

Suroyo TV och dess slughet.

081020

Av: David Beth Behnam

Igår 19 oktober 2008 sändes programmet "Dore u yawmotho" på Suroyo TV direktsänt från den tyska staden Padderborn, den handlade om byn Arkah (Kharabale). I programmet har tittarna möjlighet att skicka SMS som visas på TV-skärmen. Det verkar som att SuroyoTV enbart sänder SMS som enbart tjänar deras egen agenda och propaganda. Denna artikels författare och vän skickade SMS och han och hans vän tittade igen programmet till slutet men för gäves, deras SMS dök inte upp på TV skärmen. Därför är Suroyo TV enligt vår uppfattning en varg i fårkläder.

Författaren av denna artikels SMS var riktat mot den kände historieförfalskaren Abdulahad Jallo från den "assyriska falangen". En person i panelen (på scenen) som medverkade i programmet var Abdulahat Malke som har läst lite historiska böcker på arabiska i Syrien och tror nu att han är professor i historia helt plötsligt. Programledaren Danho Osman (Özmen) som bjöd in Abdulahad Malke och Abdulahad Jallo visade sin glädje när han hörde deras förfalskade historiska påståenden så spelade han samma gitarr som de två.

Han talade om historiska personer med assyriska & babyloniska namn från artiklar skrivna av Abdullad Jallo förknippade med byn Arkahs efterkristna historia. Abdulahad Jallo medverkade också i programmet bland publiken som satt vid borden framför panelen.

Vem är Abdulat Jallo? Och vad har han skrivit?

I den "assyriska falangen" i Sveriges tidsskrift "Huyodo", september numret från år 2005 hade en av Abdulahad Jallo förfalskade artiklar publicerats med titeln "Döda poeters sällskap" på svenska. Här nedan följer en kritisk artikel av den Sait B. K. Danho från Tyskland mot den ovannämnda artikeln av Abdulahad Jallo. Orginalet av den kritiska artikeln skrevs på tyska av Said B K Danho och översattes till engelska av den nuvarande ordföranden i SUA (Syriac Univeral Alliance) Johny Messo.

The fictional Assyrian “book of Arkah”

By Sait B.K. Danho

Translated by Johny Messo

In the past months, one could read on several websites about a thousand-year old book from Arkah/Kharabale, an Aramean village in Tur 'Abdin. It allegedly contains various Assyrian names of the contemporary inhabitants of the village. Consequently, it has been deduced and asserted that the modern-day citizens of Arkah are Assyrians. 'Assyrian' magazines, like the Swedish-based Hujada ("Unity"), ardently proclaimed this gospel among their readership with great fanfare. The text was intended as counterevidence for people like me, who are not convinced that the 'modern Assyrians' are the true descendants of the ancient Assyrians.

I had suspected from the outset that it could have been written by Abdulahad Jallo. For he is notorious in Germany for similar false interpretations and discoveries of such texts to the benefit of this new 'Assyrianism'. Ever since the news about the alleged book from Arkah had reached me, I had repeatedly requested the 'Assyrian' heralds for its original version or, at least, a reliable reference to it. Regretfully, they were not able to meet my request. Instead, I was referred to a Hujada article which discussed, and cited from, this book. Finally, I found this referenced article, which is highly lauded within the 'Assyrian' world. I could not refrain the cynical smile on my face when I noticed the name of its author. It was indeed Abdulahad Jallo. Just as I had assumed from the very beginning.

