A Handbook and Reader of Ottoman Arabic

EDITED BY ESTHER-MIRIAM WAGNER
32. A DISGRUNTLED BISHOP:
A GARSHŪNĪ LETTER FROM BISHOP DINḤĀ OF MIDYAT TO PATRIARCH PETER III

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Beth Mardutho K2005.72–73

Document BM K2005.72–73 belongs to a larger set of documents at the archives of Deir al- Zaʿfarān near Mardin. The archive was digitised between 2005 and 2010 and the digital copies are being preserved at the Beth Mardutho Syriac Institute in New Jersey. The archive consists of ca. 10,000 documents, mostly petitions written to various Syriac Orthodox Patriarchs from Elias II (Patr. 1838–1847) to Elias III (Patr. 1917–1932). The current letter,

1 I am grateful to Mor Philoxenus Saliba Özmen, archbishop of Mardin, for giving me permission in 2005 to digitise the archive. Thanks are due also to Ephrem Aboud Ishac, who read the penultimate version and gave many valuable suggestions. For the historical background of this period, see Dinno (2017), The Syrian Orthodox Christians in the Late Ottoman Period and Beyond: Crises then Revival (Piscataway, NJ: Gorgias Press).

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dated 23 August 23 1882 (Julian), is from Bishop Dinḥā of Midyat and addressed to Patriarch Peter III (Patr. 1872–1894).²

We do not know much about Bishop Dinḥā. An account by the contemporary ʿAbdallah of Ṣadad (later Patriarch ʿAbdallah, 1906–1915), written in 1870, mentions three monks with this name: Dinḥā of Mashta, Dinḥā of the Monastery of Qarnā in Beth Debe (Badibe), and Dinḥā of Anḥil.³ While Dolabani, in his history of the Patriarchs (Dolabani 1990), does not mention Peter consecrating a bishop by this name, our Dinḥā has been identified by Abraham Garis as the monk from Anḥil.⁴ Dinḥā’s mother tongue was Neo-Aramaic Țūroyo (Surayt). A native of Mosul, Peter III’s mother tongue was Arabic.

It appears that the congregation in Midyat wrote to the Patriarch, complaining about Bishop Dinḥā (Ins 6–7). The Patriarch in turn wrote to Dinḥā (Ins 4–6) to rebuke him (verso ln. 12). Dinḥā then writes back—in this document—to defend himself. The charge seems to be that Dinḥā nominated a brother or cousin (or both) to be elected for the Midyat majlis. Per the Ottoman Tanzimat, towns were to have councils with a specific number of Muslims, Christians, and Jews. It appears that the congregation had obtained a firmān from the Porte (الباب العالي) to the effect that only Syriac Orthodox individuals might serve in the Midyat majlis (لا مسلم ولا نصراني غير ملت سريان القديم بس, Ins 12–13) which

² Peter III was later renumbered by Aphram Barsoum as Peter IV, counting the Apostle Peter as Peter I.
³ I obtained the information about the three Dinḥās from Elio Aydin, who replied to my Facebook post of 24 October 2017.
⁴ Reply to my Facebook post of 24 October 2017.
would have caused problems with the local Muslim population (there were no Jews in Midyat). It also seems that some members of the congregation, who were not getting their way, were threatening to convert, most likely to Catholicism (ln. 15). The bishop then goes on to complain about the members of his congregation (lns 16, 23–24, 27–28) and the fact that the Patriarch had sacked him (ln. 20). He also complains that he has no salary (ln. 24) and asks if he can visit the Patriarch, presumably to discuss his case (ln. 26).

Often letters discuss more than one matter and this document is no exception. After making his complaint, Dinhā petitions the Patriarch on behalf of one David Efendi, who is apparently working very hard, but going unpaid (verse ln. 3 ff.). “Did his mother give birth to him and offer him a waqf?” Bishop Dinhā asks sarcastically. The letter ends with Dinhā asking the Patriarch to save him “from this hell” [فقط نرجو تخلصنا من هذه النار]. A subscript mentions a matter regarding Karburan, a Kurdish-speaking Syriac Orthodox village. It seems that this village was also taken away from Bishop Dinhā.

