

From the Book of Marganitha (The Pearl)
On the Truth of Christianity
Written by Mar Odisho, Metropolitan of
N'siwin and Armenia, A.D. 1298
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**TABLE OR TREE OF LIFE OF
APOSTOLIC SUCCESSION OF THE CATHOLICOS
PATRIARCHS OF THE CHURCH OF THE EAST,
NAMELY, THOSE WHO SERVED ON THE SEE
OF THE CHURCH OF KHUKY,
IN SELEUCIA-CTESIPHON, BABYLON**

MARAN ESHU M'SHIKHA

(Our Lord Jesus Christ)

Shimun Keepa (St. Simon Peter), who wrote his Catholic Epistle from Babylon.

I. Peter, 1.1 and 5.13.

YEAR

Tooma Shlikha (St. Thomas), who after establishing Church in Mesopotamia, Persia and their environment, went to India		33 -77
Bar Tulmay		33 -
Addai (or Taddai) Shlikha		33 - 45
Agai, disciple of Addai	{both from the seventy disciples}	45 - 81
Mari, disciple of Addai		48 - 81
Abris, relative of the virgin Mary		90 -107
Oraham I, of Kashkar		130 - 152
Yacob 1, relative of Yosip the Carpenter		172 - 190
Ebid M'shikha		191 - 203
Akhu d'Awu		205 - 220
Shakhlupa of Kashkar		224 - 244
Papa Bar Gaggai		247 - 326
Shimun Bar Sabbai		328 - 341
Shahdost		345 - 347
Bar Bashmin		350 - 358
Tumarsa		383 - 393
Qaiyuma		393 - 399
Eskhaq		399 - 411
Akhkhi		411 - 415
Yoalaha I		415 - 420
Maana		420 -
Qarabukht		421 -
Dadishu		421 - 456
Bawai or Babu		457 - 484
Aqaq		484 - 496
Bawai		496 - 502

Sheela		505 - 523
Narsai	{ dual Patriarchate }	524 - 535
Elisha		524 - 538
Polos		539 - 540
Yosip		552 - 567
Khazqiyil		570 - 581
Eshuyow I, Arzunaya		581 - 595
Sorishu I Garmaqaya		596 - 604
Greghor, Partaya		605 - 608
Eshuyow II (Gdalaya or Arab)		628 - 644
Mar Immeh		647 - 650
Eshuyow III, Kdayawaya		650 - 660
Gewargis I		681 - 684
Yokhannan I, Bar Marta		684 - 692
Khnaishu I		686 - 693
Yokhannan II, Garba		693 - 694
Sliwazkha		714 - 728
Pethyon		731 - 740
Awa		741 - 751
Surin		752 - 754
Yacob II		754 - 773
Khnanishu	The monument in China was erected during his reign	774 - 778
Timotheus I		780 - 820
Eshu-barnon		820 - 824
Gewargis II		825 - 832
Soreshu II		832 - 836
Oraham II, Margaya		837 - 850
Teadasis (or Theodoros)		850 - 852
Sargis, Suwaya		860 - 872
Annush d'beth Garmay		873 - 884

Yokhannan III, Bar Narsay		884 - 892
Yokhannan IV, (nephew of Theodoros)		892 - 898
Yokhannan V, Bar Ogare		900 - 905
Oraham III, Abraza		906 - 937
Ammanoel I		937 - 949
Esrail Karkhaya		961 - 962
Odishu Garmaqaya		963 - 986
Mari Aturaya		967 - 1000
Yokhannan VI (Yoannis)		1001 - 1012
Yokhannan VII (Bar Nazuk)		1013 - 1022
Eshuyow IV		1023 - 1027
Elia I (Terhan)		1028 - 1049
Yokhannan VIII (Bar Tragala)		1049 - 1057
Soreshu III (Bar Zanbur)		1057 - 1072
Odishu II (Bar Ars) Aturaya		1072 - 1090
Makkikha I (Bar Shlemon)		1092 - 1109
Elia II (Bar Maqli)		1111 - 1132
Bar Soma (Of Suwa)		1133 - 1135
Bar Gabbara		1135 - 1136
Odishu III (Nephew of Elia II)		1138 - 1147
Eshuyow V (from Beth Zodai, Baladaya)		1148 - 1175

Elia III (Abukhalim)		1176 - 1190
Yoalaha II (Bar Qaiyuma)		1191 - 1222
Sorishu IV		1222 - 1226
Sorishu V (from Baghdad)		1226 - 1256
*Makkikha II		1257 - 1265
Dinkha I (Arbilaya, i.e., from Arbil)		1265 - 1281
Yoalaha III (Bar Turkaye -Turkish by race)		1281 - 1318
*Timotheus II (Arbilaya, I. e. from Arbil)		1318 - 1328
Dinkha II		1329 - 1359
Dinkha III		1359 - 1368
Shimun III		1369 - 1392
Shimun IV		1403 - 1407
Elia III		1407 - 1420
Shimun V		1420 - 1447
*Shimun VI		1448 - 1490
Elia V		1491 - 1504
Shimun VII		1505 - 1538
Eshuyow Shimun VIII		1538 - 1551

