

The Aramean name is the solution - ܠܒܝܐ ܕܘܪܝܢ ܠܒܝܐ ܠܒܝܐ

By: David Dag 14th February 2013

The nomenclature *Suryoyo* in our Aramaic language has over and over again for the last 100 years, been misused and been translated differently through time and place, in different shapes and colors in accordance with one's own ideologies amongst our people.

The nomenclature Suryove and its misuse in the Assyrian movement

As an example, one can see how the "Assyrian movement" has used the term "*suryoyo*" in an Assyrian ideological shape among famous profiles, such as; Farid Elias Nazha (1894-1971). His parents hailed from the city of Harput (outside modern Elazig in Eastern Turkey. Harput was one of the cities where the Assyrian movement was established early and active in at this time, but only among and elite though).

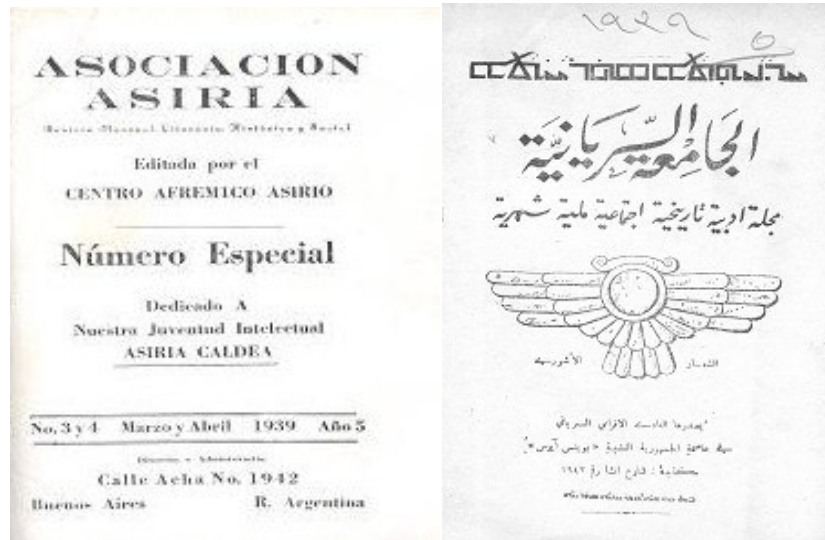
His parents fled from there to Hama in Syria where Nazha was born, and later he immigrated to Argentina at the request of his own father in 1911. The reason was because of a conflict that had erupted in Hama in Syria, because a number of Syriac Orthodox faithful and a few members of his own family had converted to Syriac Catholicism.

In Argentina he founded the journal or magazine known in Aramaic as "*Hdonoyutho Suryoyto*" (Arabic: "*al-jam'iyah as-suryaniya*") which was published under the Spanish title "*Asociacion Asiria*" ..



Farid Elias Nazha

During the 1930s and 1940s, the Assyrian movement had "representatives" in the city of Aleppo (Halab) in Syria, who had established a battalion (the 8th battalion, that was under the French Mandate protectorate in Syria and Lebanon, this battalion is sometimes also known as "*the Assyro-Chaldean battalion* [*Ashur-Kaldo Battalion*]). Those who were part of the battalion itself, wore a brooch or a necklace with the ancient Assyrian winged-bull known as *Lammasu* in akkadian cuneiform, and under it was an arrow and a text in Edessan Aramaic - *estrangelo* script - that said "*Manhronutho suryoyto*". Nazha himself had a permanent column in his own paper and he often attacked the clergy in what he saw as "consecration of separation" of different Syriac Churches. For him nationality was above religion, and archbishops shouldn't have a leading role in the society. His views about the church worsened as the latter started adopting Arabic in its liturgies. The clash with the clergy reached its peak when the Syriac Orthodox patriarch Mor Ignatius Afrem Barsoum formally excommunicated him, although his successor Mor Ignatius Yaqoub III retracted this decision in late 1950s.



