

Back to the



Culture

See Centrespread...

SAYFO

How the SAYFO continues today.

Presented by Ninb Tooma

8pm, 1st July
Buchan Street
Community Centre
Meadow Heights

Katie Toma-

The low-down

Age: Seventeen
Karate school: Goju-Ryu
Grade: Black belt: attained 6th June 2001
Greatest karate achievement so far: confidence and learning to do your best for today.
Ambition: to continue to succeed in karate; complete a Law degree.



See p. 8

FIRST ASSYRIAN MEDIA MERGER, ZINDA AND NAKOSHA MAGAZINES

(ZNDA: San Jose) Zinda Corporation, the parent company of Zinda Magazine announced last week that it has merged with the successful Assyrian-Australian magazine, Nakosha.

Zinda Corporation, a privately held California-based company, headquartered in San Jose, is a leading provider of human resources services for clients including Cisco and Hewlett-Packard. In addition to HR services, Zinda provides its corporate clients with multi-media and Internet application products.

Wilfred Alkhas, President of Zinda Corporation commented on the merger: "We are very pleased that this merger will soon enhance the level of media services provided to the Assyrian communities in Australia and abroad. Our staff at Zinda Magazine will capitalize on the synergies arising from the complementary nature of Zinda's worldwide resources and Nakosha's unparalleled distribution systems."

The Staff in Australia will continue to maintain full editorial control of Nakosha Magazine, while Zinda Corporation will provide the Assyrian Youth Group of Victoria with funds to continue the publication of their successful magazine. David Chibo, Editor of Nakosha Magazine, said "Nakosha and Zinda will focus their efforts and create a strong platform for the media campaigns that will be waged in the future."

Nakosha Magazine is a service of the Assyrian Youth Group of Victoria in Australia and is distributed throughout the world.

For more information visit Nakosha at <http://www.atour.com/~aygv/>.

ASSYRIANS IN IRAN STAND BEHIND PRESIDENT KHATAMI

(ZNDA: Tehran) The 300,000 non-Muslims voting in Iran's presidential election next Friday are expected to side en masse with reformist incumbent Mohammad Khatami, although their political leaders generally refrain from taking sides in the Islamic republic's politics. These are Assyrians, Armenians, Jews, and the Zoroastrians.

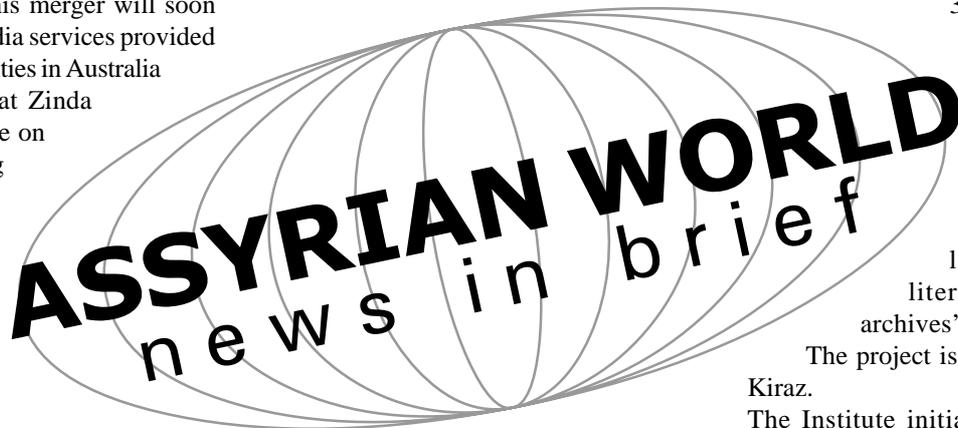
"Khatami gave us hope. He recognized us on the cultural and human levels. My family and friends will all vote for him," said Azad, a young Armenian woman. Her enthusiasm is

shared by Iran's 30,000 Assyrians.

"In 1997, we all voted for him. We will do it again. He is good for us and he wants us to stay in Iran," said Yonathan Bet-Kolia, the Assyrian Representative in Iran's Majlis (Parliament), unnerved by the large numbers of his community leaving for the United States.

Khatami is expected to win re-election this Friday in a field of 10 candidates. Khatami last year even visited an Assyrian church in the western city of Uremia. "That was marvelous," Bet-Kolia said.

But Assyrians are not without their criticisms of the president. They particularly resent that Christians are still barred from high administrative functions and from teaching.



