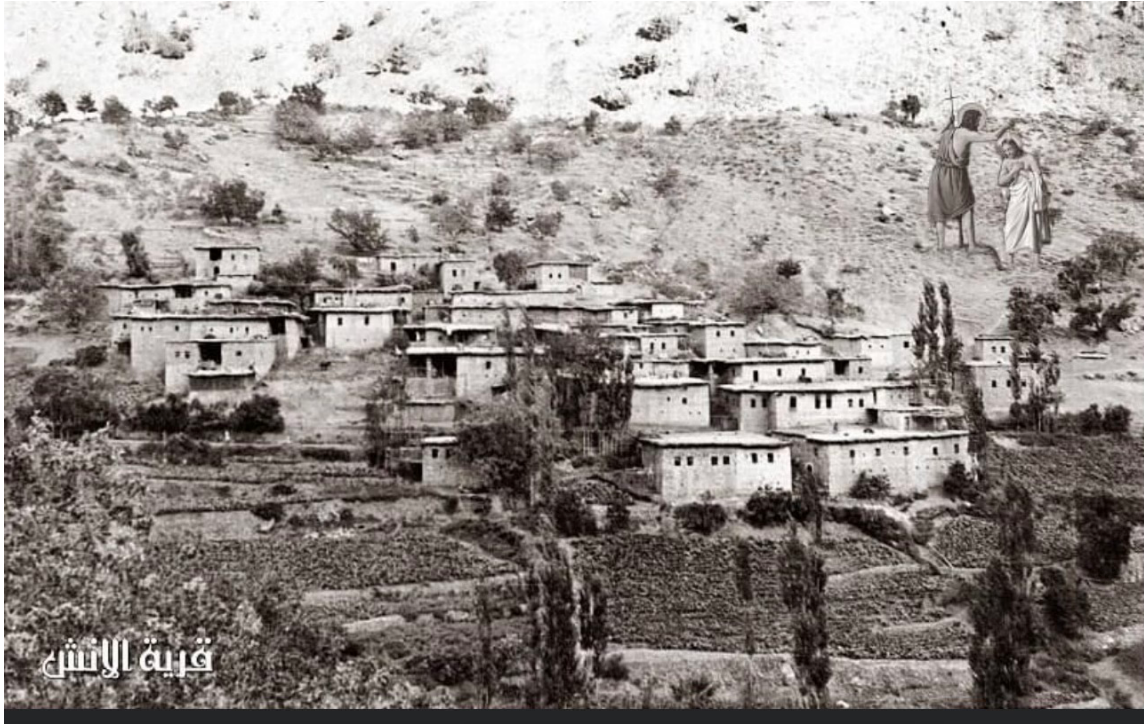


# Alanish



**Thoughts, memories, and anecdotes of elders in an overview of the village of Alanish, its clans and lineages**

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This booklet is dedicated to the dear people of the village of Alanish, to our blessed community in Iraq and in the diaspora, in Australia, America, Canada and the rest of the world.... so this booklet remains as a symbol of parental love and remains as a cherished memory in our souls to our fathers and great-grandfathers.

Stay safe under the protection of our Virgin Mother

Your everlasting love,  
Fr. Leon Nisan Hanna

# Introduction

Whenever reverend Fr. Leon Nissan asks me for a service in the field of linguistic review, he does so with great brotherly tenderness. He expresses his joy and thanks for the service, as if for the first time. As a matter of fact, I always consider my response to him as a matter of brotherhood and kinship, and by virtue of the community that binds us to our mountain villages in one area. Especially since dealing and cooperating with him provides a degree of spontaneity according to what conditions allow. In view of that, my evaluation has increased to this virtuous man and his self-made spirit in paving the way to writing and expression, even though he practiced writing at a relatively late age. He broke from the elementary school for years, due to his preoccupation in family living affairs with the available works in the village ... until his priestly ordination. But those years he spent on farms, divans, and in the village community dug eternal memories in his memory.

In his first period of priestly service in his hometown, he could have led an ordinary life. However, his move with the whole village to the city, and his communication with the necessity of following up and preparing homilies in Arabic and Sorath, all of this made him face a new challenge that was not taken into account. In this way, he demonstrated a rare case of vigor and courage in writing, and in keeping up with public cultural affairs. With his daily individual efforts, he gained striking expression and writing capabilities.

Thus, when daily life concerns took the most attention of his village's people, he found himself alone, because he was at the forefront, the task of recording what can be documented from the history that was preserved in his chest and in the village's old people's chest. He wanted to give this record as a deposit to the new generations because they did not see the village that bears their fathers and forefathers names. On the initiative of Father Leon, they continue to celebrate annually the patron saint of that village, St. John the Baptist. This establishes their belonging to their roots, customs and traditions wherever the Lord wishes them to be, whether at home or in countries of alienation. Thus, their village remains in the heart, heritage, traditions and renewal of their lives, which keep them around their mother Church, continuing as they have always been.

So, when I reviewed this book, I found myself facing the need to write about the writer, what he would not write about himself. It is a testimony of pride that I offer, of the honorable Father Leon Nissan. My wishes for him of more blessing and wellness for more benevolence in serving the Church and caring for the people of his village, who are another parish, whether they live with him at home or reside abroad.

Through reading these pages, we will notice that, as is the case with the village of Alanish, the people of our villages accumulated memories and stories they heard from the councils of the elders, then they shared it when they became adults. Many of these accounts coincided when they were shared with many concerned with the roots of the village. We now feel how much

time urges us to write it down, before it is too late. The old and knowledgeable people commit themselves to making a dear deposit to their children so that they can imagine it in the picture and in the stories of the past. Those villages whose names accompany all their sons and daughters wherever they relocate, so they may be enlightened by the values that their glorious history brought them. It is better to consider the lessons that the difficult past provided them with. May the children of other villages follow the example of the honorable writer. Now, we leave the pen to Fr. Leon as he begins the profile by talking about Murad Rasho, the first grandfather who founded the village with his hands.