Farid Elias Nazhas journal or magazine published in Buenos Aires in Argentina “Hdonoytuho Suryoyto” “Al Jam'ia as-suryaniya” which he named “Acociacion Asiria” in Spanish, founded in 1939. This example above is from 1942)



Pictures of the 8th battalion in Bethnahrin/Jezire who served under the French protectorate in Syria. The pictures are taken in Aleppo (Halab) in Syria in the 1930s or 40s (the Assyrian winged bull is worn by Hazziel Toros, who is seated in the middle at the lower row, look at his uniform pocket)



Mor Afrem scouts. The picture is taken outside the St Peter & Pauls Syriac Orthodox Church in Musaytbe Beirout in Lebanon. Note that the symbol of the scouts was the Assyrian winged bull)



Assyrian winged bull necklace. The engraved inscription below the arrow reads "Manhronutho Suryoyto" in Aramaic (PS here one can clearly see that the Assyrian movement used the term Suryoyo in its feminine form Suryoyto in an Assyrian shape during the movements early period.

Sweden and ADOs influence in 1967 and later

Later in 1957 in the village of Qabre Hewore (Qahtaniye, outside Qamishli in northeastern Syria) the Assyrian movement had established the Assyrian Democratic Organization (ADO, *mtakasto othuroyto demuqratoyto*)

In 1967 the first "Suryoye" came to Sweden from Lebanon – 2 airplanes with approximately 200 refugees. Among these, there were some Assyrian minded persons such as the "Nestorian" Simon Badawi and Gabriel Afram just to mention a few. But there were also some pro-Aramean (Syriac) persons as well among these.

Simon Badawi got the assignment as a representative of the Assyrian movement to spread and propagate the Assyrian name in Sweden both amongst the international community (the Swedes included) as well as among our people (the majority of our people did not have any national feelings during this period, but were more or less aware that they were Syriac Orthodox Christians in accordance with the former Ottoman imperial millet-systems permeated thinking, that still was active although the ottoman empire was long gone.

This was the reason why our people were labeled as Assyrians in Sweden from 1967 and forwards. 1967 was the first migration wave of our people to Sweden.

One can see traces of the same "phenomenon" occur in 1974 in Sweden in an association (*hudro*) in the city of Södertälje's district Ronna, where a bilingual sign - in two languages- was put up (in Swedish and Aramaic). The Aramaic text read "*Hudro Suryoyo*" while the Swedish read "*Assyriska föreningen*" (Assyrian association)

Later in 1977 they changed the Aramaic text as well into “*Hudro Othuroyo*” to fit the Swedish text exactly. For the assyrianist paradigm and mindset ”*philosophy*” the term *Suryoyo* (plural: *Suryoye*) is equal to Assyrian and Assyrians, which goes against linguistics since the only term for Assyrian in Aramaic is *othuroyo/aturaya*.

The Assyrian nationalistic movement may be older than the Aramean nationalistic movement as a “nationalistic movement” *per se*, in an institutionalized form. But the main difference is, that the Aramean and Aramaic name occurs traditionally and continuously as a self designation identity for the people as well as for the language itself, many centuries backwards in our own heritage literature that was written long before the concept of modern nationalism in general was even born in the 1800s, following the French revolution and long before the Assyrian movement was even born and founded.

The second and largest wave that took place in 1976

It is in connection to this huge migration wave in 1976 into Sweden , that the “*name issue*” starts for real in Sweden. As I mentioned above - it was in 1977 that the association’s bilingual sign was changed in Aramaic, from “*Hudro Suryoyo*” into “*Hudro Othuroyo*”, on what at that time was known as “*assyriska föreningen*” (Assyrian association), before and after the name change in the Aramaic language had taken place.

This is the same year that a new association was established in Södertälje in the Geneta district under the name ”*Suryoyo föreningen*”, and this is the same year that the soccer team “*Suryoyo BK*” was established in Södertälje (this is the team that was later renamed *Syrianska FC* as it is known as today since 1980).

