



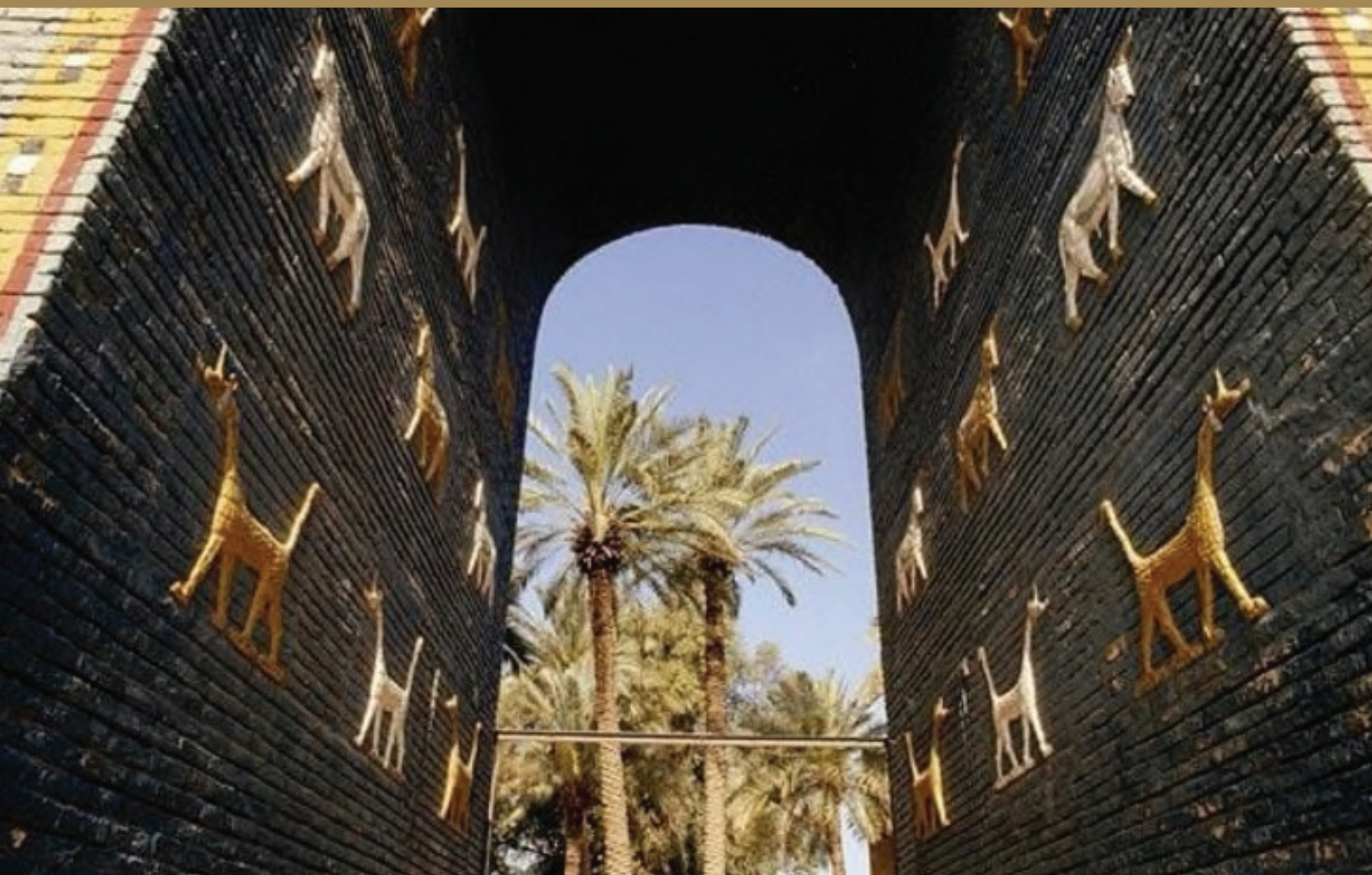
Established 1964

NINEVEH

CULTURAL

EDUCATIONAL

SOCIAL



Publication of the Assyrian Foundation of America
Volume 42, Number 1-2, 2018

Happy New Year and Warmest Greetings as we begin 2018!

Now that we are in the New Year, it is good to look ahead and to think about what this year may bring. First though, I would like to thank all of you in the strongest way possible for your dedication and generosity, helping us to keep our commitment to our people, as well as to the preservation of our language and history.

In 2017, we began to see the light of hope as the Nineveh Plain was liberated from ISIS. Nevertheless, ISIS left behind unmistakable devastation, barbarism, and desolation in our villages, having destroyed our historical & cultural treasures in hopes of wiping out our name from history. Today, hundreds of Assyrian families have begun to return to their villages, destroyed by ISIS and largely uninhabitable. Many challenges and significant work lie ahead of us in restoring the Nineveh Plain and our valuable historical treasures.

Because of your generous donations in 2017, the Assyrian Foundation of America was able to provide over \$60,000 towards humanitarian, educational and cultural programs. Some of the key programs include:

- Construction and maintenance of the Odrana Camp for displaced Assyrians
- Assisting Assyrians in the homeland who returned to their destroyed villages
- Medical emergency services to our people wounded during the war with ISIS
- Special programs for our children in the homeland
- Scholarships to students working toward higher degrees in Assyrian history, language, or cultural studies
- Grants to an Assyrian documentary film maker, as well as to the production of an Assyrian musical play written in our modern native language

Additionally, we donated to the Redwood Credit Union for the fire victims of Sonoma County, to show compassion and dedication to the communities in which we live. Moving into 2018, with your support and generous donations, we will continue to work and to keep the Assyrian torch burning bright by providing humanitarian help for our people in need around the world, providing financial assistance to Assyrian students working toward advanced degrees in Assyriology and related Assyrian studies (future protectors of our history and heritage). This year, we plan to increase our support in the areas of publishing books about Assyrians by Assyrians (and from an Assyrian perspective). Furthermore, we will increase our support to Assyrian scholars to establish and organize academic symposia.

In conclusion, I would like to thank the 2017 Board of Directors for their hard work and tireless efforts in helping to achieve our goals for this year: Martin Jacob (Vice-President), Belus Yadegar (Treasurer), Jean Karamian (Secretary), Sargon Warda (Membership), Sargon Shabbas (Welfare & Humanitarian), Dr. Robert Karoukian (Educational & Cultural), Daniel DeKelaita (Building), Flora Kingsbury (Social) and Ninwe Maraha ((Nineveh Magazine, Editor).

Finally, I would like to thank the Editorial Team of Nineveh Magazine for their continuous efforts and hard work in producing such a valuable and beautiful publication for the enjoyment and education of Assyrians and non-Assyrians around the world.

Jackline Yelda, AFA President

4	Inanna Sarkis And Her Many Talents	26	In Memoriam Shamuel Benjamin Odisho Arpine Onick Hovasapian
5	After ISIS The cradle of Christianity...	27	Nineveh Donations January 2017 through December 2017
6	European Assyrians Second Convention in Brussels	28	3,700 Year Old Babylonian Table Rewrites the History of Maths
8	Acient Mesoptamian Gods & Goddesses 10 You Should Know About	30	Trigonometry Real Life Applications
14	Eliyo Singer Sarah Ego	34	Syria The Christian Assyrians of Khabour
15	Australia’s Only Assyrian School Helps Refugee Children Thrive	36	Assyrian American Association of Chicago 100 Years - Part II
16	Date Ma’amoul A delightful recipe	38	An American Publisher Samual Aiwas Jacobs
20	Shake That Sheikhani! Nadia Younan	40	The ODRANA Project Assyrian Aid Society
22	AFA Scholar Awards Scholarships & Grants	41	My Experience with Fire Victims Ninevah Shabbas
23	Andrew Davoodian Congratulations	42	Assyrian Section
24	Books Sefro Suryoyo The Dancing Queen Year of the Sword		

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

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

Assyrian Foundation of America established in June 1964 and incorporated in the state of California as a non-profit, tax- exempt organization dedicated to the advancement of the education of Assyrians.

Yearly subscription fees
US.....\$40
International\$50

Crew: Dr. Ninwe Maraha (Editor) Dr. Robert Karoukian Dr. Elizabeth Mickaily-Huber Tamara Odisho Benjamin	Sargon Shabbas, Circulation Donatella Yelda George Bet-Shlimon Heather Bou (Layout Designer)	Address letters to: The Editor NINWE MARAHA NINEVEH MAGAZINE P.O. Box 2660 Berkeley, California 94702 editor@assyrianfoundation.org
---	---	--



Inanna Sarkis

Courtesy of GazetteReview.com

A multi-talented gal, Inanna Sarkis acted briefly before kickstarting her Youtube career in her teens. From Ontario, Canada, she appeared in a few television series including *Big Wolf on Campus*, *Are You Afraid of the Dark* as a child. Later as a teen, she joined the video-sharing platform Vine on which she first gained a following. From there, the brunette eventually decided to hop onto the Youtube bandwagon. Posting a series of comedic skits, her following gradually climbed up over the next few months. Since then, Sarkis has started to post a number of short films- ones written by none other than herself, onto her channel. As of August 2017, she has over 1.4 million (and counting!) subscribers on the site. Aside from Youtube, she's also widely known on Instagram, Twitter, and Facebook. In the recent years, the 24-year-old star has also appeared in a few films including *A Killer Walks Amongst Us* (2016), *Happy Birthday* (2016), and *Deported* (2017).

Born on May 15, 1993 in Hamilton, Canada, Inanna Sarkis is the daughter of a Bulgarian surgeon and an Assyrian dentist. Interested in the performing arts ever since she was young, she learnt how to play the piano and was taking conservatory lessons by the time she was six. Considering her extensive training in the art form, it's not surprising to know that for a brief period, the brunette aspired to become a professional pianist.

From an ethnic background, Sarkis was taught Assyrian and Bulgarian by her parents as a child- it wasn't until her first day of school that she started to learn English. Eventually mastering the language, she earned herself a small role in the popular TV series, *Are You Afraid of the Dark?* at the age of seven, which also served as her television debut. That same year, she received another opportunity to act in the show, *Big Wolf on Campus* (2002).

Later a high school student in her teens, she started to get involved with social media. Join-

ing the latest fad, she started to post comedic videos onto Vine, the new coolest thing at the time. A popular app, the brunette soon garnered herself a decent following on the platform by posting various six-second long clips. By the time, Vine was shut down in early 2017, the teen had amassed close to 100K followers.

However, it's ultimately on Youtube, the world's most popular video-streaming site, that she rose to prominence. At the age of thirteen, Sarkis launched her account under the name, Baby24k. Like most newcomers to the site however, it took a while for her channel to take off. In fact, it wasn't until the 2010's that her subscriber count started to come up.

Today, Sarkis is perhaps best known for her comedic skits and short films, all of which she writes, stars in, and creates herself. As of August 2017, the brunette has amassed more than 1.4 million subscribers on the site with over 89 million lifetime views. To date, her most popular upload, a collaboration with a few other Youtube stars- *Unusual Heroes*, Inanna Sarkis, Lele Pons & Hannah Stocking has been viewed over 7.2 million times.

Some of her other top hits include *Unhealthy Relationships* (6.8 million views), *Virtual Insanity* (4.9 million views), *Secret Life* (4.5 million views), and *50 Shades Crazy* (4.2 million views). As you can probably tell, Sarkis often collaborates with other web celebrities such as Anwar Jibawa, Lele Pons, *Destroy Power*, and Timothy DeLaGhetto, to name a few.

In the recent years, the brunette has also started to create her own short films, which she then uploads to her channel. Some of said titles include *Drunk Master*, *Secret Life*, and *Middle Eastern Family*, the last of which features Anwar Jiwabi. Hugely popular, they easily garner a few million views each after being posted to her page.

Considering how her ad earnings are directly related to her view count, it only makes sense that it would go up if her following was to also

go up. According to statistics provided by Socialblade, Sarkis' channel has been growing steadily since last 2016 (prior to which it was hovering in the thousands). From January to now, her subscriber has leaped from 350K to over 1.4 million- that's four times increase in a few months' time!

As far as daily subs go, it currently goes up by a few thousands per day. As for daily video views, her channel receives anywhere from 400K to 1 million+. At the rate that her Youtube account is growing, it wouldn't be too far off to say that it's extremely likely for her revenue from the site to climb in the near future. For instance, she's also continued with her acting career (which she first embarked on as a child) on both television and film. Many years after her last appearance on TV, she returned to the small screen as a minor character in the drama series, *Four Kings* (2016). Later that same year, the brunette also appeared in the crime film, *A Killer Walks Amongst Us* (2016), starring Eva LaRue, Ashley Scott, and Michael Welch. From there, she made yet another cameo in *Casey Tebo's Happy Birthday* (2016), a horror thriller with Erik Palladino, Tristin Mays and Vanessa Lengies in its main cast.

As far as upcoming projects go, she has a few other movie appearances planned. For instance, she will be joining the cast of the comedies, *Deported* (2017), *Boo 2! A Madea Halloween* (2017), and *All-Star Weekend* (2017). For all we know, Sarkis is just getting started with her career on the big screen- will she be reaching Hollywood someday? Perhaps. What other work has she done? Well for one thing, she's also a model, and a yoga instructor. Blessed with good looks, she often takes on various modelling gigs through Model Mayhem.

With the potential that she has, it's almost guaranteed that the twenty something's net worth will continue to rise over the next few years.



After ISIS, the cradle of Christianity is still fraught with chaos and danger

by Ewelina U. Ochab and Alexander W. Titus

Christians have found a new hope for a future in Iraq as the remaining pockets of Islamic State fighters continue to be defeated by Iraqi security and Peshmerga forces. However, considering the current state of the Nineveh Plains as they have been left by the fanatics known locally as Daesh, the region may not be ready for Iraqi Christians to return. The Nineveh Plains, considered by many as the cradle of Christianity, is home to one of the oldest Christian communities in the world. Rebuilding the Nineveh Plains will require an estimated \$200 million. Moreover, instability and the lack of a consistent security force have prevented many Iraqi Christians from returning to their homes.

Even though some NGO representatives and government officials want to establish a "safe zone: in the Nineveh Plains, many of the presented proposals refer to quasi or fully autonomous governorate rather than a traditional safe zone. Traditionally, safe zones are set up as secured and contained areas to protect a vulnerable population from violence and forced displacement and have nothing to do with self-governance.

The notion of an autonomous or quasi-autonomous region is recognized in Article 119 of the Iraqi Constitution. But the establishment of such a governorate could be dangerous for Iraq's future. Considering that Kurds, Christians, and Yazidis would each like to establish their own state, this would effectively break up Iraq and significantly weaken the central government. The nature of Iraq's fragmentation is religious, not regional, and an artificially imposed regional fragmentation would only make matters more complicated.

Still, as Iraqi Christians have been subjected to years of discrimination and persecution, including by their Muslim neighbors, many of them have no trust in any solution other than a separated and fully protected area. While the wishes of this vulnerable population should be respected, the U.S. should instead focus its mission on stabilizing Iraq as a whole. The Nineveh Plains remain an unstable conflict zone. Remaining pockets of radical Islamic fighters and an unreliable security force pose the greatest challenges to long-term stability for Christians in Iraq. The U.S. must play a more

proactive role in promoting stability to defend the indigenous Christian population in the region. Iraq has remained an unstable and unsafe country ever since the removal of Saddam Hussein. The subsequent dysfunctional governments failed to adequately protect the indigenous Christian population and address day-to-day persecution. Theft, stabbings, murder, and violence became a frequent occurrence of life for Iraqi Christians. This reign of terror continued until the end of the Iraqi insurgency in 2011. And just as Iraqi Christians thought their long nightmare was over, ISIS swept over the Iraqi border from Syria and quickly gained control of large swathes of territory, forcing over 120,000 Christians to flee from Mosul in July 2014 and many more to flee again from the Nineveh Plains in August 2014.

ISIS gave Christians a brutal ultimatum: convert to Islam, pay a religious tax, flee, or be killed. They marked Christian homes with the Arabic letter "n" for Nazarene, to distinguish them from homes of their Muslim neighbors and expose them to later targeting.

In two years of rule, ISIS destroyed Christian villages and towns and removed all signs of Christianity ever being present in the area.

Although ISIS is now on its back foot, life in the Nineveh Plains remains bleak for the Christian population. Security efforts are currently split between Iraqi security forces on the southern end and the Kurdish Peshmerga to the north. This is not the solution to promote long-term stability in a region where the title of "enforcer" has changed hands so many times. Many Iraqi Christians are wary of returning to the area to rebuild their homes because of fear that chaos will break out again. And indeed, in October 2017, with clashes between Iraqi and Kurdish armies forcing Christians in towns like Telaskof to flee their homes yet again, their skepticism seems warranted.