Noel Farman

Baghdad, 14 September 1999

# Sayings of fathers and forefathers

*Murad Rasho* was from the village of **Yarda**, where he had a house and property. One day, a great conflict took place between him and people of the village. This almost led to unforeseeable consequences. We do not know the exact extent of *Murad's* responsibility in that conflict. However, his three brothers, whose names we do not know, stood alongside the rest of the villagers. They agreed to kill him as if they wanted to save the village from him. But history has secrets that we will not be able to know, and mercy remains on the dead due ... Also, the lineage of Jesus Christ himself in the Bible is not free from people of impurity, so that no one is taken for the crime of his father ... whether it is to talk about *Murad* or about his brothers and other children of **Yarda**, who remained associated with the ties of blood, relation and kinship.

Thus, an agreement was made on a Sunday morning after Mass to kill *Murad* at the hands of his brothers in the courtyard of the **Mart Shmouni** Church. However, someone came to him and told him what his brothers had planned. Upon knowing this, *Murad* and his family left the village of **Yarda** immediately while his brothers were attending Sunday Mass. He resided in the **Ekmala** area, which is close to the villages of **Stavlan** and **Prakh**. In 1817 AD, *Murad* sought to settle in this new place and bought agricultural land as well as a house. No one from his original village, **Yarda**, had followed him. Despite everything that was said and happened, *Murad* went to his hometown of **Yarda** every year and planted vegetables on his lands there.

One day after returning from **Yarda**, he met with *Ali Agha* - the sheikh of **Prakh** village and its suburbs. *Ali Agha* asked him, "Where are you coming from?" *Murad* replied, "From the village of **Yarda**. I was planting onions." *Agha* said to him, "Oh mindless, you must either have your house near the onions, or the onions be near your house." When *Murad* heard that remark, he returned to **Yarda**, collected the onions in his bag, and then returned to his home in **Ekmala**. But he could not live in this place, as his house was located at the crossroads between the villages of the plains and the villages in the region of **Galee Baskhaye** and **Galee Qasruk**. So, in 1820 AD, he decided to leave his home and moved to the village of **Marcis**, which was ruled by *Aqoub Agha*. *Murad* remained in the village of **Marcis**. At the same time, he was working as a farmer in the village of Alanish, which was about 3 Km far from Marcis. Alanish was the property of the people of **Neri** who were residing in **Kandak** and **Jalala**, located in the plain opposite the district of **Zakho**.

There were developments in those circumstances, the ancestors do not mention anything about their causes. All they mention is that *Aqoub Agha* was exiled by the Ottoman government to Anatolia. He remained in exile for 7 years. His many children remained in the village. During the absence of *Aqoub Agha*, *Murad* went and bought a plot of land in the village of **Alanish** from a widow named *Zelfe* from the village of **Neri**. He built a house on that land and began to live there. Around 1827 AD, the *Agha* returned from exile to the village of **Marcis**. People of the village went to visit him, but *Murad* was not among them. *Agha* asked about him and they replied that he lived in the village of **Alanish**, where he bought a piece of land and built a house for

himself. When *Agha* heard that news, he said a symbolic phrase: “Yes, I had no one to inherit my name ...” The audience was surprised by these words, and they asked him about the reason. He said, “If I had a real inheritance, *Murad* would not have been allowed to leave and buy a piece of land in the village of **Alanish**.” He said that out of his anger, as the village of **Alanish** was the only outlet for the village of **Marcis**, and that *Murad*’s settlement in **Alanish** was threatening his authority over the region from **Marcis** and its portal of **Alanish**. *Agha*’s resentment reached *Murad* and he warned him to leave the village and return to **Marcis**, to be safe. *Murad* ignored the threat and left his fate to God. He took necessary precautions to protect himself and made several outlets in his house to be able to escape in the event that *Aqoub Agha* threatened him. It was not long before *Aqoub Agha* died, and *Murad* settled permanently in the village of **Alanish**. *Murad* began expanding the village of **Alanish** by buying lands from the people of **Neri**. However, part of **Alanish**’s properties remained under the ownership of **Marcis**’ people.

Several years passed and the number of families residing in the village of **Alanish** became seven, namely: 1- *Murad Rasha* family, 2- *Bet Cannon* family (from **Yarda**), 3- *Bet Shelto* family (from **Mir**, Turkey), 4- *Bet Elia* family (from **Sanat**) 5- *Bet Dinkhe* family (from **Yarda**), 6- *Bet Sawa* family (from **Mir**, Turkey), 7- *Qasha Yokhanna* family (from **Yarda**).

It is these seven families that inhabited **Alanish** from the beginning.

Around 20 years later, *Seif El Din Agha*, the eldest son of *Aqoub Agha*, inherited the title of *Agha*. *Seif al-Din Agha* decided to deport the inhabitants of the village of **Alanish** and restore the village. *Seif al-Din Agha* was living in a house of hair (tent) in the resort of **Zozan Maidanka** located on the border of Turkey. On the night that *Seif Al-Din Agha* decided to deport the village of **Alanish**, a good friend of the villagers told the people of **Alanish** to flee the village immediately. The villagers sought shelter in a cave known as **Gopita Dnaqra**, which is located in the area of **Qdalta Dkhoory** near the village. As for the cattle, they hid them in **Gupa Dmai** - or “the cave of water”. This cave is located in the eastern side (Nezarah) near the vineyards of **Alanish**. And it happened that in that night some people from Turkey, led by a man named (*Bero*) from the village of **Merka** attacked *Seif Al-Din Agha* and killed him.

The next morning, someone from the village of **Marcis** came and told the people of **Alanish** about the death of *Seif al-Din Agha*. Since the people of the **Alanish** were people of peace, they did not conserve anything against the slain *Agha*. As an expression of their goodwill, they participated in the funeral and burial of *Seif Al-Din Agha*. Conditions in the village stabilized after this event.

In the years around 1920-1921, when the **Nav Roy** massacre was committed against the Armenians and the Assyrians in Turkey, a group numbering around 200 armed Kurdish men from **Erbil** came to the valley of **Gali Bsakhai** in the **Sindi** region. Their plan was to exterminate the Christians living in the villages of **Alanish**, **Yarda**, **Umra Deira Shish**, and **Isnakh (Sanat)**. Upon hearing this news, the villagers fled their villages and asked for their *Aghas*’ protection. When the armed group reached the village of **Alanish** and found it abandoned, they set fire to *Hanna Kavara*’s house. They then pursued the people of **Alanish**, who took refuge in their *Aghas*’ village

of **Marcis**. As for the people of **Yarda**, they turned, with the people of **Umra Deira Shish**, to their *Aghas* in the **Mecholey** clan for protection.