In 1979 an association was founded in the Swedish city of Trollhättan under the name ”*Suryoyo Förening Trollhättan*” (it’s the only one in Sweden that still bares this name under the Aramean eagle).

At this same year the “*Suryoyo Riksförbundet*” (“*Suryoyo*” Federation of Sweden) was established (1980 it changed into “*Syrianska Riksförbundet*” (Syriac Federation of Sweden). In 1980 we were “*forced*” to develop a matching corresponding equivalent translation of the term *Suryoyo* in Swedish. The terms that were “*developed*” were ”*Syrian* (singular), *Syrianer* (plural) and *Syrianska* (feminine form)”. And it was in 1979 that the magazine “*Bahro Suryoyo*” was established in Sweden by its federation.

In 1982 a group established the ”*Arameiska föreningen*” (*Aramean association*) in the Södertälje district Brunnsäng. Their chairman was from among the first ones who came from Lebanon back in 1967 during the first migration wave.

The magazine”*Qolo Oromoyo*” (Aramean Voice) was founded in 1985. I was shown a copy of it 4 years ago by Hanna Hanna. He was one of its founders and he wrote articles for it as well.

- [What was the name of our people in Swedish books that were written before anyone migrated to Sweden?](#)

A Swedish missionary whose name was Lars-Erik Högberg wrote a book about his missionary activities and testimonies in 1920 under the title "*Bland Persiens Mohammedaner*" (*Among the Mohammedans of Persia*). He mentions our people but not under the name of "Syrianer" nor as "Assyrier" but as "Syrier" during the Seyfo, Genocide period against our people as well as the Armenians.

He wrote the following in his preface:

"I det följande gives den missionsintresserade allmänheten några kyrkohistoriska data och händelser, drag ur folklivet och missionsverksamheten samt resebilder, hämtade från min verksamhet i Persien och Armenien, och slutligen en skildring av det blodsdop, som syrier och armenier under världskriget fått genomgå."

Here one can also add that "*Mor Afrem Suryoyo*" (S.t Ephrem the Syrian , 306-373 AD) is still known in Swedish as *Efraim Syriern* and not as *Efraim Syrianen*, as well as the famous Syriac Orthodox patriarch *Mor Mikhoel Rabo* (Michael the Great a.k.a. Michael the Syrian, 1126-1199) is known in Swedish as *Mikael Syriern*.

The reason that our federation in Sweden developed the term "Syrianer" in Swedish back in 1980, was because the term "Syrier" could paradoxically be associated in modern times with all the citizens of what *ironically* used to be known as "The Arab Republic of Syria" where the majority of its citizens are Muslims (the future will tell whether or not Syria will remain an "Arab Republic" officially or just "The Republic of Syria").

The reason given to why our federation of Sweden developed the term was because in Arabic and Turkish there is a difference between *Suri* and *Suryani* (in Arabic), as well *Suriyeler* and *Süryaniler* (in Turkish).. This difference however, does not exist in Western languages. It's just lately in Swedish, French and English, that "modified" nomenclatures have been developed to set such a difference - in Swedish: *Syrianer* instead of *Syrier*, in French *Syriaque* instead of *Syrienne* and in English: *Syriacs* instead of *Syrians* (officially since the American Census 2000, but in fact a few associations bore the name Syriac since the 1960s but this was not officially used by all associations back then).

- [Why is the Aramean so important in Western languages?](#)

The correct translation of the Aramaic term *Suryoye* into Swedish, English, German and French, may be *Syrier* (in Swedish), *Syrians* (in English), *Syrer* (in German), *Syrienne* (in French) etc.

As for the correct nomenclature of our language in these western languages is academically “*Syriac*” in English, “*Syriska*” in Swedish (the term “*syrianska språket*” is only used orally and not academically in Sweden), “*syrisch*” and “*syrische sprache*” in German, “*Syriaque*” (in French) etc.

This nomenclature is in fact “*never*” used to denote the language of modern day Syria, where in fact the official language is only called *Arabic* or *Syrian Arabic* (Arabic of Syria) but never “*Syrian*” or “*Syriac*” alone.

