

Sargon Dadesho and the Compound Title of Assyro-Chaldeans

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Assyro-Chaldeanne (Assyro-Chaldeans) is the French equivalent title of the English ChaldoAssyrians. I wonder, why is it acceptable for certain Assyrian nationalists to use, promote, and popularize many letters, petitions, documents, etc. that have used the title Assyro-Chaldeans in their communications and claims, but when it comes to using the title by the Assyrian Democratic Movement (ADM) it is then presented as a crime against the Assyrian nation?

If Sargon Dadesho is against the compound title, why did he list documents and letters referring to our people as Assyro-Chaldeans throughout his 1987 book "The Assyrian National Question"? Why has Sargon Dadesho attacked, and is still attacking, everybody who used, and is using, the title ChaldoAssyrians, but he does not mention that he himself, directly or not, popularized the title Assyro-Chaldeans by using it in his own book?

Why would Dadesho include the following documents, letters, petitions, etc., that mention the compound title in his book if he did not approve of it?

1. On page 53, Dadesho includes French letters which indicate that "At the request of General Agha Petros, President of the Executive Committee of the Assyro-Chaldean National Council, I certify that Captain Gracey, ...". Later on the same page, Dadesho includes a letter by P. Caujole, who uses the Assyro-Chaldean title twice in his letter.
2. On pages 72-77, Dadesho includes certain articles from the 1920 Treaty of Sèvres. Article 62 mentions Assyro-Chaldeans.
3. On page 78, Dadesho includes the letter of Percy Cox, British High Commissioner in Iraq, to the Director of Repatriation in Mosul dated April 22, 1921. The letter is attached with Agha Petros letter and map that describes the Assyro-Chaldean proposed state.
4. On pages 79 and 80, Dadesho includes a brief description of the efforts of Malik Qambar of Jilu to establish a protectorate for our people in northeastern Syria (Jazira) during 1919-1922. However, he fails to mention that it was under the title Assyro-Chaldean and his army under the Assyro-Chaldean Battalion. However, Dadesho manipulates the names and mentions Assyrian Protectorate.
5. On page 88, Dadesho includes the military application form used by General Agha Petros of Baz to recruit soldiers. The Application mentions Atour and Chaldea on the top center part of the form.
6. On page 91, 92, 93 Dadesho provides a document under the title "Principle Reasons Proving the Claims of the Assyro-Chaldeans to Autonomy in Asia Minor and Showing the Necessity as well as the Advantages of this Autonomy". The document repeatedly mentions and uses the title Assyro-Chaldeans.
7. On page 94, Dadesho repeats the letter of Paul Caujole, the head-doctor of the French Ambulance of the Caucasus, which operated in Urmia from September 1917 to April 1918. Caujole refers to our people as Assyro-Chaldeans repeatedly. Why repeat the same letter twice, once on page 53 and then on page 94?
8. On page 94, Dadesho includes the letter of the "Assyro-Chaldean Delegation" in Paris regarding the "Losses of the Assyro-Chaldeans in Human Life and Material".
9. On page 100, Dadesho includes the petition (letter) of Agha Petros as the "Delegation Assyro-Chaldeenne" to the 1923 Conference of Lausanne. In his petition, Agha Petros mentions "our nation, Assyro Chaldea".
10. On page 159, Dadesho includes the flag used by our forces that fought with the French in Africa. The Flag reads "Bataillon Assyro Chaldeen".
11. On pages 265-270, Dadesho includes the 1932 letter of Agha Petros to his people where he signed it in Syriac language as being the "Commander of the Assyrian and Chaldean Forces".

One could argue that this is a book and that Dadesho is simply reflecting on history and what had happened. I would say true; however, I would add that Dadesho did not indicate in any way or shape where

he included these documents or letters that they were wrong or that those who used them were the enemy of the Assyrian nation, as he has accused certain modern-day Assyrians who have used, promoted, or supported the compound title since 2003.

Most importantly, one could ask, if two people committed the same act, why attack one and not the other? Why is Dadesho attacking Mr. Younadam Kanna and few other Assyrian writers for using, promoting, or supporting the united title ChaldoAssyrians and calling them all those dirty names, but he is not attacking General Agha Petros d' Baz, Malik Qambar of Jilu, the Treaty of Sèvres, etc., for using the same compound title? Does he dare to attack Agha Petros and Malik Qambar? This reflects clearly a policy of double standard, bias, unfairness, and non-objectivity. This indicates that the issue is personal, nothing more nothing less. Many Assyrians consider Agha Petros and Malik Qambar as national heroes; they realized the importance of unity. It was for that reason that they accepted to use the POLITICAL compromise of Assyro-Chaldeans 70 to 80 years ago. It is unfortunate that we did not learn any lessons from the past.