Transcription

Recto

1. حجم هذا صغير. مهداءنا بنيا ومستعفنا أمَّة قريبة
   
2. عند إبننا يعزية، اتعاملنا مهتماً بأصدقنا وهم
   
3. بعدها إذا كنارنا، نحن نители أنا وسهامنا، أنا وسهاماً إسماعيل
   
4. لا أجيها إذا كنارنا، نحن نители كما هما أسماعيل كما نحن enact
5. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨ ١٨٩٦ ١٨٩٦ ١٨٩٦

6. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

7. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

8. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

9. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

10. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

11. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

12. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

13. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

14. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

15. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

16. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

17. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

18. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

19. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

20. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

21. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

22. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

23. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

24. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

25. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

26. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

27. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

28. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

29. ٨٠ ١٩١١ ٢٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦ ١٨٩٦

Verso
A Garshūnī Letter from a Disgruntled Bishop

Subscript

Arabic Transcription

Syro-Arabic garshunography is a transliteration scheme. As the 22 Syriac consonants are insufficient for the 28 Arabic ones, a number of extensions are used:

1. The bgadkpat letters provide double usage where:
   a. \(<g>\) stands for ج and غ.
   b. \(<d>\) stands for ذ and د.
   c. \(<k>\) stands for ك and خ.
d. 1 <t> stands for ﺣ and ﺧ.

2. Optional dots may be placed supralinearly to denote the plosives and sublinearly to denote the fricatives. Having said that, the dots are rarely used in this document apart from the following (I use a macron, ̄ or ̱, instead of dots in the Latin transliteration in angle brackets, < >): غبطتكم > <gbṭtkm> (Ln. 4), ﻋغضبائهم > <bgṣnhm> (Ln. 7), ينف > <yngbn> (verso ln. 12), افتخازنا > <ʾftkʾrn> (Ln. 8).

3. As there are no /g/ sounds in Arabic, ﺣ is reserved for ﺝ as denoted above and may take an optional stroke inside it, ̈, transliterated as <g>. The stroke appears in ﻟن تستاب > ʾlmstgʿbh (Ins 3–4), ﺝوجهه > ʾwghh (Ln. 19), ﺝجسارة > gsʾrh (Ln. 29, with three strokes inside ̈ perhaps to add emphasis!), and ﺝواجب > wʾgb (verso ln. 1, also with three strokes).

4. The plural double dot Syāme, ʾ, may be used on ʾ h to mark tāʾ marbūṭa. The only words to make use of it are: ﻟقلية > ʾlmstgʿbh (Ins 3–4), ﺝعزة > ʾwghh (Ln. 5), ﺝجماعة > gsʾrh (verso ln. 2), ﺝمادة > mʿth (Ln. 4), and ﺝطامعة > tʿst (Ln. 5). The use of the dots on ʾ h for a proper ﺝ appears in ﺝصارت for صارت (verso ln. 6). Inversely, we have ﻟسلامة > ʾlmstgʿbh (Ln. 5).

5. An optional dot inside ﺥ t, ʾ, denotes ظ but this is never used in the document; e.g., we have undotted ﻟمطبخ > ʾmṭbṭḥ (i.e., written as ﻟمطبخ) for ﻟمطبخ. Note that in Jazīreh Arabic, many words with ظ correspond to MSA words with ض (cf. MSA مطبخ).
6. An optional dot above ُ denotes ص and appears only in ضغتانهم (In. 7). A dottless ض may be either ص or ض.

Garshūnī writing sometimes uses Arabic vowels. Due to typographical constraints, these are not given in the Syriac-script text above, but are given in the Arabic script below.⁵

Recto

1. حسنا صاحبكم مهذب جداً وناضحاً ومهدداً من أحب
              ١٠٠0
2. معا، وهم لنا مهذباً ومهدداً وبكم
3. نعم فوق ولكم: بمثابة ونوركم ونصماً مهدداً وهم لنا المهد للمرض لذين
4. جبابة على الودام.. المعروض لدى غبطكم وصلنا غزيراً احرصكم الدعا المحرر
5. في شهر اب ۱۷ فلوهاء حاجدين عزة الباري تع+ بوصفة سلامت سياستكم... ثانيا
6. ذكرت لخادمكم أخذت مظللته من أهل مدياد لكي عملنا محباً ومراياً
7. لبعض أشخاص وبعض غضاهم. فوقنها هذه المقاولة هي حق نحن
8. نظيحا واو ابن عمنا في هذا الانتخاب لاجل افتخارنا وفايتنا
9. الذي يكون لنا اسم وفاؤده روحي وعسكري.. وهذا الانتخاب من اقدم
10. ٨ أشهر كان مبني ومهم نحن ما كان عندها معلومات من سابق هولاء
11. المحررين لسياستكم وغيرهم كان يوجد عندهم فرمان شديد من باب العالي
12. إنه لا يجلس أحد في مجلس مدياد لا مسلم ولأنصراني غير من سريان
13. القديم ما. اختيّا وذاتنا بذلك.. نفس ماردياد لكي عصاكم مع علم شانكم
14. وظفت ۲ أفكار في الانتخاب وما جلس أحد منهم لاجل أي سبب ما زعلنا
15. وما بدأوا يعبّرون. وبط阔م دايم كان يشدد عمومي ايمان بالالتماس
16. ما يمكن. وهذا البلد كلههم مفسدين كلواحد له مر على الآخر يردون
17. عدم تعظيم هذه أول شمرين قال السجرة من ثمرتها تعرف.. من

