



ܡܡ ܫܠܘܘ : ܡܢ ܕܡܫܝܚܐ ܕܩܘܢܝܐ ܕܗܘܐ ܕܝܠܝܐܢ

Introduction

The poem *Mam Shallou* first came to my attention in Tbilisi in June of 2006 during my visit to Georgia. I saw the original manuscript of the entire poem handwritten by the poet, *David Elian* himself in 1931 in Ganja, Azerbaijan. The poet was born in 1910 in a village near Van in Turkey. As the WWI began, his family immigrated to the Caucasus in 1915 and was settled in Ganja. He learned both classical and modern Syriac languages at the school that his father had established. In pursuit of further education, he attended colleges in Leningrad (current day St. Petersburg) and Baku where he studied philosophy and history. He later moved to Tbilisi and taught in schools. He has many works of poetry and literature¹ some of which were published in periodicals of his time in Georgian and Russian languages. His works were also published in Assyrian in the *Star of East* in Tbilisi. *David Elian* passed away in 2001 and has been buried in Moscow.

Upon return from the trip, I submitted a proposal for the digital reproduction of this poem through word processing to the Assyrian American Association of San Jose. The Assyrian American Association of San Jose approved the proposal and committed to funding the digital reproduction of the work. I want to thank the Executive Board of the Assyrian American Association of San Jose for their vision and determination to keep our ancestral heritage, the *Assyrian Language* alive. We started the digital reproduction in July and completed the first draft in October. The manuscript belongs to David Adamov of Tbilisi (also the vice-president of the Assyrian National Congress of Georgia). I want to thank David Adamov for being so willing and forthcoming in making the manuscript available for digital reproduction. I want to also thank Elena (Helen) Piraeva of Tbilisi (also the treasurer of the Assyrian National Congress of Georgia) who patiently word processed the entire poem from the manuscript. She also scanned the manuscript entirely to facilitate the editing. It is very appropriate that I also acknowledge the efforts of Ilona Adamova of Tbilisi (also in-charge of public relations of the Assyrian National Congress of Georgia) in facilitating our written communications.

¹ Poet's biography (in Assyrian) in this publication includes a list of his prominent works

It was known to us that the poem *Mam Shallou* was once published in 1938 in Moscow. There are references to this fact in both *History of Modern Assyrian Literature* books by Dr. Pira Sarmas and by Reverend Samuel Dinkha. But we were not able to track this publication down. It was also known to us that the poem was again published in 1962 in Germany. In addition to references to this fact in the above-mentioned books, the poet himself also has made comments on the last page of the manuscript stating the particulars of the publication where this work was published in 1962 in Germany. I asked Dr. Helen Younansardaroud (lecturer of classical Syriac at the Freie University, Berlin) whether it was possible to find the 1962 publication. A few weeks later I received a photocopy of the complete script of this publication in the mail. The poem is published in both Assyrian (using Latin phonetic characters) and German (translation). Many additional comments in German are also included with publication. The article for this publication was submitted by Johannes Friedrich and Reverend Lazarus Yaure². There are many modifications and omissions in this publication from the original manuscript. Dr. Helen Younansardaroud also agreed to write a commentary³ on the 1962 publication of the poem. I want to sincerely thank Dr. Helen Younansardaroud for both finding the article and also writing the commentary.

During a telephone conversation with Rabi Daniel Benjamin the editor of the Assyrian language of the Journal of Assyrian Academic Studies (JAAS) in November, I learned that the poem *Mam Shallou* was converted from phonetic version published in 1962 in Germany to modern Assyrian and was published in JAAS in 1991 (Volume V, Issue 2). The conversion was skillfully done by Shamasha Youaresht Qasha-Mattai. Although we at the Assyrian American Association of San Jose were planning to publish this work from the original manuscript, we still sought JAAS' permission. I would like to thank Rabi Daniel Benjamin for granting us the permission to publish this work.

Sincere thanks go to Rabi Michael Younan of San Jose for graciously accepting to edit the poem for spelling errors.

Once we released the first draft of the poem to a limited distribution for comments, we were honored to have Rabi Daniel Benjamin's scholarly review and edit in response. We simply could not have asked for anything more. Thank you indeed Rabi. Further discussions with Rabi Daniel revealed that the late Rabi David Elian had contacted him for publishing his works. He had even gone as far as wanting to; or, in fact did write to Boutros Boutros-Ghali, Secretary General of the United Nations (1992-1996) to ask for support.