Ewelina U. Ochab is a human rights advocate and author of the book "Never Again: Legal Responses to a Broken Promise in the Middle East." Alexander W. Titus is a Fellow with The Public Interest Fellowship in Washington, DC.



Instability and the lack of a consistent security force have prevented many Iraqi Christians from returning to their homes. (AP Photo/Hadi Mizban)

European Assyrians Conclude Second Convention in Brussels

Courtesy of www.aina.org

The Assyrian Confederation of Europe, the main body representing half a million Assyrians living in the EU held its second convention last week. More than 120 delegates from nine different countries participated in the convention, held on 7-8 of October, 2017 in Brussels.

Among the speakers at the event was the vice ambassador of Iraq to the European Union, Mr Yasir Almahdawi, the program director of the Unrepresented Nations and Peoples Organization, Mr Tommaso Nodari, and the Brussels coordinator of the European Armenian Federation for Justice and Democracy, Ms. Lianna Margaryan. The president of the Assyrian Confederation, Ms. Attiya Gamri, delivered the keynote speech in which she focused on the need for the Assyrian European community to continue and expand joint efforts and thanked the delegates for their commitment to building a better future for Assyrians in Europe and the Middle East. The Assyrian Confederation of Europe was established in 2016 and has expanded since then to include the Assyrian national federations of Sweden, Germany, Netherlands and Belgium.



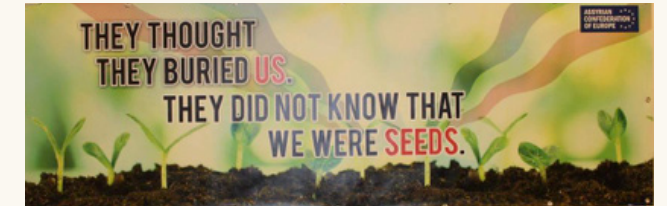
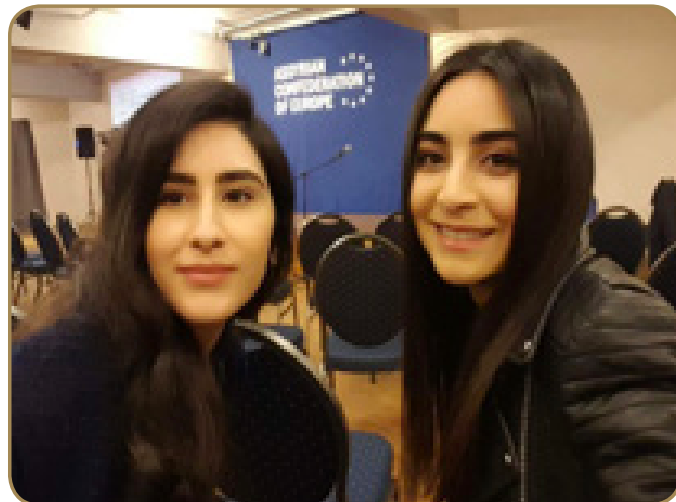
Attiya Gamri, the president of the Assyrian Confederation of Europe.



From the left: Professor Joseph Yacoub, Attiya Gamri and Claire Jacob (author and wife of Prof. Yacoub)



From the left: Nimrud Kurt Haninke, Mousa Malki, Gebro Haydo-Grigo, Augin Kurt Haninke.



Dear friends of Assyria,

The Assyrian Confederation of Europe represents a historic achievement for the Assyrian movement in Europe in particular and for the Assyrian nation in general. After decades of discussing the idea of creating a unified pan-European body, the Assyrian national federations in Europe came together and have established ACE.

The confederation was launched in April 2016 and has already achieved objectives and is on its way to deliver more results. Apart from the basic tasks of establishing the organization (adopting a constitution, registration, adopting a graphic profile and reaching out to the community) the federation has been able to achieve a lot. As the year comes to a close, I'd like to take the opportunity to thank you as a loyal supporter, for your continued commitment to stand with the Assyrian Confederation of Europe and with the people of Assyria. I've learned a lot from your feedback this year, and from the countless discussions and meetings we have conducted. Your support is both encouraging and crucial. I've learned that together we have the ability to achieve wonderful results. Allow me to list some of the achievements since the establishment of the

Assyrian Confederation of Europe in April 2016:

- We had a successful inauguration in the European Parliament in Brussels with dozens of representatives from different countries.
- We conducted our first ever Assyrian European Convention in Gothenburg the same year with close to one hundred delegates from five different EU-countries.
- We've been mentioned or quoted ten times in non-Assyrian media in relation to developments in Assyria.
- We've issued two high quality reports, of which one has been referenced in the American Congress and garnered the interest of Human Rights Watch and Amnesty.
- We successfully conducted recently our second Assyrian European Convention in Brussels, surpassing the number of delegates of the first convention.
- We've issued nine statements on current issues facing the Assyrian people.
- We've appeared several times in Assyrian owned media outlets to comment and influence the Assyrian public opinion.
- We've raised awareness about the Assyrian European community of our existence through social media.

All of this work has been done on a voluntary basis while at the same time working to register the organization in Belgium, using social media for outreach and other related tasks. In order for the confederation to continue to develop and to reach our goal of having a permanently staffed office in Brussels we need the financial support of the Assyrian community. We hope you will support us to reach this goal as it will enhance our capacity to do much more to organize the community, influence European decision makers and run projects. Are you willing to help the Assyrian voice and power in Europe? We want to build a professional lobby in Brussels. We have to be the voice of the Assyrians in Assyria in Europe. Together we're building a truly professional and capable organization to advance our common interests as Assyrians in Europe. As we continue to build up capacity in a structured and methodical way we count on your faithful support.

Follow us on Twitter at @Assyrianconfed, and let us know how we're doing.

Thanks for a great year.

Sincerely, Attiya Gamri

*President, Assyrian Confederation of Europe
Attiya.Gamri@allerzorg.nl*



10 Ancient Mesopotamian Gods And Goddesses You Should Know About

When it comes to the early historical scope of Mesopotamia, there were no singular factions or political entities that ruled the extensive lands between and around the rivers of Tigris and Euphrates (at least until the brief Akkadian interlude and the later ascension of the Babylonian and Neo-Assyrian Empire). However the Mesopotamian city states from after 3rd millennium BC did share their cultural traits and even languages, with the latter example pertaining to how ancient Sumerian heavily influenced Akkadian (of which Babylonian was a variant), the lingua franca of much of the Ancient Near East.

The pantheon of Mesopotamia was a religious extension of this ancient cultural overlap, and

as such many of the divine entities were commonly worshiped by Sumerians, Babylonians and even Assyrians alike. But as most of us aficionados would know, the progression of history is not linear, and as such many of the Mesopotamian mythological characters evolved (and devolved) into variant entities (based on the faction's preference – like Sumerian sun god Utu 'morphed' into Akkadian Shamash). Furthermore some of these gods were honored more as patron deities of individual cities. Taking these multifarious factors into consideration, let us take a gander at the ten ancient Mesopotamian gods and goddesses you should know about.

1. Tiamat

Depicted as the primordial goddess of the oceans, Tiamat is possibly one of the earliest known Babylonian entities used for Chaotkampf, a myth that portrays the momentous battle between a hero and a chthonic monster. To that end, the very portrayal of Tiamat in Mesopotamian motifs take a paradoxical route, with one 'side' showing how she epitomized the beauty of the feminine, while the other showcasing how she represented the chaotic scope of primordial origins. In essence, the first part of her mythos projects the goddess as the creator, who in sacred bond with freshwater sources (represented by god Apsû), gives birth to the cosmos and its successive generations.

However the second part of the Chaotkampf makes Tiamat the antagonist, with her taking the form of a giant dragon to wreck havoc on the younger generation of gods (as an act of revenge, instigated by the murder of her husband Apsû). She is also said to have created the first batch of monsters and 'poison-filled' dragons, and ultimately ends up being slain by god Marduk, who in turn then proceeds to construct both heaven and earth from her remnant body. As for the historical side of affairs, there are theories that suggest that Tiamat was worshiped as a part of the cult of Nam-



Tiamat, depicted as a dragon, being attacked by Marduk, in 'Enuma Elish'

mu (a primeval goddess, being the Sumerian equivalent to Tiamat). Interestingly enough,

Dr Harriet Crawford has observed how the middle Persian Gulf region exhibits the 'mixture' of waters with the mingling of freshwater from the Arabian aquifers and the saltwater from the seas. Dilmun, the origin place of many Mesopotamian myths, is also thought to have been located in the country of Bahrain (which in Arabic translates to 'two seas').

2. Enlil

Enlil formed the Mesopotamian supreme triad of gods, along with Anu (god of the heavens, also known as An) and Enki (god of wisdom and earth). This brings us to the question – what natural (or supernatural) element did Enlil himself represent? Interestingly enough, this is where the historians and linguists are baffled alike, with the very Sumerian word "lil" meaning 'ghost or even haunted'. To that end, Enlil could be interpreted as 'Lord ghost', but that wouldn't make much sense, especially given the importance of Enlil in Sumerian religion. So as a re-interpretation (with practicality taken into consideration), Enlil may been portrayed as the 'Lord of Air' or basically a deity representing the sky and atmosphere.

However in terms of history of religion, Enlil, the patron deity of the city of Nippur, was much more than a master of a singular elemental force. In fact, in various Mesopotamian inscriptions and tablets, he had been described with different exalted epithets, including the 'King of all lands', the 'Father of black-headed people' (referring to Sumerians) and even the 'Father of Gods'. In that regard, Enlil was often projected as one of the most powerful deities who maintained his rebellious and often whimsically wrathful nature. Pertaining to the latter quality, it was Enlil who brought upon



Ur-Nammu standing before the seated Enlil

the great flood upon humanity (according to the Akkadian epic Atra-Hasis, circa 18th century BC), after being perturbed by their higher rate of fertility and the general 'noise' they made (that disturbed his sleep). However his divine 'colleague' Enki, the god of earth, intervenes and warns a human sage named Atrahasis – who in turn proceeds to build an ark, thus mirroring the later Biblical story of Noah, along with numerous other ancient tales of flood.

3. Enki (Ea)

As we fleetingly mentioned before in the earlier entry, Enki (known as Ea in Akkadian and Babylonian mythology), was one of the other important members of the Mesopotamian supreme triad of gods. Commonly translated as the ‘Lord of the Earth’, Enki had also been depicted as a deity of creation, crafts, intelligence and even magic. Interestingly enough, many of the initial Sumerian texts also refer to Enki’s virile masculinity, sometimes in overtly sexual tones – though the literary scope in itself probably wanted to indicate the ‘creative’ ability of Enki, as opposed to eroticism. For example, one text refers to how the semen of the god endowed the vitalizing nature of fresh water.

Often considered as the patron deity of the city of Eridu (in southern Mesopotamia), Enki was said to have resided in a unique geographical location known as abzu (Akkadian apsû), attended by his seven mythical sages. In accordance with Mesopotamian cosmic geography, the abzu pertained to the ocean underneath the earth; and for that matter, even Babylon was touted to be built atop an abzu.

In many Sumerian sources, he is also mentioned as being



the son of primeval goddess Tiamat (mentioned in the first entry). According to those legends, it was Enki who took the fight to his father Apsû after he learned that Apsû was planning to kill all the younger gods. He was also said to have created the first humans (when depicted as Ea) from clay, in a bid to gather ‘free’ laborers for the gods.

4. Marduk

Probably most famous as the patron deity of Babylon itself, Marduk formed as an important part of the Babylonian pantheon, which in itself suggests a shift in cultural prominence from the ancient Sumerians to the later Babylonians. To that end, Marduk was portrayed as the very King of Gods (or even Storm God), draped in royal robes, whose fields of ‘expertise’ ranged from justice, healing to agriculture and magic. Historically, the famous ziggurat of Babylon was also dedicated to Marduk, which in itself was probably the (literary) model for the Biblical Tower of Babel.

In terms of mythology, Marduk was the son of Enki (mentioned in the previous entry), and he was responsible for defeating and killing Tiamat, the primeval goddess who took a dragon form to challenge many of the younger gods. Marduk then proceeded on to ‘source’ the rivers Tigris and Euphrates from the slain goddess’ eyes, while her body was carved up to create heaven and earth.

Once again reverting to history, Marduk was by far the most important Babylonian god, with his worship almost bordering on monotheism. And while his origins probably lied in the rustic agricultural god named Asarluhi (who was symbolized by a spade), Marduk, as opposed to many other gods, was said to reign directly from his temple (and stronghold) Esagila in Babylon. This symbolic significance rather fueled



Marduk depicted at Mesopotamia’s heritage in Musée du Louvre

the extension of the actual Esagila complex, which was completed in its final form by the famed Nebuchadnezzar II, circa 6th century BC. As a matter of fact, Marduk as a deity was held in such a high regard in the lands of Babylonia that even ‘foreign’ Persian (Achaemenid) emperors like Cyrus and Darius projected themselves as the chosen of the god.

5. Ishtar (Inanna)

A Mesopotamian goddess of contrasting traits, Ishtar (or Inanna in Sumerian) was projected as the female divine entity of beauty, sex and desire, while at the same time being the symbolic purveyor of war and combat. And is often the case with mythology, her later Babylonian legends diverged from the earlier Sumerian tales, with the (Babylonian) Epic of Gilgamesh representing the goddess as a femme fatale who turns vengeful after being rejected by the hero Gilgamesh.

Suffice it to say, as could be comprehended from her representative traits, Ishtar tended to be associated with sexuality, even since the Sumerian times – and such she was the patron goddess of sacred prostitutes. And while her earlier tales present her as being coyly amorous, with uttering like “plough my vulva, man of my heart” (excerpt from a Sumerian poem), the latter Akkadian ‘evolution’ transforms her into a more assertive personality, with one line from the Epic of Gilgamesh saying – ‘let us enjoy your strength, so put your hand and touch our vulva!’.

As for the historical side of affairs, the ancient city of Erbil (also known as Arbela or Urbilum in Sumerian) had always been an integral part of even the Old Assyrian state, circa 2050 BC. Occupying a strategic position at the foothills of Zagros mountains, the city was the center for the worship of the Assyro-Babylonian goddess (in her war-like avatar). To that



end, several of the Assyrian kings even prayed in her temple before their military campaigns and actions of wars. And beyond just war ceremonies, the temple was viewed as a fortified sanctuary for Assyrian queens during their pregnancy. And as demonstration of the Assyrian elites’ association to war (as a ritual extension of their power), some of the newborn princes were even breast-fed by the priestesses of Ishtar.

6. Sin (Nanna)

Sin (or Nanna in Sumerian, not to be confused with the Norse deity) was the tutelary god of Ur, one of the major ancient Mesopotamian urban centers that originally occupied a coastal position near the mouth of river Euphrates (in what is now southern Iraq). Associated with the moon, Sin was represented as the bull, with the symbol alluding to the resemblance of the waxing moon to the horns of the animal. Interestingly enough, this mythic connection to moon also associated Sin to fertility, on account of menstrual cycles corresponding to the timings of the moon’s periodic ‘shape shifting’.

However most importantly, ancient Mesopotamians ascribed an astronomical angle when it came to study of Sin. In essence, the religious scope of this deity often translated to (unintentional) scientific analysis, with scribes maintaining records on the radiance along with the paths and cycles of the moon within particular time-frames. These records were compiled to keep an eye on future omens that were thought to have the potential to decide the course of important events. As for the historical significance of Sin, the moon god was



clearly one of the major deities in the early part of the Mesopotamian period, partly fueled by his genealogical pedigree – which projected him as the first-born of Enlil (summarized in entry 2). He was also portrayed, during various time-periods, as the father of two major divine entities – Utu (the sun god) and Inanna (the goddess of beauty).

7. Shamash (Utu)

The Akkadian god Shamash was probably directly derived from the Sumerian counterpart Utu, with both entities being projected as the god of the sun and divine justice. However, interestingly enough, while Utu had been depicted as the son of Moon god Sin (summarized in the earlier entry), Shamash was represented as the son of Enlil (summarized in entry 2). In any case, Shamash (or Utu) was one of the most important deities in the ancient Mesopotamian culture, attested by the fact that the entity was mentioned as early as circa 3500 BC (5,500-years ago) in the nascent forms of Sumerian writings. Now when it comes to historical connection, Shamash is most famously known to feature in the renowned law code of Hammurabi (18th century) BC, with the Babylonians attributing the very provision of land laws to the divine entity. His image did match with such characteristics, with Shamash being portrayed as an old wise man with long beard seating on a royal throne, haloed behind his shoulders by the effulgent rays of the sun – and his role ‘modestly’ defined as being the governor of the whole universe.

