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[1]

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 Ṭūroyo (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 (lns 6–7). The Patriarch in turn wrote to Dinḥā (lns 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, lns 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.

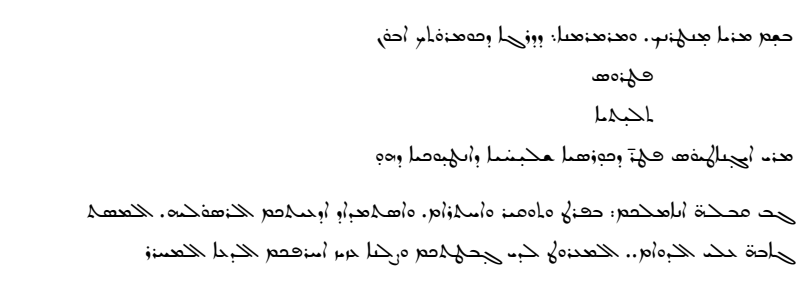
[4] Reply to my Facebook post of 24 October 2017.

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 (وايضا عزلتمونا صرنا ممنونين بذلك, 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, Dinḥā 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 Dinḥā asks sarcastically. The letter ends with Dinḥā 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 Dinḥā.

Transcription

Recto



5. ٢١ آذار ١٩٠٨ م.. معاونيه محلله عينه + ده مأمورك ثابت جهاتي مأمورك
6. مأمونه محاسبه ايتمك حتى فيلم ١٩٥٨ ده مكتوبلي ايچون معلوماتك بنم
7. سي سه مه مكاتبمكك وجه صوبي. معاونيچي كندولرنه كندك
8. ايتاليه ايلچيسنه ١٩٤٥ ك ماديلك اوه ده ايشه جي ماه ايشه ولمه
9. مينه ده ماديلك اوه.. ساعتچي سوئيچ مأمونه نهايه ايتمك بكم
10. ١٨ ولايه محاسبه ده ايمكتبده ايشه لر ايله سي معجه سنجه لر ايچون
11. ماديلك ماد ده بنم ايشمز معجه بچه لر معدنچي معاونيمك چاغيمكك
12. ايشم ايكنجي سوگز ولا مكتوبه لا مأمونه مكتوبي ده بنم مكتوبي لا ده
13. معلم مكتب سه معاونيمه چاغيرمه معجه.. بكنجه ايشچيلر ايچون. حد معينك
14. ايكنجي ايله جنجه ام ١٩٤٥ لك معجه بنم مكتوبمز ده ٦ نيسان ١٩٤٥
15. ماديلك ايشم معجه بنم لر ميلي معلمچي. معاشمز ايكنجي ايچون
16. مينه ١٩٤٥ سنه ايشه ده بنم مكتوبمه معجه چنجك ايچون. چوجق ايله
17. ده.. چاغيرك ايتمك ده ديكمك ايله. معاشمز ١٩٥٥ ده معلمچه مينه
18. ١٩٤٥ مكتوبي مينه مأمور ١٢ ايله جمعيتك معجه بنم معاشمزي ايشچك ايچون مه
19. جيكه معجه بنم مكتوبه جنجه معجه ايز ايله معجه ايشچه جماعتك ايلچيلر ايچون
20. ايله ايچك. چوجق جنجه ايچون ايچون معلمچه ايشلر.. ايشك جنجه معجه ١٩٤٥ ايچون ايله
21. معجه ايله. ١٩٥٥ ده جنجه مأمونه ايچك ده ايشه جنجه معلمچك مأمونه معاونيم بنم
22. چاي ده ايلم مأمونه ايشه جنجه بنم ده جنجي مأمونه ايله مكتوبي ١٩٥٥ ده
23. جيزلمه چاي معجه چنجه ايشه جماعتچي مه بيلمك معلمچه مكتوبه ١٩٥٥ جنجك
24. ايله. مكتوبه ايله ايله بنم مأمونه ايچون ايله جنجي معجه ايچون جنجه مأمونه
25. جنجه معلم ايتمكمأمونه ١٩٥٥ معجه جنجه معلم ديكمك ده ايشچه معلم جنجه مه ايله ده