The poem *Mam Shallou* portrays the day to day life in an Assyrian village in early 1900s and is full of very imaginative interpretations of nature, human feelings, and community's social dynamic. The Urmie dialect is the prominent language of the poem. The poet uses simple vocabulary and at times borrows words from neighboring non-Assyrian ethnicities; and yet, he illustrates the setting of the village and the occurring incidents so skillfully that the readers who have seen any Assyrian village will have no difficulty imagining vibrantly what this specific village looked like.

² An Assyrian intellect studied in Germany and was a retired pastor in a German community in Philadelphia

³ Also included with this publication

A commentary on 1962 publication of the Poem “Mam Shallou” in ZDMG

**By: Dr. Helen Younansardaroud, Lecturer of Classical Syriac,
Freie University, Berlin**

The Assyrians who settled in the Ex-USSR after the WWI were recognised as an ethnic minority, a status which gave them the opportunity to use their own language in education and literature. Isaak Fagradovič Marogulov, an Assyrian linguist had devised a new script with Latin characters for the Assyrians of the Soviet Union. Between mid 1920s and the late 1930s a great number of books, translations from Russian literature, political material and original works were published in this Latin script or the “novyj alfavit” a term used by scholars. It is now known, that some two hundred books in this orthography are housed in the Lenin Library in Moscow. This represents a very significant amount of literature of the modern Assyrian language.

Ever since Assyrian materials became accessible to Western scholars, these late remnants of one of the most widespread languages of antiquity stimulated the interest of orientalists. In the middle of the 20th century, various factors led to an intensification of research in the field of Assyrian language written in Latin orthography in particular; and one of the pioneers in this field was Johannes Friedrich in Germany. Johannes Friedrich described this Latin orthography in 1959 in his article “Neusyrisches in Lateinschrift aus der Sowjetunion”, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 109, pp.50-81. In the bibliography at the end of this article Friedrich lists the following five works:

1. *Hajjarta qəmetə go pilxanə d' dištə*, Moscow 1933.
2. *L. N. Tolstoj, Min bar bal*, Moscow 1936.
3. *S. Puşqin, Təgbirənə d stanza*, Moscow 1936.
4. *G. A. Xoşabəjev, Şeri u zmərjəti*, Moscow 1937.
5. *D. İljan, Mam Şalu u Qəmbər*, Moscow 1938.

Friedrich also wrote the following articles on the subject:⁴

- Friedrich, Johannes (1960). *Zwei russische Novellen in neusyrischer Übersetzung und Lateinschrift* (Abhandlungen für die Kunde des Morgenlandes 33,4), Wiesbaden.
- Friedrich, Johannes (1962). “Das Neusyrische als Typus einer entarteten semitischen Sprache“, in: *Annali dell 'Istituto Orientale di Napoli* (Sezione linguistica), 4, pp. 95-106.
- Friedrich, Johannes - Lazarus Yaure (1962). “Onkel Šalu und Qämbär“. Eine neusyrische Verserzählung von D. İljan. Text, Übersetzung und Erläuterungen, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 112, Neue Folge, 37, pp. 6-49.
- Friedrich, Johannes (1963). “Aus einer syrischen Fibel“, *Rivista degli Studi Orientali*, 38, pp. 9-21.

⁴ For more information of this publication cf. also Polotsky, Hans Jakob (1961). “Studies in Modern Syriac”, *Journal of Semitic Studies*, 6, p. 4f.

His article about “Onkel Šälu und Qämbär” is the result of a collective effort by Johannes Friedrich himself and Lazarus Yaure, who was a native speaker and a pastor in Philadelphia. The purpose of the publication is stated in the foreword by the editor, Friedrich. It intended to provide the scholars with an opportunity to become acquainted with Assyrian literature written in Latin script. The text is furnished with a glossary to facilitate understanding by the reader. Most of the words defined in the glossary are accompanied by their etymological description given by Arthur John MacLean in his fundamental work “*A dictionary of the dialects of Vernacular Syriac*”, Oxford, 1901 (reprinted in Amsterdam 1972). For the words without etymological description the author refers the reader to his work *Zwei russische Novellen in neusyrischer Übersetzung und Lateinschrift* mentioned above.