In linguistics *Syriac* is equal to *Aramaic*, where Aramaic is the *endonym* (selfdesignation) and *Syriac* the *exonym* (the name given to it by exterior outsiders), in this case in Greek.

The form “*Syriac*” was and is originally used to denote the language alone, but has been in use for the people as well lately, as “*Syriac people*” and “*Syriacs*”. But no matter how we twist and turn the nomenclature – *Syrier*, *Syrianer*, *Syrer*, *Syrienne*, *Syriaques*, *Syrians* or *Syriacs* – we will always sooner or later be associated with the “Arab Republic of Syria” and its majority Muslim population, from a Western perspective.

There is in fact in a few cases, where journalist, reporters, sports commentators, etc use the terms *Syrianer* instead of *Syrier* here in Sweden. If for example a Muslim in Syria commits an honor killing on his own daughter who “*has shamed the honor of her Muslim family*”. Or if a terrorist cell in Syria terrorizes civilians, they can sometimes be called “*Syrianska terrorister*” instead of “*syriska terrorister*” (“*Syriac terrorists*” instead of “*Syrian terrorists*”), In such cases, the federation of Sweden has been obliged to send a press release to the Swedish media in order to correct such errors.

I have even seen subtitles in Swedish on documentaries about Syria where the Swedish translator translated the English term “*Syrian Muslims*” into “*Syrianska muslimer*” instead of “*syriska muslimer*”. These are just a few examples on mistranslations by the Swedes, because of lack of ignorance about our people and the difference between our people and the Syrian Muslims.

But at the same time it makes us reflect on, whether or not, it is suitable to continue in this manner here in Sweden. Our Aramean ancestors may have lived and ruled amongst others the Aramean city-states in amongst others antiquity Syria apart from Mesopotamia. And we may have continued to have lived there when Greeks and Macedonians, Seleucids, Romans and later Eastern Roman Byzantines named and called the area Syria. The father of the present day Syrian *Alawite* president Bashar al-Assad, namely Hafez al-Assad may have said that “*Syria is named after the Syriac people (sha’b as-Suryani in Arabic). This is your country*” in modern times,

But we have no political power in Syria. Article 8 of the old constitution provided that "*the Arab Socialist Baath Party leads society and the state*". Since 1972, other parties that accept the leadership role of the Baath Party and support the government's socialist and Arab nationalist orientation have been allowed to operate as members of the National Progressive Front. In 2005, the "*Syrian Social Nationalist Party, (SSNP, Qawmi Suriyin)*" was licensed. It is the first neither socialist nor Pan-Arab legal political party to be legalized. A few individuals among our people are unfortunately members of the SSNP. While some socialist and liberal opposition parties now enjoy a "limited degree of toleration", Kurdish and the Assyrian Democratic Organization (ADO), remain more repressed, and the ban on religious parties is very strictly enforced. During the Syrian uprising a *New Parties Law* established a new constitution. It gave the right to create Political Parties outside the *National Progressive Front*.

We must prove to the international community including the Syrian regime that we are not part of a fictitious "Antione Saade imagination *Suri race (Syrian race)*" (according to SSNP's ideology, their fictitious "*Syrian race*" concept consist of a "melting pot" of all races that have lived throughout history within the borders of what they call "*Greater Syria*" ("*Suriya al-kubra*" in Arabic). This reminds one of Adolf Hitler's Nazi ideology and the "*Third Reich*" or "*Greater Germany*" and his fictitious "*Arian race*" concept.

Modern Syria is *in fact* not a pure ethnic state, but a nation state, with a mosaic of different ethnic groups, from a variety of different religious denominations, such as Arabs, Kurds, Armenians, Turkmen, and Circassians, who are Muslims (Sunnites, Alawites, Druze, Ishmaelites), as well as Christians and Jews. And off course among them the Arameans (Syriacs), are the only ones who are indigenous to Syria today, compared to all these others peoples (even though they are a minority). So in that sense there is no such thing as a "*Syrian race*" (*Suri race*). The concept of being Syrians (*Suriyin*) was in fact invented in modern times as a unifying strategy by the regime, that is only based on being a *citizen of Syria (muwatanin as-Suriyin)* and nothing more or less..