26. ايچك مأمونه ايله معلمچه ده بنم ايشچه معلم جيزلمه ١٩٥٥ چاي ١٩٥٥
27. ايله بنم چنجه معجه جنجه معجه ١٩٥٥ معاونيمه معجه معلم ايچون بنم ده بكنجه
28. مأمونه جنجه معلم ايچون ده ايشچه ١٩٥٥ ايله. ١٩٥٥ ١٩٥٥ جنجه ١٩٥٥ ايله
29. مأمونه ١٩٥٥ معلم جيزلمه ايشلر ده مأمونه معلمچه مأمونه ١٩٥٥ ده

Verso

1. مأمونه ١٩٥٥ ده ايچون. بكنجه ده ١٩٥٥ ايچون ده ١٩٥٥ ده چاي ايشچه ١٩٥٥ جنجه
2. مأمونه مأمونه ايله جنجه ١٩٥٥ معجه معاونيمه. ايشم ايله جنجي معاونيمه
3. ايچك ايله معلم ايچون. معاونيمه ايله معجه ايله ١٩٥٥ ايشچه ١٩٥٥ ايله +
4. ١٩٥٥ مأمونه ايله مأمونه ايچون ١٩٥٥ ايچك ايله. ايشه ده ايز ايله ايشه مأمونه
5. ١٩٥٥ ايشچه ايز ايله مأمونه ايله ايشچه معلم ايله معاونيمه ايله ١٩٥٥ مأمونه

.6 ܡܪܝ ܐܠܗܐ ܥܡܟ ܫܠܡ ܐܢܐ ܒܐܝ ܐܫܡ ܥܠ ܟܠ ܒܝ ܟܠ ܫܝ
.7 ܫܠܡ ܐܫܡܥܟ ܥܠ ܕܥܡ ܠܐ ܐܢ ܟܐ ܐܢ ܐܝܟܐ ܐܢܐ ܠܐ ܐܝ
.8 ܐܝ ܐܠܐ ܐܠܐ ܐܢ ܫ ܐ ܐ ܐ ܠ ܐ ܟ ܐ ܐ ܐ

d. ـٮ <t> stands for ت and ث.

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 <gḇṭtkm> (ln. 4), بغضانهم <bg̱ṣ̄ʾnhm> (ln. 7), ينغبن <yng̱bn> (verso ln. 12), and افتخارنا <ʾftk̲ʾrnʾ> (ln. 8).

3. As there are no /g/ sounds in Arabic, so ـڪـ is reserved for ج as denoted above and may take an optional stroke inside it, ـڴـ transliterated as <g̱>. The stroke appears in المستجابة <ʾlmstg̱ʾbh> (lns 3–4), وجهه <wg̱hh> (ln. 19), جسارة <gsʾrh> (ln. 29, with three strokes inside ـڴـ perhaps to add emphasis!), and واجب <wʾg̱b> (verso ln. 1, also with three strokes).

4. The plural double dot Syāme, ◌̈, may be used on ة <ẗ> to mark *tāʾ marbūṭa*. The only words to make use of it are: قبلة (ln. 3), المستجابة (lns 3–4), عزة (ln. 5), بصحة (ln. 5), والجماعة (ln. 23), لزيارة (verso ln. 2), مدة (ln. 4), and طاسة (ln. 5). The use of the dots on ة <ẗ> for a proper ت appears in صارة for صارت (verso ln. 6). Inversely, we have سلامت for سلامة (ln. 5).

5. An optional dot inside ـظـ <ṭ>, ـظـ, denotes ظ but this is never used in the document; e.g., we have undotted مطبطه <mṭbṭh> (i.e., written as مطبطه) for مظبطة. Note that in Jazīreh Arabic, many words with ظ correspond to MSA words with ض (cf. MSA مضبطة).