FOR
PREVIEW
ONLY

The Poem

مذہبِ حق

عقائدِ باطل

عقائدِ باطل¹² میں
مذہبِ اہل حق کے عقائد
مذہبِ باطل¹³ سے مختلف
ہیں۔ عقائدِ باطل
مذہبِ اہل حق کے عقائد

6 عقائدِ باطل

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8 عقائدِ باطل

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عقائدِ باطل
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عقائدِ باطل¹¹

<p>کس لکس ل یڈ سڈا ب یحکن سڈا</p>	<p>سڈا جڈا جڈا سڈا</p>	9
<p>13 سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا</p>	<p>سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا</p>	
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<p>14 سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا</p>	<p>سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا²²</p>	
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<p>15 سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا</p>	<p>سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا سڈا</p>	
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<p>16 سڈا سڈا سڈا²⁵ سڈا سڈا سڈا سڈا سڈا سڈا</p>	<p>سڈا سڈا سڈا سڈا سڈا سڈا²³ سڈا سڈا سڈا</p>	

20 ذیعیس: کم صلیس
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دیپ مصحب:

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کم سجدہ 36 دبت

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21 فب بلم صلیس
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کتی دتصب:

شہ فلیس کلکم س
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22 مکی لیس کتصب
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18 مڈ دکل یکتی
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فلیس سجدہ 28
مکی کلکت 29

19 سجدہ لیس کلکت
کتی 30 کلکت
سجدہ کلکت 32
ب کلکت 33
بہ لیس کلکت
لہم کلکت

34 دتبیہ مہ سجدہ
شہ لہم سجدہ 35

27 لَمَّحَدِّثِ مَطَرُ بَلْعَمٍ
 هَلْ يَوَدُّكَ كَأَدِّ عَمِّكَ مَسَامٍ
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 كَلِّ يَكْبَبُ مَتَّبِعْ

28 كَدُّوْ صَحْوَةٌ مَعْمُورَةٌ
 نَهَيْتُهُ كَيْفَ مَلَانٍ
 سَدْرٌ دَيْصَمَةٌ 42
 مَعْمُورَةٌ كَدُّوْ
 مَعْمُورَةٌ بَلْعَمٍ مَعْمُورَةٌ
 يَدِّ بَلْعَمٍ مَعْمُورَةٌ
 كَدُّوْ مَعْمُورَةٌ مَعْمُورَةٌ

29 مَعْمُورَةٌ مَعْمُورَةٌ
 سَدْرٌ كَدُّوْ 43
 مَعْمُورَةٌ مَعْمُورَةٌ
 كَدُّوْ مَعْمُورَةٌ
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 دَعْوَةٌ مَعْمُورَةٌ
 يَدِّ بَلْعَمٍ مَعْمُورَةٌ

30 سَوِيٌّ لَيْسَ مَطَرُ بَلْعَمٍ
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24 مَعْمُورَةٌ مَعْمُورَةٌ
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<p>سڌا ڏا ڏھم سڌا: ڪڏھن سڌا: ڏکھي ڏکھي ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا ڀڳا</p>	<p>نجلم ڏکھي، ڏکھي</p>	38
<p>نجلم ڏکھي، ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي ڏکھي</p>	<p>نجلم ڏکھي</p>	39
<p>نجلم ڏکھي</p>	<p>نجلم ڏکھي</p>	40

<p>سڌب سڌا ڌو ڌو سڌب سڌا ڌو ڌو</p>	<p>ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو</p>	67
<p>70 ڌو</p>	<p>ڌو ڌو</p>	67
<p>71 ڌو</p>	<p>ڌو ڌو</p>	68
<p>72 ڌو</p>	<p>ڌو ڌو</p>	69
<p>73 ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو</p>	<p>ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو ڌو</p>	73

77 בְּלִפְנֵי הָיָה וּדְבַר אֲשֵׁר

תַּבְּרַח יִצְחָק דְּבַר אֲשֵׁר

יְשִׁיעֵהוּ לְחַיֵּי אֲבִיבְרָכָה אֲשֵׁר

מִן חַיֵּי דְּזֵדְרָה

הַיְדֵשׁוּהוּ לְקַבְּלָהּ

דְּמִידְרָה דְּיִצְחָק

חַיֵּי לֵשׁוֹן אֲשֵׁר יִצְחָק

וּדְבַר אֲשֵׁר יִצְחָק

78 מִן דְּחַיֵּי מִידְרָה

לְחַיֵּי אֲשֵׁר יִצְחָק

דְּבַר אֲשֵׁר מִידְרָה

הַיְדֵשׁוּהוּ מִן חַיֵּי

"מִן דְּבַר אֲשֵׁר יִצְחָק

יִצְחָק אֲשֵׁר יִצְחָק

חַיֵּי דְּבַר אֲשֵׁר יִצְחָק

הַיְדֵשׁוּהוּ דְּבַר אֲשֵׁר יִצְחָק"

79 זֵדְרָה! זֵדְרָה! זֵדְרָה! זֵדְרָה!