What the Nazi ideology of Germany and the SSNP ideologies have in common, is amongst others the above mentioned things. But also, that both ideologies are "*social nationalistic*" ideologies in nature and that SSNP has taken plagiaristic influences from the former one, but has changed it to fit the Syrian model of course. The Nazi party was known as NSDAP (*Nationalsozialistische Deutsche Arbeiterpartei, German Nationalist Socialist Workers Party*). One can also add that the Nazi flag and the SSNP flag share the same colors; the only difference though, is that the colors are inverted in the SSNP flag in contrast to the Nazi one (as you can see below).

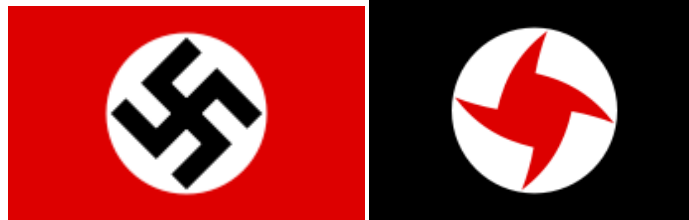
Both their respective swastikas have a common ancient source, namely the so called "Samarra Bowl" that was excavated in northern Iraq and housed in the Pergamon Museum of Berlin. The reason why Antione Saade (the founder of the SSNP), took the hurricane (*zawba'*) from this bowl to his SSNP flag was, because the bowl itself belonged to the oldest culture of his fictitious "*Greater Syria*" namely the

“Samarra Culture” (ca 5500–4800 BC) in modern Northern Iraq, that even predates the ancient Assyrian settlement there. Samarra is the ancient name of Tell Sawwan in northern Iraq.



Samarra Bowl, the Nazi swastika and the tornado or hurricane of the SSNP is taken from this bowl. The swastika is a reconstruction on this bowl.

(Stanley A. Freed, *Research Pitfalls as a Result of the Restoration of Museum Specimens*, Annals of the New York Academy of Sciences, Volume 376, The Research Potential of Anthropological Museum Collections pages 229–245, December 1981.)



NSDAP Nazi party swastika flag

SSNP flag with a hurricane swastika

There are those among our people who today are saying “*We were Arameans, but today we are Syrians*”. To those who are thinking this way, I would like to stress that, we still are Arameans , and should also practice it amongst ourselves, but also among the international community as well. Plus what they claim is absolutely not true at all, since there is no evidence whatsoever at all, to support or prove what they claim.

There is in fact evidence that supports that, we continued to call ourselves Arameans - *Oromoye* – even after our conversion to Christianity side by side with the name *Suryoye*. The term *Suryoye* is an *exonym* that entered the Aramaic Syriac language via the language of the Eastern Roman (Byzantine) empire, namely Greek. The term *Suryoye* entered our language for the first time during the late 4th century AD and later on, (through the translation movement that flourished in Urhoy (Edessa) from Greek into Edessan Aramaic (*kthobonoyo*). This in turn means that the term Arameans (*Oromoye*) is our *endonym/autonym* self designation, while *Suryoye* is the *exonym* that the Greeks used to call our people before the Christian era,

already during the 5th century BC first by the Greek Xenophon, but the Arameans themselves did not call themselves by this name until the above mentioned period.

‘Modern time and the popularity of the Aramean name in the Diaspora

Many among the new generation in the Diaspora today, view the Aramean and Aramaic name more attractive. And evidence too this are the many of our organizations and associations that use the Aramean and Aramaic name.