This representation took a more a symbolic route during the later Neo-Assyrian Empire, with the god depicted as just a solar disc with wings. And even more intriguingly, unlike other capricious Mesopotamian gods, Shamash tended to be portrayed as an undoubtedly righteous divine being, which



Part of the diorite stele with the Hammurabi Code that depicts the seated Shamash

made his role rather ambiguous and yet crucial in the vibrant mythos of the city-states. His immense popularity among the populace is also suggested by three different ancient cult centers in all of Mesopotamia – Larsa and Eridu in (southern) Sumer, along with Sippar in (northern) Akkad.

8. Nisaba

The Sumerian civilization can be credited with many of humanity’s cultural inventions and achievements, including the world’s oldest known pieces of literature. To that end, Sumerians even had a goddess dedicated to pursuits of writing (much like Saraswati, the goddess of knowledge and scribes in Indian mythology), and she was called Nisaba (or Nissaba). Probably having her origins from a grain goddess, circa 2700 BC, Nisaba later became the primary deity of the Mesopotamian city of Eresh. She was often portrayed as the primary scribe of the gods and keeper of both divine and mortal accounts. Interestingly enough, with varied myths followed in different city-states of ancient Mesopotamia, in some tales Nisaba was represented as the daughter of Enlil (the entity mentioned in the second entry). However more famous stories establish Enlil as being the son-in-law of Nisaba.

In any case, beyond confusing genealogy, Nisaba had always been represented as an ally of the powerful (albeit capricious) god Enlil. To that end, one of the oldest known literary works in human history, known as the Kesh Temple Hymn (also called the Liturgy to Nintud), inscribed circa 2600 BC, comprises eight set of songs – all of which are attributed to Nisaba, who goes on to praise Enlil. In essence, the Kesh Temple Hymn was presented as the work of gods, possibly to endow it with an air of legitimacy (and sanctity) during the ancient times. The first paragraph of the ancient literature piece roughly reads like this –



Depiction of goddess Nisaba, with symbols of nature, dating from 2430 BC. Source; Pergamon Museum,Berlin

The princely one, the princely one came forth from the house. Enlil, the princely one, came forth from the house. The princely one came forth royally from the house. Enlil lifted his glance over all the lands, and the lands raised themselves to Enlil. The four corners of heaven became green for Enlil like a garden. Kesh was positioned there for him with head uplifted, and as Kesh lifted its head among all the lands, Enlil spoke the praises of Kesh.

9. Ashur

Ashur (or Assur) pertains to the interesting synthesis of an ancient city and its patron deity, with the latter originating as an East Semitic god mainly worshiped in the northern regions of Mesopotamia, along with the north-eastern regions corresponding more-or-less to the realm of Old Assyria. To that end, there is a theory that the god himself was the deified form of the Old Assyrian capital Assur, an urban center that dates back from 3rd millennium BC.

In essence, Ashur the deity rather signified the clash of cultural overtones between the northern and southern parts of Mesopotamia. For example, by Hammurabi’s time, Marduk replaced Enlil as the chief deity of the majority of the southern Mesopotamian lands. Almost as a reactionary process, Ashur took the position of Enlil (and his mythic lineage) in northern Mesopotamia, and this religious shift extended till the period of the Neo-Assyrian Empire. In fact, many of the Assyrian imperial propaganda inscriptions went on to mention how their conquered subjects’ gods have abandoned them, overshadowed by the rising power of Ashur. The geo-political scenario of the Assyrian Empire rather favored such contrived outlooks, with their eponymous royal



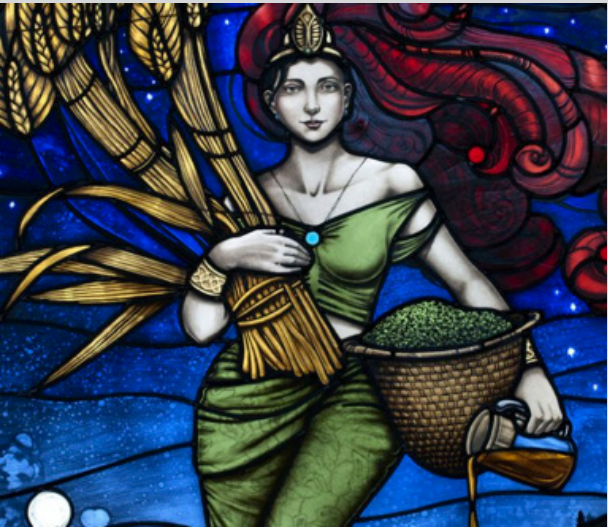
Ashur represented by an entity in a winged disc with a ring in one hand (symbol of god-given kingship). Source: The British Museum.

capital of Ashur being transformed into a city of lavish palaces, imposing temples and even cultural centers for learning. This emphasis on the intrinsic ties between Assyrian imperialism and the divine entity even led to the adoption of king names that included the word ‘Ashur’, like Ashurnasirpal, Esarhaddon (Ashur-aha-iddina), and Ashurbanipal.

10. Ninkasi

For our last entry, we decided to take a lighter route by summarizing about Ninkasi, the ancient Sumerian tutelary goddess of beer (and alcohol). Symbolizing the role of women in brewing and preparation of beverages in ancient Mesopotamia, the entity (whose actual depictions have not survived the rigors of time) historically also alluded to how beer consumption in itself was an important marker for societal and civilized virtues. To give an example, in the Epic of Gilgamesh, the wild man En-kidu “did not know how to eat bread, / nor had he ever learned to drink beer!”, with the latter phrase suggesting how drinking beer was seen as a ‘quality’ of a civilized person.

And since we are talking about history, like many of the oldest cultural achievements pertaining to humanity, the oldest recipe for brewing beer comes from the land of Mesopotamia. These earliest beers were possibly concocted with the aid of barley that was extracted from bread. To that end, some of the excerpts from a 3900-year-old Sumerian poem honoring Ninkasi (the Hymn to Ninkasi), translated by Miguel Civil, read like this –



Tiamat, depicted as a dragon, being attacked by Marduk, in ‘Enuma Elish’

*You are the one who soaks the malt in a jar,
The waves rise, the waves fall.*

*Ninkasi, you are the one who soaks the malt in a jar,
The waves rise, the waves fall.*

*When you pour out the filtered beer of the collector vat,
It is [like] the onrush of Tigris and Euphrates.*

*Ninkasi, you are the one who pours out the filtered beer
of the collector vat,*

It is [like] the onrush of Tigris and Euphrates.



Eliyo

'I Want to Give a Voice to Those With None'

Young Syrian-Orthodox Voice at Heart of Vatican Concert, Eliyo, Speaks on How She Wishes to Be Ambassador for Middle East Christians

Courtesy of Zenit.org

'I want to give a voice to those who have none.' These were the words of singer Sarah Ego, whose professional name is Eliyo, in an exclusive interview with ZENIT. She performed December 4th, 2016 at a charity concert held in the Vatican's German Campo Teutonico (the Teutonic Cemetery).

The ecumenical Christmas concert was arranged by Prince Gharios, president of the Royal Ghassanide Academy of Sciences, to support Christian refugees from the Middle East, especially in Syria, Lebanon, and Jordan.

The Syrian Orthodox singer, born in Augsburg, Germany, sang traditional German Christmas songs, as well as others in Jesus' language of Aramaic. She also sang traditional English Christmas carols and Schubert's Ave Maria in Latin.

Following the concert, ZENIT had the opportunity to interview the young singer on why this cause is so close to her heart.

ZENIT: Could you share a little about your background, your roots?

Sarah Ego: I was born in Germany and grew up here. My parents are Assyrians and so I grew up not only with the German but also with the Assyrian culture. The Assyrians, currently living in the countries of the Near and Middle East – Iran, Iraq, Syria, Lebanon and the Turks, as well as emigration to Western Europe, America and Australia, Akkadians, Babylonians, and Arameans, who had been settled in Mesopotamia and Syria for thousands of years. The cultural heritage of the past, the ancient Assyrian and Babylonian history, Syrian Christianity and the still lively mother tongue became the basis of the Assyrians of the present.

ZENIT: Why were you in the Vatican this December? What is the purpose of the event? Who is it helping?

Sarah Ego: As I advocate the support of persecuted Christians, I accepted the request to perform at the Charity concert, which took place in the Vatican. The concert was organized by the Prince Gharios Foundation, which also



Concert With Sarah Ego In Campo Teutonico Photo By ZENIT's Deborah Castellano Lubov

works for this purpose.

ZENIT: What was the emotion for you to be singing in the Vatican?

Sarah Ego: It was an honor for me to be able to sing in the Vatican and at the same time in such a holy place. For me, it was connected with very special moments, as I could think through the respectful, quiet and family atmosphere in this period before Christmas. I will remember for the rest of my life this concert in the Vatican.

ZENIT: What, for you, is the signification of singing in Aramaic?

Sarah Ego: Aramaic, the language of Jesus, is my mother-tongue and therefore the language of my home. I feel especially close to my homeland when I sing with this ancient language, because this music embodies the culture of my ancestors.

ZENIT: You've said before you wish to be an ambassador for Christians in the Middle East. Why is this so?

Sarah Ego: I want to give a voice to those who have none and are there for them. It is important for me to let them know that we have not forgotten them.

ZENIT: What do you hope to achieve through your voice?
Sarah Ego: I wish to reach and touch many people through my voice. But above all I want to be a good example and inspire people to do good.

ZENIT: How can people help promote this cause in their everyday lives?

Sarah Ego: By showing that we are there for our fellow human beings, talking about the situation and concretely acting.

ZENIT: Anything else?

Sarah Ego: I wish everyone a happy and blessed Christmas celebration and hope that everyone is able to spend their holidays with their loved ones.

On the NET: Website of Sarah Ego: <http://sarahego.de/>

Australia's Only Assyrian School

Helps Refugee Children Thrive

Courtesy of Aina.org

School captains Mary Anoya and Ramel Zia say their parents fled Iraq because of conflict.

In the 15 years since St Hurmizd was founded, the Assyrian primary school in Western Sydney has grown from a cohort of 85 students, to more than 700.

All of the students come from non-English speaking, Assyrian backgrounds, and nearly 200 are new refugee arrivals. Many were welcomed to Australia as part of the Government's intake of 12,000 Iraqis and Syrians earlier this year.

As the only school in the Western world offering Assyrian faith and language classes, it's perhaps no wonder St Hurmizd's has expanded at such a fast pace. According to the 2016 Census data, there are 13,863 Assyrian Apostolics currently living in Australia -- that's a 69 per cent increase from a decade earlier.

Protecting the persecuted
Conflict in the Middle East is a key factor underpinning this sharp population incline. As followers of the Holy Apostolic Catholic Assyrian Church of the East, a branch of Christianity, Assyrians are a religious minority in their homeland of Iraq and Syria, and often the target of violent attacks. As St Hurmizd's Christian studies coordinator, Rowena Daniel -- an Assyrian herself -- knows all too well about the plight of her people.

"Assyrians have been persecuted most of their lives," she says.

A staff member since 2002, Ms Daniel has seen the teaching cohort grow from five to 50 members.

She's also been a guiding force in ensuring the school adequately meets the needs of its students, particularly those who've been traumatised by war, or missed out on schooling because they lived in a refugee camp.

"There are a lot of students who need one-on-one [attention], and not to be forgotten," she says.

"It's really important we look at their emotions before we actually want to teach them something.

"Some of [the students] have lost education for four or five years, and this is their first contact with schooling."

Brian Kennelly, head principal of St Hurmizd and its sister-high school St Narsai, also believes in a multi-pronged approach to supporting students. "In the last two years, we've

been flooded with new refugees," he says. "We've welcomed them with open arms and we're teaching them English and the cultural aspects of Australia, as well as maintaining their heritage and their faith, and that is really important to this community."

Mr Kennelly, a Catholic, was tasked with the responsibility of improving and expanding St Hurmizd by its patron, the Assyrian Archbishop of Australia, New Zealand and Lebanon, Mar Meelis Zaia.

"I felt a real connection with him, and when I came into both schools I felt a real connection there," he explains. Mr. Kennelly says his time working in the Middle East helped prepare him for this position.

"I've lived in the Middle East for three years as a deputy principal in a leading school in Jordan," he says. "So, I understand a little bit about the culture, and I understand some of the plights the students and families have faced in being dislocated from their homelands."

Faith and determination

For Mar Benyamin Elya, a former school chaplain at St Hurmizd and now Australia's youngest Assyrian Bishop, that plight is a lived one. "I was born in Baghdad. I arrived in Sydney when I was nine years old," he recalls.

"Because [of that] I can see what the students go through.

"I try to push them and say: 'Just because you're new, just because you don't know the language, it doesn't mean that you won't be successful. Work hard and you'll be able to achieve great results'."

His words have proven true year upon year, as the students from St Hurmizd and St Narsai have gone on to achieve strong academic results. Asked about success stories, Mr Kennelly was quick to point to a current Year 12 student who spent five years in a refugee camp in Lebanon, without schooling, before moving to Australia.

"She came to us in the beginning of Year 11, [and has] been with us 18 months," he says.

"She is our top student this year. She will get into medicine.

"It is an amazing story of determination, and this is what the community is built on -- determination, faith, and a common bond."





date ma'amoul

By Kathryn

While the smell of cardamom baklava brings me back to so many childhood memories, ma'amoul doesn't tug at my heartstrings in the same way. I think this is probably because no one in my immediate family bakes it. The kind of ma'amoul we would buy was mass-manufactured. You know, the kind where there's nowhere near enough butter in the dough, and the flours didn't have a chance to hydrate. So you end up with this gritty, dry exterior where every distinct grain of semolina tastes and feels like a grain of sand, and no amount of powdered sugar can fix it. And the fillings. The fillings! The pistachios become hard little pebbles and the dates become a fibrous, gunky mess. Their sugary binder would stick to your teeth and you'd need a gallon of chai to choke them down.

"I'm Kathryn, and cardamom and tea is a blog dedicated to Assyrian food"



So a couple months ago, I decided that I should probably write up a post about ma'amoul, but I wasn't super thrilled about it, since all of my experiences eating it were so mediocre. That is, until I ran into my auntie Geeto at a Persian restaurant last month. We set a date to bake ma'amoul together, and everything changed. Geeto understands the secret to a crisp, chewy, buttery ma'amoul, and she was kind enough to let me share her wisdom with you.

The way Geeto prepares her ma'amoul date filling is different than most recipes I've seen. Instead of puréeing them in a food processor, she roasts them with butter for a few minutes, until they become so soft, you just need a fork to mash them up. They caramelize slightly, and the little bit of butter gives them this delicious taffy-like consistency.

It's finally possible to find very high quality dates all over North America. My friend Lupita recently sent me some dates from her farm in northwestern Mexico, and they were pretty unbelievable. But sometimes you can't find the best, and you've got to settle for those stale dates that have been sitting on the supermarket shelf, getting old and crispy (but not crispy in a good way). Geeto's roasting technique refreshes dates and makes them like new (and if you try this with very fresh dates, you're really in for a treat). As a total bonus, when you prepare them in this way, you don't need to add any sweetener, because the roasting process highlights the dates' natural sweetness.

But let's backtrack a little bit, because the very first thing Geeto taught me is the importance of dough hydration. Semolina and farina are much coarser grains than all purpose flour, so you've got to give them time to soak up all the liquids. This means that you should first let the flours hydrate a bit overnight in a clarified butter and simple syrup dry soak, which gives everything a nice head start.

The next day, get ready for an emotional whirlwind. You'll add half of the milk and mix it together, and it will seem like the perfect amount of liquid to bind everything together. You may even think you don't need to add the rest of it and pat yourself on the back. But then you'll let it sit for 20 minutes and everything will change. After it's had a chance to soak, you'll notice that the dough has lost its squishy consistency, and it will pull apart like cotton, rather than melted cheese. You'll then add the rest of the milk, mix it together, and it'll suddenly seem like way too much moisture, and you'll worry that the cookies will never hold their shape. But after 20 minutes go by, everything will come together into a soft, flexible dough that pulls apart like slightly warmed mozzarella. The final, rested dough will easily release from the ma'amoul press and still hold its pattern.

Geeto impressively does all this without measuring and without a recipe. To try Geeto's technique, add about 1/4 cup of milk to the flours (after soaking in simple syrup and butter overnight) knead the dough together, and continue to knead (resting occasionally), adding 1 or 2 tablespoons of milk at a time, until the dough



becomes the perfect consistency. This will take about 30 to 45 minutes, but it yields nice results if you know what consistency you're looking for.

In order to turn this into a step-by-step recipe, I've streamlined this technique and tested exactly how much liquid should be added for the perfect consistency. Feel free to stick to my recipe below, or try your hand at Geeto's strategy if you have a little extra time and want to make ma'amoul like a real pro.