GREEK DIPLOMAT, TURKEY VIOLATES HUMAN RIGHTS

(ZNDA: Athenes) Greek right-wing main opposition party of New Democracy Euro-deputy Christos Zacharakis with a question to the European Union Council of Ministers condemned the Turkish foreign ministry decision to forbid European citizens of Assyrian and Syrian origin to visit the homes of their ancestors and their relatives in southern Turkey.

Mr. Zacharakis pointed out that Ankara is violating fundamental human rights with the legislative regulation it implements, while at the same time, it continues the systematic destruction of the Assyrian and Syrian cultural heritage by destroying monasteries and churches turning them into mosques and stables.

ZOWAA U.S. REP DISCUSSES ADM ACTIVITIES

(ZNDA: San Jose) On Sunday evening Mr. Rommel Eliah, the U.S. and Canada Representative of the Assyrian Democratic Movement (Zowaa) offered a small audience of Assyrians at the Church of the East Hall a brief report of his organization's current activities in North of Iraq. Mr. Eliah began

his talk with a cause-and-effect analysis of the apathy demonstrated by the Assyrians outside of the Homeland. Acknowledging the worldwide focus on the future of Iraq and the minorities in the North, Mr. Eliah's comments were void of any specific reference to ADM's current role in the Iraqi National Congress, alliances formed with other Assyrian political groups, and the on-going discussions with U.S. State Department.

BETH MARDUTHO LAUNCHES THE SYRIAC DIGITAL LIBRARY

(ZNDA: New Jersey) On June 6, Beth Mardutho: The Syriac Institute launched Project e-Beth Arké: The Syriac Digital Library. The project aims to bring 3,000 out-of-copyright books, journal articles, pictures, and audio recordings to the Internet in an e-Library form. The Syriac name of the library, e-Beth Arké, literally means 'house of archives' and denotes a library. The project is directed by Dr. George

Kiraz.

The Institute initiated the project and is leading it in partnership with major university libraries, including Brigham Young University, The Catholic University of America, Brown University, Dumbarton Oaks

Library, Princeton Theological Seminary, and others. Associated with the project is a Library Partnership program that gives public and private libraries the opportunity to complete their collections, or start a collection from the ground up.

The project was welcomed by many scholars and libraries worldwide. "How frustrating it is that important literature on Syriac studies is scattered over so many periodicals and books, with the result that even a good library like Oxford University's Bodleian Library does not cover anything like the whole range," said Dr. Sebastian Brock, reader of Aramaic at Oxford's Oriental Institute. "To have all this material that is out of copyright collected together and made available in this way would be an immensely valuable service, not only to scholars working in this and the many related academic fields, but also to the wider public and above all, to people belonging to the different Churches of Syriac tradition," added Dr. Brock.

For further information, to read sample eBooks, and to support this project, please visit www.bethmardutho.org (click on eBeth Arké).



One of our worldwide community's finest new groups operating out of the suburbs (such as West Bloomfield and Walled Lake) of Detroit, Michigan,

North America, has recently emerged from relative obscurity. The name of the group is CARE and the 19-year old Reporting Secretary, Jeff Atto, was the main contact providing us with assistance for our interview.

CARE's mission statement, as spelled out in their homepage (<http://www.voicesthatcare.org>) is "Chaldean Americans Reaching & Encouraging" (C.A.R.E.). It is an organization which promotes diversity through an educational curriculum and mentoring programs, while providing humanitarian services to those in the Detroit area. CARE's activities are conducted to preserve the Chaldean culture, history and language.

The first question asked was: Why was such a unique name - CARE - chosen for the group? "We chose it because that is exactly what we are doing to our youth in the schools that we visit. Our group has been so successful with the youth because the average age in our group is in the mid-twenties. The children can see the CARE members as role models because we are college students and professionals," Mr. Atto responded.

CARE was initially established in 1997 by a small group of people who decided that our

that CARE now organises. Our students were the primary concern, and over the years the group's role evolved to take on a more humanitarian mission, as well as deciding to actively promote our heritage, culture and language to ensure the continuity of our people in America."

Among the many activities it conducts, CARE acts as a mentor to students, gives them advice, answers their questions, and listens to their concerns. CARE also conducts blood drives, food drives, and furniture drives as well as visiting with elementary, middle, or high schools. During their visits to these schools they often give presentations on our history to the school administration and staff, and sometimes to companies as well. CARE has also visited our elderly who are residents in various nursing homes in Detroit. Besides working in their own community, CARE has also worked with many other non-profit groups like the March of Dimes, Walk to Cure Diabetes and The Chaldean Ladies of Charity, among others.

