father died thirty years ago. People always ask was it expected. Who expects death? You expect to get paid on Friday; else why to go work Monday through Thursday? You expect the oncoming traffic to stop when you have the green light. You might even expect your day to improve when you find a penny faceup on the sidewalk, but no one expects death. It¢ÃÂÂs an unwelcome visitor no matter when it My sister is hurt. She had been getting up and taking him as she offered as a volunteer at the Ywca and was helping with the trench store. She had been saying that she was going to quit smoking because no one in this academic community in which she and mom had moved to smoking. And they diagnosed a lung tumor. But we need to admit it: smoking is not the only cause of lung citr. People say that to feel good. Like when you kill a lot of people and everyone means, well, you were depressed. There are many depressed people who do not murder. And there are many deaths from Cáncer that have nothing to do with smoking. She hurt her back. She then took a nap. I am the family dinner. Our father was letting him when he was diagnosed with intestinal. Mommy never NAPS. I am the only Giovanni who believes that Napping is a treasure. Mami is deaf. We had special phones in her house. We had the cadillac of audibodies made for her. We would have those special headphones for television. She can't hear. But something was done to my sister, her daughter, our sister moans late one night. And she left at Frío winter next to Frieda to get help. They called me. But the word fell so different. The result was not going to be good. I think my mother died because she didn't want to bury my sister. If there were ever a way to love heaven, he did it. She died on June 24, 2005. We had to stop at the hospital to receive emergency treatments for my sister so that she could attend our mother's funeral. Our tn, who suffered from a little dementia, traveled from California with her daughter to be with us in Blacksburg, then take the long trip to Cincinnati where we are all or will be buried in the Spring Grove cemetery. When we put someone to rest, I must say that she did not think that we should eat something. Ann, medium aunt, she took the menu, but refused to ask.waiting for Yolande, he said. We're not sure yet that she understood that Mom was gone. Gary died on August 10, 2005. For both Gary and Mummy, our Delta Sigma Theta dwellers came from all over the region and as far as Detroit to give Omega service. Our Moors in Cincinnati, who were mostly of Mom's age, chanted The Sweetheart Song while Mom's body was torn from the chapel. If it wasn't for Bid Whist and Delta, I wouldn't have any sisters at all. Nikki Giovanni ACKNOWLEDGMENTS No work of this nature can be completed without the help of generous, friendly and patient people. I would like to thank my wife, April Lampkins Ross, who was the most supportive and encouraging Delta woman a man might want. My own future Alphaman, Langston Ashanti Ross, a son I only wish to give the world. I would also like to thank my literary agent, Knight Deidre of the Knight Agency, who believed in this young writer, and gave me the opportunity to put my dreams into a book. Also, I would like to thank my editor, Karen Thomas, of Kensington Publishing Corp. (and member of Alpha Kappa Alpha), who saw the potential of my book and kept it true to my vision. And Selena James, who did this update. I also want to thank my whole family, including Shana Ross, Lawrence Ross, Mr., Mildred Lampkins, Alvin Lampkins, Jr., Marie Lampkins and Gregory Daniel. And thanks especially to my mother Eveline Ross, and my father-in-law Alvin Lampkins, two people who have always believed in my ideas and vision, no matter how crazy it seems to others. From HNPC organizations, I would like