זֵדְרָה! זֵדְרָה! זֵדְרָה! זֵדְרָה!

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78 זֵדְרָה! זֵדְרָה! זֵדְרָה! זֵדְרָה!

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80 זֵדְרָה! זֵדְרָה! זֵדְרָה! זֵדְרָה!

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לְחַיֵּי אֲשֵׁר יִצְחָק:

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זֵדְרָה! זֵדְרָה! זֵדְרָה! זֵדְרָה!

نجلد مه ڏيکي
مهجهه نه - مهجهه
نجلد مه نه - مهجهه
ڏه ڏيکي
نجلد مه نه ڏيکي

85 مهجهه نه ڏيکي

مهجهه نه ڏيکي
نجلد مه نه ڏيکي
نجلد مه نه ڏيکي
نجلد مه نه ڏيکي
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نجلد مه نه ڏيکي

86 مهجهه نه ڏيکي

مهجهه نه ڏيکي
نجلد مه نه ڏيکي
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87 نجلد مه نه ڏيکي

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81 نجلد مه نه ڏيکي

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82 نجلد مه نه ڏيکي

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83 مهجهه نه ڏيکي

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نجلد مه نه ڏيکي

84 نجلد مه نه ڏيکي

نجلد مه نه ڏيکي

- 87 ذیہ سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
- 88 تم ذہن بند نہ بنو
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
- 89 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
- 90 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
- 91 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
- 92 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
- 93 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
 سچا مذہب ہے
- 94 سچا مذہب ہے
 سچا مذہب ہے
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 سچا مذہب ہے

<p>לְבַשׁ יִצְחָק לֵישׁ קִדְּוֵהוּ אֲרָם</p> <p>99 אֲרָם יִצְחָק חַבֵּד אֲרָם אֲרָם אֲרָם דְּרֵי אֲרָם אֲרָם אֲרָם יִצְחָק חַבֵּד אֲרָם אֲרָם אֲרָם יִצְחָק חַבֵּד⁹³ אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם</p> <p>100 מֵיִן אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם⁹⁴ אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם</p> <p>101 עֲדָבְהֵם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם</p> <p>102 לְבַשׁ אֲרָם אֲרָם אֲרָם אֲרָם⁹⁵ אֲרָם אֲרָם אֲרָם</p>	<p>95 יִצְחָק חַבֵּד יִצְחָק אֲרָם חַבֵּד חַבֵּד אֲרָם חַבֵּד אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם</p> <p>96 אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם</p> <p>97 אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם</p> <p>98 אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם אֲרָם</p>
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یہ تو میری جفا
کہ عیب نہ تھا