After nearly three years of hard work the CARE team takes great pride in its achievements which include recognition by Local and State governments, numerous school districts and community groups. Under the guidance of CARE's dedicated volunteers, students' school grades have improved remarkably.

The future looks bright for CARE and its plans include visiting many more schools, assisted by the many volunteers who donate their time. Education classes focussed on religion & culture will also be used to target



people, in Detroit, needed an organisation to help out our newly-arrived children struggling in local public schools. They also decided to help our needy in certain areas of Michigan, and also to do whatever possible in order to promote and preserve our heritage. Its founding members, most of whom are still actively involved, were Martin Manna, Andy Patros, Bashar Hannosh, Arlene Kakos, Margaret Saroki, and Fr. Frank Kalabat. After asking how he got involved with CARE Mr. Atto explained his initiation into the unique group. "I heard about CARE a year ago (last summer) and decided to see what it was all about. After the first meeting, I decided to join because I was so impressed with such a great group of people."

When asked to explain why CARE was formed Mr. Atto said "...CARE was formed because our community didn't have any organizations that helped our students in schools, or that do many of the other activities

the Syriac language, culture, and history. "We also encourage aspects of our heritage like art, poetry, music and so on, by holding events related to those subjects..." explained Mr. Atto. Some of their current projects include the creation of a Syriac curriculum, as well as expanding the school that they visit. Organisations around the world who are interested in assisting this young group can do so by providing them with any relevant materials, such as books related to the Syriac language. In this way they will be assisting CARE in creating a Syriac curriculum.

When asked what valuable lesson he has taken from his time at CARE, Mr. Atto had the following to share with us. "I have learned that volunteering my time is as valuable to me as it is to those that are being helped by CARE's programs and services. I have also learned that in a volunteer situation, you have to be prepared to do what someone else should have done." ■

David Chibo

What does Assyrian mean to you?

This is a question a friend once asked at a time when I had come to a fuller understanding of myself as well as my identity.

"Assyria is a verb, not a noun," was my response. It eloquently summed up my philosophy on the issue as well as the philosophy of *Nakosha* magazine.

But that is not enough. People require guidance and direction. They need to know what they can do in order to assist those who are currently working for Assyrian people worldwide.

Defining our problems is always a good starting point. After much heated debate our problems can be generally broken down into four main categories. Summed up, in the Middle East they are 'political' and 'economic', whereas in the diaspora they are 'social' and 'identity'.

What becomes apparent after further analysis of our problems is that what is in surplus in the diaspora is in desperate need in the Middle East, and vice versa.

Therefore in order to resolve the majority of our problems one solution stands out as a starting point for the Assyrian people.

An International Media network, connecting the Middle East with the diaspora, would provide a means for Assyrians in the diaspora to trade their economic surplus for their cultural deficiencies.

With that, I take this opportunity to inform you of our recently announced partnership with *Zinda* corporation, and hence *Zinda* magazine. With the financial and the worldwide news resources of *Zinda*, *Nakosha* is preparing for rapid growth in distribution as well as content in the months to come. What we, the members of *Nakosha* and *Zinda*, have begun is the first stage of the creation of an International Assyrian-owned and operated media infrastructure. Using an analogy, if Assyria were considered to be a human body, we are attempting to give our body a desperately needed 'nervous system'. It's now up to the rest of the Assyrians in our community to take advantage of this media infrastructure and use it to promote their activities and accomplishments, setting a standard for other Assyrians throughout the world to follow.

Won't you join us on this unique journey? ■

David Chibo

editor's note

For Assyrians living in the diaspora, the word *tleeqa* (literally, “lost”) has become an all too familiar part of their vocabulary. Assyrians, scattered across the globe as they are, could be viewed, in a sense, as *tleeqeh*. In turn, Assyrians themselves believe some among them to be *tleeqeh* if they can’t speak Syriac or understand the culture - or if they simply don’t *care* about it. But the condition of being ‘lost’ is not necessarily a permanent one – only a few things in life are lost forever. More often than not, what is lost is eventually found. Usually, it’s just a question of time.

And time has always been on the Assyrians’ side.