⁵ Microsoft Word 2000 up to XP allowed one to add Arabic diacritics above Syriac-script text, but it seems that later versions do not permit this! As of May 2021, one can write Arabic diacritics on Syriac using Notepad and then copy the text into Word, though this risks the text being broken during typesetting by publishers.
يوم حظورنا لمدياد جمعناهم نريد منكم تنتخبون لنا اثنين يسيران مجلس لاجل.
امور واشغال الطابعه عجرنا منهم ما صار بينهم موجه كلا واحد وجهه بطرف.
وما امكن القول بينهم بشي ابدى. وأيضًا عزلتما صرنا ممتنين بذلك. لما كنا
عند سيادكم عزتنا لغبطكم ليس بيًا في بلادنا مكرمنattachment.org للمرء. بما في مديكم.
من أول ما كان لنا ابرشية قونية قد تحتوي مدياد ابرشية حاشا من ذلك.
cالسوس كلا واحد بمقام الطرك ثم والجماعه مدياد بهم ومنgcهم.
وزء كيف يمكن بينهم جلوس ما يمكن ابرشية غير مدياد ما لنا معايش. يقا
نحنا ما هو حي حتى تقات من للراب تصطرح على عزدهم بعطي الاشرشية.
كلها احلم على خادمك وأنت لا ترى تفعيلنا نحصر بين انتاملكم ما قدره لهذا.
البلد من رود تحاريكهم وفسادهم تكميل لأهمهم على بوعظه ببعض أحد ما
يغلب على خلاص النفس. بما نقول تخلصنا من هذا البلد الشنيع. وأيضًا هم تعرف هذا.
شي الذي عزتنا لغبطكم جساره هي تجارتنا بذلك نرجع عدم السواذخه

Verso

واجد على الأنسان يخفى من الله ولا يستحلى من العبء. وهذا شى الذي عزتنا
لسيادكم ربعه ما حررنا. وخادمكم مستثنى احرف البركه يا بحظر لزيارة
لقد* يا تحلم علينا الاشرشية ما نشوف كيف يكون أمر سيادكم. وأيضًا من خصوص
عبدك

داود انفدى هذا صار له مدة ثلاث أشهر يخدم ليل ونهار واحد ما أعطاه فلس
رجال يستحلي على نفس سيادكم احد طشة ما يعطيه هذا صرف مقدار للف
غرس بعض دين ببعض من كيسه هذه صارة طسطه واحد يسبح خدومة يعطي
اجته هذا بيان امه ولدته وقف وص وقف يأكل ويشتر من الوفقه حتى
يقاتف. جونكى نفس واحده. لكن هذا صاحب بيت وولاد الا احدهما ما أعطاه اوجرته
من اين نبعنا وله هذه صار كما فقط عزتنا لكشفتم وما جاءتما بهم
ابدا وأبدى* عوسم النظر. فلما تقول لي إذا ما مرة طالعت خبرك كيف ان عمل
اذًا ما نقدر نقول لأحد شى كيف تقدر ندير حالنا لمن نقول اعمل هكذا ما يعمل
يظف ويوفر للم يقد* فحينه ترير ذلك العبء فقط ترجو تخلصنا من هذه النار

بحث حديث

نلعل في هذا حرب اب*

ضمن* بند

طبل من رف المني
مطران دنحا

عبدة

???
A Garshûnī Letter from a Disgruntled Bishop

Subscript

وايضًا الكرورائطه فننناهم لكن اوراق
الذي استطقوهم مع جميع اوراقهم
رسولهم إلى ماردين ها هنا صفى
امرههم فقط يكون حسن نظمكم عليه
الأمر امركم

Translation

Recto

(1) In the name of the Lord your protector and the exalter of the rank of your high-priesthood, our Father, (2) Mor Ignatius, Patr[iarch] of the Apostolic See of Antioch, who is (1.5) Peter III.