تیک اذہم بیک
جینہ ہکھہ
جینتہ کیصمہ

120 کیا تو دیکھ کر
تو جینتہ دیکھ
دیکھتے تھے تھے
مہ ذنب تھجیمہ

مہ ذنب تھجیمہ
دیکھتے تھے ہم مہ
ہکھہ دیکھتے

103 دیکھ کر
ذنب ہم سداً
ذنب ہم سداً
104 سداً ہم سداً

117 نولم
خدا ہم سداً
عبد ہم سداً
عبد ہم سداً

121 ہذا ہم
ہر جگہ کتب
کیا تھو فلکھہ؟
ہجیمہ ہم سداً
کیا تھو فلکھہ؟

سیما ہجیمہ
ذنب ہم سداً
ہم سداً
ہم سداً
خدا ہم سداً

یہ ہم سداً
105 کہہ تے
تو دیکھتے تھے
کہہ تے تھے

118 ہجیمہ
ہجیمہ ہم سداً
ہجیمہ ہم سداً
ہجیمہ ہم سداً

122 وہ دیکھتے تھے
وہ دیکھتے تھے
مہ سداً
مہ سداً

101 وہ سداً
102 وہ سداً
ہجیمہ ہم سداً
ہجیمہ ہم سداً

تھجیمہ ہم سداً
مہ سداً
تھجیمہ ہم سداً

119 ذنب ہم سداً
ہم سداً
ہجیمہ ہم سداً
ہجیمہ ہم سداً

123 وہ دیکھتے تھے
تھجیمہ ہم سداً

ہجیمہ ہم سداً
ہجیمہ ہم سداً

- 1 Evil deed
- 2 Paganism (biblical term), implies deeds that are not according to divinity
- 3 Grace (biblical term)
- 4 Fairness and honesty
- 5 Repentance (biblical term)
- 6 Heritage (biblical term)
- 7 Deceitful
- 8 TBD
- 9 Irregular, not in any specific order
- 10 Darkness
- 11 Observing
- 12 Dreadfulness
- 13 Deadened
- 14 Depressing
- 15 Valley
- 16 Storages, typically used for storing cattle feed
- 17 Aspen tree
- 18 Slim
- 19 High lands
- 20 Sump lands
- 21 Mills typically powered by water streams
- 22 kisses
- 23 Uncomfortable
- 24 Flamed, the last four lines of this verse are the interpretation of sunrise and indicate how dawn with thousands of dyed colors (rays) flamed out
- 25 Shepherd
- 26 Staff used by shepherds
- 27 Whistle
- 28 Whisper
- 29 Small houses
- 30 Goats
- 31 Sheep
- 32 Male buffalos
- 33 Female buffalos
- 34 Young male sheep
- 35 Young female sheep
- 36 Eternity
- 37 You ought not, a Persian word often used in Urmie dialect
- 38 I will beat you
- 39 I will poke you
- 40 Staring at
- 41 The word in parentheses is in the original manuscript. This word was substituted for the original word as it was thought that it would convey the perceived event.
- 42 Continuity
- 43 Hunting dog
- 44 TBD
- 45 Mourning

کے لئے ¹⁰⁶ ہر ایک کے لئے

میں سے ہم سے

آئے ہر ایک کے لئے ¹⁰⁷

تو ہے میں ¹⁰⁸ ہر ایک کے لئے

سب کے لئے ¹⁰⁹ ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

124

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

125

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

کے لئے ہر ایک کے لئے

تکلم

- 87 TBD
 88 TBD
 89 Axel, may imply life under a heavy burden
 90 TBD
 91 TBD
 92 Thoughts
 93 Breezing gently
 94 Freedom
 95 Temporary
 96 Rapidly, a Persian word often used in Urmie dialect
 97 Boulders, huge rocks
 98 TBD
 99 Customary
 100 TBD
 101 Integrity
 102 Stupid, used in Persian originally an Arabic word. Here, it is used as an insulting word.
 103 Poppy, used as an insulting word
 104 TBD
 105 TBD
 106 Flame
 107 Darkened clouds
 108 Fog
 109 Captured

- 46 “My Lord”, a term used by villagers to address the landowners in the villages
 47 Behold, look at
 48 Excuse, justification
 49 Permission in Turkish Language
 50 Dizin, name of a region in current day Turkey and most likely within the Kurdish area
 51 Thoughts
 52 Remote, hard to reach
 53 Lice, insects that stick themselves to cattle and feed from cattle blood
 54 Rage, anger
 55 Help, assistance
 56 Disaster
 57 Died
 58 A title given by Kurds to Qambar reflecting his arrogance
 59 TBD
 60 In masses
 61 TBD
 62 TBD
 63 Tired, exhausted
 64 TBD
 65 A word of insult, TBD exactly what it means
 66 Anguish, grief
 67 Small branches of a tree (most likely aspen) used for weaving baskets. The word “Touyra” symbolizes fear. It is often said that the person is shaking like “Touyra”.
 68 Slavery
 69 Filled with
 70 Retaliation
 71 Body of deceased
 72 TBD
 73 TBD
 74 Detective, supervisor
 75 Mystery
 76 Agents
 77 Never mind
 78 Do not take it hard, take it easy, a statement that supposedly will comfort someone who lost a loved one. This is a Persian word often used in Urmie dialect.
 79 For sure, without any doubt (a word used in Persian, Turkish, and perhaps many other languages in the region)
 80 Punishment
 81 Universe
 82 TBD
 83 Persecution
 84 Pillar
 85 TBD
 86 TBD