Back to th

Assyrians’ recent history has been one marked by exodus and loss. Living in the diaspora is a relatively new experience – for the most part, they have lived in the Middle East, in close contact with their cultural roots. Life in the diaspora occupies only a tiny part of overall Assyrian history – around a 100 years, with the majority of it in the last thirty. Viewed in this context, it is a completely ‘foreign’ condition for Assyrians. For these people to be culturally, economically, and politically uprooted from their native land and to be expected to settle into their new found homes *and* retain their unique culture – all within a few generations – is a tall order indeed.

However, once the dust of these great upheavals settles, people and cultures find themselves and redefine their ‘meaning’ in a new environment. It follows a typical pattern – the first generation struggles to overcome economic and language difficulties; the second begins to feel more settled, having a good grasp of the local language and beginning to feel financially more secure and independent; the third and fourth generations, now totally comfortable in their ‘new’ environment, are torn between the local culture and that of the older generations. Through stories from their parents and grandparents, they begin to

realise that their roots in fact lie somewhere else, and search for that identity within themselves.

These themes are thoroughly explored in *?Lost and Found: A shared search for belonging*; an exhibition currently being held at the Immigration Museum and the Koorie heritage Trust, in which local indigenous and ethnic artists from the world over examine ideas of alienation, loss, cultural dislocation and memory – and the struggle to find one’s true self.

Following on from these ideas was the *Back to the Culture* exhibition, a showcase of young Assyrians’ culture-related art, held at the Darebin Arts Centre here in Melbourne, Australia on the 10th June, 2001. Conceived and managed by talented local Assyrian artist Natasha Brakhya Kouli and presented by the *Assyrian Children’s Artwork*, with the financial assistance of Mr. Michael Odisho of the Victorian Assyrian Community, the event not only showed off the talents of young Assyrians upto thirteen years of age, but also offered a unique opportunity to explore and further understand the unique Assyrian culture.

“We are at risk of losing our culture,” Natasha said. “Through this art we can learn about our culture – which is our social life, our food, language, dance, customs, habits and way of life.”

In their message to the *?Lost and Found* exhibit, curators Maree Clarke and Jacqui Geia commented that “second or third generation Australians, who no longer have access to their ancestral stories, have new inspiration to search for their stories and find their personal place in them.” And the Assyrian cultural “treasure house” is indeed a very vast one from which to draw inspiration. Colourful, life-affirming paintings depict scenes of *Noosardel*, *Kha b’Neesan* and *Dekna d’Neesan*, *Somekka*, *Kalu Sulaqa*, *pookhen* and *Baoota d’Ninwaye* and *Ilana d’Khetna*.

Ten-year old Banipal Odicho’s *Somekka* [fifth from the right] depicts a night scene with a ghost crying ‘Somekka!’ while children, draped in the traditional dress of cow-hide and sheepish faces complete with horns, go from door to door singing scary songs. Originally, it was the *adults* who would dress as ghosts in order to scare children into fasting for Christian holidays. The similarity between this, the ‘Assyrian Halloween’, and the holiday practiced in North America is striking. Today children between 4 and 12 years of age still carry out this tradition.

The unsigned *Noosardel* is a beautiful rendition of this ancient tradition. Children throw buckets of water over each other, while a sign in the background reminds us of the date – 22nd of July. The tradition of

Caricature on Life

What does happiness mean to you?



هل يعبد دجالنا من قديم الجديس متجدد!

تلكم بيوم!!!

1. جندنا في حفلة هيلين

2. الجسد يتصلك فيم دقلهم سدكنا لينا في فيم دكنا

3. سنا لينا في سنا في سنا (حب في دكنا) دنا في دنا

4. سنا في سنا في سنا

هنا في سنا في سنا

► **Female/23/Chicago, IL**

▷ Happiness to me means LOVE.

► **Female/25/Chicago, USA**

▷ Only for a Moment Happiness to me means being on cloud nine if only for a moment, that's all I'd need. For to feel the joy it fills my soul, it could be anything, smiling at a stranger whose eyes look so sad and watching them fill up, because you know your souls have made a connection. Holding a new born baby with extra care only to shield it from the world's misery who know it will have to face. A pure touch from your lover's hand knowing he/she loves you no matter what happens in this lifetime.

Happiness to me could only be for a moment but I know deep in my heart one day it will be for eternity.

► **Female/35/Sydney, Australia**

▷ Good health, Peace, Reaching your goals, Love and Knowing someone up there is looking after me; "God".