Brief summary of the article

We are dealing here with an article and not a book, as had been written on the internet. In it, an alleged poet appears by the name of Il-Shvai Ashur, daughter of Savme Ashur Hinno; she was born in 1010 in Arkah (Turkey) and deceased in 1097 in Aleppo (Syria). A dozen of books should have been penned by her and some of them, it is claimed, can still be found among the Kurds and the 'Benahti' tribes in Cizre/Gziro (Turkey). Besides patriotic writings, this Il-Shvai Ashur is said to have written philosophical and historical works in which she had drawn a map of ancient Assyria and portrayed the audaciousness of the pre-Christian Assyrian kings. In addition, she founded cultural and educational centres in several towns and villages, among which Arkah, Midyat, Kilit-Mara, Upper- and Lower Kafro, 'Iwardo, Mzizah, Arbo and Keferbe. Her motto was: "Raise your voices, gird your swords and save the land of your fathers." Already a thousand years ago, we read in the opening lines, the aforesaid Assyrian names were in use among the families of Hinno, Patte, Dimmo and Sabogo in Arkah.¹

¹ Abdulahad Jallo, "Arkahlı kadın şair Il-şvai Aşur," in *Huyada* (September, 2005). I have accessed it online at <http://www.arkah.de/maqazin/001/001.html> [last visited, February 24, 2006].

The article is a complete distortion

I am of the firm conviction that the article is a typical distortion. One does not even have to be an expert to arrive at this conclusion upon reading the article. First of all, it is very uncharacteristic for the Aramaic-speaking population of Tur-'Abdin to carry three or four names. Secondly, the mentioned family names are rather those which are familiar to us in modern times. In other words, what we have here is a fusion of ancient Assyrian names of kings or towns with Aramaic names of people from Arkah who are well-known today.

Patriarch Abdallah Alsaddi's list from 1870 does not mention these names

The names of the families, which according to the article were present in the village some thousand years ago, were unknown less than 150 years ago. They are, in fact, not at all mentioned in the statistical list of the Syriac-Orthodox Patriarch Abdallah Alsaddi, which he, according to Ottoman statistics, composed in 1870. In this Aramaic list, he mentions the names of more than 40 families in Arkah, but the families of Dimmo, Sabogo or Patte are not among them. Only the name of ܡܠܟܝ ܗܝܢܘ (Melki Hinno) appears in this list.² It is to be noted, too, that the family name Hinno is not surprisingly old. For the first person named Hinno appears to be the grandfather of the well-known Khory-Priest Sleman Be(th)-Hinno, author of the Aramaic book *Gunhe d-Suryoye d-Tur-'Abdin* (tr. *The atrocities against the [Old-]Syrians of Tur-'Abdin*) that was published by Bar Hebräus Verlag in 1987; translations of this book are available in Turkish, Swedish, German and Dutch. The family Patte, on the other hand, originates from the village of Arbo and was previously called Be(th)-Qiso. This family lives hardly any longer than two centuries in Arkah.³

In his conclusion, the author writes that four years after the death of this mysterious lady Il-Shvai Ashur, who is the main subject of the article under review, her bones were returned to Arkah in 1101. Her bones were buried in a three-day ceremony in which, among others, also Turkish, Yezidi and Armenian leaders participated. I seriously doubt whether there were Turks in Tur-'Abdin in the twelfth century. And as far as the Yezidi group concerns, their religion was grounded only in the twelfth century by Sheikh Adi.⁴

Il-Shvai, a corrupted Aramaic form for Elizabeth (ܐܠܝܒܝܬ ܐܠܝܫܘܐ)

Indeed, the alleged book from Arkah does not exist and the article is no doubt a distortion of the worst kind. The cited sources in the article are very suspect, too. They are rather, in all likelihood,

² Patriarch Abdallah al-Saddi (at this time still a Monk) in his *Statistics* (1870, not published yet), pp. 19-20. This booklet contains 42 pages and is written in Garshuni, that is, in the Arabic language but in the Aramaic script.

³ Personal communication with an aged lady from the village of Arkah.

⁴ P. Haider, M. Hutter and S. Kreuzer, *Religionsgeschichte Syriens* (Stuttgart: Kohlhammer, 1996), p. 357.

fabrications of Abdulahad Jallo's mind. Thus far, I have searched in vain for both the supposed historical persons and the sources mentioned in the highly contentious article.