When the gunmen reached the outskirts of **Marcis**, they asked the village's *Aghas* (*Saleh Agha, Ibrahim Agha and Jamil Agha*) to hand over the people of **Alanish** for slaughter. However, the *Aghas* refused to hand the families over, but rather sent an envoy demanding a retreat, otherwise the men of the village of **Marcis** would shoot at them. Under this threat, the armed group retreated, and the people of **Alanish** were saved from a massacre, by the grace of God and the magnanimous initiative shown by these *Aghas*. The village people continued to have feelings of love and gratitude for this honorable historical position. And when *Saleh Agha's* son *Bashar Agha* assumed the title of *Agha* after the death of his father, relations between the people of **Alanish** and **Marcis** stabilized thanks to his wisdom and good management.

Unfortunately, the village was not spared from unfortunate tragedies. In the year 1930, bandits crossed over from Turkey and killed:

*Kako Kavara Murad*  
*Jajo Dekho Khanenia*  
*Shimon Markho*

The series of brutal assassinations continued, killing:

*Kko Patros*  
*Gello Yako*  
*Mansour Kko*  
*Matti Hurmiz*

In the horrific attacks, *Hanna Kavara Murad* was wounded twice but survived. Despite all these tragedies, the people of **Alanish** insisted on choosing to live and stay wherever the Lord wanted them to stay. They continued to live in **Alanish** until 1976, when many of the northern villages were destroyed because of their geographical location on the border. The state compensated them to facilitate their livelihoods in more "stable" places.

In 1975, there were 49 families living in the village, with a total of 344 people - 182 males and 162 females.

Now, the vast majority of the villagers live in **Baghdad, Zakho** and **Telkef**. Many of them have emigrated to America, Canada, Australia and other countries.

## **The meaning of name the "Alanish"**

Our ancestors have passed down the understanding that the ancient village of **Alanish** was built in the territory of **Sinckerazah** and was originally a pagan village. There are those who interpreted its name as being descended from the name "God *Anosh*". There are monuments

near the ancient village whose ancient history can be determined by archeologists. As for the cemetery of the old village, it was located in the lands of **Latta D Brahimu** near the house of *Sawa Nona* in the western side of the village, referred to as **Barrocza**.

## The village site

The village of **Alanish** is 30-40 km north of **Zakho**, in a deep valley surrounded by mountains on all four sides. To the north is mountain **Khumsa** and the Turkish border; to the south is mountain **Khanttor** and the village of **Beit Nahli**; to the east are the mountains **Gari Baraza** and **Latta D Hasey** and the village of **Kalhoke**, and to the west is mountain **Kokhah D Avdalo** and the regions of **Sarkoratha**, **Qthalta** and **Yarda**.

## Water resources of Alanish

Two and a half kilometers north of the village, there is a cave named **Kunavey**. Its depth is about 70 meters, and inside it is a lake of unknown depth. Some springs from this lake are seasonal and others are permanent.

- Seasonal springs: Run in the spring season only. They are called **Kunavey** Springs, which are two springs that originate from the west of Lake **Kunavey**.

- Permanent springs: **Belbaqey** Spring, **Derava Mira** spring and **Droukha** spring.

The village has other water springs that do not originate from Lake **Kunavey** and are spread over its lands. These springs are: 1- **Grehua** spring, 2- **Shkafti Kara** spring, 3- **Spargilta** spring, 4- **Lata D Qasho**, 5- A spring named in the name of the church **Bazzo**, 6- **Malukhta** spring (meaning salty spring), 7- **Sawah** spring located near upper **Wasiat**, and 8- **Kaloke** spring which is owned by **Toma Kko**.

All these springs, whether seasonal, permanent or sporadic, are irrigating the lands of **Alanish**. As for the springs from which the residents of the village drink, they are: 1- The main village spring located near **Kharaba**, 2- **Karma D Ali** spring which was inside the properties of *Hanna Kavara*, and 3- **Gupa Dmai** spring owned by the family of *Youssef Sawah Yonan*.

## Water streams of the village

The village lives in the heart and memory. Each spot has a name and a story, in which the scope of this profile is narrowed. We continue with writing about its streams, so we say:

In addition to the springs that irrigate the village lands, there are several water streams that irrigate the village lands as well: 1- **Zavia Demek** stream, 2- **Hajo** farm stream, 3- **Barrocza** stream, 4- **Nezarah** stream which runs in the village from the upper side, 5- **Shaqita Palgaita** (middle) stream which irrigates the lands in the middle of the village, 6- the main village stream, which passes through *Hanna Kavara's* house and irrigates the lands located in the south of the village 7- **Daba's** stream which passes over the church's lands (**Wasiat**), 8- **Cham D Jangeer** stream which is owned by *Mikhael Kako*, 9- the Church stream which is specific to the Church,



10- **Cham D Meshkou** stream which is owned by *Mikhael Kako*, 11- **Cham D Kamalo** stream which is owned by the family of *Khanania Merado* and passes through the lands of *Zaito Shimon*, 12- **Nezara** stream owned by *Shimon Raphael* and *Eisenhower Khanis*, 13- **Derava D Alanish** stream which is owned by *Jebo Shanna*.

## The most important Sources of Alanish

The village of Alanish was famous for raising livestock (specifically sheep and goats), growing tobacco, vineyards, walnut trees and other agricultural crops. In the mountains there are tannins and turpentine trees that are growing naturally.

## The village cemetery

The cemetery is located on the western (Barrocza) side of the village, and it was known as *Mar John the Baptist* Cemetery near **Wasiat**, which is owned by the church. Its area is 10 dunam and is covered with walnut trees and is shaded by three berry trees.