► **Female/32/Melbourne, Australia**

▷ I guess it means feeling comfortable with myself and finding more positive aspects to life than negative ones. It means having the freedom to express myself and fulfil my goals without too much impediment. :)

► **Male/19/U.S.A Reseda**

▷ Happiness has no meaning. The only meaning it possess is the words and meaning that which we provide to it. Happiness is the begining of understand who you are and the reason why one is living in this world. Most of all happiness is the being of loving your parents and appreciating the love that they provide.

► **Female/25/USA, Fremont**

▷ Happiness, to me, means being satisfied with your self: spiritually, mentally and physically. Happiness is love, faith, family, friends, dreams, smiles, tears and everything in Life, but most of all God.

Next month's question is: **What do you think of today's Assyrian music?**

Our non-e-mail readers can also respond to this question by snail mail to: Nakosha, P.O. Box 948, Merlynston Vic. 3058.

Caricature on Life is a question-based opinion survey of Nakosha's worldwide Internet readers. Readers are sent a question upon the Internet publication of Nakosha. Besides making minor spelling corrections, our readers' responses are left as raw as possible in order to allow a platform for the expression of their thoughts. Anyone interested in responding to questions posed on the *Caricature on Life* section can e-mail their details to nakosha@hotmail.com.

ANCIENT ASTROLOGY

It was the ancient people of Mesopotamia who first devised a system to measure and record time. Based on the Babylonian 'sexagesimal system', the hour was divided into 60 minutes and the minute into 60 seconds. The hours of the day and the night each numbered 12. The month was also divided into weeks of 7 days, and the 12 months were combined to form a year. It was during this early period that the Babylonians invented the *Clepsydra* and the sundial, the first ever tools designed to measure time.

Having created a way to measure time, they next required a calendar in order to measure a full solar year. The earliest calendars, such as that of the Assyrians, were naturally crude and tended to be based upon the seasons or the lunar cycle. Having measured the time from one full moon to the next, which was 29 1/2 days long, their lunar year had a duration of 354 days. This fell 11 days short of a full solar year, which is approximately 365 days, 5 hours, 48 minutes, and 46 seconds. Every 3 years, such a lunar based calendar would be off by a whole month, so the Assyrians added an extra month from time to time to keep their calendar in synchronisation with the seasons.

The signs of the Zodiac were the very same names of the months used in the ancient Assyrian calendar. It is estimated that the signs of the Zodiac were fixed around the year 2084 B.C. The Babylonian idea of astrology appears to have been centred on the recognition of the astral bodies as spirits or fates, who exercised an influence over the gods, the world, and mankind's fate. These same spirits were worshipped in groups when they were yet nameless.

Babylon's creation myth explained these spirits and explains that when Merodach engaged in the work of creating the Universe he "set all the great gods in their several stations", and "also created their images, the stars of the Zodiac, and fixed them all". Each month was also controlled by a zodiacal constellation.

The early Babylonian astronomers believed that the sun travelled across the heavens flying like a bird or a sailing boat. In studying its movements

they observed that it always travelled from west to east along a broad path, deviating from side to side of it in the course of the year. This same path is the Zodiac - the celestial "circle of necessity". The middle line of the sun's path is known as the Ecliptic. In keeping with the myth, the Babylonian scientists divided the Ecliptic into 12 equal parts and grouped in each part the stars which formed their constellations; these are also called "Signs of the Zodiac". Once again, using the 'sexagesimal system', each degree in the constellation was divided up into 60 minutes, and each minute into 60 seconds. Each month had thus its own sign, or constellation. The 3 constellations associated with each month each had a symbolic significance: they reflected the character of their months.

Having been the first to develop and study Astrology, as well as mathematics, it is not surprising then that after 2 thousand years of study the science had made great advancements, in comparison to its primitive beginnings, developing into a true, science-based Astronomy. In fact during the height of the Assyrian Empire, Assyrian kings had in their palaces official astronomers who had over 2 thousand years of accumulated data at their disposal, and who received reports from up to 3 separate astronomical observatories throughout the Empire. At the height of Astrology during the reign of the Assyrian Empire, Assyrian astrologers were able to accurately foretell when eclipses would take place!