(3) After kissing your fingertips with duty, honour, and respect, and procuring your Apostolic blessings which are answered all the time. It is petitioned to Your Beatitude:

We have received your precious letter [عزيز احرفكم], the supplication [الدعاء], written (5) on 21 August. We read it praising the Almighty [عزة الباري تعالى] for the well-being [صحة سلامت] of your Lordship.

Secondly, (6) you mentioned to your servant that you received a petition [مظططة] from the inhabitants of Midyat, (complaining) that we have loved and favoured [عملنا محابه ومرايته] (7) some individuals and hated others. Çünkü, is this claim just [نوطفع] [چونکی هذه المقاوله هي حق]? (8) That we nominate [نوظع] our brother and/or paternal-cousin to this election for our own pomp and benefit? (9) To gain a name [الذي يكون لنا] [لاجل افتخارنا وفايتننا] and benefit both spiritually and materially?
And this election (10) was set and prepared [مبني ومهى] 8 months ago [من اقدم]. We had no information beforehand. Those (11) who wrote [هولائي المحرين] to your Lordship and others possessed [كان يوجد عندهم] a strong firmān from the Porte (12) stating that no one is to sit in the majlis of Midyat, be he a Muslim or a Christian, unless he belongs to (13) the Old Syriac millet only [بس]. We have transgressed and are guilty of this... Even Mardin itself, despite the great significance of your position [مع عظم] (14) nominated [إنفار] six individuals [وظعت] for the election. And not even one of them succeeded [جلس], for whatever reason. They did not become upset [ما زعلوا] (15) nor did they change their faith [وما بد لوا ايمانهم]. And Your Beatitude always implored publicly that faith by solicitation [تنشد عمومي ايمان بالالتماس] (16) is not possible [ما يمكن]. And this region [البلد, i.e., Midyat], all of (its people) are malicious [مفسدين], each one takes a shot at the other [كل واحد له مرم على الآخر]. They seek (17) to destroy each other [عدم بعظهم]. This is the first of their fruit. He said, “The tree is known by its fruit.”

Since (18) the day of our arrival in Midyat, we gathered them. “We want you to elect 12 individuals [اوادم] to form a majlis for the (19) affairs and the business of the ṭāʾifa [لاجل امور]. We are tired [عشُنا] of them. There is no love amongst them [ما صار بينهم محب]. Each one disagrees with the other [كل واحد وجهه بطرف, lit. ‘each one looks to a (different) side’]. (20) Talking to them did not achieve anything [وما امكن القول بينهم].

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6 This would be a parish majlis, to be distinguished from the secular town majlis.
Also you dismissed us (from office) and we are much obliged for this! When we were with your Lordship, we presented to Your Beatitude that “No prophet is revered in his town, but is reviled.” Therefore, your servant had no diocese from the beginning. Çiinki, does Your Holiness consider Midyat a diocese? God forbid! The priests: each one of them considers himself a patriarch. They, along with the people of Midyat: some of them are wālis, mutaşarrifs, and wazirs. How can one live with them? It is not possible (in any) diocese, except Midyat!

We don’t have a salary. Well, we are not a snake to eat from dirt. Have mercy upon your servant by giving us the entire diocese. Have clemency upon your servant. If not, we beg that you confer upon us to be present in front of your fingertips. It is not possible to endure this region due to the amount of their incitements and wickedness, taking shots at each other. No one seeks the salvation of the soul. Henceforth, we hope that you liberate us from this repulsive country.

Additionally, we recognise that the matter with which we are petitioning Your Beatitude is bold. We have been bold. We beg for pardon.
(1) It is one’s duty to fear God and not to be ashamed of the servant. It is about that that we have petitioned your (2) Lordship. We have not written a quarter of it. And your servant is awaiting [مستشفى the words of blessings [احرف الباركه, i.e., a reply], either by visiting (3) your holiness, or for the diocese to have mercy [تحرم علينا الابرشية] until we see what the order of your Lordship is.