The one tricky thing about making this recipe is finding a ma'amoul press, which yields an elegant, professional-looking cookie. They're hard to find in brick-and-mortar stores, although Middle Eastern markets often carry them. But if you're willing to wait a couple days, you can easily find them online. There is a huge variety of ma'amoul press shapes and sizes, each corresponding to a different kind of filling, and date presses tend to be flat and circular, like the ones pictured here.

But I hate to ask you to buy special equipment or ingredients when it's not absolutely necessary, so I've got a few suggestions for makeshift ma'amoul presses. Keep in mind that they might not look as polished as the ones made with a real press, but they'll still be tasty and pretty.

My favorite makeshift ma'amoul press is a 3/4 measuring cup, which works well to form a uniform circle. Individual plastic yogurt containers (the short, squat ones) and small plastic cups also work. Just be sure not to fill the container all the way, but press the filled dough into the bottom and flatten it out as best you can. Once you have your flat cookies, use the back of a fork to make a design on the surface. You can also shape them by hand, which is actually quite traditional. When there's a will, there's a way!



date ma’amoul

Yield: approximately 40 to 45 cookies
Active time: 2 hours
Total time: 12 hours

DAY ONE

Prepping the Flours:

- 1/4 cup + 2 T water
- 1/4 cup + 2 T sugar
- 2 cups farina
- 1 cup semolina
- 1/4 teaspoon salt
- 1/2 cup + 2 tablespoons clarified butter or ghee, melted *

- Make the simple syrup: Heat the water and sugar in a saucepan until the sugar dissolves. Let the syrup cool to warm room temperature before adding it to the dough.
- Combine the farina, semolina, and salt in a large bowl. Make a well in the center of the flours and pour in the melted, clarified butter. Mix the butters and flours together by rubbing them between your fingers until they are very well combined.
- Gradually add the cooled simple syrup to the flour-butter mixture, about 2 tablespoons at a time, using a fork to mix everything together between additions. Rub the crumbles between your fingers to break any lumps apart.
- Once you’ve worked out most of the lumps, cover and let the dough sit at room temperature overnight.



** If you’re clarifying your own butter, start with 3/4 cup regular unsalted butter. Melt the butter over medium heat. Once it has completely melted, reduce the heat to low and continue to simmer for about 2 minutes, until the butter solids have risen to the top and the bubbling has started to get a little quieter. To filter, skim the solids from the top of the butter and then pour the melted butter into a liquid measuring cup, slowing down at the end and leaving the sunk solids at the bottom of the pot. Let the butter cool to warm room temperature before adding it to the flours.*

*** The size of the balls will depend on the size press you’re using. A good rule of thumb is that the date paste should take up about 1/3 of the press’ cavity, while the dough should take up about 2/3 of the mold. Don’t overstuff the molds, and err on the side of less.*

**** Assuming you measure perfectly and you use the right flours, this should be the perfect amount of milk to add. But if you’re unsure of your measuring, check out the dough’s consistency at this point and decide whether you want to add all of the rest of the milk. If it looks a little on the wet side or if you’re unsure, add half the remaining milk, wait 20 minutes, and then decide whether you want to add the rest. You can add the rest of the milk as gradually as you’d like, as long as you give it more time to soak.*

DAY TWO

The Filling:

- 4 cups chopped dates (about 1 pound 5 ounces)
- 2 tablespoons butter, cut into small pieces
- 1 tablespoon water (or 2 tablespoons if your dates look dry)

- Preheat the oven to 400° F.
- Spread the dates out over the bottom of a casserole dish. Dot the dates with bits of butter. Sprinkle 1 or 2 tablespoons of water over the dates.
- Cook for about 10 to 15 minutes, until the dates soften significantly (you can see the cut-sides caramelize slightly).
- Use the back of a fork to mash them into a smooth paste.
- Chill this paste until it solidifies enough to handle and roll the paste into about 40 to 45 balls. **

The Dough:

- 3/4 cups 2% milk
- the farina/semolina mixture
- 1 1/2 teaspoons yeast
- Additional milk as needed

- Warm the milk to about 100° F.
- Uncover the farina/semolina mixture. Crumble the lumps apart between your fingers until the crumbs have a very fine texture. Add the yeast to the crumbs.
- Make a well in the center of the crumbs and add about 1/2 cup of the milk. Use your hands to combine by squeezing the mixture through your fingers. Once it’s evenly distributed, cover it and let it sit for about 20 minutes.
- Once 20 minutes have passed, add the rest of the milk, *** mix together with your hands, and let it rest for 20 more minutes.
- Add 1 or 2 tablespoons of additional milk if the dough looks a little dry.

Baking the Cookies:

- Ma’amoul dough
- Date Balls
- Ma’amoul press
- Powdered sugar for dusting

- Preheat the oven to 450° F.
- Roll the dough up into the same number of dough balls as date balls.
- Squish a date ball so that it’s slightly flattened into a disc. Flatten a dough ball into a disc that’s about 1.5 times the width of the date ball. Place the flattened date paste in the center and wrap the dough around it (or just see photos).
- Spray the ma’amoul press with a tiny bit of oil (and continue to do this between cookies if they stick).
- Place the filled ball in the ma’amoul press and carefully flatten it out further, using the heel of your hand. Make sure you press hard enough that the dough works its way into the corners of the press.
- Release the ma’amoul from the press by whacking it against the edge of a sturdy bowl, and letting the cookie it fall into your hand, or use the release button if it’s a newer press. Place the ma’amoul on a parchment lined baking sheet, about 1/2 inch apart from each other.
- Bake the ma’amoul for about 10 to 15 minutes, until they’re light golden brown.
- Let them cool completely on the parchment, and then give them a generous dusting of powdered sugar.
- Store in between sheets of wax paper in a sealed container. They’re best the day you make them, but they can be kept at room temperature for 5 days, or frozen for months.

Shake that Sheikhani!

The Performance of Nation in Diasporic Assyrian Dance Practice

-Nadia Younan, PhD Candidate, Ethnomusicology, University of Toronto

**The following article is a version of a paper originally presented at the international conference “Orchestrating the Nation: Music, Dance, and (Trans)Nationalisms,” Paris, France, November 12-13, 2015*

The Assyrian nation is performed through cultural practices such as the sheikhani song and dance. As a result of religious and ethnic persecution, the majority of Assyrians have fled their homeland and live in a global diaspora. However, the belief in and hope for an Assyrian nation is very much a part of the present discourse among this transnational community. Though a fraction of the Assyrians remain in the homeland, there is a general understanding that due to the volatility of the region a mass return is not probable. In this article, I aim to demonstrate that the practice of sheikhani song and dance constitutes part of the transnational linkages upon which the Assyrians claim national assembly.

The term sheikhani refers to both a song style and an associated line dance. The rhythm is in duple meter with the dance movements divisible into sets of two steps. Traditionally performed by the double-reed *zoorna* and *dawoola* bass drum, it has now been adapted by popular Assyrian artists to include lyrics and electronic instruments such as the synthesizer. Sheikhani is performed and danced in a variety of contexts, including weddings and Assyrian “parties.” Ethnomusicologist Philip Bohlman suggests that music can articulate processes which shape the state through the narration of national myths, which may transform into nationalist histories, thereby having the potential to mark national borders (Bohlman 2011). In framing the national imaginary of the Assyrians, the origin of sheikhani, as told through oral transmission, comes from the pre-battle warm-up of the archetypal Assyrian warriors. The origin myth of sheikhani has been ex-

pressed to me in numerous formal and informal interviews. In speaking with one of my Assyrian interlocutors from Toronto, I asked how he came to acquire this knowledge, to which he replied,

I don’t know, I heard it from somewhere. They told me that back in the old days, in the mountains of Hakkari, it would get pretty cold, (so mountains of present-day Turkey, Iraq, those regions) and the way they would warm-up is dancing sheikhani. It’s a very involving dance, so feet, hands, shoulders, head movement too.

Although many Assyrians I have spoken with enjoy dancing sheikhani, I have also spoken with those who have told me that they do not like dancing. What is telling in the context of this research, however, is that even those who claim disinterest in dancing themselves have acknowledged the significance of sheikhani in forming a sort of cohesive Assyrian social formation. One of my interviewees from Hamilton, Ontario explained to me that she does not like to participate in dancing, but enjoys attending events where dancing takes place. When asked about sheikhani specifically, she replied, “I really love the feeling of having something in common with people I don’t even know. Like a common ground. You feel a connection and you don’t feel out of place. It makes you proud in a way too, that you’ve been able to preserve this skill...so that you can use it to meet up randomly with other [Assyrians] and use it to interact.” I would argue that this “common ground,” which is located in a transnational arena as a result of geographic dispersal and forced migration, contributes to a sense of emplacement through which Assyrians engage in the concept of “shared citizenship” (Laguerre 2009).

In the “construction” of Assyria, the Internet has become an integral site for transnational communication between Assyrians in the diaspora. In the context of weddings and similar social gather-

ings, sheikhani is often performed by a live band, or as a recording played by a DJ specializing in Assyrian music. Outside of these events, Sheikhani is also consumed via the Internet on websites such as Facebook or YouTube, where artists will frequently post videos of their music. Ethnomusicologist René Lysloff writes that the idea of community is based on a sense of common interests and/or purpose, and that such communities may be formed in online contexts (Lysloff 2003). The Internet, as Lysloff explains, is freed from the constraints of real time and space allowing a community to come together through common interests rather than physical proximity; “Thus it is the context of online communities that might be virtual...not the sets of social relationships such collectivities engender” (Ibid., 257). In a case study looking at the online musical activities of Assyrians based in Sweden, ethnomusicologist Dan Lundberg suggests that because Assyrians do not necessarily have nation-state institutions, the building of international networks via the Internet is a significant opportunity to build “national information banks.” These “national information banks” may be sites where Assyrian history is documented through a variety of sources including music.

The sheikhani song “Goreh D’Tyareh” (“The Leaders of Tyari”), released in 2008 by Toronto-based Assyrian artist Talal Graish, describes several historical Assyrian warriors—heroic figures—from the villages of Tyari in and around World War I. Tyari is a historical district in the Hakkari region of present-day Turkey. The erasure of Tyari on modern-day maps adds symbolic importance to its documentation as a reminder of the historical presence of Assyrians in the region, song being a means by which this may be accomplished. The narrative of the Tyari mountain warriors has been referenced by several Assyrian scholars. For example, in his work on inserting the Assyrian experience into the narrative of Iraqi historiography, Sargon Donabed cites British archival documentation that identify the “martial spirit” of the Assyrian [Tiyari] highlanders, whose skills were commodified by the British to advance their colonial interest in the region (Donabed 2015). A number of videos of “Goreh D’Tyareh” are avail-

able for consumption on YouTube. In its availability online, and the stories of the historical Assyrian figures which it communicates, this song may be an example of an archival document which contributes to the aforementioned “national information bank.”

“Goreh D’Tyareh” has been described to me on numerous occasions by Assyrians as a “nationalistic song.” There are several elements, beyond the lyrical content, which I would argue contribute to this understanding. Firstly, and perhaps most importantly, the lyrics are in a dialect of the Neo-Aramaic language. As noted by sociolinguists Carmen Llamas and Dominic Watt, language users are not passive, but “are agents capable of deploying lan-

They told me that back in the old days, in the mountains of Hakkari, it would get pretty cold, (so mountains of present-day Turkey, Iraq, those regions) and the way they would warm-up is dancing sheikhani.

guage variation for identity-making and -marking purposes” (Llamas and Watt 2010, 2). Speaking a dialect standardly referred to as Assyrian Neo-Aramaic is a crux of Assyrian identity, particularly in discussions of their continuity from the ancient Mesopotamian civilizations, where Aramaic was adopted as a lingua franca during the Neo-Assyrian Empire. This is also a point of pride amongst the community, as they were able to maintain this language despite the encroaching use of Turkish, Arabic, and Kurdish throughout centuries in their homeland.

Secondly, the sampling of raweh, being the shouting vocal lines that occur periodically in the song, alludes to the historic village life of Assyrians which figures prominently in their national imaginary. In speaking with Assyrians during my fieldwork, raweh has been

described to me as a vocal tradition that would be performed spontaneously in villages at weddings and various other communal gatherings. In this song, raweh becomes a marker of Assyrian national identity in its relation to a nostalgic and rural way of life in their ancestral homeland, prior to the mass waves of Assyrian emigration and ensuing physical separations of family and community.

To conclude, I would like to draw attention to the comments section on the YouTube pages of “Goreh D’Tyareh.” These sections are forums where Assyrians from throughout the global diaspora have the opportunity to communicate with each other and to express their feelings of Assyrian nationalism, for example, the comment “Khayya ATUR! Khayya OUMTA!” meaning “Assyria is my life! Our nation is my life!” In the martial spirit of the song, and perhaps sheikhani more generally, one viewer commented, “I feel like going to war for Assyria after listening to this motivational zmarta (song).” And perhaps most pertinent to the sheikhani song and dance which I have discussed here, the comment “shoooshlaaaa! (shake it)”—or in other words, shake that sheikhani.

¹⁻² Interview with the author via Facebook, October 6, 2015.

³ Available for listening online <https://www.youtube.com/watch?v=gYQitZiB5WA>; Translation of verse 2: “My cousin, Sorro Karra (Soro the Deaf)/ of Asheetha, how mighty he is/ Stories of his manhood remain until this day/ We have honour and pride in him/ He put in the hearts of his enemies/ fear that has no end./ Until this day we remember his name with pride/ Sorro Karra, with pride.

References

- Bohlman, Philip V. 2011. *Music, Nationalism, and the Making of New Europe*. 2nd ed. New York: Routledge.
- Donabed, Sargon George. 2015. *Reforging a Forgotten History: Iraq and the Assyrians in the Twentieth Century*. Edinburgh: Edinburgh University Press.
- Laguerre, Michel S. 2009. “The Transglobal Network Nation: Diaspora, Homeland, and Hostland.” In *Transnationalism: Diasporas and the Advent of a new (Dis)Order*, edited by Ben-Eliezer Rafael, Yitzhak Sternberg, Judit Bokser Liwerant, and Yosef Gorny. 195-212. Boston: Brill.
- Lundberg, Dan, Krister Malm, and Owe Ronström. 2003. “Assyria—a land in Cyberspace.” In *Music, Media, Multiculture: Changing Musicscapes*, 289-308. Stockholm: Svenskt visarkiv.
- Lysloff, René T.A. 2003. “Musical Community on the Internet: An Online Ethnography.” *Cultural Anthropology* 18 (2): 233-263.

\$32,000 awarded in 2017 toward Educational and Cultural activities

Assyrian Foundation of America is proud to support the following students and programs that focus on Assyrian-related topics which raise awareness and recognition of our rich history and culture.

Scholarships:

- Joseph Hermes - graduate student at University of Chicago in Assyrian studies, concentrating on the 18th and 19th centuries, especially in the Ottoman Empire
- Roshel Pakbaz - graduate student at Cambridge University in ethnomusicology, concentrating on the music of William Daniel. For her PhD, she's looking at how current Assyrian musicians are using and interpreting the music of the Church of the East to compose new music.
- Nadia Younan - graduate student at University of Toronto in ethnomusicology, studying music as an expression of ethnic/national identity
- Yešu Beğtas - studying law in Turkey
- Zalga Beğtas - studying in Turkey
- Yacob Eramya Anwiya – graduate student in Erbil, Iraq studying Syriac
- Knara Sivanos Sankhero – graduate student in Erbil, Iraq studying Syriac
- Romina Wingert - medical degree from Syria; came to the USA as a refugee, now pursuing a degree in medicine
- Zack Cherry - PhD in Assyriology from University of Uppsala, Sweden, starting post-doctoral studies
- William Benyameen Adam in Erbil Iraq

Grant for Cultural Activities:

- Bedri Diril - documentary film maker, living in Istanbul. He has made a movie about the Assyrian region of Botan in eastern Turkey, and now, has started another film documenting Assyrian life in the Tūr 'abdin region.
- A musical play in modern Assyrian, based on the epic of Gilgamesh

ANDREW DAVOODIAN

I earned my MBA (Master of Business Administration) from the Johnson School of Graduate Management in the SC Johnson College of Business at Cornell University with a Graduate Minor in Real Estate from the Cornell School of Hotel Administration.