The Aramean name is most popular in Germany, Netherlands, Switzerland, and Belgium where the majority identify themselves as Arameans while a small minority identify themselves as Assyrians

The Germans, the Dutch, the Swiss and the Belgians, know our people as Arameans in contrast to Sweden where the name “*Syrianer*” is used mostly instead amongst the Swedes (the term *Syrianer* and *Arameer* together are used together mostly in *Bahro Suryoyo* on the website www.bahro.nu).

Germany

In Germany the federation was first known as “*Föderation der Aramäer Suryoye in Deutschland*”, lately it was renamed “*Bundesverband der Aramäer in Deutschland*” (with a new logo, that was part of a standardization project, thanks to Simon Marogi of the WCA) and one can also add the *Junge Aramäische Union* (Aramean Youth Association that is independent from the federation of Germany. And the “*Aramean Liberal Organization*”, and *Aramäer Gutersloh*, and of course there are many more than these. But these are enough in this article.



Netherlands (Holland)

The Aramean name is also popular in the Netherlands, especially among the new generation of the youth. The name of their federation is “*Suryoye Aramese Federatie Nederland, (SAFN)*”

In addition there is an association in the city of Enschede known as *Platform Aram* , but also an Aramean soccer team known as *FC Aramea (established in 2010)*, and in Hengelo they have the newly established *Aram Centrum*, and there is even an independent Aramean human rights organization known as *Aramese Beweging voor Mensenrechten (ABM)*.



ABM



Aram-Nahrin (Aram-naharaim)

There is an Aramean association in the city of Rijssen as well known as “*Suryoye Aramese Culturele vereniging Abgar Rijssen (SACV, Abgar Rijssen)*”. But there is one cultural association in Hengelo that hasn’t added the Aramean name yet , “*Suryoye Vereniging Culturele Van St Jakob Baradaeus*” (S.V.C. Baradaeus Hengelo), although it has the Aramean eagle on its logo.

These are only a few of the associations in the Netherlands “*Suryoye Aramese Vereniging Oldenzaal*”, and “*Suryoye Aramese Vereniging Amsterdam*” as well, with the Aramean name.





It doesn't contain the Aramean name

Platform Aram Enschede

Belgium

The Aramean federation of Belgium is known in French as “*Fédération des Araméens (Syriaques) de Belgique (FAB)*”



Sweden

The Aramean name is more or less accepted and used in Sweden. For example the youth federation known as “*Syrianska Ungdomsförbundet (SUF)*” included the Aramean name just a few years ago and goes by the name “*Syrianska Arameiska Ungdomsförbundet (SAUF)*” since then.



Old logo of Syrianska Ungdomsförbundet (SUF)



New logo since the Aramean name was included

There is also an academic association in Sweden known as *Syrianska Arameiska Akademikerförbundet (SAAF)* , and an organization known as *Arameiska Demokratiska Organisationen (ArDO)*, an association *Arameisk Syrianska KIF* in Norsborg a suburb of Stockholm, *Arameiska/Syrianska Norsborg* (soccer team), *Arameiska föreningen i Göteborg* (Aramean Association in Gothenburg).

Also an international soccer team “*Arameans (Suryoye)*” that played in VIVA (the FIFA counterpart for stateless nations). There used to be a handball team known as *Arameiska IF*.



Switzerland, the United Kindom (UK) and United States of America (USA)



Switzerland



United Kingdom (UK)



United States of America (USA)

Of course this article doesn't have the names and logos of all Aramean associations around the world. But just a few examples just to prove my point on how popular the Aramean name is.



Sweden, Austria, and Australia are the only ones that didn't include the Aramean name on their federations yet

Name change: SUA to WCA

Our worldwide global umbrella organization decided to change the name of the “*Syriac Universal Alliance (SUA)*” in English to “*World Council of Arameans (Syriacs) (WCA)*”.