And also regarding your servant, (4) David Efendi: he has been serving, day and night, for three months and no one gave him a single fils. (5) He is a man who is envious for the sake of your Lordship [رجال يستحي على نفوس سيادتكم]. No one gives him a glass [طاسة] of water. This one spent about one thousand (6) ghirsh, some from a loan, some from his own pocket. This became a disaster [طمة]. (Even if) one hires [خزمتكار] a servant [يمسك], he pays [يعطي] (7) his salary. It seems that his mother gave birth to him as a waqf. And even if he was a waqf, he should eat and drink from the waqf (income), so he can (8) live. Çünkü, is he only one person? But he is the head of a household [صاحب بيت] and children. If no one gives him his salary, (9) how would he live? And how many times [دفعه] did he petition your holiness and you did not answer him at (10) all. And Your Holiness is more prudent [أوسع النظر] (than this). Maybe you say to me, “if you cannot win your bread, how can you help?” [بإذا ما قدرة طالعت خبرك كيف] (11) If we are unable to say anything (i.e., give orders) to anyone, how can we manage [ندبر حالنا]? To whomever we say,
“do this” he does not do it, (12) gets upset [ینغبن], and then petitions your holiness. Then you rebuke [ترَزَّل] only your servant. We beseech you to save us from this flame.

(13) \textit{Barekhmor} for forgiveness!

[18]82 AD servant of servants

22 August of your holiness

Monk Dinḥā

[Stamp: Bishop Dinḥā]

\textbf{Subscript}

(1) Also, regarding those of Karburan: we left (the administration to) them [فلتناهم]. But the papers of (2) their affidavits [اوراق الذى] along with all their paperwork [اорاقهم] they sent them to Mardin. Here, their business is concluded [هنا صفى امرهم] (i.e., as far as I am concerned). (4) Only (i.e., we wish that), may you protect them [يكون حسن نظكم عليه]. (5) The command is your command.

\textbf{Commentary}

Line 1

It is common to address the Patriarch in Syriac and end with \textit{Barekhmor}\textsuperscript{7} (verse ln 13).

Line 3

\textsuperscript{7} For the use of liturgical \textit{barekhmor} as a greeting, see Borbone (2015, 479–84).

Line 4
(احرف ال البركة، عزيز احرفكم). Such terms designate letters written by the Patriarch. One may refer to one’s own letter addressed to a Patriarch as احرف العبودية.

Line 5
تع. Abbreviation for تعالى. A supralinear line, sometimes with a vertical stroke, denotes an abbreviation or number.
سلامت. Orthographic variant for سلامة.

Line 6
محابة = MSA محبیة.

Line 7
چونکی/çünki (also ln. 22 and verso ln. 8) = modern çünkii. It is consistently used here as an interrogative, with a disapproving tone, where the answer is negative.
اخينا واو ابن عمنا (in which case, read اخينا وا ابن عمنا) or a conjunction has been prefixed to او.

Line 10
مهی = MSA مهیّ.
هولاء/ /hawalā/ (as pronounced today in the liturgical practices of Mardin) = MSA هؤلاء.

Lines 12–13
ملت سريان قديم. This refers to what we call today Syriac Orthodox. The designation قديم goes back to the 18th century to distinguish the older Syriac Orthodox from the then newly separated Syriac Catholics.

Line 13
بس/bas/. Colloquial for ‘only’.
A Garšūnī Letter from a Disgruntled Bishop

أخطانا = MSA اخطينا.

Line 17
السجرة من ثمرتها تعرف (Luke 6:44); شجرة = MSA شجرة.

Line 18
مجلس. This is a parish majlis ‘council’ rather than the town’s sec-

Line 19
كل واحد = كل واحد. An orthographic calque from Syriac كـلـحـد <klḥd> for مـحـد <kl ḥd>.

Line 21

Line 25
تسترحم = MSA تصرفح.

Line 26
والآ = MSA نوْمَل. ‘we hope/wish’.

Line 28
Line 3
The phrase is not clear, if we assume بالابرشية, the sense would be ‘or to have mercy upon us by (giving us) the dio-

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طاسة colloquial ‘cup’.
Line 6
طُمُطُمَّه = MSA تَسَتَّامَّه ‘disaster’.

خِزَمَتْكِار colloquial < Turkish خِزَمَتْكِار hizmetkâr < Arabic خِزَمَتْكِار ‘service’ + Persian کَار ‘worker, i.e. servant’ \({\text{\textcopyright Isâ}}\ (1911, 255)\) 2016, 136).

Line 8
أُجِرْتِه = MSA أُجِرْته.

Line 9
يُنَعَّشُ = MSA يَنَعَّشُ.