Dinkha Shimun IX (Bar Mama)		1552 - 1558
Yoalaha Shimun X		1558 - 1580
Dinkha Shimun XI		1580 - 1600
Elia Shimun XII		1600 - 1653
Eshuyow Shimun XIII		1653 - 1690
Yoalaha Shimun XIV		1690 - 1692
Dinkha Shimun XV		1692 - 1700
Shlemon (Sulaiman) Shimun XVI		1700 - 1740
Mikhail (Mukhattis) Shimun XVII		1740 - 1741
Yonan (Yuna) Shimun XVIII		1740 - 1820
Oraharn Shimun XIX		1820 - 1860
Ruwil Shimun XX		1860 - 1903
Binyamin Shimun XXI		1903 - 1918
Polos Shimun XXII		1918 - 1920
Eshai Shimun XXIII		1920 - 1975
Khanania Dinkha IV		1976 -

The above list has been taken from several compilers of the Apostolic succession of the Church of the East, and which I have consulted and compared with great

care. The following are among the main sources which I have thus consulted:

I. The table of succession of the Catholicos Patriarchs of the East, published in the book of Marganitha, by Qashisha Yosip of Kelaita, Mosul, Iraq, 1924.

2. A Historical Account of the Patriarchs of the East, by Qashisha Patros Narsay of Mosul, 1905.

3. A Historical Account of the Patriarchs of the East, by Amro Bar Mattay, published in Rome 1896.

4. A Historical Account of the Patriarchs of the East, by Qashisha Yosip Tupakchi.

5. The History of the Assyrian Church, by Dr. W. A. Wigram, published in London, England.

6. History of the Ancient Nation and the Church of the East, by Shamasha Gewargis David Malik of Supurghan, and published by Qashisha Nestoris Malik, USA, 1910.

7. The Book of Governors, by Mar Tooma of Margy.

8. The Chronography of Bar Eoraya (Bar Hebraeus) translated from Aramaic (Syriac) original by E. A. Wallis Budge, published by Oxford University Press.

9. Chronology, published by the Archbishop of Canterbury's Press, Urmi, Iran, 1907.

10. On the succession of the Patriarchal House, by Mar Elia of Alkosh, Iraq.

In the present Table of Succession, I have listed the dates most acceptable to the majority of the various authors. For example, Mar Shimun Bar Sabbai; served on the Patriarchal See; according to the Book of Marganitha, from the year 320?30, according to Amro, from 326-344, according to Patros, from 328-339, according to Tupankchi, from 323?41, according to Wigram, 328?40, according to Shamasha Gewargis Malik, until 341, according to the Archbishop of Canterbury's Chronology, 332?39. The date, therefore, agreed upon by the majority of these sources in the case of Mar Shimun Bar Sabbai is 328?41, and this I have recorded in this list. In like manner, I have also acted in the case of all the Catholicos Patriarchs of the East.

Furthermore, I am also herewith noting the events in their historical context in relation to the various Patriarchs listed in this table in their numerical order:

1. During the reign of Khnanishu II, the Church of the East Monument in China was erected, and the Patriarchal See was moved from Seleucia—Ctesiphon to Baghdad.

2. The majority of authorities are in agreement that the Qudchanis, namely, Mar Shimun's House succession, begins with Mar Timotheus II, of Arbil (1318?328).

3. There are others, however, who maintain that the succession of the Qudchanis Patriarchal House begins with Mar Dinkha (d'beth Saiyada) 1448-1490.

4. It was during the reign of Mar Dinkha Shimun (Bar Mama) that the renegade ambitious rabban (monk) Sulaka d'beth Ballo, Aqraya, took refuge with the Roman Pontiff, and thus introduced Papism into the Holy Church of the East.

5. Eshuyow Shimun, moved the Patriarchal See from Alkosh, near Mosul, to Azerbaijan, Iran, and finally to Qudchanis, in Hakkiari, Kurdistan. As the result of the vicissitudes of the First World War, the Patriarchal See of the Church of the East, has been moved to San Fransisco, California and now to Morton Grove, Illinois, United States of America.

Addendum. It is an indisputable fact that in view of the close, linguistic, cultural and religious ties existing between the Jews and other Semitic peoples of the various countries of the Middle East, coupled with the geographical proximity between Palestine and these countries, that practically all the Apostles and the Disciples, at one time or another of their career, preached in these countries. This is especially true of Assyria and Babylon. For it was here that the Jews were brought during the two historic captivities prior to the Christian era.