I presume that Il-Shvai is a corrupted form of Elishbah, a name customary among Arameans. If you disconnect the first syllable from the name and change the vocal *e* into *i* it becomes *Il-*. This is, in itself, a sound linguistic development. It is also known that the consonant *b* in this name ought to be softened and pronounced as *w*, according to Aramaic grammar rules. The change of the final letter *heth* in the name, as Callo might read it, into *y* (here rendered *i*) is very unusual. Only in pronunciation, that is, for in the script the loss of the final stroke of the *heth* will give *i* in Aramaic. By inventing Il-shvai, he might argue that the original text was illegible. With such a pretext he may excuse himself if someone would accuse him of forgery.

Why do 'Assyrian' magazines publish such preposterous articles and why didn't they scrutinize it before its publication?

If these magazines had sincerely sought the truth, they would have noticed that the assertions of Jallo are incorrect (to say the least). But the truth would not have confirmed their illusions. Thus, they are not seeking the truth but, instead, look for Trojan horses to carry on their 'Assyrian' propaganda. Not all of us have sufficient knowledge to discern truth from error. And many of our people, especially the youth, easily fall prey to these kinds of writings, which can be found on the internet. In fact, the entire 'Assyrian' movement ('Assyrianism') of the past decades is based on such falsified articles, like the one of Abdulahad Jallo about Arkah.⁵

Post Script Translator

Writings in which our history and identity is being warped emerge on a regular basis and articles of this kind abound on the Internet. But few people, it appears, seem to bother about the fact that our history is so ardently rewritten and distorted. Not so Said, the writer of the translated article. In my opinion, he has rendered his people good service with his refutation. All sincere truth-seeking readers deserve this. And it is for this reason that I willingly agreed to translate the German text (freely) into English to make it accessible to a broader audience.

Although it is not worth anyone's time to embark on a detailed analysis of the brief article of Abdulahad Jallo, I would like to add a few more words to support Said's counterarguments.

First of all, if the Edessan Aramaic ('Syriac') sources of Mr. Jallo truly exist, he ought to be credited and distinguished for a major historical achievement. Because all renowned scholars of Syriac-Aramaic Studies have so far failed to even refer to these works. I do not only mean the eminent

⁵ I particularly would like to thank Aho Hanuno for his kind assistance in scrutinizing Jallo's disputed article.

professors at western universities, such as Oxford, Göttingen and Leiden. I also include the prominent native intellectuals, like the Lazarist Father Paul Bedjan (1838-1920), Syriac-Catholic Patriarch Aphram Rahmani (1848-1929), Syriac-Orthodox Patriarch Aphrem I Barsoum (1887-1957) and Syriac-Orthodox Metropolitan Yuhanon Dolabani (1885-1969).

Secondly, let us have a fresh, critical look at a few of the "Assyrian names" that occur in the article. The main character, a female poet and writer named Il-Shvai, is said to have had a brother named Nebuchadnezzar, the name of a *Babylonian* king well-known from the Bible. Their father was known as Savme *Ashur* Hinno; surnames, it should be noted, were unknown in the eleventh century, as were three forenames (titles or epithets excluded). In a so-called list of writers who referred to this Il-shvai we come across some vague names. One of them being a female poet from Arkah known as Maryam Hannibal (1012-1090), the latter being a *Phoenician boys name*. It is very unlikely, too, that there existed an "Abgar Bardaysan" (quoted in note five) around 1600 nearby Omid, modern Diyarbakir. It is generally known, though, that there existed an Abgaride dynasty at Edessa. We also know of "the philosopher of the Arameans," as Saint Aphrem (died 373) called Bar-Dayson, the philosopher who lived at the court of Abgar the Great (177-212). In sum, all the (compound) names in the article seem to reflect the imaginative thinking and ideology of Abdulahad Jallo rather than reality.

So, too, the erroneous explanation of "Kharabale" as "Kharbe d'il." This village was simply not known under this Kurdish name, which means something like "The ruin by Ali," until ca. 1840. Before its ruination, this small rural town was (and still is) known in Aramaic as Arkah. Cf. H. Anschütz, *Die syrischen Christen vom Tur 'Abdin* (Wurzburg, 1985), p. 78.