Stay blessed,
A. Davoodian



The Journal of Sefro Suryoyo

A newly published and released historical journal (facsimile reprint)

Sefro Suryoyo was an Assyrian monthly publication published by the Syrian Orthodox Archdiocese of Aleppo, Syria. It began publication in June 1944 and ceased in December 1949. Its editors were Mansur Shilazi, Danho (Ghattas) Maqdesi Elias and Shukri Daraqqi. The publication was in Arabic and Syriac and some of its contributors included Hanna Salman, Fawlos Gabriel, Danho Maqdesi Elias, Abdelmasih Qarabashi, Yuhanon Dolabani, Yuhanon Qashisho, Pawlos Bet Dara, Ishoq bar Armalto, Abrohom Gabriel Sawme, Bulus Behnam and Afrem Beth-Khuroyo. Most of the contributors lived in Syria, Lebanon, Turkey and Iraq.



The scope of the journal covers history, poetry, philosophy, religion, literary criticism, education, healthcare, upbringing and news. The contributors themselves wrote most of the articles but some are also translations from English and French. These Nineveh Press editions reproduce all issues in five volumes as facsimile reprints. The original issues used for these reprints come from the private collection of Danho Maqdesi Elias. The journal was later donated to Igreja Sirian Ortodoxa Santa Maria in São Paulo, Brazil. It was made available for reprint by Hanibal Romanos with the help of Peter Sowmy.

Purchase your copies today and save 10 % off + free mail or 50% off ground shipping (use code BOOKSHIP17, expires September 25) directly from the printer: www.lulu.com/spotlight/ninevehpress



The Dancing Queen

Follow the adventure of Ashurina the eldest daughter of an ancient king who finally becomes a great queen.

مَذْبُوحِيكَ دَرْدَنَدِي، حُدَّايِ يَتِ اِمَجْدَايِ دِنَم مَلِكِي كَم بِدِ اَزْ
دُنِي دِسْتِ، هَرْجَبِ اَه اَو اَو گِه سَحَل مَلِكِي اَعْبَادَايِ

The third book in the Itwa Litwa Stories for Assyrian children tells the story of Princess Ashurina, who is the eldest of the king's twelve daughters. Their mother died giving birth to her last daughter. Obligated to have a male heir, the king marries young Ramita, the unique and spoilt daughter of a neighboring king, against her will. However, Ramita has her own devious plans. Will Ashurina be able to save her father and her country?

In order to keep the price low, the pictures in the book are not colored. The children may amuse themselves by coloring the drawings to their taste, thus participating in the making of the book.

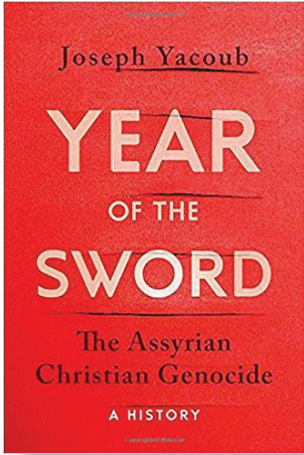
Please note that the story is in Assyrian and not in English.

Available from www.lulu.com. 52 pages \$10.00

YEAR OF THE SWORD: A CENTURY OF CHRISTIAN GENOCIDE

How the grandparents of today's Christian victims of ISIS were also butchered by Muslims.

Courtesy of Front Page Magazine.com



Year of the Sword: The Assyrian Christian Genocide, a History by Joseph Yacoub, an Honorary Professor of Political Science at Catholic University of Lyon.
A significantly shorter version of this review first appeared in the Middle East Quarterly, Fall 2017.

This important contribution to genocide studies documents how the world's oldest Christian communities—variously referred to as Chaldeans, Syriacs, and Arameans, but best known as Assyrians—were, along with the Armenians, “victims of the [Ottoman] plan for exterminating Christianity, root and branch,” to quote Lord Bryce, circa. 1920. In fact, as half of the Assyrian population was massacred—going from 600,000 to 300,000 in 1915-18—relative to their numbers, no other Christian group, including the Armenians, suffered as much under the Ottomans. Yacoub, emeritus professor at the Catholic University of Lyon, offers copious documentation and reports from reliable eyewitnesses, state actors, and relief agencies that recount countless atrocities against the Assyrians—massacres, rapes, death marches, and the destruction of some 250 churches. Most disturbing are the detailed eyewitness accounts that go above facts and figures (such as the sadistic eye-gouging of Assyrians or the gang rape of their young children on the altars of their churches).

While acknowledging that the Assyrians were “annihilated by the murderous madness of Ottoman power, driven by a hideous form of unbridled nationalism,” for Yacoub, the “policy of ethnic cleansing was stirred up by pan-Islamism and religious fanaticism. Christians were considered infidels (kafir). The call to Jihad, decreed on 29 November 1914 and instigated and orchestrated for political ends, was part of the plan” to “combine and sweep over the lands of Christians and to exterminate them.” Several key documents, including one from 1920 document, confirm that there was “an Ottoman plan to exterminate Turkey’s Christians.” Accordingly, unexpected actors such as the Kurds, who had their own reasons to oppose anything decreed by Turks, “were accomplices in the massacres, and participated in looting for ideological reasons (the Christians were infidels),” explains Yacoub.

While focusing on the mass murders that began in 1915—“the year of the sword” to the Assyrians—Yacoub makes clear that such events were not aberrant. Instead, they are part of a continuum that stretches back to the seventh-century Muslim conquest of Mesopotamia and that continues to this day under the guise of the Islamic State (ISIS) and other Middle East actors.

Indeed, many of the Assyrian Christians who have been and continue to be persecuted by ISIS are the grandchildren and great-grandchildren of those massacred by the Ottomans and their minions. Thus, “[a]n irony of fate has it that these pacific yet persecuted Assyrian communities in Syria are the descendants of those who escaped the 1933 massacres in Iraq, themselves children of the Ottoman Empire’s victims in 1915.” As Yacoub—whose own family suffered massacres and deportations—puts it, perhaps the greatest lesson is that “there is no shortage of similarities between 1915 and 2015.”

Amazon.com Hardcover: 288 pages \$21.37 Publisher: Oxford University Press; 1 edition (November 1, 2016)
Language: English ISBN-10: 0190633468 ISBN-13: 978-0190633462

Shamuel Benjamin Odisho

Shamuel Benjamin Odisho was born to Tamar and Benjamin Odisho in Gavelan, Iran. He was the sixth of eleven siblings. He left Iran for Iraq to avoid being drafted into the military and subsequently ended up serving in the Iraqi military under King Faisal where he worked as an electrician installing magnificent chandeliers in the King’s palaces.



He left Iraq for New Jersey in the mid 1960’s to live with his mother, sisters and uncle. In 1978, he married Susan Youkhana in Greece before returning back to New Jersey. With a steady job, he chose to stay in New Jersey while most of his family moved to Turlock. The following year they had their first child Tamara, then Tanya and a few years later, Tina. Sam and his family lived in New Jersey until he retired in 2010 and moved to Turlock, California to join his brother, sisters and extended family. He lived there until God called upon him on June 12, 2017.

Sam was a man of deep faith and treasured his patron, Saint George. He was a kind and gentle person that loved everyone and led through example. He appreciated the simple things in life and enjoyed being surrounded by his family. He took great pride in his gardening and playing nar’tekhtah.

He leaves behind a beautiful legacy of love, kindness and giving. He is survived by his wife Susan, daughters Tanya, Tina and son-in-law Cameron, Tamara, son-in-law Paul, grandchildren Edward and Eloise. He also leaves behind one brother, three sisters and many nieces, nephews.

Arpine Onick Hovasapian

I mournfully would like to inform you that my wife, Arpine Onick Hovasapian, passed away on August 25th 2017. Funeral services were held at Forest Lawn Hollywood Hills Old North Church on August 31st, 2017. She was eulogized by her son Raffi Hovasapian and her granddaughter Gareen Simone Puglia. As part of her biography, she was born on April 16, 1927 in Baghdad, Iraq, to Onick and Julia Sanasarian. At a very early age her family moved to Habbania where she grew up and received her education at the Habbania Union School. After the tragic death of her mother at a young age, she moved to Baghdad. She married Papkin Hovasapian in 1957 and were blessed with three children, Nayiri, Kaitzer and Raffi. In 1970, she immigrated to the United States of America and finally settled in Glendale California.

She was a long-time subscriber to your magazine and she always spoke very highly of the wonderful work your staff is doing. On her behalf, I would like to wish you with continued success and perseverance.

List of Donors for 2017

The below list includes donations received from 1/1/2017 to 12/15/2017 only!
Any donations received after 12/15/2017 will be included in the next issue of the Nineveh Magazine.
Thank you for your generosity and support!

Robert Karoukian	2000	Maha Hermes	300
Levi Strauss (C/O Donatella Yelda)	1100	Maryam Pirayou	300
Flora Kingsbury	1000	Emanuel & Ramona Goriel	270
Ferdinand Badal	500	Frederick Ashouri	250
Florence Bet George	500	Stella Charbakhshi	250
Elias Hanna	500	William Ramsini	250
William & Marianne Miner	500	Julius & Alice Sargiss	250
William & Kathleen Suleiman	450	Nathan Elias	200
Arianne Ishaya	200	Nathan & Helen Nasseri	150
Janet McLennan	200	Dijla Babilla	145
Shalim Tatar	200	Martin Jacobs	123
Donald & Madlin Lazar	170	Nissan George	120
Hormoz & Pauline Maiel	170	Ghazi & Edna Shaba	20
Basil & Beatrice Pius	170	Romeo & Mariana Samo	105
Lucy Abraham	160	Jane Chapman	100
Margaret Cataldo	150	Nina Charbakshi	100
Pera Daniels	100	Yvonne Thomas	100
Papkin Hovasapian	100	Sargon & Sonia Warda	100
Janice & Anna Kazar	100	Mary & Michael Younan	100
Jack & Louise Mishel	100	George Yana	90
Shamoon Ourshano-Olgi	100	Pera & Margo Daniels	70
Sarkez & Arjovik Ray	100	Carlo Ganjeh	70
Robert & Nahrin Manashi	100	Najibeh Reyhanabad	70
Sarah Slefo	100	Edesa Bitbadal	50
Judy & Micael Tashji	100	Rowena D’Mar Shimun	50
James & Judith Daniels	50	Nilus & Jennifer De Matran	25
Vanessa Gade	50	Samrida Sargoni	25
Tobia & Ashorina Giwargis	50	Yulius & Ann Yadegar	25
Ramona Moradkhan	50	Jouzafin Younan	25
Ronald Younan	50	Flora & Raman Essa	20
Sargina Yohanan	40	Robert Isaac	20
Thomas Zia	40	Victor Orshan	20
Elaine & Donald Cousineau	25	Dick & Adrina Sargon	20
		Ninous & Lilian Shamoon	20

*The amounts listed are charitable donations only and exclude subscription fees and membership dues

3,700-year-old Babylonian tablet rewrites the history of maths

and shows the Greeks did not develop trigonometry

Courtesy of www.Telegraph.co.uk

3,700-year-old clay tablet has proven that the Babylonians developed trigonometry 1,500 years before the Greeks and were using a sophisticated method of mathematics which could change how we calculate today.

The tablet, known as Plimpton 332, was discovered in the early 1900s in Southern Iraq by the American archaeologist and diplomat Edgar Banks, who was the inspiration for Indiana Jones.

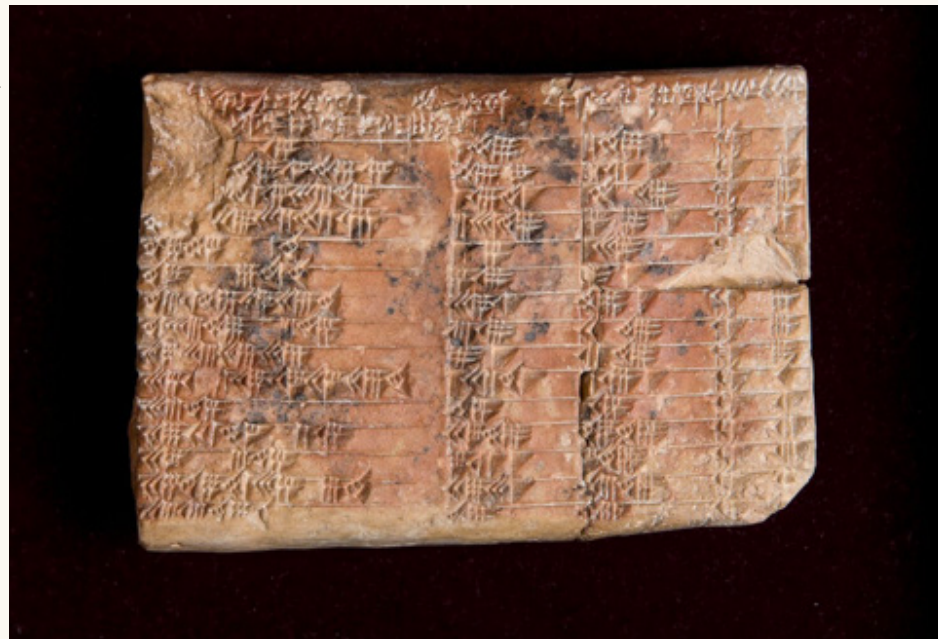
The true meaning of the tablet has eluded experts until now but new research by the University of New South Wales, Australia, has shown it is the world's oldest and most accurate trigonometric table, which was probably used by ancient architects to construct temples, palaces and canals.

However, unlike today's trigonometry, Babylonian mathematics used a base 60, or sexagesimal system, rather than the 10 which is used today. Because 60 is far easier to divide by three, experts studying the tablet, found that the calculations are far more accurate.

“Our research reveals that Plimpton 332 describes the shapes of right-angle triangles using a novel kind of trigonometry based on ratios, not angles and circles,” said Dr Daniel Mansfield of the School of Mathematics and Statistics in the UNSW Faculty of Science. “It is a fascinating mathematical work that demonstrates undoubted genius. The tablet not only contains the world's oldest trigonometric

table; it is also the only completely accurate trigonometric table, because of the very different Babylonian approach to arithmetic and geometry.

“This means it has great relevance for our modern world. Babylonian mathematics may have been out of fashion for more than 3000 years, but it has possible practical applications in surveying, computer graphics and education.



The tablet is broken and probably had more rows, experts believe

“This is a rare example of the ancient world teaching us something new.” The Greek astronomer Hipparchus, who lived around 120BC, has long been regarded as the father of trigonometry, with his ‘table of chords’ on a circle considered the oldest trigonometric table.

A trigonometric table allows a user to determine two unknown ratios of a right-angled triangle using just one known ratio. But the tablet is far older than Hipparchus, demonstrating that the Babylonians were already well advanced in complex mathematics far earlier.

The tablet, which is thought to have come from the ancient Sumerian city of Larsa, has been dated to between 1822 and 1762 BC. It is now in the Rare Book and Manuscript Library at Columbia University in New York.

“Plimpton 332 predates Hipparchus by more than 1000 years,” says Dr Wildberger. “It opens up new possibilities not just for modern mathematics research, but also for mathematics education. With Plimpton 332 we see a simpler, more accurate trigonometry that has clear advantages over our own.”

“A treasure-trove of Babylonian tablets exists, but only a fraction of them have been studied yet. The mathematical world is only waking up to the fact that this ancient but very sophisticated mathematical culture has much to teach us.”

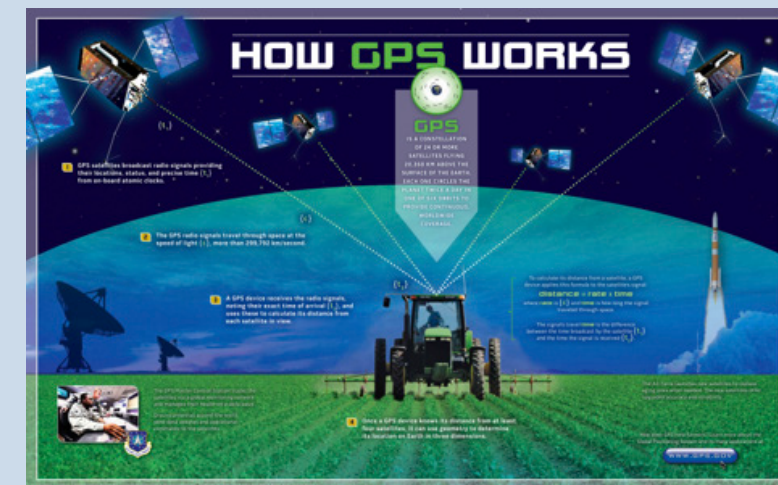
The 15 rows on the tablet describe a sequence of 15 right-angle triangles, which are steadily decreasing in inclination. The left-hand edge of the tablet is broken but the researchers believe there were originally six columns and that the tablet was meant to be completed with 38 rows. “Plimpton 332 was a powerful tool that could have been used for surveying fields or making architectural calculations to build palaces, temples or step pyramids,” added Dr Mansfield. The new study is published in *Historia Mathematica*, the official journal of the International Commission on the History of Mathematics.