6. An optional dot above ڹ denotes ض and appears only in ܒܓ̰ܨ̰ܢ̰ܗ̰ܡ <bgṣ̰ʾnhm> بغضانهم (ln. 7). A dottless ڕ 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. حجم حذا هذا هذه هذه هذا هذا هذا هذا هذا هذا هذا هذا
2. هذا هذا هذا هذا هذا هذا هذا هذا هذا هذا هذا هذا
3. غُب قبلة اناملكم: بفرظٍ وتوقير واحترام. واستمداد ادعيتكم الرسوليه. المستـ
4. ـجابة على الدوام.. المعروظ لدى غبطتكم وصلنا عزيز احرفكم الدعا المحرر
5. في شهر اب[٢١] فتلوناه حامدين عزة الباري تع+ بصحة سلامت سيادتكم.. ثانيا
6. ذكرت لخادمكم اخذت مظبطه من اهل مدياد لكي عملنا محابه ومرايّه
7. لبعظ اشخاص وبعظ بغضناهم. چونكى هذه المقاوله هي حق نحن
8. نوظع اخينا واو ابن عمنا في هذا الانتخاب لاجل افتخارنا وفايدتنا
9. الذي يكون لنا اسم وفايده روحاني وجسماني.. وهذا الانتخاب من اقدم
10. ٨ اشهر كان مبني ومهيّ نحن ما كان عندنا معلومات من سابق هولاى
11. المحررين لسيادتكم وغيرهم كان يوجد عندهم فرمان شديد من باب العالى
12. انه لا يجلس احد في مجلس مدياد لا مسلم ولا نصراني غير ملت سريان
13. القديم بس. اخطينا واذنبنا بذلك.. نفس ماردين سيادتكم مع عظم شانكم
14. وظعت ٦ انفار في الانتخاب وما جلس احد منهم لاجل اي سبب ما زعلوا
15. وما بدّلوا ايمانهم. وغبطتكم دايم كان تنشد عمومي ايمان بالالتماس
16. ما يمكن. وهذا البلد كلهم مفسدين كلواحد له مرم على الاخر يريدون
17. عدم بعظهم هذه اول ثمرتهم. قال السجره من ثمرتها تنعرف.. 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.

18. يوم حظورنا لمدياد جمعناهم نريد منكم تنتخبون لنا ١٢ اوادم يسيرون مجلس لاجل
19. امور واشغال الطايفه عجّزنا منهم ما صار بينهم محبه كلواحد وجههُ بطرف
20. وما امكن القول بينهم بشي ابدًا.. وايضًا عزلتمونا صرنا ممنونين بذلك. لما كنّا
21. عند سيادتكم عرظناه لغبطتكم ليس نبياً في بلدته مكرمن الى مرذول. بقا خادمكم
22. من اول ما كان لنا ابرشية چونكى قد+ تحسب مدياد ابرشية حاشا من ذلك
23. القسوس كلواحد بمقام البطرك هم والجماعة مدياد بعظ منهم والين ومتصرفين
24. ووزره كيف يمكن بينهم جلوس ما يمكن ابرشيه غير مدياد ما لنا معاش. بقا
25. نحن ما هو حيه حتى نقتات من التراب تصطرحم على عبدكم بعطى الابرشيه
26. كلها احلم على خادمك والّى لا نرجو تنعّم علينا نحظر بين انامكم ما قدره لهذا
27. البلد من زود تحاريكهم وفسادهم تكميل مرامهم على بعظهم بعظ احد ما
28. يسال على خلاص النفس. بقا نومّل تخلصنا من هذا البلد الشنيع. وايضًا نعرف هذا
29. شى الذي عرظناه لغبطتكم جساره هي تجاسرنا بذلك نرجو عدم المواخذه