This is especially true of Babylon, namely, the twin cities of Seleucia-Ctesiphon, and the Persian Empire as a whole. The Jews in Babylon at this time constituted a great and opulent community, and as a religious and cultural centre no less important than Jerusalem itself. It was in Seleucia-Ctesiphon, that the major part of the Book of Talmud, which to the Jews is considered only second to the Bible, was written, and in the Aramaic language.

It was these Jewish communities that Christ had in mind when He said to His disciples: "But above all, go to the sheep that are lost from the house of Israel?"

For this reason you frequently come across names of Apostles not mentioned in the official list, such as Mar Mattai, Shimun Qnanaya, and others who are mentioned by various historians and Church authors. For it must be remembered that even Mar Polos Shlikha (St. Paul the Apostle) who is usually considered the

Apostle of the West (though not one of twelve or seventy), preached the Gospel and established Churches in Palestine, Syria, Arabia, Asia Minor, nearly twenty years before he went to Greece and Italy. It has already been stated that Mar Shimun Keepa (St. Simon Peter) wrote his Epistle from Babylon, and which he concludes thus:

“The chosen Church which is in Babylon, and Mark, my son, salute you ”. (Peter I. 5.13). Another unassailable evidence of this fact can be seen from the Gospel according to St. Mark itself. Mar Mattay (St. Matthew) in his Gospel which we know was written to the Hebrew Christians in Palestine, quoting the last words of Jesus on the cross says:

Eeil. Eeil, l’mana Shwaqtan? (Matthew 27.46). Markos (Mark) on the other hand, repeating the same words, says: “Which means, Alah, Alah, l’mana shwaqtan? which is the eastern or Mesopotamian dialect of Aramaic, meaning; My God, my God, why have you left me. (Mark 15.34).

True, for several centuries, the theory that Mar Patros speaks metaphorically of Babylon when he actually means Rome, has been held by Christians in the West, and has also permeated in various forms among most of the eastern Churches, yet the fact is that this theory is not supported by any historical evidence whatsoever. Surely, had Mar Patros gone to Rome, the event would have been mentioned in the Acts of the Apostles, or Mar Polos whose presence in Rome is an accepted fact, and who in his Epistles makes mention of the most trivial matters, would, surely, have mentioned the presence of his superior in Rome!

But the fact is that this tradition gained momentum following Emperor Constantine’s acceptance of the Christian faith, though mainly for political reasons, rather than conviction; thus making Christianity the official religion of the Roman Empire, and at the same time strengthening the desire to claim as many of the Apostles as possible for the glory of what was now considered a Christian Rome, and hence the head of the Apostles was a natural choice.

Therefore, like so many heretical and erroneous doctrines promulgated and disseminated by the Byzantine Imperial edicts, this theory also struck permanent

roots.

Furthermore, the contradictory statements which have emanated from the Roman Catholic Church, speak for themselves of the absurdity and the fallacy of this theory.

Only recently, a world wide publicity was given to the excavations which were taking place in St. Peters, Rome, and hopes were raised high that the tombs containing the relics of the holy Apostles Peter and Paul, were soon to be found.

On the other hand, in the Synod held in Florence, Italy, in 1438, the object of which was to bring unity between the Greeks and the Romans, and was attended by the Pope himself, the following statement is made: "And they (the Council) placed in the middle a small altar which was spread with a cover woven with gold and inlaid with emeralds. And they brought the heads (skulls) of the Apostles St. Peter and St. Paul, and placed them each on one side of the Gospel..... And the statement continues:

The Pope sent with the Greek King a great army and provided them with all the necessities for the journey. And the Pope himself hastened to leave the city of Peraria, accompanied by his own hosts (army), led by twelve white horses of great value. And they laid on the back of the last horse which preceded the Pope, a case covered with gold, containing the honoured heads of the holy Apostles St. Peter and St. Paul? (Compendium Conciliorum Oecumenicorum Undecim, translated by Mar Yosip, Roman Catholic Bishop of Amid, from an Arabic translation which had been translated from the Latin original, and published by the Press of William Drugulin, Leipsic, Germany, (Synod XI, p. 227?29).

Therefore, the obvious question is, if the above statement were true, then why do they continue to search for the remains of the said holy Apostles? And if it is false, as the facts clearly indicate it to be, then it not only confirms the fictitious origin of the presence of St. Peter and his martyrdom in Rome, but it also nullifies all the other claims made by the Roman Church by virtue of that fact. Notwithstanding,

this does not mean that these claims would have any justification whatsoever even if these facts were true!