I further would like to recall in this connection the observations of John Joseph, *The Modern Assyrians of the Middle East* (Leiden: Brill, 2000), pp. 22-23, where this historian refers to a study of a French scholar in which he noted that among "some 50 [Aramaic] pages of proper names of people" he had compiled, "there is not a single writer who has an 'Assyrian' name." This was directed at the claims of "modern Assyrians" who, by means of 'borrowing' uncovered Sumerian, Akkadian, Babylonian and Assyrian names from archaeology, asserted a direct link with the Assyrians of old. This observation was not meant to deny, however, the existence of some ancient Mesopotamian (theophoric) names in the first centuries A.D., nor the occurrence of certain familiar Biblical names such as Sennacherib in later Christian times.

Thirdly, the original article of Abdulahad Jallo was translated (from Arabic?) and provided with extra remarks by Augin Kurt, and from which Dikran Ego made the Turkish translation. Therefore, one can reasonably ask why the two translators actually assented to translate such an egregiously distorted article. By translating and publishing it, both the translators and the editors of Huyada magazine consent and contribute to this falsified article of the worst kind. This is a great insult to their readership who certainly deserve better than misleading articles.

(This article by Abdulahad Jallo comes from Huyodo magazine published in September 2005. In Swedish the title was "Döda poeters sällskap")

Här nedan följer vetenskapliga bevis på arameiska bosättningar i Tur Abdin under förkristen tid:

"De Arameiska kungarikena i norra Mesopotamien och Syrien var ett horn vid sidan på assyriska riket i slutet av det andra årtusendet f.kr och i början hade inte de assyriska kungarna på 1000 och 900-talet f.kr några stora framgångar i sina västliga fälttåg. Men från tiden då Adadnirari II regerade (911-891 f.kr) och framåt ökade trycket från det assyriska riket på de arameiska kungarikena. Naturligtvis var det de östligaste av de arameiska kungarikena som fick lida i första hand. Den assyriska kungen Adadnirari [II] berättar hur *"Nur Adad [från den arameiska stammen] Temmanu samlade ihop sina trupper och vi drog ut i krig vid staden Pauza (Pa'uzi) vid foten av berget Kashiari [Tur 'Abdin]. Vi krigade mot varandra och jag besegrade honom från staden Pauza till staden Nasipinu [Nisibis/Nsibin] och förstörde deras många vagnar"*.

De assyriska krönikorna ger alltid en ensidig bild av händelserna och läser man mellan raderna så förstår man att en sådan här seger inte kan ha blivit långlivad för de följande åren rapporterar Adadnirari (II) om liknande segrar över samma arameiska folk i samma område. Detta mönster samt förluster för araméerna samt revolten som följde är speciellt omtalat senare i krönikorna:

"Vid den tiden bröt Muqurru från temmanu-stammen de stora gudarnas ed och försökte starta ett krig mot mig. Han satte sin tillit till sin skyddade stad, sin starka båge, sina stora trupper och revolterade mot mig. Jag samlade ihop mina vagnar och trupper och marscherade mot staden Gidara vilken araméerna kallar Raqammatu (Raqam-matu) och vilken araméerna tog vid tiden för Tighlatpileser II:s styre" (966-935 f.kr)

Några decennier senare gick Ashurnasirpal II rakt in till Kashiari och skryter om att ha anfallit i sex dagar trots att den *"ojämna terrängen vilken var passande för vagnarnas och truppers framkomst"*. Vid Matiatsu (numera Midyat i Tur 'Abdin) hävdar han att han slaktat 2800 män och tagit många fångar: samtidigt säger han att han reste en staty över sig själv med en inskription som talar om hans segrar. Denna har tyvärr inte funnits, men en annan med en kort redogörelse för hans fälttåg fanns på 1800-talet vid Kurkh nära Diyarbakir nordväst om Tur 'Abdin medan fragment av en annan staty med inskriptioner om kungen (idag på museet i Adana) fanns vid Babil; beskriven i akkadiska källor som floden *"Subnats upprinnelse"* ungefär 25 km sydväst om Cizre. Bland städerna i Kashiari som Ashurnasirpal II nämner är Zazabuha (som kan vara nuvarande Zaz), Kibaku (kanske nuvarande Kiwah) och Suru (förmodligen nuvarande Sawur).