What is known for certain is that centuries before Greek science was even heard of, there were scientists in Mesopotamia. The Babylonian signs of the Zodiac were eventually passed onto the Greeks by the Phoenicians and Hittites. "There was a time", says Professor Sayce, "when the Hittites were profoundly affected by Babylonian civilization, religion, and art...." They "carried the time-worn civilizations of Babylonia and Egypt to the furthest boundary of Egypt, and there handed them over to the West in the grey dawn of European history." History shows that the Greeks, and the Western world, only became acquainted with Astrology after it had been well developed as a science under the ancient Assyrians. ■



Bibliography
Primitive Constellations, vol. ii, pp. 147 et seq.
Myths of Babylonia and Assyria, Donald A. Mackenzie, pp 305-325
Mesopotamian Astrology 2,000 B.C. - O.A.D. - <http://nickcampion.com/mc/history/ihoa/mesopotamia.htm>

David Chibo

Modern Constellations	Babylonian Equivalent	Date of Sun's entry Babylonian calendar	Ancient Babylonian Month	Modern Assyrian Month	Modern English Month
Aries	Messenger	20th Mar.	Nisan	Nisan	Apr.
Taurus	"Bull of Heaven"	20th Apr.	Iyyar	Iyyar	May
Gemini	Twins side by side	21st May	Sivan	Kzeran	June
Cancer	Crab	21st June	Tammuz	Tammuz	July
Leo	Lion (Big Dog)	22nd July	Ab	Tabukh (Ab)	Aug.
Virgo	Ishtar, the Virgin's ear of corn	23rd Aug.	Elul	Elul	Sep.
Libra	The Balance	23rd Sep.	Tisri	Tishrin 1	Oct.
Scorpio	Scorpion of darkness	23rd Oct.	Marcheswan	Tishrin 2	Nov.
Sagittarius	Man-horse with bow	22nd Nov.	Chisleu	Canun 1	Dec.
Capricornus	Ea's goat-fish.	21st Dec.	Tebet	Canun 2	Jan.
Aquarius	God with water urn	19th Jan.	Sebat	Shbat	Feb.
Pisces	Fish tails in canal	18th Feb.	Adar	Adar	Mar.

Katie Toma

Who says Assyrian girls don't wear the pants? We know one Melburnian Assyrian girl in particular who definitely wears the pants - and she holds them up with a black belt. She is Katie Toma, master of the *Goju-Ryu* style of karate.

Goju-Ryu is Japanese for 'soft-hard', a name which aptly describes not only this karate school's philosophy, but also Katie herself. On the outside, she is softly spoken, gentle and petite - that's her 'soft' side. Deep down, she is tough, independent and above all unexpectedly confident - and all this at only seventeen years of age.

Katie first became interested in martial arts at the age of ten - when most girls that age are following the latest teeny-bopper fashions, Katie was studying Bruce Lee's life-story, his movies and his message: rise above your difficulties through determination and succeed in life in reality though, being beaten up by two girls at Brunswick High School was all the excuse she needed to take up karate. (Incidentally, this was all over a young man. Having three girls after him apparently drove him mad - rumour has it that he now lives a secluded life somewhere in New Zealand).

Initially, as with most youngsters who take up martial arts, she used it to 'get back' at others. That quickly changed. Part of maturity is learning your limitations and being able to say "I don't know" or "I can't". Self-knowledge and confidence both replace youthful over-confidence and arrogance - which really all just stem from insecurity. "I didn't speak much English at the time," she tells us, "and things were difficult for me at school. I was a bit of a troublemaker. I had to 'prove myself'. Karate taught me confidence - I learned about anger and how to deal with it - you're braver if you can smile and walk away."

Competitions taught Katie a lot about herself too. Initially, she had to prove she could win, and when she didn't, she would take it out on herself and others. "She wouldn't talk to anyone

