

“The Divine salutation, true love, Christian glory from mouth of Mar Simeon, patriarch of the Chaldaeans, to the father of fathers, chief of the shepherds . . . the holy Pope Innocent, head of all Christendom. Thou hast sent a message to us from God, from Thee, O holy Pope our father. For a long time past we have not received any blessing from Thee. Thou art the guardian of the see of Peter and Paul, our masters, because there is one and the same faith, one synod for You and for us: the four synods are all true in our eyes, all that which is accepted by the church of Peter and Paul: we also accept the same words, just as Our Lord said to Peter, prince of the Apostles: “To Thee are given the keys of earth and heaven, and all that which is loosed on earth shall be loosed in heaven, and all that which is bound on earth will be bound in heaven. Do Thou have love for us Chaldaeans for the love of Christ.

“Many are the Chaldaeans of Mar Shimun. The districts are:<sup>1</sup>

Gulmar	Thoumo	Lassan	Vaten	Urmi
Brour	Taire	Nondis	Vuostan	Tanais
Gaur	Vualtu	Salmas	Ahrich	Solduz
Gelu	Thoil	Abbak	Sistan	Arsenuch
Bau	Bednura	Kansies	Thirgauer	Maragha
Dasru				

“Altogether there are 40,000 households, children of the see of Mar Shimun, and we too all look to the see of Peter and Paul. And Thou hast sent us a message from God. From Thee, O holy Pope . . . send to us blessings so that they may be for us and for all the faithful. Father Dionysius, the Discalced Carmelite, being here present we have sent this memorial with him, and all of us Chaldaeans pray for Thy See, O holy Pope . . . the faithful Chaldaeans are Thy footstool. . . .’

“Here ended this letter, begun on Saturday, feast of the martyrs Peter and Paul on June 29th in the year 1964 of the blessed Greeks. I finished this letter, begun in the blessed district of Sal’as, in the village of Khusruabad, under the roof of S. Longius [? sic] to whose prayers we are all faithful. . . .’

“This letter has been written and recopied by ’Abd-jesu, bathed in tears, son of Peter, (sealed) the most humble

“Simeon, Chaldaean Patriarch.

“I stayed for five days in the house of the patriarch. He is a man of good physical appearance, temperate, modest, kindly and also one who allows himself to be won by kindness, and moreover liberal as far as his poverty permits: and the rest of the community is of similar character: however many are present, big and small feed with him. It is true that his poverty does not allow him more than bread, milk and sometimes eggs, and to drink water (for as to meat he has to abstain from it all his life: as to chastity he must remain a celibate). Among his people he has a good reputation. In his home province of Zain . . . he had an ample and respectable income, but since he was obliged to fly from it he has been left with practically nothing, so that, as they told me, now he did not get more than 15 or 20 piastres annually: and I was told that he receives some sum of money to ordain a bishop, and that apart from such occasions he receives little from his people. In their estimation he has very good authority, and the whole community submits to whatever he may want.

<sup>1</sup> These names are as spelt by the Carmelites and like many others the pronunciation imperfectly transliterated; but a distinguished personage in Iraq identifies: Brour with Barwari (Bau possibly with Balk ?) in Iraq just south of the present Turkish-Iraqi frontier and west of the Great Zab river: Thoumo with Tkuma, Taire with Tiyari, Vualtu with Waltu, Thoil with Tal, Gulmar with Julamirk lying along that river in Turkey north of that frontier: Gelu with Jilu, Gaur with Gawar (Diza Gawar) farther to the east of that river in Turkish territory: Lassan with Lizan, Albak with Albaq: and, farther east still across the Turkish-Persian frontier inside Iran, Thirgauer with Targawar, which is west of Urmieh (Urmi), Solduz with Sulduz, Nondis with Nudiz. Maragha should perhaps be Margawar. Salmas is well known (see maps 37°-44°).