Lite mer detaljer får man av Ashurnasirpal (II) om hans bravader i Bit Zamani längre nordväst. Bit Zamani hade Amedi [Amid/Omid] (nuvarande Diyarbakir) som sin viktigaste stad och styrdes bevisligen av en arameisk dynasti. En palatsrevolution i vilken adeln styrd av en viss Bur-Ramanu mördade sin härskare Amme ba'li gav Ashurnasirpal en ursäkt att lägga sig i. Han får Bur-Ramanu levande och utser hans bror Ilanu till härskare istället"

(källa: "Den Dolda Pärlan Vol I: Det forntida arameiska kulturarvet" sid. 62 – 63, se även "Nisibis" av Sturm sid. 724, även "Les nomads en Mesopotamie au Temps des Rois des Mari" av J.R Kupper sid 117, se även "Efrem Syriern (306-373) hans liv och skrifter" – Assad Sawma Assad, sid. 38)

Ashurnasirpal II hade deporterat 1500 araméer från Bit Zamani till *mat-Ashur* (assyriska kärnlandet) i dagens norra Irak.

(källa: Andre Dupont Sommer - *Al-Aramiyun* översatt från franska till arabiska. sid 26)

"De flesta territorier där araméernas makt bredde ut sig var i det nutida Syrien, men vi finner även avlägsna regioner som sträcker sig från Tur 'Abdin till Nisibin, vilka under den kristna eran senare kom att bli hemmaplan för vissa syrianska (syriska) kristna som vi nämner i denna bok"

(källa: "Syrianer Arameer & Assyrier" av John Joseph, sid 18, se även "The Origins of the Arameans of Syria and northern Mesopotamia: Research problems and potential strategies" Glenn M Schwartz), i "To the Euphrates and Beyond, archeological studies in honour of Mauritis N. Van Loon" utg. O.M.C. Haex, et al. (Rotterdam, 1989) sid. 277-279. För en karta över de arameiska folkvandringarna på 1000-talet f.kr se H.W.F. Saggs "The Might that was Assyria" (London, 1984) sid. 67 se även "The Modern Assyrians of the Middle East – encounters with Western Christian missions archeologists & Colonial Powers" av John Joseph sid 10-11)

Även Tighlatpileser I (Tukulti-Apil Esharra I) attackerade Tur Abdin och Nisibins omnejd.

Under den assyriske kungen Tukulti-Ninurta II (884-891 f.kr) vittnar man att Bit Zamani med Amid (Omid ,Diyarbakir) grundades av araméer.

Ashurnasirpal II 859-884

(*Al-Aramiyun tarikh wal- lugha wa fan* - talif al-doktor Ali abu 'Assaf sid. 23)

Slutsats:

Abdulahad Melke och Abdulahad Jallo kan ljuga för vårt folk en kort tid men inte hela tiden. Eftersom det finns personer som är mer akademiskt pålästa än de 2. Jag har härmed bevisat att det de säger är inget annat än en myt påhittad av Abdulahadd Jallo personligen. Han är enligt personer som Said Danho tidigare känd för sådana här förfalskningar tidigare. Det är inte första gången han skriver förfalskade artiklar av denna sort. Observera att alla böckerna han nämner i sin källhänvisning inte har någon som helst existens. Vi har sökt efter de böcker han påstår sig ha använt som källor för sin artikel, vi har varken hittat de på bibliotek, svarta marknaden,

Annars hade framstående akademiker som Sebastian Brock, David Taylor, Witold Witakowski och andra framstående akademiker nämnt dessa böckers existens. Om Danho Özmen verkligen var objektiv hade han inte gett dessa gamar chansen att yttra sig med sådana falska myter. Men som sagt det finns alltid en dold agenda när det gäller Suroyo TV. Men han är av samma skrot och korn som de.