Babylon, which was in modern day Iraq, was once one of the most advanced cultures in the world



Dr Daniel Mansfield with the 3,700-year-old trigonometric table
CREDIT: UNSW



How is trigonometry used today?

Geography! Trigonometry is crucial to navigation, calculating a location in GPS, determining the height of a mountain or building, documenting the slope of a canyon, and more.

Gaming! Game designers use trig to calculate ways a character or player can avoid obstacles.

Crime Scene Investigation! “In criminology, trigonometry can help to calculate a projectile’s trajectory or to estimate what might have caused a collision in a car accident.”

Oceanography! Trigonometry is a vital part of bathymetry and marine engineering—calculating how deep a submersible is, for instance.

Aviation! Flight engineers use trigonometry when assessing speed, distance, and direction along with the speed and direction of the wind.

Archaeology! “Trigonometry is used to divide up the excavation sites properly into equal areas of work.”

Construction and surveying! Just as in Babylonian times, trigonometry can be used to measure plots of land, making walls parallel or perpendicular, and determining roof inclination.

Real life applications of trigonometry

Courtesy of www.embibe.com

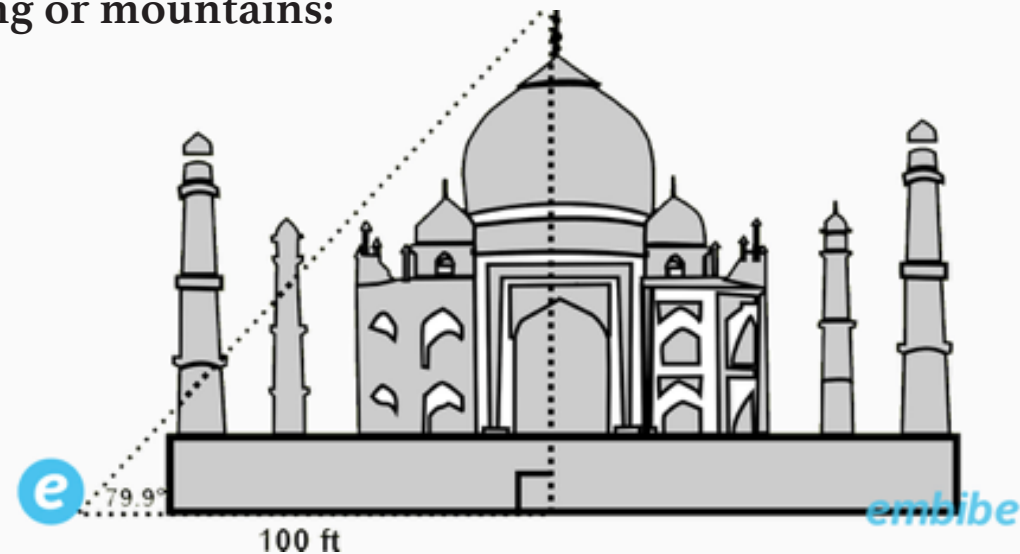
Trigonometry simply means calculations with triangles (that's where the tri comes from). It is a study of relationships in mathematics involving lengths, heights and angles of different triangles. The field emerged during the 3rd century BC, from applications of geometry to astronomical studies. Trigonometry spreads its applications into various fields such as architects, surveyors, astronauts, physicists, engineers and even crime scene investigators.

Now before going to the details of its applications, let's answer a question have you ever wondered what field of science first used trigonometry?

The immediate answer expected would be mathematics but it doesn't stop there even physics uses a lot of concepts of trigonometry. Another answer According to Morris Kline, in his book named- Mathematical Thought from Ancient to Modern Times, proclaimed that 'trigonometry was first developed in connection with astronomy, with applications to navigation and construction of calendars. This was around 2000 years ago. Geometry is much older, and trigonometry is built upon geometry'. However, the origins of trigonometry can be traced to the civilizations of ancient Egypt, Mesopotamia and India more than 4000 years ago.

Starting from the basics,

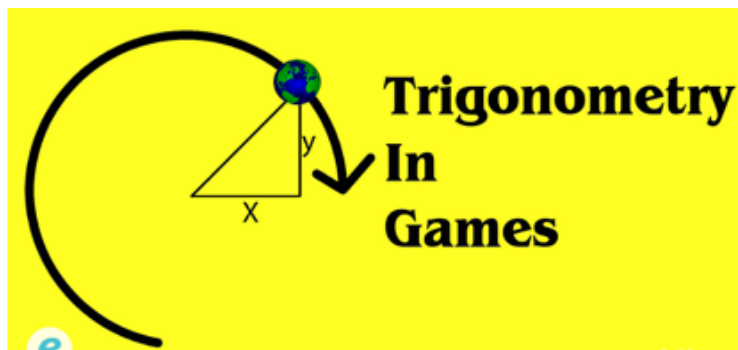
Trigonometry can be used to measure the height of a building or mountains:



if you know the distance from where you observe the building and the angle of elevation you can easily find the height of the building. Similarly, if you have the value of one side and the angle of depression from the top of the building you can find and another side in the triangle, all you need to know is one side and angle of the triangle.

Can trigonometry be used in everyday life?

Trigonometry may not have its direct applications in solving practical issues, but it is used in various things that we enjoy so much. For example music, as you know sound travels in waves and this pattern though not as regular as a sine or cosine function, is still useful in developing computer music. A computer cannot obviously listen to and comprehend music as we do, so computers represent it mathematically by its constituent sound waves. And this means sound engineers need to know at least the basics of trigonometry. And the good music that these sound engineers produce is used to calm us from our hectic, stress full life – All thanks to trigonometry.



Have you ever played the game, Mario? When you see him so smoothly glide over the road blocks. He doesn't really jump straight along the Y axis, it is a slightly curved path or a parabolic path that he takes to tackle the obstacles on his way. Trigonometry helps Mario jump over these obstacles. As you know Gaming industry is all about IT and computers and hence Trigonometry is of equal importance for these engineers.

Trigonometry in construction:

In construction we need trigonometry to calculate the following:

Measuring fields, lots and areas;
Making walls parallel and perpendicular;
Installing ceramic tiles;
Roof inclination;

The height of the building, the width length etc. and the many other such things where it becomes necessary to use trigonometry.

Architects use trigonometry to calculate structural load, roof slopes, ground surfaces and many other aspects, including sun shading and light angles.

Trigonometry in physics:

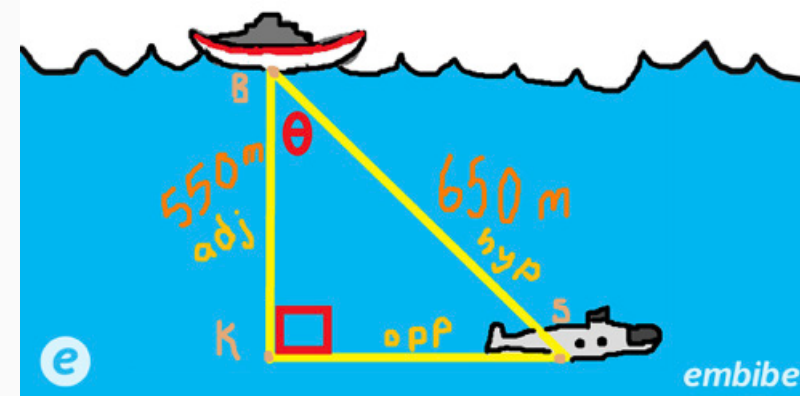
In physics, trigonometry is used to find the components of vectors, model the mechanics of waves (both physical and electromagnetic) and oscillations, sum the strength of fields, and use dot and cross products. Even in projectile motion you have a lot of application of trigonometry.

Trigonometry in criminology:

In criminology, trigonometry can help to calculate a projectile's trajectory, to estimate what might have caused a collision in a car accident or how did an object fall down from somewhere, or in which angle was a bullet shot etc.

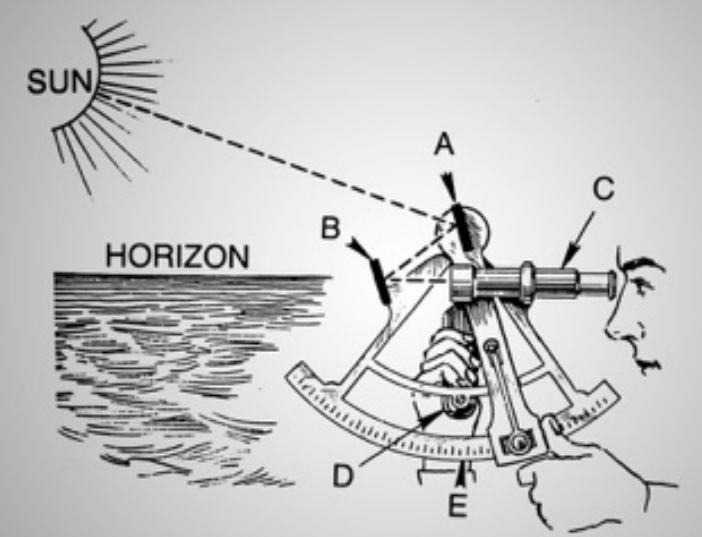
Trigonometry in marine biology:

Marine biologists often use trigonometry to establish measurements. For example, to find out how light levels at different depths affect the ability of algae to photosynthesize. Trigonometry is used in finding the distance between celestial bodies. Also, marine biologists utilize mathematical models to measure and understand sea animals and their behaviour. Marine biologists may use trigonometry to determine the size of wild animals from a distance.



Trigonometry in marine engineering:

In marine engineering trigonometry is used to build and navigate marine vessels. To be more specific trigonometry is used to design the Marine ramp, which is a sloping surface to connect lower and higher level areas, it can be a slope or even a staircase depending on its application.



Trigonometry used in navigation:

Trigonometry is used to set directions such as the north south east west, it tells you what direction to take with the compass to get on a straight direction. It is used in navigation in order to pinpoint a location. It is also used to find the distance of the shore from a point in the sea. It is also used to see the horizon.

Trigonometry in flight engineering:

Flight engineers have to take in account their speed, distance, and direction along with the speed and direction of the wind. The wind plays an important role in how and when a plane will arrive where ever needed this is solved using vectors to create a triangle using trigonometry to solve. For example, if a plane is travelling at 234 mph, 45 degrees N of E, and there is a wind blowing due south at 20 mph. Trigonometry will help to solve for that third side of your triangle which will lead the plane in the right direction, the plane will actually travel with the force of wind added on to its course.

Do archaeologists use trigonometry?

Trigonometry is used to divide up the excavation sites properly into equal areas of work. Archaeologists identify different tools used by the civilization, using trigonometry can help them in these excavate. They can also use it to measure the distance from underground water systems.

Other uses of trigonometry:

It is used in oceanography in calculating the height of tides in oceans.

The sine and cosine functions are fundamental to the theory of periodic functions, those that describe the sound and light waves.

Calculus is made up of Trigonometry and Algebra.

Trigonometry can be used to roof a house, to make the roof inclined (in the case of single individual bungalows) and the height of the roof in buildings etc.

It is used naval and aviation industries.

It is used in cartography (creation of maps).

Also trigonometry has its applications in satellite systems.

SCIENTISTS DECIPHER ANCIENT MATHEMATICAL MYSTERY

08/28/2017 · by carylsue · in Classroom Ideas, Current Event Connection, Main.

A 3700-year-old Babylonian clay tablet may be the world’s oldest trigonometric table—and in many ways, more accurate than any today. (*The Guardian*) What other “firsts” were documented in ancient clay tablets?

Teachers, scroll down for a quick list of key resources in our Teachers Toolkit.

Ancient Babylonian tablet - world’s first trig table



Plimpton 322 was unearthed in the ancient Babylonian city of Larsa, in what is today Iraq.

Discussion Ideas

The fascinating new research analyzes Plimpton 322, a 3700-year-old Babylonian clay tablet written in cuneiform. What is cuneiform?

Cuneiform is a written language made up of different collections of wedge or triangle shapes. Cuneiform was common throughout many cultures of ancient Mesopotamia, including Sumeria, Akkadia, Assyria, and Babylonia.

Mesopotamia is an ancient name for the rich valley of the Tigris-Euphrates river system. The Tigris-Euphrates river system includes most of what is now Iraq, and parts of Kuwait, Iran, Turkey, and Syria.

Take a look at this terrific example of how the cuneiform sign for “head” evolved from the Uruk period (3000s BCE, long before Plimpton 322 was written) to around 1 CE.

The Australian researchers working on Plimpton 322 say it may be the world’s oldest trigonometry table. What is trigonometry?

Trigonometry is a branch of mathematics dealing with the properties and relationships among angles and sides of triangles.

What trigonometric patterns are found in Plimpton 322?

Plimpton 322 may be one of the earliest documentations of the famous Pythagorean theorem, possibly the only trigonometry many adults remember. The Pythagorean theorem describes the relation between a right triangle’s hypotenuse (the side opposite the right angle) and the triangle’s other two sides. The Pythagorean equation states that the square of the hypotenuse (c) is equal to the square of the other two sides (a and b): $a^2 + b^2 = c^2$.

Plimpton 322 lists Pythagorean triples, positive integers that satisfy the Pythagorean equation.

The most famous Pythagorean triple is 3,4,5. Do the math!

$3^2 + 4^2 = 5^2$

$9 + 16 = 25$

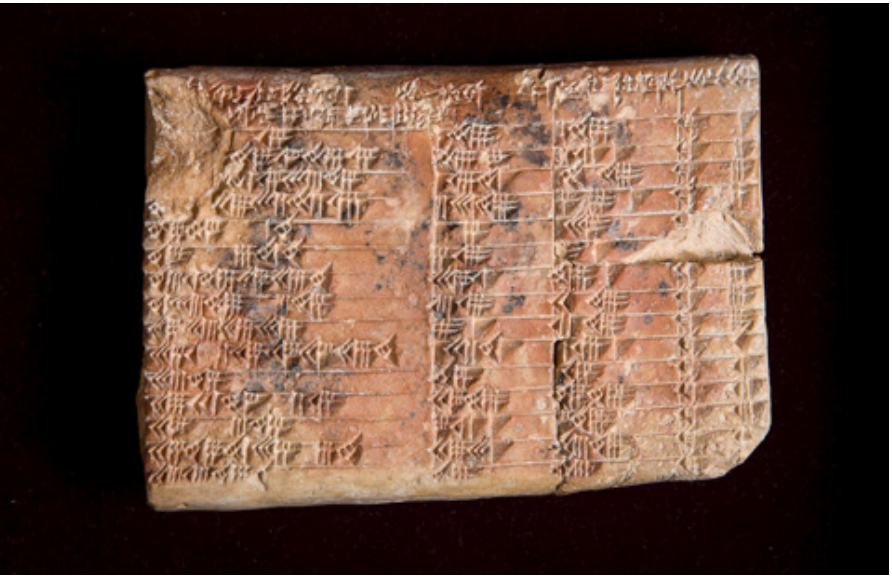
It checks out.

“The surviving fragment of Plimpton 322 starts with the Pythagorean triple 119, 120, 169. The next triple is 3367, 3456, 4825. This makes sense when you realise that the first triple is almost a square (which is an extreme kind of rectangle), and the next is slightly flatter. In fact, the right-angled triangles are slowly but steadily getting flatter throughout the entire sequence.”

How were the Pythagorean triples in Plimpton 322 used by Babylonians?

We’re not entirely sure! As the mathematician in the terrific video above says, scientists have known for decades that the tablet’s “unusual series of numbers proves that the Babylonians knew the Pythagorean theorem a thousand years before Pythagoras was born. But while there is agreement on what the tablet contains, there’s been no agreement on what it was used for.”

The new research posits that, contrary to modern understanding of trigonometry, regular triangles were not the primary interest of trigonometry in ancient Babylon. Instead, “[g]eometry in ancient Babylon arose from the practical needs of administrators, surveyors, and builders. From their measurements of fields, walls, poles, buildings, gardens, canals, and ziggurats, a metrical understanding of the fundamental types of practical shapes was forged; typically squares, rectangles, trapezoids and right triangles.”