In recent years, people of the village buried their dead in **Wasiat**. Among them was the late *Nissan Hanna Kavara*, father of Reverend *Leon Nissan*, who died on 1/1/1973, and the deceased *Sabah Al Qas Yunnan* who died on 4/22/1974. They were buried near the walnut tree known as "**Gawza Shawoota**" near the **Daba** stream that passes through **Wasiat**. The reason why people started to bury their dead in **Wasiat** is because former owners of these lands claimed their ownership, so they were used as graves to establish their ownership of the church.

## The Village Church

The village church was called (Mar) St. John the Baptist. It was built in 1927 and rebuilt in 1947 and 1960. The first **Shera** (feast) of St. John the Baptist took place in 1970.

## Village traditions and customs

The Alanish young man was getting married at the age of 14, while the girl was getting married at the age of 12. When a girl went to church, she was covering her face with a cover called (**Fotta**) and he would hold her hand from home to church and back. The headman (**mukhtar**) was hosting the people of the bride who are associated with someone from outside the village, and holding a feast in their honor, and in turn, the bride's people were giving a tip to the headman.

- It was customary that during the summer days, the villagers would leave the village to **Hajo** farm, which is about 2 and a half kilometers away from the village.
- After baptizing of a child, the child's parents would call their godfather on the second Sunday before Lent and give him a gift.

- On the first Sunday before Lent, the village sons and daughters used to go out to the fields to celebrate and dance. This celebration was called **Shalekiney** in the name of one of the girls.

## The priest and the village

The priest used to perform his daily services including masses, baptisms, evening prayers, burial services, Christian education, teaching of the Chaldean language for the village people, in addition to visiting and checking closely the conditions of the villagers. The villagers used to milk all their livestock on one of the spring days as a grant to the priest, in addition to his share of butter. The priest's share was taken from all the crops of the village as well.

## Village headman

**Al-Mukhtar** (the village headman) was, as is the custom, the mouthpiece of the village people in governmental offices and in tribal sessions. He had a great role in solving the problems of the village. The headman had a share in the taxes of selling village livestock and vegetables. One of his duties was calling all people of the village to a big feast at the beginning of Lent.

In turn, each house of the village would send one of its sons to help the **Mukhtar** in his work twice a year. On Christmas morning and Easter, after the Mass had ended, the villagers would gather at the **Mukhtar's** house for lunch. After that, they would go out to visit each other for congratulations. They were the best traditions and social rituals.

## Prominent figures in Alanish's history

The village gave birth to good children who served the church and the village. We mention a number of them remarkably:

- *Murad Rasho*, who founded the village. He was well known for folk (herbal) medicine.
- *Hanna Kavara Murad* (1871-1947), grandson of *Murad Rasho*. He also excelled in folk medicine.
- *Markhael Hanna Kavara* (1922-1999). He also had extensive experience in folk medicine, which he inherited from his ancestors and practiced over the last decades.
- Reverend *Gorges Jebo Bet Canon*, who served the region for a few years after his 1972 ordination. He left for France, where he settled after retiring from priestly service and choosing a secular life.
- Reverend *Leon Nissan Hanna Kavara*, who ordained a priest in 1973 and served the villages of **Alanish / Christian Sharanish** and **Muslim Sharanish** until the time of all villages' deportation on 8/9/1976. He is a married priest, who currently serves in the Church of *Mar Elia Al-Hiri*, where the majority of the **Alanishies** reside. He recently celebrated his silver jubilee on 10/28/1998.

- *Issa Dekho Khanania, Shabo Mati Hurmiz, Tallo Shimon Hanno, Baho Hurmiz Khnania, Esho Khammo Doosha and Yonan Murad Murad* were known for their skill in building.

## The appendices

### First - The Village of Marcis

History states that the village of **Marcis** was originally a Christian village. It was the seat of the Archbishop *Mar Asya*. The cemetery of **Marcis** is called **Cham D Navadira**, meaning church lands. The agricultural rain-irrigated lands that are next to the village are called *Khwarey Fellah*, i.e., the lands of Christians. The spring that irrigates the land located near the rain-irrigated lands is called **Kahneia Dere**, meaning church spring. This spring is owned by *Saleh Agha*. All these names indicate that the village of **Marcis** was originally a Christian village.

### Second - Monastery of Mar Addai, the Disciple

*Mar Addai* Monastery is located 4 km from the village of **Yarda** on a high mountain. Inside it is a cave with a very narrow door that can accommodate the passage of only one person. It was said that this shrine was built during the time of our grandfather *Murad Rasho*. Next to this cave is another cave, in which a drum of water relies on rain for its fullness. The monastery visitors and their animals depended on it for drinking.

### Monastery's Miracles

- In 1941, a few foreign thieves infiltrated the monastery for the purpose of theft, but at the moment of their exit the monastery door closed. They tried to open it, but in vain. When they returned what they stole to their place and regretted their action, the door opened. They made a vow to Saint *Mar Addai*. It is reported that the legend of the incident was said by the thieves themselves to the villagers. It is known that a similar legend was repeated with *Mart Shmoni* shrines and others.

- In 1948 the late priest *Patros Shabo* sent to the village people, asking them to bring water with them because the drum was dry. This occurred on a Friday. However, the next day the villagers were surprised to find the drum overflowed with water while the sky was clear with no clouds.

- In 1968, during the *Mar Addai* Shera celebration of **Alanish** and **Yarda**, one of the children died. A nurse was there who examined the child and confirmed her death. But with the power of the Holy Spirit, life resumed, and the child was fully recovered. This miracle occurred in the sight of many people.

- During the harvesting of walnuts, there was a distinctive walnut tree known for its abundance of nuts. It belonged to *Mar Addai's* Monastery. A quarrel took place between the people of **Yarda** over who owned it. At 10:00 pm on the same night, a flame, similar to lantern

flame, was seen descending from the Monastery of *Mar Addai* until it reached that tree and burned it. Thus, the dispute between the villagers ended. This incident was witnessed by all the people of **Yarda**.