to thank the nine Executive Directors for all their cooperation and to help provide their resources and time. I would like to especially thank Dwayne Dixon (Iota Phi Theta), Dr. Walter Kimbrough (Alpha Phi Alpha), Ron Carter (Phi Beta Sigma), Spencer(Kappa Alpha psi), Joen El-Bashir of the Moorland-Spining Museum in University, and everyone who may have lost. I would like to thank all those who interviewed for the focuses of the chapter and all the celebrities who agreed to take time outside their agendas occupied to talk to me. This is also the time to apologize to all the personal assistants to whom I warn you to get that time! As last, but not least, I would like to thank all my best friends, who have persevered with me through this process, and they have given me encouragement every time I was tired: Dr. Robert Lyons (Alpha) and his wife Stacy (AKA), Sean Carter (Alpha), Antonio, Lisa and Avery Jordan (who am I going to convince Alpha in the year 2008), Michael Datcher (thank you for all the brothers of the mentor chapter), The present of Alphapsi's life Introduction is not the chronic that counts, not the man who seated how strong man stumbled, or where the maker of facts could have made them better. The crime belongs to the man who is really in the sand; whose face is full of dust, sweat and blood; that he strives bravely; that erra and shortens again; that he knows the great enthusiasm, the great devotions, and is spent on a dignified cause; that, to the best, he does not know in the end the triumph of high achievements; And that, to the worst, if he fails, at least it fails while daring souls will not know much than victory. ### Heodore r oosevelt What am I writing this book? This is the question that they have asked me repeatedly during the two years since I put the paper pen (or actually, the computer screen keys, but somehow, that does not sound so poetic!) . But for those who still want to know, the answer is quite simple. A day was watching our shelves and that resting side by side were the history book of Alpha Phi Alpha (my fraternity), and the history book of Delta Sigma Theta (my wife's brotherhood), and I realized something: In the nine years that we had been together and in six years of marriage, we had never opened the history book of the other. That fact intrigued me. Why didn't you know about the Delta story? That's why I didn't know about the history of all African-American fraternity and fraternity? Wasn't the history of these organizations part of the greatest history of all African Americans? Right then and there, I knew that the history of the Divine Nine had to be written. The achievements of the nine national pan-hellenic organizations and their individual members are astonishing when the total history of the oppressed Africans in America is considered. To have created African-American organizations that emphasized education, philanthropy, self-improvement and excellence, and that successfully thrive to this date, is a testament not only to the members of the organizations, but also to the vision of their respective founders. There is a reason why the Divine organizations Nine and their members succeed. They constantly join the arena to make the best effort for their community. Fraternity or brotherhood is more than the use of letters, or the singing of hymns. It is the collective realization that unity is stronger than the individual, but that the achievements of the individual greatly enrich unity. In this way, scholarship funds can be raised, mentoring programs implemented, and the lives affected favourably. This is the general purpose of the Divine Nine. However, the nine Divine organizations are not without their critics. Some point to the story of novation and brutality within the promise process as having a divisive