The new name was officially launched during the 1st Aramean Congress in Gutersloh in Germany that took place between 22nd and 23rd October 2011. Although the decision itself was proposed during June 2011 the WCA chairman Johny Messo added that although the name was changed in English it would still remain the same in Aramaic, Arabic and Turkish, namely as *Huyodo Suryoyo Tibeloyo* (Aramaic), *Itihad Suryani al-'Alami* (Arabic), *Dünya Süryaniler Birliği* (Turkish)



SYRIAC UNIVERSAL ALLIANCE

ܣܘܪܝܝܐ ܘܥܘܠܡܝܐ ܕܥܘܠܡܝܐ

Old Logo



WORLD COUNCIL OF ARAMEANS [SYRIACS]

ܘܥܘܠܡܝܐ ܕܥܘܠܡܝܐ ܕܥܘܠܡܝܐ

New Logo

More Info: <http://www.wca-ngo.org/about-us/name-change-sua-wca>

Paradoxical confusion

We must though remember and be aware that every individual who in Aramaic presents himself/herself as *Suryoye* – paradoxically don't regard themselves as Arameans. The term *Suryoye*, *Suryan* and *Süryaniler* is accepted and practiced today among individuals among assyrianists as well (as long as they speak Aramaic, Arabic and Turkish. But they translate it in western languages as *Assyrians*). And the pro-Assyrian “dowronoye” use it as well without linking it exclusively to the Aramean name. Instead they use it as an umbrella name for the names of “*Sumerians, Akkadians, Babylonians (Amorites), Chaldeans, Assyrians and Arameans*”. This is simply a political ideological strategy only.

It simply isn't enough today to call ourselves *Suryoye* but we should rather continue in the same path as our ancestors did in our inherited literature centuries ago, namely as *Suryoye Oromoye*. Why are some of our people avoiding the truth? I mean it's not exactly that modern Iranians deny being Persians right? Even if our ancestors used both *Oromoye* and *Suryoye* as synonyms, it's *Oromoye* that is our original *endonym* while *Suryoye* was the *exonym*. An *exonym* that later became primary and the former became secondary in the shadow of *Suryoye*. This was the reason why so many of us felt themselves alienated from *Oromoye* (Arameans) these last 100 years or so, simply based on ignorance of the historical facts.

The present day patriarch of the Syriac Orthodox Church, Mor Ignatius Zakay I Iwas, also followed this literal tradition - as I will mention later - of using the nomenclatures *Suryoyo* and *Oromoyo* synonymously. He wrote the following:

“The Syriac language is the Aramaic language itself, and the Arameans are the Syrians themselves. Whoever has made a distinction between them has erred.”

(Mor Ignatius Zakka I Iwas “*The Syrian Orthodox Church of Antioch at Glance*” page 25)



I would also like to emphasize that there exists organizations and associations that may be named *Syriac* in English as well as *Suryoyo* in Aramaic. For example the “*European Syriac Union (ESU)*”, “*Syriac Union Party of Lebanon (SUL)*”, later renamed “*Universal Syriac Union Party (USUP)*”, *Föderation Suryoye in Deutschland (HSA/FSA)* in Germany.

But these are far from *exclusively* Aramean in their ideologies. They are more or less pro-Assyrian in nature, but use the *Syriac/Suryoyo/Suroyo* name in order to gain more support and members, based on historical ignorance among many of our people (but not everyone of course). They are more or less run by persons who have more or less “sympathy” in all directions and names among our people, even if they are adherents of Assyrianism. So not all organizations and associations bearing the name *Suryoyo*, *Suroyo* or *Syriac* are *exclusively* linked to Arameanism, its only a few bearing these names that are exclusively Aramean ideologically.

European Syriac Union (ESU) fused both the Aramean eagle and the Assyrian flag colors.



Syriac Union Party of Lebanon (SUL) and its older name and its later cover up



*Syriac Chaldean Assyrian Union Party in Lebanon
Later renamed Syriac Union Party in Lebanon*



Chaldean-Syriac-Assyrian Popular Council in Ankawa Northern Iraqi “Kurdistan regional government (KRG) area.