## Third - the resort of Avaguze

**Avaguze** is located in the north of Alanish in a very beautiful plains region. On the north is the Turkish border; on the south is **Kharabet Bey Glaley**, to the east is the **Maidanka** resort, and to the west is the **Barzenk** resort. **Barzank** is 4 km away from **Avaguze**. **Barzank** was in control by the *Mecholey* clan. Every summer, residents of **Marcis** and **Alanish** used to go to **Avaguze** as a summer vacation and for livestock grazing. Cattle were watered from the springs stemming from **Avaguze**, which are:

- **Sara Kahni** spring
- **Nirai** spring
- **Walnuts** spring
- **Cokite** spring

The water of **Avaguze** descends to the south until it reaches a steep valley and forms waterfalls. The length of the first waterfall is 3 and a half meters. It pours into a deep and large pit where its depth reaches one and a quarter meter and its width is 4 meters in a circular shape. Then the water descends from the first to the second waterfall, and the distance between them is 2 and a half meters. It pours into a second trough half a meter deep. Then the water descends from the second waterfall to the third waterfall, which has a height of 50-75 meters. The intensity of water forms a cloud-like fog hanging over the space of the waterfall. This water descends in its entirety to **Gali Sulaf**, or **Wadi** (Valley) **Sulaf**.

There is a cave behind the third waterfall, the width of which is large enough to accommodate more than 300 sheep. Shepherds turn to it to take shelter and protect their livestock from spring rains.

## Fourth - Alanish clans

The following lists include names of the clans who have lived in the village of **Alanish** since its foundation, and the names of the families belonging to it, to be kept by the younger generations.

• **Bet Merado Clan**

S.N.	Name	Number of Souls
1.	Priest Leon Nissan Hanna	3
2.	Philip Leon Nissan	8
3.	Qaisar Leon Nissan	7
4.	Adeeb Leon Nissan	5
5.	Bulbul Leon Nissan	6
6.	Emad Leon Nissan	3
7.	Shawkat Mansour Nissan	6
8.	Hanna Mansour Nissan	10
9.	Esam Hanna Mansour	3
10.	Gorgees Nissan Hanna	3
11.	Kareem Gorgees Nissan	8
12.	Murad Nissan Hanna	8
13.	Markhael Hanna Kavarra	3
14.	Yousef Markhael Kavarra	10
15.	Sarbast Markhael Hanna	5
16.	Sardar Markhael Hanna	2
17.	Muhannad Saleem Markhael	2
18.	Eisenhower Khanes	8
19.	Shimon Raphael	2
20.	Sabry Shamoun Raphael	7
21.	Nazar Sabry Shamoun	2
22.	Habib Shamana Raphael	3
23.	Tony Shamana Raphael	3
24.	Jamil Yonan Murad	7
25.	Khoshaba Yonan Murad	3
26.	Mekhael Kako Kavarra	2
27.	Kako Mekhael Kako	8
28.	Odeesh Kako Mekhael	5
29.	Yonan Murad Murad	5
30.	Dndar Nissan Hanna Kavarra	3
31.	Goreial Issa Dikho	9
32.	Adnan Goreial Issa	4
33.	Gorgees Issa Dikho	6
34.	Sabry Yousef Issa	7
35.	Yousef Issa	2
36.	Mahdi Yousef Issa	7
37.	Kareem Yousef Issa	4
38.	Dikho Yousef Issa	9
39.	Habib Yousef Issa	2

40.	Hurmiz Baho Hurmiz	7
41.	Sami Hurmiz Baho	5
42.	Khawaja Paulis Dikho	4
43.	Aziz Khawaja Dikho	4
44.	Shaker Aziz Khawaja	3
45.	Rafo Aziz Khawaja	6
46.	Hanna Aziz Khawaja	6
47.	Adel Aziz Khawaja	3
48.	Sliwo Baho Hurmiz	7
49.	Khammo Baho Hurmiz	6
50.	Zaki Jibo Hurmiz	1
51.	Nader Zaki Jibo	6
52.	Nayef Zaki Jibo	2
53.	Esho Jibo Hurmiz	4
54.	Salah Esho Jibo	3
55.	Goreial Khananya Hurmiz	4
56.	Riadh Goreial Khananya	6
57.	Raad Goreial Khananya	2
58.	Patrus Baho Hurmiz	5
59.	Shanna Patrus Baho	6
60.	Dawood Patrus Baho	2
61.	Rashid Patrus Baho	4
62.	Francis Jibo Hurmiz	5
63.	Amer Francis Jibo	5
64.	Munir Francis Jibo	3
65.	Sabah Francis Jibo	2
66.	Hawel Khananya Hurmiz	8
67.	Elias Khananya Hurmiz	4
68.	Ruel Elias Khanania	6
69.	Paulis Dikho Khanania	1
70.	Basim Elias Khanania	2
71.	Emmanuel Paulis	6
72.	Sahir Patrus Baho	2

**Total families: 72 families**

**Total souls: 340 people**

## • **Bet Kanon Clan**

1.	Hawel Shanna Markho	4
2.	Shahrazad Hawel Shana	2
3.	Shana Oshana Markho	6

4.	Patros Yonan Jibo	3
5.	Sabah Yonan Jibo	8
6.	Saeed Yonan Jibo	5
7.	Shimon Jibo Shana	4
8.	Nimrod Shimon Jibo	8
9.	Hanna Shamon	3
10.	Gorgees Jibo Shana	6
11.	Jibo Toma Kako	3
12.	Aziz Hanna Toma	9
13.	Toma Hanna Toma	7
14.	Farhan Hanna Toma	6
15.	Shlemon Yaqa Hurmiz	12
16.	Benno Yaqa Hurmiz	8
17.	Dinkha Yaqa Hurmiz	6
18.	Geliana Yaqa Hurmiz	5
19.	Esam Yaqa Hurmiz	1
20.	Canon Hurmiz Yaqa	5
21.	Toma Canon Hurmiz	10
22.	Naguib Canon Hurmiz	5
23.	Basim Canon Hurmiz	5
24.	Kako Dinkha Yaqa	10
25.	Majed Canon Hurmiz	6
26.	Warda Yousef Warda	4
27.	Nazi Warda Yousef	5
28.	Habib Yousef Warda	2
29.	Fadhil Habib Yousef	4
30.	Ayoub Yousef Warda	3
31.	Basim Ayoub Yousef	4
32.	Philip Ayoub Yousef	7
33.	Zero Ayoub Yousef	13
34.	Fouad Ayoub Yousef	6
35.	Zaro Yousef Warda	2
36.	Toma Zaro Yousef	11
37.	Stefan Zaro Yousef	8
38.	Jajo Zaro Yousef	4
39.	Shlemon Zaro Yousef	3
40.	Hamid Yalda Yousef	6
41.	Idris Yalda Yousef	5
42.	Faraj Yalda Yousef	4
43.	Nasser Yalda Yousef	4
44.	Matti Zaito Shimon	3
45.	Adnan Matti Zaito	4
46.	Walid Matti Zaito	6
47.	Sahir Behnam Matti	3