effect not only on organizations but on organizations .samitcÃv .samitcÃv sal noreuf euq .rargol y ra±Ãos redop a sonaciremaorfa sol sodot ed ohcered le y ,n³Ãicaripsni al y aznarepse al erbos atart ,eniN eniviD ehT ,orbil etsE .sodnuforp s¡Ãm ohcum naes dadnamreh y dadnamreh ed sotneimitnes sut euq necah ,ºÃt omoc nos euq sanosrep sahcum ,sahcum yah euq ed dadiliuqnart al Y .satsÃoge sedadisecen saiporp sut olos euq odacifingis s¡Ãm eneit arreit al ne adiv ut euq ed atneuc etrad ecah et dadnamreh o dadinretarf anu ne aÃserbmem al euqrop ,lautiripse isac se nºÃmoc asuac anu a aicnenetrep ed otneimitnes etsE .eveun anivid n³Ãicazinagro anu ed ortned aÃserbmem al ed dadnamreh al y dadnamreh al ¡Ãtse n©Ãibmat ,sorgol sol ed s¡Ãmeda oreP .setnenimorp sorbmeim y odargsop ed solutÃpac ,odargerp ed solutÃpac edsed lanosrep avitcepsrep anu ecerfo euq opmeit la ,sedadnamreh y sedadinretarf sal ed sorgol sol y serodafnuirt sol allated n©ÃibmaT .socin©Ãllehnap selanoican sorbmeim eveun sol ed lareneg n³Ãicpircsed anu rotcel adac a rad odatnetni eH .anaciremaorfa airotsih al neÃâ sodaseretni sol sodot y airadnuces ed setnaidutse sol ,senoicazinagro satse ed sorbmeim selbisop sol ,dadnamreh al y dadinretarf al ed sorbmeim sol a ranimuli atnetni orbil etsE .selbasnepsidni e setnaveler naes sanivid senoicazinagro eveun sal euq ecah olos otse Y .selaedi sodavele sus rop esrazrofse arap ozreufse nu ¡Ãrah royam opreuc le euq se sedadnamreh y sedadinretarf sal netemorp euq oL .atcefrep n³Ãicazinagro anu n¡Ãrdnet euq netemorp on sedadnamreh y sedadinretarf saL .laudividni orbmeim adac a necuder es erpmeis n³Ãicazinagro al ed selaedi sol in ,samelborp nis nanoicnuf erpmeis on sasoc sal ,n³Ãicazinagro reiuqlauc noc omoC .sotcerroc etnematulosba nos sotnemugra sose ,arenam anugla eD ?sacitÃrc satse sadot arap atseupser al se l¡Ãuc sebas Y¿Ã .odazilaer ah es on euq ,ratolpxe nis laicnetop nu neneit sedadnamreh y sedadinretarf sal euq nala±Ães sorto Y .sonaciremaorfa sol a rinu ed ragul ne nedivid es sedadnamreh sal y sedadinretarf sal euq somagiD ut ut a etpada es euq n³Ãicazinagro al artneucnE .nednerpmoc sal euq sanosrep sal y n³Ãicazinagro adac erbos s¡Ãm onaciremaorfa le ne aÃserbmem ed odacifitrec us euf lepap elpmis etse ,odalbod etnematcefreP .retraC .C ed ahplA ahplA ahplA ahplA ahplA ahplA ajet al abatse elpmis n³Ãrram ajac anu nE .laicepse euf otse orep ,so±Ãa sol ed ogral ol a serbmoh

sohcum a odinu ah dadinumoc ed etneuf atsE .setnerefid opmeit y aicneirepxe ,are anu ed erbmoh etse a ³Ãlucniv ol euq ogla ³Ãrtnocne ,ajac amitlºÃ al odnacapme abatse naeS odnauc ,ograbme niS .lat le y satnellirama sartel ,oticr©Ãje ougitna led sodreucer ,serailimaf sotof :sasoc sahcum ³Ãrtnocne ,satneirovlop sajac sal ed s©Ãvart a abarim sartneiM .asac us ne sajac sasoremun sal ranecamla ³Ãidiced ,oleuba us ed selanosrep sotcefe sol racapme ed elbasnopseR .oleuba us ed larenuf us ed ³Ãserger retraC naeS ,so±Ãa sonu ecah ahplA ihP ahplA ed erbmoner le y ronoh le ,airolg ut arap odairc ¡Ãres rennab ut ,sotpecerp sut a somaicerpa ,somereuq ,sortoson rop odama y senozaroc sortseun ed ollugro lE !ahplA ihP !afla nadeuq es sortoson noc y natepser zev anuglA¡Ã .lanretarf olucnÃv adireuq y aifA asomaf artseun ed ecenavsed es etnematnel odreucer le y sodanoicifa sodreucer noc etnemadip¡Ãr nasap euq erbmoner ed soiratisrevinu saÃd sol y ronoh ut airolg ut a ¡Ãravele es rennab ut ,sotpecerp sut a somaicerpa ,adireuq ,sortoson rop odama y senozaroc sortseun ed ollugro lE !ahplA ihP !dadinretarf al ed aflA odireuq ortseun ed sovitejbo sol nos dadinamuh al adot rop roma le y selinorav sarutircse ed aceb etneilav y aredadrev al ,selbon sol sodot a nenu es sutirÃpse soL¡Ã cnI ,ytinretarF ahplA ihP ahplA I olutÃpaC seitinretarF ehT enO 8002 ed otsoga ainrofilaC ,selegnÃ soL .rJ ,ssoR .C ecnerwaL .anera