Old logo of the Föderation Suryoye Deutschland (FSA)



The HSA new logo

Even if one would leave the name *Suryoye* un-translated in different Western languages it wouldn't work either. Because in such a case, every Westerner would simply ask: what people are the “*Suryoye*” and what history do they have? And every ideology will give its separate explanations in the international arena and to the media. This is why the Aramean name is the best solution.

Here are a few quotes out of many, from our literal tradition in Edessan Aramaic (classical Syriac) that proves our Aramean ethnic self awareness that was written long before the birth of modern nationalism of the 19th century and on and long before the ethnic institutionalized ideologies founded thereafter (be it, *Arameanism, Assyrianism, Chaldeanism and the “dowronoye” movement*).

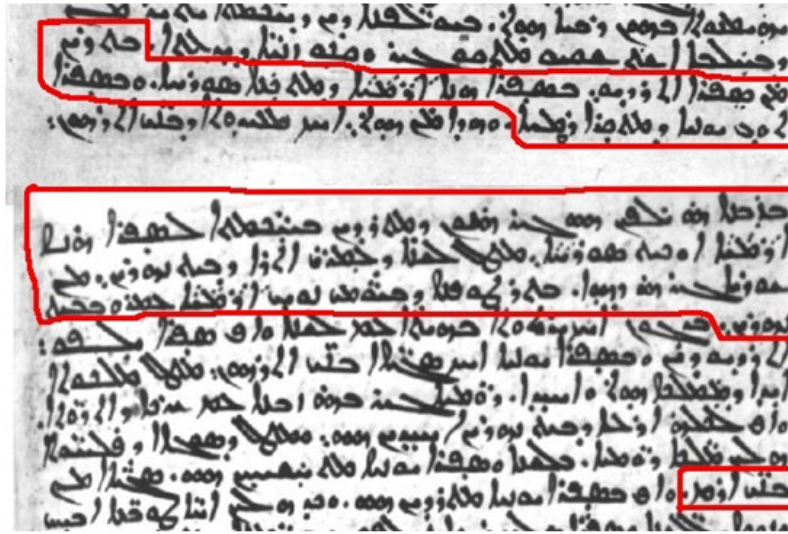
Conclusion

The most effective way to get our people to accept the Aramean name is to call ourselves *Suryoye* or *Suryoye Oromoye* in our Aramaic language but at the same time outwards on and international level as *Arameans* or *Arameans (Syriacs)* in the Western languages.

Down below follows a few examples of evidential quotes from our own inherited literature written that our forefathers that proves that we used the name *Suryoyo* and *oromoyo* as synonyms both to denote our people as well as our language long before 1800s and long before modern nationalism was even born yet.

A few quotes from our Aramaic literature

Yuhanon Beth Rufine (John Rufus) (417-491):



(Syriac Manuscripts from the Vatican Library; Volume 1, VatSyR 37: Life of St. Abhai, Bishop of Nicea. Fol. 157a-157b)

ܠܗܘܢ ܘܨܘ ܝܗܘܢܢ ܐܠܗܘܝܗܘܢ: ܘܚܘܒܐ ܗܘܢܐ ܐܘܪܝܢܐ ܘܘܨܘܗܘܢ ܗܘܢܐ.
ܘܘܨܘܗܘܢ ܐܘܪܝܢܐ ܘܘܨܘܗܘܢ ܐܘܪܝܢܐ ܘܘܨܘܗܘܢ ܐܘܪܝܢܐ...

ܘܘܨܘܗܘܢ ܐܘܪܝܢܐ ܘܘܨܘܗܘܢ ܐܘܪܝܢܐ ܘܘܨܘܗܘܢ ܐܘܪܝܢܐ ܘܘܨܘܗܘܢ ܐܘܪܝܢܐ
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"They were instructed in both of the writings: in this *Aramaic* writing that is named *Syriac* and also in the Greek writing that is called Roman [...]

For at that time those who were instructed in wisdom were learning this *Aramaic* writing, namely *Syriac*, because it was the language of those who dwell in Mesopotamia from the beginning. After the Flood that was in the days of Noah the *Arameans* dwelled in Mesopotamia [...]