48.	Hany Yohanna Paulis	4
49.	Habib Paulis Zaito	6
50.	Samir Paulis Zaito	7
51.	Fareed Paulis Zaito	3
52.	Rihana Paulis Zaito	3
53.	Shamana Zaito Shimon	6
54.	Sabry Shamana Zaito	4
55.	Maysaloon Matti Zaito	2
56.	Zaito Shamana Zaito	4
57.	Bahjat Mansour Zaito	7
58.	Yousef Yalda Yousef	3

**Total Families: 58 families**

**Total souls: 307 people**

## • Bet Dinkhe Clan

1.	Goro Kako Matti	9
2.	Wisam Goro Kako	5
3.	Husam Goro Kako	5
4.	Emad Goro Kako	3
5.	Elia Kako Matti	4
6.	Fouad Elia Kako	6
7.	Laith Elia Kako	5
8.	Haitham Elia Kako	3
9.	Zia Kako Matti	8
10.	Naeem Zia Kako	3
11.	Philip Esho Khammo	9
12.	Louay Philip Esho	3
13.	Mekho Khammo Doosha	2
14.	Salim Mekho Khammo	10
15.	Salem Mekho Khammo	6
16.	Sami Mekho Khammo	4
17.	Salam Mekho Khammo (deceased)	2
18.	Singam Mekho Khammo	2
19.	Afram Esho Khammo (deceased)	3
20.	Hanna Suleiman Khammo	5
21.	Habib Danno Sleman	9
22.	Sabah Hurmiz Shabo	6
23.	Nader Hurmiz Shabo	9
24.	Sliwo Shabo Matti	7
25.	Riadh Sliwo Shabo	2



26.	Marawgey Shabo Matti	6
27.	Dawood Shabo Matti	10
28.	Johnny Dawood Shabo	4
29.	Kako Shabo Matti	7
30.	Samir Hanna Sleman	4
31.	Matloub Shabo matti	1

**Total Families: 31 families**

**Total souls: 162 people**

### • **Bet Qasha Yokhanna Clan**

1.	Anwar Gorgees Aziz	9
2.	Mekhael Patros Bazzo	6
3.	Joseph Patros Bazzo	8
4.	Moshi Gorgees Bazzo	8
5.	Yousef Mekhael Patros	4
6.	Gorgees Bazzo Marqos	1
7.	Farhan Gorgees Bazzo	9
8.	Sliwo Marqos Marqos	5
9.	Tallo Yousef Tallo	2
10.	Marqos Marqos Tallo	2
11.	Aziz Gorgees Bazzo	7
12.	Patros Bazzo Marqos	2
13.	Shabo Yousef Tallo	5
14.	Naeem Patros Bazzo	6
15.	Zara Marqos Zara	9

**Total number of families: 14 families**

**Total souls: 74 people**

### • **Bet Elia Clan**

1.	Esho Elia Marqos	4
2.	Jameel Esho Elia	4
3.	Najah Esho Elia	2
4.	Yousef Elia Marqos	2
5.	Habib Yousef Elia	8
6.	Basim Yousef Elia	6
7.	Emmanuel Yousef Elia	6

8.	Akram Emmanuel Yousef	4	
9.	Nizar Emmanuel Yousef	4	
10.	Elia Yousef Elia		4
11.	Sabah Yousef Elia	4	
12.	Gorgees Elia Marqos	7	
13.	Patros Jibo Patros	4	
14.	Safardoun Patros Jibo	7	
15.	Moshe Patros Jibo	7	
16.	Nader Patros Jibo	5	
17.	Hikmat Patrus Jibo	4	
18.	Enweya Patros Jibo	7	
19.	Adnan Paulis Jibo	6	
20.	Adel Paulis Jibo	4	
21.	Adam Jibo Patros	3	
22.	Sami Adam Jibo	6	
23.	Danial Jibo Patros	4	
24.	Waheed Danial Jibo	7	
25.	Yalda Danial Jibo	4	
26.	Qeryo Goro Qeryo	3	
27.	Slewo Qeryo Goro	6	
28.	Firas Sliwo Qeryo	2	
29.	Sabah Qeryo Goro	10	
30.	Samir Qeryo Goro	6	
31.	Bashar Qeryo Goro	6	
32.	Khaled Qeryo Goro	5	
33.	Yonan Goro Qeryo	7	
34.	Nizar Yonan Goro	5	
35.	Shimon Goro Qeryo	3	
36.	Salem Shimon Goro	7	
37.	Zuhair Shimon Goro	4	
38.	Amer Shimon Goro	3	
39.	Shabo Goro Qeryo	5	
40.	Wisam Shabo Goro	6	
41.	Basim Shabo Goro	5	
42.	Marqos Barkho Marqos	1	
43.	Yalda Marqos Barkho	8	
44.	Barkho Marqos Barkho	8	
45.	Adnan Barkho Marqos	3	
46.	Jinan Barkho Marqos	4	
47.	Tallo Barkho Marqos	2	
48.	Ageed Tallo Barkho	6	
49.	Paulis Matti Barkho	6	
50.	Patros Paulis Matti	3	
51.	Dawood Paulis Kano	14	