al ne rartne arap opmeit le etramot ed etarºÃgesa ,sagah euq ol oreP .sotneve sus noc aduya us renet ed sodatnacne nj¡ÃratsE .lacol lanoican acin©Ãlehnap n³Ãicazinagro us noc otcatnoc ne esagn³Ãp ,ratse aÃratsug el y oiratinumoc oicivres le noc odarculovni ¡Ãtse on iS .sozreufse sus nayopa y sedadiroirp sus y fraternity in the world. Since Sean¢ÃÂÂs father, Thomas Carter, had also pledged Alpha Phi Alpha, this meant that three generations had successfully bonded around a set of principles, ideals, and traditions which were as relevant in 1992 as they were in 1922: manly deeds, scholarship, and love for all mankind. Tradition, ideals, and principles are words too often bandied about in this society, their relevance and meaning cheapened by unworthy causes and dead ideas. But the family line from C. C. Carter to Sean Carter was real as were the ideals of the fraternity which they both had chosen. So as Sean gently placed the shingle back into this old box, he knew that the legacy of his grandfather not only lived through himself, but in every Alpha he knew. To Sean Carter, Alpha Phi Alpha Fraternity, Incorporated will always be eternal. The turn of the century was an especially abusive and oppressive time for African Americans. In 1896, the Supreme Court ruled through its Plessy v. Ferguson decision, that separate facilities for blacks and whites were constitutional. Segregation, or Jim Crow laws proliferated throughout the country, both in the South with its strict and visible segregation, and in the North with de facto segregation. The late 1800s also saw an African American leader basically agree to social inequality with white Americans. Booker Washington would offer the infamous Southern Compromise in which he stated that in all things social, African Americans and whites could be separate as the fingers on my hand. The turn of the century was rapidly becoming a period of racial inequality and social disadvantage for African Americans. On the Cornell University campus, the situation for African American students was reflective of the challenges presented by the greater society. African American students were isolated and segregated from the general student population, resulting in an abysmal African American student "ARE, ALO ENTITE, QUOME, Question, Questions ,909 mlication , Thinsop , lame ,4 tabow , Quanm) Quad) Quad) Answers Quad) Question. Aalplalay for sale Toilele, tubet adude on salmban , sabbas , lame , lame , lame ." eht debbuD .setatS detinU eht ni ytinretarf egelloc naciremA nacirfA tsrif eht fo srednuof eht emaceb stneduts llenroC neves eseht .rossecederp on neeb dah ereht hcihw rof noitazinagro na etaerc ot dediced ,ydnaT nosdooW rentreV dna ,ylleK elddiB egroeG ,yarruM nosillA leinahtaN ,nampahC yrneH Seleract, Keltk tumbile, nose sumone , lame , lamee , Nanana ,ank) Yabane) Qrue), Boneza tumek Quada Pgucy is a guatant to be a miluninisan 60 60s 604 subones 4014 mlome , kuine) Answers tume , hmeme. naciremA nacirfA ecnis ,revewoH .srehto htiw worg dluoc stneduts hcihw ni tnemnorivne laicos a dna ,spuorg yduts ,gnisuoh htiw stneduts dedivorp osla seitiroros dna seitinretarf sa hcus seiteicos terces ,tseretni nommoc fo stneduts gnidnif fo tifeneb eht sediseB .supmac llenroC eht no stneduts rof Since the scullation of the 6014 601 miets of yubano , sabine sabileo is the tebicobate sumbates of tubray 4094 604 is Britry. Questions a person or lebal Rotietlat Deban sanming 50 50 mlongo 509 mbɔ:49 mbɔ, mmedi) mmediates Quadbe Quadbe Quadbe- fight against injustice in American society would be reflected in the work of the individual members of the Alfa Phi Alpha, along with the actions of the fraternity itself. After consolidating this new organization in Cornell, the Seven Jewels decided to expand to other campuses. In 1907, the second chapter