Verso

1. واجب على الانسان يخاف من الله ولا يستحى من العبد. وهذا شى الذي عرظناه
2. لسيادتكم ربعه ما حررنا. وخادمكم مستنظر احرف البركه يا بحظور لزيارة
3. لقد+ يا تحلم علينا الابرشيه[illegible]ما نشوف كيف يكون امر سيادتكم. وايضًا من خصوص عبدك
4. داود افندى هذا صار لهُ مدة ثلاث اشهر يخدم ليل ونهار واحد ما اعطاه فلس
5. رجال يستحي على نفوس سيادتكم احد طاسة[illegible]ما يعطيهُ هذا صرف مقدار الف
6. غرش بعظ دين بعظ من كيسه هذه صارة طمّه واحد يمسك خزمتكار يعطى
7. اجرته هذا يبان امه ولدته وقف ولو صار وقف ياكل ويشرب من الوقفيه حتى
8. يقتات. چونكى نفس واحده. لكن هذا صاحب بيت واولاد اذا احد ما اعطاه اوجرته
9. من اين ينعاش وهذه صار كم دفعه عرظها لقدسكم وما جاوبتموه بشي
10. ابدًا وقد+ اوسع النظر. فلربما تقول لي اذا ما قدرة طالعت خبزك كيف أعمل
11. فاذًا ما نقدر نقول لاحد شى كيف نقدر ندبر حالنا لمن ما نقول اعمل هكذا ما يعمل
12. ينغبن ويعرظ لقد+ فحينه ترزّل ذلك العبد فقط نرجو تخلصنا من هذه النار
13. [illegible] ٢٨ م+

في ٢٣ حرر اب+

طالب من رب المنى
مطران دنحا
عبده
??١٨

Subscript

1. وايضًا الكربورانيه فلتناهم لكن اوراق
2. الذي استنطقوهم مع جميع اوراقهم
3. رسلوهم الى ماردين ها هنا صفى
4. امرهم فقط يكون حسن نظكم عليه
5. الامر 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 answ-
(4) ered all the time. It is petitioned to Your Beatitude:

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

Secondly, (6) you mentioned to your servant that you received a petition [مظبطة] from the inhabitants of Midyat, (complaining) that we have loved and favoured [عملنا محابه ومرايّه] (7) some individuals and hated others. *Çünki*, is this claim just [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? [لاجل افتخارنا وفايدتنا] (9) To gain a name [الذي يكون لنا اسم] and benefit both spiritually and materially?

And this election (10) was set and prepared [مبني ومهيّ] 8 months ago [من اقدم]. We had no information beforehand. Those (11) who wrote [هولاى المحررين] 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 شانكم], (14) nominated [وظعت] six individuals [انفار] 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 بدّلوا 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 [كلواحد له مرم على الاخر]. 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*[6] for the (19) affairs and the business of the *ṭāʾifa* [لاجل امور واشغال الطايفه]. We are tired [عجّزنا] of them. There is no love amongst them [ما صار بينهم محبه]. Each one disagrees with the other [كلواحد وجههُ بطرف, lit. 'each one looks to a (different) side']. (20) Talking to them did not achieve anything [وما امكن القول بينهم بشي ابدًا].

[6] This would be a parish *majlis*, to be distinguished from the secular town *majlis*.

Also you dismissed us (from office) [عزلتمونا] and we are much obliged [صرنا ممنونين] for this! When we were (21) with your Lordship, we presented to Your Beatitude that "No prophet is revered in his town, but is reviled." Therefore [بقا], your servant (22) had no diocese from the beginning. *Çünki*, does Your Holiness consider Midyat a diocese? God forbid [حاشا من ذلك]! (23) The priests: each one of them considers himself a patriarch. They, along with the people of Midyat: some of them are *wālīs*, *mutaṣarrifs*, (24) and *wazirs*. How can one live with them [كيف يمكن بينهم جلوس]? It is not possible (in any) diocese, except Midyat!

We don't have a salary. Well [بقا], (25) we are not a snake to eat from dirt. Have mercy [تصطرحم] upon your servant [عبدكم] by giving [us] the (26) entire diocese. Have clemency [احلم] upon your servant [خادمك]. If not [والّى لا], we beg that you confer upon us [تنعّم علينا] to be present in front of your fingertips [نحظر بين انامكم]. It is not possible to endure this (27) region due to the amount of their incitements and wickedness [تحاريكهم وفسادهم], taking shots at each other [تكميل مرامهم على بعظهم بعظ]. No one (28) seeks the salvation of the soul. Henceforth [بقا], we hope [نومّل] that you liberate us from this repulsive country [البلد الشنيع].