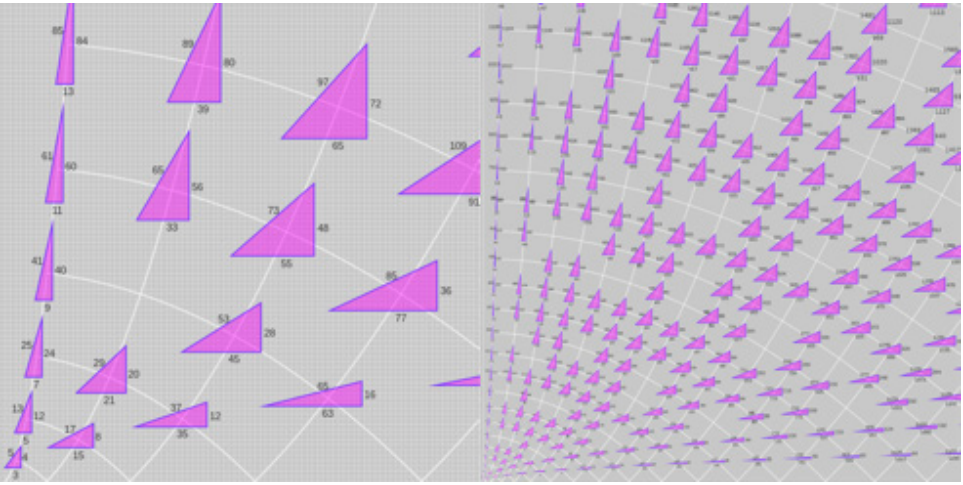
This cuneiform table, Plimpton 322, lists “Pythagorean triples”—numbers that satisfy the Pythagorean equation: $a^2 + b^2 = c^2$.

Why does the mathematician in the video say that the trigonometry in Plimpton 322 may be more accurate than the trig we use today?

According to the video, “It all comes down to fractions. We count in ‘base 10’ [the decimal system], which only has two exact fractions: .5 and .2 ... The Babylonians counted in ‘base 60’ [the sexagesimal system], the same system we use for telling time. This has many more exact fractions ... By using this system, the Babylonians were able to make calculations that completely avoided any inexact numbers, thereby avoiding any errors associated with multiplying those numbers.”

If Babylonian trigonometry was more accurate, why hasn’t it survived?

Good question. “Perhaps it went out of fashion because the Greek approach using angles is more suitable for astronomical calculations. Perhaps this understanding was lost in 1762 BCE when Larsa [where the tablet was created] was captured by Hammurabi of Babylon. Without evidence, we can only speculate.”



Pythagorean triples. Math is beautiful, don’t let anyone tell you otherwise.
Illustration by Adam Cunningham and John Ringland, courtesy Wikimedia. CC-BY-SA-3.0

What are criticisms of the new research? Read through this Nat Geo News article for some help.

The left edge of the tablet is broken, which “invites a great deal of purely mathematical speculation,” says one mathematician skeptical of the new conclusions.

The tablet relies on a very different concept of trigonometry than the one we’re familiar with. It uses ratios (fractions), not angles. “The Babylonians had a completely different conceptualisation of a right triangle. They saw it as half of a rectangle, and due to their sophisticated sexagesimal (base 60) number system they were able to construct a wide variety of right triangles using only exact ratios.”



Syria: The Ordeal of the Christian Assyrians of Khabour

For one year - from February 2015 to February 2016 - more than 200 residents of Christian villages in northeastern Syria were held hostage by ISIS. Barely covered by the media, this mass abduction was marked by the filmed killing of three tortured victims wearing orange jumpsuits. The diaspora mobilized, paying a ransom of more than \$500 000 in exchange for the release of the remaining hostages. Refugees in Lebanon, ex-prisoners of Daesh recounted their trials to Figaro Newspaper of France.

“ They’re coming! They’re coming! “ On Monday, February 23, 2015, a new page in tragedy of the Christians of the Middle East was written. In the northeast of Syria, on both banks of the Biblical Khabour river, coming from Djabal Abd al-Aziz, equipped with heavy weapons and armored vehicles, ISIS jihadists took over several Assyrian villages. Thousands of panic-stricken inhabitants took refuge in the big cities of the province - Hassake and Qamichli - with their loved ones and with the Assyrian Church. Combat last-

ed several hours. The Guards of Khabour and the Syriac Military Council, two local militias, defended their compatriots. At Tall Hormuz where resistance was strong, eleven persons were killed and many went missing. Women also displayed courage, but the Christian fighters were submerged. Defeat was inevitable against the well-equipped Islamic State militants.

In fact, it all started ten days earlier when Daesh ordered villagers to remove crosses from churches and to pay the jizya, the poll tax reserved for Christians who refused to pay. ISIS’ long-standing goal it seemed was to expel these “infidels” from the country. ISIS wanted to extend its hegemony of the region and thus repeat the operation of religious cleansing that occurred on the other side of the border during the summer of 2014, in the plain of Nineveh and in Sinjar in Iraq. “They had been training for a year to invade villages”, said Guiwargis, a former resident, now a refugee in Lebanon (Names of witnesses cited herein have been changed to preserve anonymity), “Daesh had plans and maps. They implemented a concert-

ed strategy and knowingly prepared to empty the region of its Christians.”

Caroline, 14 years old, Daesh slave

At this time, ISIS was in full expansion. The district was abandoned by the Syrian army who claimed to still be protecting minorities. As for the rebellion of the Free Syrian Army, it was nonexistent. The attitude of the Kurdish military forces was ambiguous. Certainly, they sometimes confronted jihadists, thus breaking a fragile status quo while trying to “Kurdify” the region. However, according to the old inhabitants, the Kurds actually withdrew from some villages, hence abandoning the Christians.

Victorious, the jihadist regrouped their “spoils of war”: 224 people, from several Christian Assyrian villages along 50 km of the the Khabour were captured. Among them, children, seniors, such as the 80 year old mayor of Tall Shamiran village, arrested along with his wife and family. Men and women were separated, deported to a village where prisoners waited in heavy rain. Then, the hostages were piled on top of one another in

vehicles to be transported like cattle to Chaddada, an oil city. “On the sixth day of our captivity, Widad Yonan, a 48-year-old woman, who had resisted Daesh troops during the invasion of her village, was taken to an unknown location very likely to be liquidated,” stated Guiwargis.

For seven months they were penned up in a large room, a former police station of the Syrian police. The room was equipped with screens to teach prisoners the Koran and Muslim jurisprudence: “We were taught lessons from the Qur’an and we were pushed us to convert to Islam by the head master, Abu Leith, a Saudi. We all refused,” continued Guiwargis. In the courtyard paraded Uzbeks, Iraqis, Turks, Tunisians, Turkmen, Egyptians, Algerians and Syrians. The guards were Tunisian. Sometimes coalition raids targeted the sector.

One day, the main local emir of Daesh, a one-eyed Iraqi, rumored to be a former Saddam Hussein officer, ordered us to bring him the three most beautiful girls so he could choose one. Caroline Shlimoun, a 14-year-old girl from Tall Jazira village, was torn from her family. Since then, her parents have no news of her. The emir apparently married her by force, took her to Raqqa, the Syrian capital of the jihadists, and fathered a child with her. “Her father and mother lost hope of finding her again,” said Auchana.

Three men in orange jumpsuits executed

The religious pressure exerted on the prisoners was constant. Accused of being infidels, they were threatened with death. “We were told that killing ourselves was lawful. Those of us who answered back were black listed, which has been my case. One morning, they came to choose six of us under the false pretext of going to negotiate our release at Hassake in exchange for the ransom that the Assyrian bishop Mar Aprim Athniel would pay. I was part of that lot,” recounts Auchana. “It was the day of the feast of sacrifice (Eid al-Adha). The hostages were driven into the desert for a travesty of Islamic justice. They wore orange jumpsuits. The “Magistrate” checked the “regularity” of the sentence and ordered the execution of the sentence: death! Three of our companions were killed before our eyes this September 23, 2015: Dr. Abdelmasih Newya, our doctor, Ashour Abraham and Bassam Issa Mikhael. Ashour Abraham got a second shot in the head when they

realized that the first had not finished him. We had to carry their bodies to deposit them in a van. I do not know where they were buried,” testified the survivor.

These morose scenes filmed and broadcast by Daesh marked a sudden change. They created a wave of international shock and precipitated negotiations to pay the ransom. The hostages migrated to Raqqa, the Syrian ISIS “capital”. “We were blindfolded all the way. In Raqqa, we did not see the sun anymore. We were locked in an underground prison. Three days later, the Russians started bombing the city. The guards questioned us whether we were dependent on the Russian Orthodox Church. We answered that we were Assyrian and followers of the Church of the East,” said Auchana. Negotiations occurred discretely with smugglers on the Iraqi-Syrian border.

Solidarity of the Assyrian diaspora

The Assyrian diaspora mobilized around the world collecting funds that were given to the tireless Assyrian bishop Mar Aprim Athniel. Donations came from Europe, the United States, Canada and Australia. Volunteers took care of transporting money into Iraq and Syria. Demonstrations of solidarity were organized for March 1, 2015, such as the one in Sarcelles, France. “Without this generous help, we would have experienced a fate similar to that of our three compatriots, that is, death. With the exception, of course, of women and children who Daesh considered to be prisoners to sell at the slave market,” comments Guiwargis. In August 2015, Daesh began to deliver children, women, and men, one by one, against payment of a ransom in for sum of \$30,000 per person. The liberation process, set in six stages, ended on 22 February 2016, a year to the day following the abduction. In total, more than \$500,000 was paid to the hostage takers.

The Assyrians of Khabour are the descendants of one of the oldest Christian communities that once prospered all over the Asian continent. Belonging to the Church of the East, so-called Nestorians, they are the children of the deportees of the 1933 massacres of Simele, Iraq, themselves survivors of the genocide of 1915 under the Ottoman Empire. Installed in Iraq by the British in 1918, a number of these Assyrian mountaineers took the road of forced exile to Syria where they were established in the Khabour region



by Joseph Yacoub*, Professor Emeritus of the Catholic University of Lyon, and Thierry Oberlé

by French authorities, who had the mandate of Syria at the time, following the massacres of Iraq. This north-east part of Syria, with its string of villages on both banks of Khabour, was thus their second country of refuge. Today deserted by Daesh, the area is now almost empty of its inhabitants. Houses were looted, churches completely destroyed, and public buildings burned.

Guiwargis returned to his village of Tall Shamiran, released from ISIS, where he noticed the immensity of the ruins. Lost and broken hearted, he returned to Lebanon. Like all the others, he seeks a host country, maybe Australia. A number of survivors have already taken the path of exile, joining loved ones in Europe, the United States, and Canada. They leave with the memory of tales that tell of their tears. An Assyrian, refugee in Germany, who is about to go to Australia, sums up this new tragedy: “It’s an injury that will never heal.” She adds bitterly: “We are now going to a country beyond the sun.”

**Professor Joseph Yacoub is the author of numerous books on the plight of the Christians of the Middle East.*

Reprinted by permission from Figaro Newspaper, France Original publication on June 1, 2017 Translated from French by Elizabeth Mickailly-Huber, Ph.D

An American Publisher SAMUEL AIWAZ JACOBS

Eden Naby & Susan L. Nicholas



Samuel Aiwarz Jacobs
(born 1890 Shirabad,)



Hidden away in plain sight on the internet may be found a treasure of information about Assyrians who emigrated to the United States during the late 19th and early 20th centuries. As ship's manifests, citizenship documents, census records and old magazines and newspapers are digitized and hosted on line, a few days of clicking on your computer keys will yield windows into the lives of men and women who contributed to the history of Assyrians arriving in the United States, especially from or via Iran and the Ottoman Empire.

In order to prepare a major entry on Samuel Aiwarz Jacobs (1890-1971) for the Encyclopedia Iranica, Eden Naby began working on the life and accomplishments of a man who, it turned out, became part of the literati scene in New York City. To flesh out the scant biographical material available from secondary sources, she enlisted the help of Susan L. Nicholas, a friend with special skills in ferreting out ancestry materials. The few paragraphs about Jacobs below are intended to encourage others to dig deeper into currently available internet sources as well as add yet another Assyrian to the pantheon of accomplished cultural figures from the 20th century.

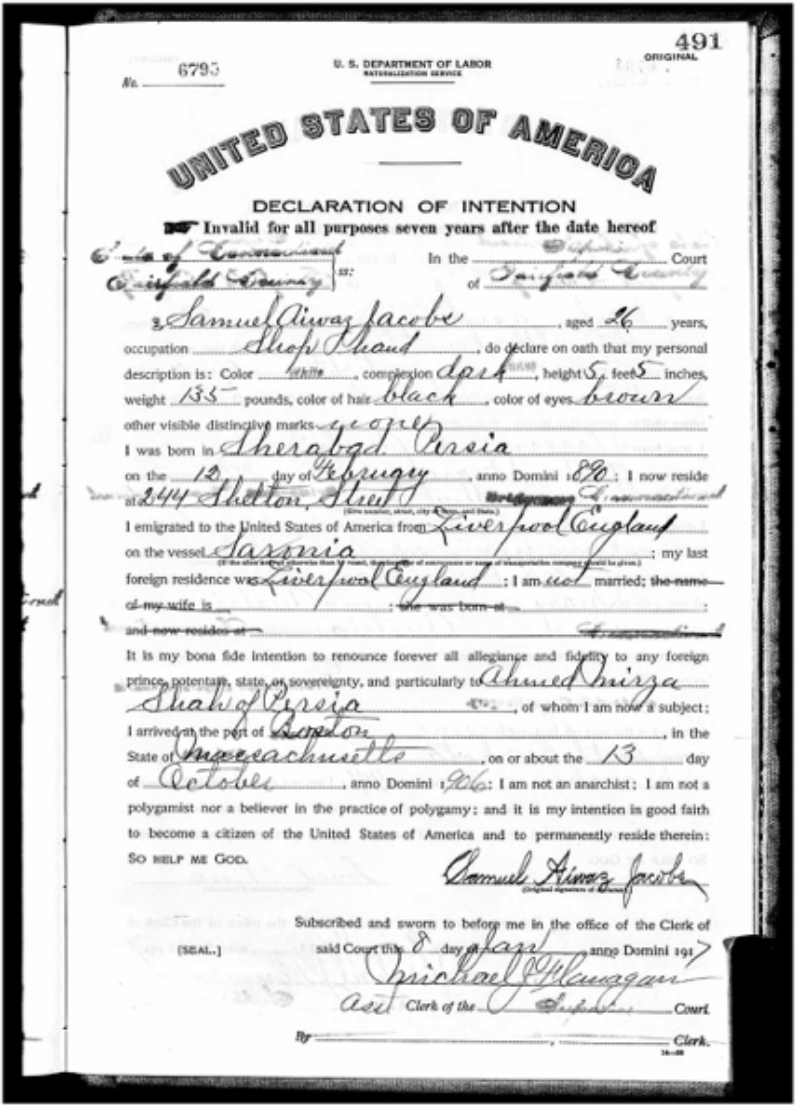
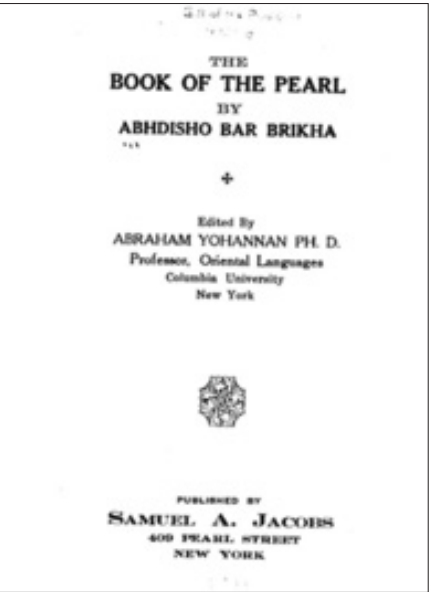
A fuller account of Samuel Jacobs may be found at <http://www.iranicaonline.org/articles/jacobs-samuel> together with many illustrations of his publishing skills and the Syriac fonts he developed and patented. Jacobs' connection to the important American poet, e.e. cummings (1894-1962), is probably what led the University of Southern Illinois to acquire this Assyrian's archive, a potential rich source into the life of a pioneering Assyrian. He falls into the same category as the better known, Joel E. Werda (1868-1941), Naum Faiq (1868-1930), and Abraham Yohannan (1853-1925), contemporaries of whom he was the youngest, and possibly the best integrated into American cultural circles.

Due to his training as a printer in Urmia, probably at the Presbyterian Urmia College (for boys) (Qalla), after further training in Massachusetts, Jacobs found the profession he would continue all his life. After moving to New York City, he began work setting linotype for others then moved on to establishing his own small publishing companies, first in Greenwich Village (Polytype Press), then the Golden Eagle Press in Mount Vernon, NY, just outside Yonkers. As a young man working in Greenwich Village, the hub of American bohemian culture for decades, he rubbed shoulders with poets, novelists, journalists and many others who were part of the cultural scene. Among these was the Harvard educated e.e. cummings. Jacobs' name appeared in Time Magazine (1931) as cummings' "Persian press agent."

Jacobs went on to patent Syriac fonts, win prestigious awards for print design, and publish what would be considered today, small edition art books, some of which are now selling for thousands of dollars.