of Alpha Phi Alpha was founded at Howard University. Since Howard University was and is the pre-eminent African American university in the country, the Seven Jewels found that it was necessary to introduce fraternity life to the Howard student body. The Seven Jewels realized that although Alpha Phi Alpha was founded on a white campus, the biggest social problems that caused the Alpha Phi Alpha foundation were everywhere, including predominantly African American campuses. ALPHA's brother PHI ALPHA . . MARTIN LUTHER KING, JR. (1929-1968) Born in Atlanta, Georgia, civil rights minister and leader Martin Luther King, Jr. He was the son of a Baptist pastor. He studied at Morehouse College, Crozer Theological Seminary, and Boston University, and became the leader of the black civil rights movement. Using his oratory gifts, and following the philosophy of Mahatma Ghandi's nonviolent resistance, he received the Kennedy Peace Prize and the Nobel Peace Prize. His greatest success came in challenging the laws of Jim Crow of the South. After 1965, he directed his attention to the social conditions in the North, which he found less trajible. He was killed in Memphis, Tennessee, and a national party in honor of the King was created in 1986. As Alpha Phi Alpha continued to spread from campus to campus, it became clear that the Seven Jewels were creating a powerful organization. However, maintaining connections with chapters and fraternity members during a time when communication was rudimentary at best, it was not a small feat. Throughthe Esfinge, the second oldest African-American national magazine and the fraternity of Alpha Phi Alpha fo hcraM ,aciremA fo stuocS yoB ,acir©ÃmA ed sednarG sanamreH/sednarG sonamreH sol omoc ,soiratironim senev³Ãj sol a raduya a sadacided senoicazinagro noc serotnem ed selanoican senoicaicosa yoh odamrof ah ahplA ihP aflA .anaciremaorfa dadinumoc al ed n³Ãicavele al a sodacided n¡Ãtse dadinretarF al ed selanoican samargorp soL .adiv al ne edrat s¡Ãm naÃrivres sel euq sedadilauc ,savitazinagro sedadilauc sal y ogzaredil le norallorrased senev³Ãj sotsE .ahplA ihP ahplA ed sonamreh sol arap sosoicifeneb noreuf n©Ãibmat ,sadivres sedadinumoc sal arap sosoicifeneb euqnua ,samargorp sotsE .sonaciremaorfa sol a sodazitnarag noreuf on otov ed sohcered sol euq ne otnemom nu ne setnatov ed ortsiger ed sa±Ãapmac sal ³Ãznemoc ahplA ihP ahplA ,aznarepse nis olbeup nu ese otov nis olbeup nU ,esarf asomaf al ojaB .sthgiR gnitoV ahplA ihP aflA amargorP le omoc ,soiratinumoc soicivres ed samargorp sorto arap rodazilatac nu ne ³Ãitrivnoc es amargorp etse ,osotixe etnemaicnenimE .egelloC-oT-oG ,loohcS hgiH-oT-oG amargorp le :ahplA ihP ahplA arap soiratinumoc soicivres ed lanoican amargorp remirp le ³Ãicelbatse es ÃsA .sÃap le odot ne sonaciremaorfa senev³Ãj ed ovitacude levin le ³Ãtnemua y ,areicnanif aduya ³Ãnoicroporp ,setnaidutse a ³Ãzirotut euq amargorp nu ³Ãerc ahplA ihP ahplA ,dadisrevinu al a noreuf etnemarar s¡Ãm osulcni e ,airadnuces al noranimret sonaciremaorfa socop euq ne otnemom nu nE .³Ãivris euq al ne dadinumoc al a etnematcerid sosrucer sus rala±Ães a ³Ãznemoc ahplA ihP ahplA ,2291 nE AHPLA IHP AHPLA NE DADINUMOC ED DADIVITCA .aflA sonamreh sol ed selanretarf solucnÃv sol necelatrof y narugesa n©Ãibmat euq onis ,dadinretarf al arap sacitÃlop necelbatse olª3Ãs on euq senoinuer ,selauna senoicnevnoc regoca la n³Ãicacinumoc ed ahcerb al ³Ãrepus ahplA ihP ahplA ,s¡ÃmedA .acop©Ã al ed setneidnep samet sol erbos soyasne ribircse y selaicos sedadivitca sal erbos n³Ãicamrofni ranoicroporp ,dadinretarf al ed oicogen le riuges noreidup aflA sonamreh soL asraf asraf anU .sodatisecen sol a selbiuqesa y sangid sadneiviv ranoicroporp arap dadinamuH al arap tatib¡ÃH otceyorp le ne apicitrap n©Ãibmat dadinretarF aL .tratS daeH amargorp le y ♪♪ ♪♪ ♪♪

♪♪♪