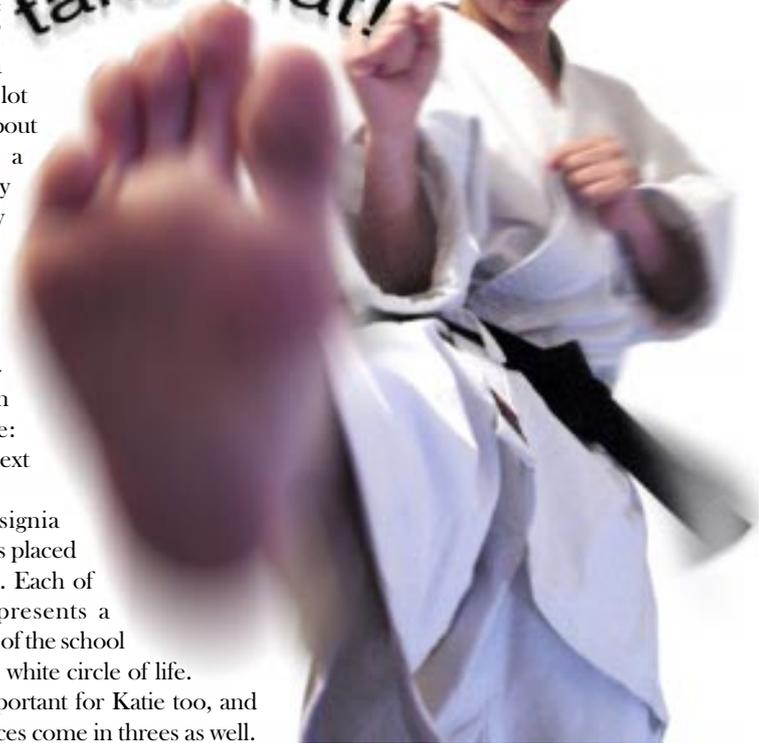
for a week after she lost a competition," her older sister Vienna smiles, "now she's a lot more philosophical about it all." Losing a competition simply means she can now identify her weaknesses and do better next time. She'd learned the value of hope - 'failure' in karate, as in life, is not absolute: there is always the 'next time.'

The *Goju-Ryu* insignia consists of three petals placed around a white circle. Each of the three petals represents a major *sensei* (teacher) of the school surrounding the pure white circle of life. Education is very important for Katie too, and her major life influences come in threes as well. The three most important figures in her life have also been teachers of various sorts: her older sister, her school-teacher and her karate *sensei* - each one has played, and continues to play, a vital role in her education in not only school and sport, but in life.

And Katie has now herself become a teacher. Being a black-belt, it's expected of her. "Before, I hardly had the confidence to speak in front of little kids, let alone grown-ups, and wasn't too confident at school," she explains, "but now, I can stand up and talk to a group of adults."

You may feel that Katie is just brawn and beauty, but you'd be wrong - she's brains too. Currently in Year 12, she plans on studying Law in the future. She attacks life with the same competitive, confident spirit that she attacks karate. "I want to prove to those people who think I can't make it, that I can become a lawyer," she states confidently. Being Assyrian, and a girl, and

take that!



a future potential lawyer, you could be forgiven for seeing her as a minority within a minority within a minority. But that's exactly the kind of attitude Katie wants to karate-chop to pieces: "I want to show that I'm different from most other Assyrian girls - that girls *can* achieve." Training six days a week and studying in order to accomplish these goals, she even manages to squeeze in time for her hobbies - dancing, singing, the guitar, learning the piano and her real passion - acting.

When asked what her greatest triumph in karate is so far, she doesn't speak of competitions or trophies - her answer is unexpected: it's having learned to do the best you can in life today, and to live it as if there's no tomorrow.

With her winning attitude, we're sure Katie will tackle whatever is dished out to her - both in the karate ring and in life. ■

Sennacherib Daniel

Learn Your Language

عَلْفَ نَفْمَا	yu-llan naf-sho	psychology	yul-pan naw-sha	مَلْفَ نَوْتَن
عَلْفَ مَلْمَلَا	yu-llan mlee-loo-tho	logic	yul-pan mlee-loo-ta	مَلْفَ مَلْمَلَمَا
عَلْفَ مَوَّأَفَا	yu-fan shaw-to-oo-tho	social science	yul-pan shaw-ta-poo-ta	مَلْفَ مَوَّأَفَمَا
شَبْرُو	shabro	university	bet sobae	بَيْتَ سَبْرَتَا
شَبْرُوْتَا	shabrotho	library	bet arky	بَيْتَ شَبْرُوْتَا
دَشْنُو	doshno	jail	bet khowshea	بَيْتَ شَحْمَتَا
شَوْكُونُو	shokono	court	bet dayana	بَيْتَ دَبْنَتَا
كِيْنُوْتَا	kee-noo-tho	justice	ke-noo-tha	كِيْنُوْتَا
مَسَاْتَا	ma-sa-tho	scale [of justice]	ma-se-tha	مَسَاْتَا
مَسَاْتَرُوْتَا	msa-thro-noo-tho	defence	msa-tra-noo-tha	مَسَاْتَرُوْتَا