Jacobs continued contact with his fellow Assyrians, especially with Rev. Joel E. Werda [Warda] and Prof. Abraham Yohannan, is illustrated by his development of the "Syriac" [sic] fonts for Neo-Aramaic that were used in the publication of Izgadda (Assyrian American Courier) and the publication of the Book of the Pearl, translated into Neo-Aramaic from classical Syriac (1916).

Piecing together Jacobs' private life from available documents means looking at his obituary in the New York Times which emphasizes his professional contributions to printing, design and the collaboration with e.e. cummings. He died in Yonkers, in a retirement home, and left one child, a son. His wife, Hilda, appears to have been of German-American origin. According to the 1940 census, they were married by 1935 and lived in Mount Vernon, New York. They worked together



WWI Registration Card citation is "Ancestry.com. U.S., World War I Draft Registration Cards, 1917-1918 [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2005".

Naturalization record citation is "Ancestry.com. Connecticut, Federal Naturalization Records, 1790-1996 [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2016".

1920 census citation is "Ancestry.com. 1920 United States Federal Census [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2010. Images reproduced by FamilySearch".

er in the publishing business, she as a proof-reader.

Many questions remain about him. How he left Urmia is not clear but he boarded the ship Saxonia, out of Liverpool, England and arrived in Boston in October 1906, in the company of two other Assyrians. According to the ship's manifest, his contact in the United States, his uncle Iliya Baba Badal, lived in Brockton, MA. A 1910 article in a Baltimore newspaper describes individuals who might have been related to Samuel Jacobs: Jonathan E. Tamraz of Yonkers, NY, a milliner, was the nephew of the Badal brothers, Iliya & N. E., who had also studied at Qalla and had come to the US (Baltimore and Des Moines) to study medicine and return to Urmia as medical missionaries. It is possible that Jacobs' siblings were Helen and Theodore, who survived the Urmia genocide and arrived in Yonkers in 1924 and 1925, respectively.

By 1917 when Jacobs registered for the draft, he was living in Bridgeport, CT, working at the Remington Arms Factory, the largest of its kind in the world. On his WWI registration card he is described as short and slender. He filed his US citizenship Intent papers on January 8, 1917, six months prior to his filing of the draft papers. As of the 1920 census he had not yet become a citizen.

Why piece together private Assyrian lives from online documents? In the case of Samuel A. Jacobs, we have discovered an Assyrian who made significant contributions to both Assyrian and American culture. Also, deeper historical knowledge provides for a richer context for understanding our community. It lets us know that the travails of the first generations of Assyrians in the US mimic those of successive immigrant arrivals. The lives of the several Assyrians families we explored (Tamraz, Yauvre, Badal) that were associated with this individual also point to the clear intent of many of them to return to Urmia after acquiring money and furthering their education, in medicine, in particular. But the genocide between 1914 and 1918 meant many had no family to whom they could return. Instead of returning to buy land and set up their married lives, they married in the US, many times to non-Assyrians, and struggled to bring out of conflict zones the remains of their families.

The ODRANA Camp Project for Displaced Families

The Odrana Camp in Iraq was originally established by the Assyrian Aid Society to provide shelter to Assyrian refugees driven out of their homes in the Nineveh/Mosul region by ISIS. The Assyrian Foundation of America donated \$15,000 to help with the construction and maintenance of this camp. This generoud contribution was made to help our fellow Assyrians in the homeland and to support sister organizations, such as the Assyrian Aid Society, that serve our nation directly at the source. What follows is a brief history of the Odrana Camp Project.

Project Idea and Beginnings

Following the occupation of the extremist terrorist group ISIS, thousands of civilian families were displaced from the city of Mosul, capital of the Iraqi Province of Nineveh. This forced migration included many Assyrian Christian families, 40 of which were living in the dormitories of the Assyrian Aid Society of Iraq (AASI). As a result of the evolution of events and with no viable solution in sight, depriving students of the use of dormitory buildings, the Society took the initiative of requesting its supporters to contribute to the construction of a residential complex of prefabricated caravans to accommodate these families and to the reconstruction of the dormitory buildings.

Following the response of the SALT Foundation of Holland to AASI's

request to implement the project, procedures were put into place to obtain official approval from the local governments and municipalities of the Provinces of Dohuk and Semel. The AASI received the bulk of its funds from the Assyrian Foundation of America, in addition to funds obtained from several other charitable organizations.

The actual work began on January 11, 2016 and included all site preparation and materials related to the construction of the camp, water, sewage, and electrical networks.

Opening of Project

The project was opened on Monday, March 7, 2016. The president of the Assyrian Aid Society of Iraq, the Head Engineer, the representative of the Dohuk governance, the director of the SALT Foundation of Iraq with his accompanying delegation, as well as clerics from different churches and representatives of many institutions of our people and other supporting organizations were all in attendance.

End of Project

All the project works were finished on Sunday, February 28, 2016. The project requires a total of 48 days until completion.

Odrana Camp Services

The camp currently shelters 44 families from Mosul city and other villages of the Nineveh Plain. The camp provides routine medical care and medications through mobile clinic program, food baskets and hygiene items, distribution of gifts for Christmas and Easter (clothes or toys for the Odrana camp kids ages 1 – 12), water for daily use by refilling tanks to cover the shortage of water, diesel for the camp generator, camp management and routine cleaning services.

Assyrian Aid Society



الجمعية الآشورية الخيرية

ܡܨܝܪܝܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

“Organization in Special Consultative Status with the Economic and Social Council since 2011”

Report on the project of providing of Water, Generator’s Gas Oil and paying land rental fees of Odrana Camp

With the support of Assyrian Foundation of America (AFA), in coordination with the Assyrian Aid Society of America (AASA); the Assyrian Aid Society-Iraq implemented a project of covering the expenses of providing water, diesel and rental fees for the land of Odrana Camp.

The project includes the following items:

- 1- Providing of water tanker to refill water storage tank of Odrana camp, in which the water is needed in daily use by the inhabitants of the camp (the displaced families from Mosul & Nineveh Plain - 43 families).
- 2- Providing of Diesel for camp’s generator for the purpose of running the generator during a power outage, to provide electricity in the camp in most needed time.
- 3- Paying the rental fees for the land of Odrana Camp for the months (Oct., Nov. and Dec. 2017).

Project donors: Assyrian Foundation of America (AFA): \$15,000					
Project Financial details					
#	Item Description	Unit	Qty.	Cost per Unit	Total Cost US\$ per month
1	Providing water tanker to refill camp’s tank storage	Months	8	\$500	\$4,000
2	Providing Diesel for camp's Generator	Months	8	\$750	\$6,000
3	Paying the rental fees for the land of Odrana Camp for the months (Oct., Nov. and Dec. 2017)	Months	3	\$1,667	\$5,000
Total expenses					\$15,000



My experience with fire victims

By Nineveh Shabbas

Many of you know about the devastation the Atlas/Tubbs fires have caused to so many people. Today, 10/12/2017, I went to volunteer my experience and time as Neuro/Trauma ICU nurse to one of the few makeshift hospitals in the community. I was at the Veterans Building on Maple St in the heart of Santa Rosa across from the fairgrounds with a fellow Kaiser ER nurse who was affected by the fires also.

I didn't know what to expect when I walked through the doors. I saw some cars in the parking lot when I arrived around 8am. The main auditorium had a mixed of cots for people to rest on, food area to refuel and tables for people to gather their thoughts. Two-three rooms had more cots for people to rest and sleep, some have been there since late Sunday night. They also had individual showers for people to take with fresh towels. I helped out in the medical room. Surprisingly most were the elderly with nowhere to go. Kaiser Santa Rosa and Sutter Santa Rosa hospitals are still closed. There are about 15-20 shelters in place with only a few of these makeshift hospitals within those shelters staffed with MD's/RN's/ Respiratory therapists/CNA's/Occupational-physical therapist/Behavioral health staff helping the community with VERY limited resources. I wanted to cry, and at times I did when people were sharing that they only had minutes to get out safely. I met a gentleman in his mid-50's who carried his elderly neighbor over his shoulder. He said "I didn't care about the things in my house, I knew I had to help my neighbors."

We triaged patients who were having shortness of breath and needed medications for relief and others who needed medications refilled, or just someone to talk too. Kaiser Santa Rosa and Sutter distributed their staff to these "mini hospitals" to help. There was an abundance of staff and food!

As I walked around and see what people needed, I noticed how many people donated items. From books to toiletries to food. I saw a Raleys truck bringing large amount of food and supplies. I am happy too see so many people helping out the community, but the help that will be needed is long-term. They have a lot of supplies and I even brought things to donate (water/clothes/baby supplies/diapers/toiletries/school supplies) which I took to the Petaluma fairgrounds. Some told me small increments of gift cards would be good to give to families in need so, they could go to target or Walmart to buy other times they need.

Overall, I wanted to share my experience and how impressed I was to see the communities come together to help total strangers who are in need. I have about 15 friends who I personally know who have been affected.





কুক মাল

נְבִיא וְנִשְׁאָר
עָלָה וְנִשְׁמָה
חַם אֶנְזִיחָה

لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُوْلُهُ قَدْ لَقِيَكَ
لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُوْلُهُ قَدْ لَقِيَكَ

اِسْمُكَ دَسْمُجَرَّ
كُك دُكُم
طَلَكَةُ كُك

[illegible]

كَذَلِكَ نَقُصُّ عَلَيْكَ مَا كَانَ صَعْلًا لِّكَ
 وَلَكِنَّكَ لَمَّا خَلَّصْتَ لِحُلُمِكَ إِسْرَافَكَ
 حَصَلَ لَكَ مَوَدَّةٌ مِّنْ حَيْثُ لَمْ يَتَّخِذْ
 حِزْبًا مَّعَ قَوْمٍ فَآخَرَهُمْ ۚ إِنَّكَ
 فَخْرٌ وَمُنْجِيٌّ ۚ

[illegible]

١. دُجِفَس ٢. جَدَّ ٣. كَلَبَقَ ٤. دِيَّ حَقَقَ

٢. مَدِينَةُ ذِي طَيْءٍ وَذِي مَجْدَلٍ وَذِي مَسْجِدٍ

۲. کہ جس کے نبیؐ حبیبؑ

یہ مختصر کچھ ذرا مدد

یہ مخلص بند پیڑھوں

يَا فَذِيكُ مَقْصِدُهُ أَهْلٌ

هيك بنيس كدو شيوه

يَسْجُدُ ۝ مَخْلُوقًا

April 1986 1-1-6736 **حیدر علی خان**

[illegible]

تَمَامُ ٱلْمَجْمُوعِ

٢١ مودت لىمت یت، خجودت و مبدت نه یت هب ه
 ته هت و نه مبدت و دت و نه مبدت و نه مبدت ه
 نه مبدت و نه مبدت و نه مبدت و نه مبدت ه
 نه مبدت و نه مبدت و نه مبدت و نه مبدت ه

[illegible]

**هَذِهِ مَسَائِدُ مَا يُحَقِّقُ الْمَعْنِيَّةَ، وَالْحَلْفَ فِيهِ، دَوْنَهُ بِأَنَّ
مَكْشُوعَتِ حَبِطٍ بِلَا دَجْدَةٍ خَبِيرَةٍ لَهُ لَيْتَ دَنَتْ أَوْ لَا.**

حقایق مومذد دھستوبه ۲۱ یس مس جہس شکر دیکتند ۲۱ یس دھتد،

[illegible]

مَقْبَلِي دَعْبَلَسَهْ، مَكَلَقِي لَهْ اِيْلِي تَوْنِي دُؤْمَنِي وَدُؤْمَهْ،
 دُؤْمَدُنِي، مَحْ تَكَد دُؤْم اَدْمَبَلِي فَبَدَسْ مَوَلَبَلِي، اِهْ مَحْ هَتَبْ

[illegible]

لَنْجَ مُعَذِّبٍ مَّكَرٌ بِهِ مُؤَشِّرُونَ.

ܬܠܡܕܐ ܕܢܗܝܬ

(2003/6753)

ܡܡܝܕܐ ܕܠܡܝܕܐ ܕܢܗܝܬ ܢܗܝܬ

ܬܠܡܕܐ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

Assyrian Prayer

(2003/6753)

Dedicated to the memory of Nadan Yonadam

Holy and Blessed Land of Ashur
Your grounds cover the bones of my forefathers.

My being was perfected through your flowing essence
My identity is authentic through your heritage.

In my heart of hearts I am yearning
For the day that your flag waves once more again.

I will eternally strive to that end
Until the last moment of my final breath.

Author's Note: Nadam Yonadam's nationalistic feelings for his homeland Bet-Narain (Land of Ashur) led him to a freedom journey. He was killed in Tikrit, Iraq in 2003 while working as a translator with the United States military forces.

ܣܕܐ ܡܕܢܝܬܐ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܡܢܝܬܐ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ
ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ ܕܢܗܝܬ

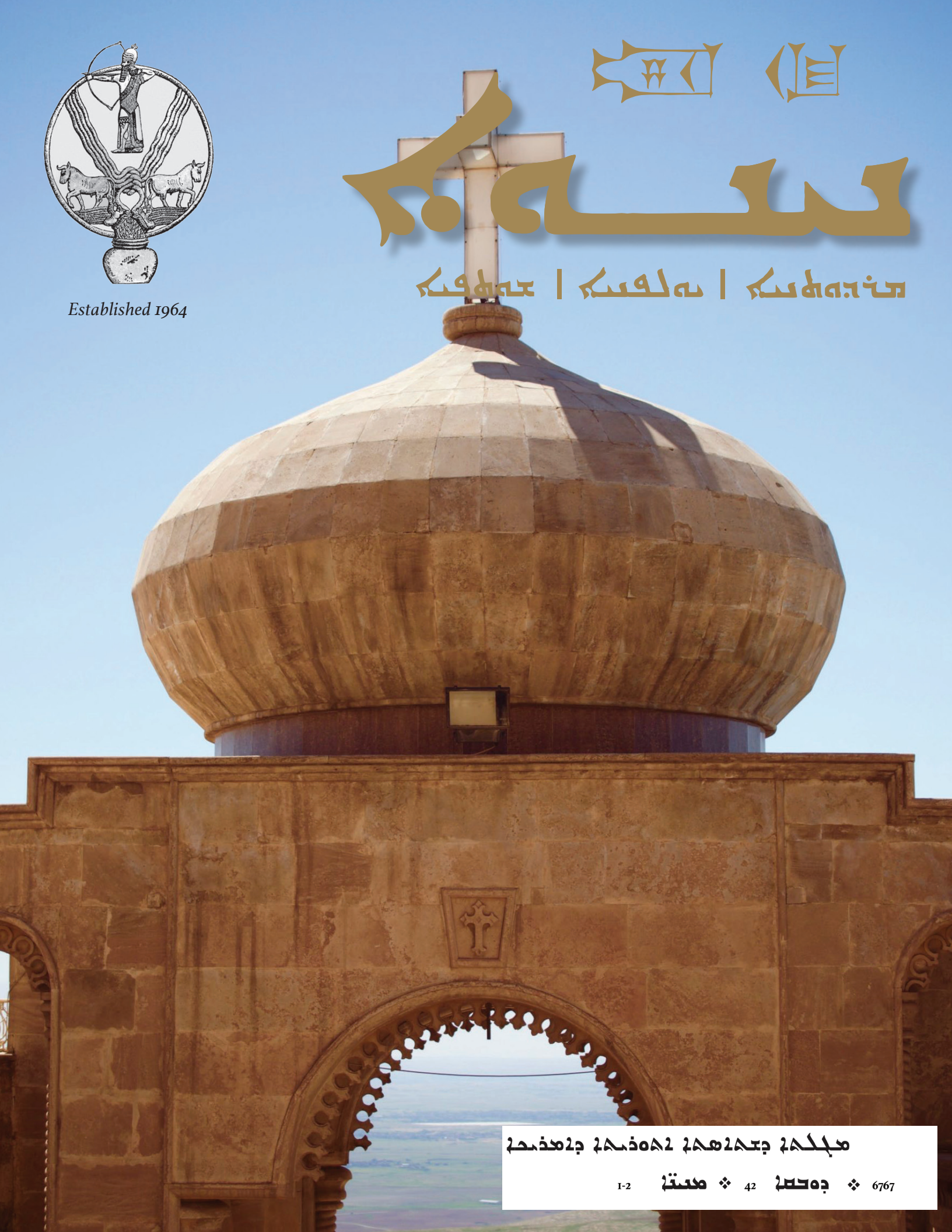


Established 1964



سنگ

تاریخ و فرهنگ | هنر و معماری | ادبیات و زبان



مجله پژوهش‌های تاریخی و فرهنگی ایران

❖ 6767 ❖ 42 ❖ مستند ❖ 1-2