**Total Families: 51 families**

**Total souls: 261 people**

• **Bet Sawa Clan**

1.	Katerina Shimon	1
2.	Emmanuel Misho Yousef	5
3.	Fawzi Misho Yousef	6
4.	Jameel Misho Yousef	6
5.	Katey Benjamin	5
6.	Sarkis Misho Yousef	5
7.	Farid Misho Yousef	6
8.	Akram Misho Youssef	5
9.	Emad Misho Yousef	2
10.	Nader Misho Yousef	3
11.	Lazgeen Yousef Sawa	5
12.	Shakir Lazgeen Yousef	2
13.	Amer Lazgeen Yousef	2
14.	Aziz Yousef Sawa	3
15.	Danial Aziz Yousef	8
16.	Khoshaba Aziz Yousef	5
17.	Amir Aziz Yousef	7
18.	Juma'a Aziz Yousef	5
19.	Zia Aziz Yousef	2
20.	Paulis Yousef Sawa	9
21.	Salim Paulis Yousef	5
22.	Salam Paulis Yousef	3
23.	George Sawa Adam	6
24.	Enweya Sawa Adam	2
25.	Bahjat Sawa Adam	4
26.	Saleem Sawa Adam	2
27.	Munir Sawa Adam	1
28.	Mattlob Adam Sawa	6
29.	Ameer Mattlob Adam	3
30.	Slewo Adam Sawa	7
31.	Naji Slewo Adam	4
32.	Sabiha Shamoun	3
33.	Jamila Issa	4
34.	Khawaja Lazar Ballios	6
35.	Enweia Lazar Ballios	5
36.	Benyamin Benyamin	5

37.	Toma Benyamin	7
38.	Basim Benyamin Benyamin	8
39.	Adel Benyamin Benyamin	5
40.	Xeno Zero	2
41.	Adel Karim Doosha	8
42.	Jamal Kareem	9
43.	Behnam Kareem	5
44.	Mekhael Matti	4
45.	Nazar Mekhael	4
46.	Mumtaz Mekhael	5
47.	Ziad Mekhael	3
48.	Mazen Mekhael	3
49.	Matti Mekhael	5
50.	Yonan Matti	3
51.	Salam Yonan	3
52.	Sami Yonan	4

**Total number of families: 49 families**

**Total souls: 226 people**

## • **Bet Shelto Clan**

1.	Shimon Mekho Hanno	1
2.	Staifo Shimon Mekho	4
3.	Mattlob Shimon Mekho	7
4.	Ramzi Shimon Mekho	8
5.	Sabry Shimon Mekho	8
6.	Thamir Staifo Shimon	3
7.	Sahir Mattlob Shimon	4
8.	Namrod Tallo Shimon	4
9.	Sabah Namrod Tallo	8
10.	Jinan Namrod Tallo	7
11.	Hosni Namrod Tallo	6
12.	Amir Namrod Tallo	4
13.	Ameer Namrod Tallo	5
14.	Askandar Tallo Shimon	9
15.	Toma Tallo Shimon	4
16.	Sameer Toma Tallo	4
17.	Ishaq Hanno Shimon	6
18.	Mikha Ishaq Hanno	2
19.	Sima'an Ishaq Hanno	2
20.	Fahmy Ishaq Hanno	3

21.	Dinkha Hanno Shimon	6
22.	Shafiq Dinkha Hanno	5
23.	Minas Mekho Hanno	2
24.	Zaito Minas Mekho	6
25.	Paulis Minas Mekho	6
26.	Sabri Minas Mekho	10
27.	Jamil Minas Mekho	4
28.	Nissan Nissan Hanno	3
29.	Hikmat Nissan Nissan	4
30.	Slewo Nissan Nissan	9
31.	Sameer Nissan Nissan	4
32.	Shakir Nissan Nissan	3
33.	Sabah Nissan Nissan	4
34.	Skharia Mekho Hanno	4
35.	Jonan Skharia Mekho	5
36.	Yousef Gorgees Mekho	5
37.	Andrawes Gorgees Mekho	4
38.	Dawood Staifo Toma	2
39.	Kareem Staifo Toma	6
40.	Hani Kareem Staifo	5
41.	Mazen Kareem Staifo	3
42.	Behnam Khans Toma	9
43.	Toma Sleman Toma	7
44.	Bashar Toma Sleman	3
45.	Jebariel Sleman Toma	4
46.	Yousef Jebariel Sleman	4
47.	Naeem Sleman Toma	5
48.	Salem Sleman Toma	4
49.	Wadea' Sleman Toma	7
50.	Fouad Sleman Toma	6
51.	Sabah Sleman Toma	5
52.	Yalda Eio Khammo	4
53.	Danno Eio Khammo	8
54.	Khoshaba Eio Khammo	2
55.	Aiad Yaqo Matti	5
56.	Saeed Yaqo Matti	4
57.	Yonan Aiwaz Oraha	2
58.	Ishaq Marqos Aiwaz	7
59.	Salim Marqos Aiwaz	9
60.	Sabah Marqos Aiwaz	5
61.	Esho Aiwaz Oraha	6
62.	Wadea' Esho Aiwaz	7
63.	Sami Esho Aiwaz	3
64.	Kako Aiwaz Oraha	6

65.	Sameer Kako Aiwaz	3
66.	Basim Kako Aiwaz	3
67.	Aiwaz Kako Aiwaz	4
68.	Qaisar Aiwaz Oraha	9
69.	Adnan Qaisar Aiwaz	3
70.	Shabo Aiwaz Oraha	8
71.	Dawood Aiwaz Oraha	8

**Total Families: 71 families**

**Total souls: 372 people**

## Fifth: Departed families

The following list includes some families' names in which both spouses (husband and wife) had died. Reverend Leon Nissan had accompanied them until August 18, 1999:

S.N.	Name of the deceased husband	Name of the deceased wife
1.	Hanna Kavarra Murad	Yaono Markho Shimon
2.	Nissan Hanna Kavarra	Sarro Hurmiz Khanania
3.	Markhael Hanna Kavarra	Hawa Murad / Shamme Khanis
4.	Mansour Nissan Hanna	Rihani Elia Mark
5.	Raphael Kavarra Murad	Hanne Yaqo Goro
6.	Khanis Raphael Kavarra	Kisno Dekho Khananya
7.	Murad Murad Rasho	Mariam Yaqo
8.	Audish Kako Kavarra	Margo Yousef Tallo
9.	Hurmiz Khananya Murad	Treza Hanno Shimon
10.	Dawood Hormiz Khanania	Khaialy / Katrina
11.	Baho Hurmiz Khanania	Khaton Elia Marqos
12.	Khanania Hurmiz Khanania,	Zari Hawel
13.	Jibo Hurmiz Khanania	Guly Moussa Marahe
14.	Rasho Khanania Murad	Mero Sawa Yonan
15.	Dekho Khanania Murad	Maryam Raphael
16.	Issa Dekho Khanania	Shoney Shanna / Narges Matti
17.	Khawaja Dekho Khanania	Sarro Paulis
18.	Jendy Azo	Shazey Dawood Hurmiz
19.	Nissan Marahe	Haney Nona
20.	Shanna Markho Shamoun	Maryam Kavo Murad
21.	Jibo Shanna Markho	Wardey Dawood Marqos
22.	Yousef Warda Hawel	Yawno Sawa Yonan
23.	Toma Kko Hawel	Nano Doosha Khoshaba
24.	Zaito Shamoun Markho	Marta Kako Kavarra
25.	Benno Shimon Markho	Asmar Dawood Israel
26.	Yohanna Paulis Zaito	Maryam Hanna

27.	Shabo Matti Hurmiz	Khuanzi Shamoun
28.	Kako Matti Hurmiz	Marta Mekho Audish
29.	Khammo Doosha Khoshaba	Hanney Kko Hawel
30.	Dinkha Yaqo Hurmiz	Marta Israel
31.	Yaqo Hurmiz Gello	Wardey Toma
32.	Mekho Hanno Shimon	Khatun Oraha
33.	Minas Mekho Hanna	Yawno Rasho Khanna
34.	Khammo Jibo Toma	Khonavi
35.	Eio Khammo Jibo	Rihani Aiwaz Oraha
36.	Hanno Shimon Hanno	Maryam Aiwaz Oraha
37.	Tallo Shimon Hanna	Guley Tallo Yousef
38.	Matti Esho Yaqo	Farida Kako Kavarra
39.	Khanes Toma Jibo	Shawne Shimon Hanna
40.	Sleiman Toma Jibo	Saidey Behnam
41.	Elia Marqos Marqos	Sarrah Patros Cannon
42.	Barkho Marqos Barkho	Shmoni Kako Dashto
43.	Matti Barkho Hurmiz	Asmar Toma Gorgees
44.	Francis Matti Barkho	Laya Esho Oraha
45.	Jibo Patto Kano	Maryam Shimon
46.	Paulis Kano	Sarro Doosha Kano
47.	Goro Qerio	Katrina Patros Kano
48.	Yousef Tallo Marqos	Khaton Hurmiz - Farida Kako
49.	Bazzo Marqos Marqos	Bbo Sawa Yonan
50.	Aiwaz Oraha	Wardey Yaqo - Maryam Bazzo
51.	Marqos Aiwaz Oraha	Brejo Khammo Khunava
52.	Yousef Sawa Yonan	Amina Patros
53.	Adam Sawa Yonan	Barbo Marqos
54.	Ballios Sawa Yonan	Zelfi
55.	Sawa Adam Sawa	Mariam Staifo Toma
56.	Yaqo Matti Esho	Najeia Shimon Mekho

## Sixth: Deceased Husbands

The following list includes names of the families in which the husband died:

S.N.	Name of the deceased husband	Wife's Name
1.	Raphael Kavarra Murad	Teresa Mekho Marqos 2
2.	Khans Raphael Kavarra	Sarro Hermes Shoshe 2
3.	Shamana Raphael Kavarra	Hani Shimon Jibo
4.	Salim Markhael Hanna	Sabreia Shimon
5.	Khawaja Paulis	Najeia Gorgees
6.	Esho Jibo Hurmiz	Gardaney Jibo Shana
7.	Zaki Jibo Hurmiz	Katrina Jendy Azo

8.	Yousef Issa Dikho	Khaton Shabo Matti
9.	Shanna Markho Shimon	Shireene Goro Yaqo
10.	Shana Shanna Markho	Madeline Yousef Elia
11.	Mansour Zaito Shimon	Nano Hanna Toma
12.	Paulis Zaito Shimon	Narges Hurmiz Yaqo
13.	Behnam Matti Zaito	Shireene Orah
14.	Yonan Jibo Shana	Maryam Khammo Doosha
15.	Mekho Khammo Doosha	Malky Hurmiz Yaqo
16.	Yalda Yousef Warda	Katrina Gorgees
17.	Ephrem Esho Khammo	Sarro Hanna Kocho
18.	Gorgees Mekho Hanno	Zelfi Orah Esho
19.	Hanno Paulis Kano	Shireene Goro Qeryo
20.	Marqos Marqos Tallo	Shmouni Yousef Tallo
21.	Slewo Marqos Marqos	Mariam Nissan Marahe
22.	Gorgees Aziz Marqos	Lailo Aiwaz Orah
23.	Paulis Jibo Patros	Ghazala Eio Yousef
24.	Minas Mikho Hanno	Jamila Khammo Shamas
25.	Misho Yousef Sawa	Katrina Shamco
26.	Salem Sleiman Toma	Basima Askandar Goriel
27.	Kareem Doosha Yonan	Xeno Toma
28.	Lazar Ballios Sawa	Sabiha Shimon Marqos
29.	Yalda Eio Khammo	Shireene Odeesh
30.	Behnam Khanis Toma	Ghazala Khammo Khoshaba
31.	Dawood Staifo Toma	Sarah

## Seventh: Deceased Wives

The following list includes names of the families in which the wife died:

S.N.	Husband's name	Deceased wife
1.	Marqos Barkho Marqos	Badre Toma Korkis
2.	Polos Dekho Khanania	Wardey Marqos/ Maryam Toma
3.	Esho Khammo Doosha	Ghazala Jibo Shana
4.	Yonan Murad Murad	Shmoni Issa / Bisco Jibo
5.	Warda Yousef Warda	Baiboone Khanis
6.	Hurmiz Shabo Matti	Ghazala Khanis
7.	Mikhail Kako Kavarra	Misky Mansour Sha'aya
8.	Kano Hurmiz Yaqo	Hilani Dinkha Yaqo
9.	Yonan Aiwaz Orah	Hanne Odeesh
10.	Nissan Nissan Hanno	Bisco Hanno Shimon
11.	Priest Leon Nissan	Maryam Jibo Shana