Additionally, we recognise [نعرف] that the (29) matter with which we are petitioning Your Beatitude is bold [جساره هي]. We have been bold [تجاسرنا بذلك]. We beg for pardon [نرجو عدم المواخذة].

Verso

(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 [مستنظر] the words of blessings [احرف البركه, i.e., a reply], either by visiting (3) your holiness, or for the diocese to have mercy [تحلم 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 [يمسك] a servant [خزمتكار], he pays [يعطى] (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. *Çünki*, 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 [اوسع النظر] (than this). Maybe you say to me, "if you cannot win your bread, how can you help?" [اذا ما قدرة طالعت خبزك كيف اعمل] (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 [ينغبن], and then petitions your holiness. Then you rebuke [ترزّل] only your servant. We beseech you to save us from this flame.

(13) *Barekhmor* for forgiveness! [18]82 AD servant of servants
22 August of your holiness
Monk Dinḥā
[Stamp: Bishop Dinḥā]

Subscript

(1) Also, regarding those of Karburan: we left (the administration to) them [فلتناهم]. But the papers of (2) their affidavits [اوراق الذي استنطقوهم] along with all their paperwork [مع جميع اوراقهم]—(3) they sent them to Mardin. Here, their business is concluded [ها 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.

Commentary

Line 1

It is common to address the Patriarch in Syriac and end with *Barekhmor*[7] (verse ln 13).

Line 3

غِبّ 'after' (al-Bustānī 1930, II:1617).

المستجابة extends from ln. 3 to ln. 4.

[7] For the use of liturgical *barekhmor* as a greeting, see Borbone (2015, 479–84).

Line 4

عزيز احرفكم (and verso ln. 2, احرف البركة). 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 محبّة.

Line 7

چونکی Turkish *çünki* (also ln. 22 and verso ln. 8) = modern *çünkü*. It is consistently used here as an interrogative, with a disapproving tone, where the answer is negative.

اخينا واو ابن عمنا. There is either a scribal error involving repetition of وا (in which case, read اخينا وابن عمنا) or a conjunction has been prefixed to او.

Line 10

مهيّ = MSA مهيأ.

هولای /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'.

اخطينا = MSA أخطأنا.

Line 17

السجرة من ثمرتها تنعرف (Luke 6.44); سجرة = MSA شجرة.

Line 18

مجلس. This is a parish *majlis* ‘council’ rather than the town’s secular *majlis*.

يسيرون. Probably /yusayyirūn/ ‘to manage’, but <s> could have been written for /ṣ/ to form /yaṣīrūn/ ‘to become’.

Line 19

كلواحد = كل واحد. An orthographic calque from Syriac ܟܠܚܕ <klḥd> for ܟܠ ܚܕ <kl ḥd>.

Line 21

ليس نبيا في بلدته مكرمن (Luke 4:24). Notice the use of ن for *tanwīn*.

Line 25

تصطرحم = MSA تسترحم.

Line 26

والّى = MSA والّا.

Line 28

نومّل = MSA نأمل ‘we hope/wish’.

Verso

Line 3

تحلم علينا الابرشية. The phrase is not clear, if we assume بالابرشية, the sense would be ‘or to have mercy upon us by (giving us) the diocese’.

Line 5

طاسة colloquial ‘cup’.

Line 6

طمّه = MSA طامّه ‘disaster’.

خزمتكار colloquial < Turkish خدمتكار *hizmetkâr* < Arabic خدمة ‘service’ + Persian كار ‘worker, i.e. servant’ ʿĪsā ([1911, 255] 2016, 136).

Line 8

اوجرته = MSA أجرته.

Line 9

ينعاش = MSA يعيش.

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