

Contents

Ashur Bet Sargis ☯ Dashtaa d' Nineveh (Plaines of Nineveh)	5
Ashur Bet Sargis ☯ Roosh Jwenqaa (Wake Young Man)	7
Ashur Bet Sargis ☯ Bet Nahrain (Mesopotamia)	11
Ashur Bet Sargis ☯ Bet Nahrain (Mesopotamia)↵	16
Ashur Bet Sargis ☯ Yawinaakh Khayee (I Will Give you my Life)	19
Ashur Bet Sargis ☯ Yaawinaakh Khayee (I Will Give You My Life)↵	22
Ashur Bet Sargis ☯ Yalikhto Smooqtaa (Her Red Handkerchief)	25
Ashur Bet Sargis ☯ Jibtaa D Aanweh (Grape Vine)	27
Ashur Bet Sargis ☯ Jibtaa d Aanweh (Grapevine)↵	30
Linda George ☯ Muliktaa Shamiram (Queen Semiramis).....	32
Linda George ☯ Muliktaa Shamiram (Queen Semiramis)↵	36
Linda George ☯ Yalikhtaa Khwarta (White Handkerchief)	39
Linda George ☯ Yaalikhtaa Khwarta (White Handkerchief)↵	42
Linda George ☯ Khumraa Ateeqaa (Old Wine).....	45
Linda George ☯ Khumraa Ateeqaa (Old Wine)↵	47
Juliana Jendo ☯ Alap Beet	50
Juliana Jendo ☯ Alap Beet (Alphabet)↵	53
Juliana Jendo ☯ TDalyateh d' Soorootaa (Toys of Youth)	56
Juliana Jendo ☯ Tdaalyaateh d Soorootaa (Toys of Youth)↵	58
Juliana Jendo ☯ Bet Yaldaa (Birthday)	60
Julian Jendo ☯ Bet Yalda (Birthday)↵	62
Jermain Tamraz ☯ Doogleh Shapeereh (Beautiful Lies)	64
Jermain Tamras ☯ Doogleh Shapeereh (Beautiful Lies)↵	65
Fatin Shabo ☯ Mookhibtee (My Beloved)	67
Fatin Shabo ☯ Mookhibtee (My Beloved)↵	69
Evin Agassi ☯ Shikhdaa (Good Tidings / Good News).....	72
Evin Agassi ☯	77
KHAYEH CHIR-YEH	77
Evin Agassi ☯ DUR-GOOSH-TAA d' MUR-DOO-TAA.....	81
Evin Agassi ☯ Shikhdaa (Good Tidings/Good News)↵	85
Evin Agassi ☯ Aloolaa (Alley / Small Street)	88
Evin Agassi ☯ Aloolaa (Small Street/Alley)↵	90
Evin Agassi ☯ Campeh (Camps)	92
Evin Agassi ☯ Campeh (Camps)↵	95

Evin Agassi ☯ Saanum (Idol)	97
Evin Agassi ☯ Saanum (Idol)↵	99
Evin Agassi ☯ Khusaadeh (Cultivators)	101
Evin Agassi ☯ Khusaadeh (Cultivators)↵	104
Evin Agassi ☯ An Appeal to the United Nations	106
Evin Agassi ☯ An Appeal to the United Nations↵	110
Evin Agassi ☯ Habaaniyaa (Habbaniyah)	114
Evin Agassi ☯ Habania (Habbaniyah)	118
Evin Agassi ☯ Bet Nahrain (Mesopotamia).....	122
Evin Agassi ☯ Bet Nahrain (Mesopotamia)↵	125
Evin Agassi ☯ Seepar Smooqtaa (Red Zero)	128
Evin Agassi ☯ Seepar Smooqtaa (Red Zero)↵	132
Evin Agassi Kaayeh Chiryeh.....	136
Evin Agassi DURGOOSHTAA D' MURDOOTAA	138
Robert Bet Sayad ☯ Labaaltaa d' Chaloo (The bringing of the Bride)	140
Robert Bet Sayad ☯ Kaloo (Bride)↵	142
Albert Oscar Baba Habania (Habbaniyah)↵	145
Edward Yousif (Biba) ☯ Qoorbaa M' Aaynaatee (Close to my vision).....	151
Edward Yousif (Biba) ☯ Qoorbaa M' Aaynaatee (Close to my Eyes)↵	154
Gibrail Sayad ☯ Nishraa d' T'Khoomaa (Eagle of T'Khooma)	157
Shabeh Lawando ☯ Bageeyeh (a Young Lady's Name).....	159
Shabeh Lawando ☯ Bageeyeh (Bageeyeh (a girl's name))↵	163
Shlimon Bet-Shmuel "Simele"	169
Walter Aziz ☯ Nahrain (A Young Lady's Name)	174
Walter Aziz ☯ Nahrain (Nahrain (a young lady's name))↵	178
Ashur Drama Group ☯ (Come Back To Me).....	184
Ashur Drama Group ☯ Moor Laa Qaa Drugs (Say No To Drugs)	190
Ashur Drama Group ☯ Moor Laa Qaa Drugs (Say No to Drugs)↵	192
George Servenous ☯ Yoomaa MuTDraanaa (Rainy Day)	194
George Servenous ☯ Yoomaa MuTDraanaa (Rainy Day)↵	197
George Servenous ☯ Mesopotamian Night (on the Green Hills of Nineveh).....	200
George Servenous ☯ L' Roomyaateh Qeeneh (on the Green Hills of Nineveh)↵	203
George Servenous & Clara Shinu (Nassara) ☯ Ramina	206
Aglanteen Warda ☯ Aghaalaareh (Leaders/Intellectuals/Gentlemen)	209
Aglanteen Warda ☯ Aghaalaareh (Leaders/Intellectuals/Gentlemen)↵	212
Azadoota ☯ Leeshana (Tounge/Language) Jesus Spoke my Language	215

Azadootaa 𐤀 Leeshana (Tongue/Language) 𐤀 Jesus Spoke My Language	217
Nineveh 𐤀 written by Rabi William Daniel	219
Talal Graish 𐤀 Gowrah d' Tyareh (Gallant/Brave Men of Tyareh)	222
Rinyo 𐤀 Alap Beet (Alphabet).....	230
Rinyo 𐤀 Alap Beet (Alphabet Song).....	232
Rinyo 𐤀 Zaaqraa Qodaa (Uzlaa Kooshaa (in Eastern Assyrian)) (Spider).....	235
Rinyo 𐤀 Lilyaa Shilyaa (Silent Night)	240
Rinyo 𐤀 Mubriq Yaa Khikhwaa (Twinkle Twinkle Little Star) 𐤀	244
Rinyo 𐤀 Khamsha Qopeh Shwara L' Shweeta (5 Little Monkeys Jumping on the Bed) 𐤀	246
Bet Kanu 𐤀 Gowneh (Colors) 𐤀	249
Bet Kanu 𐤀 Bet Yaldaakh (Yaldookh) Haweh Breekhah (Happy Birthday) 𐤀	251
Bet Kanu 𐤀 Minyaaneh (Numbers) 𐤀	252
Bet Kanu 𐤀 Ooojaagh d' Soopaa (Finger Family) 𐤀	253
Bet Kanu 𐤀 Iskeeneh (Shapes) 𐤀	255
Bet Kanu 𐤀 Maaryaam Itlaa Khah Paaraa (Mary Had a Little Lamb) 𐤀	256
Bet Kanu 𐤀 Pereh (Fruits) 𐤀	258
Bet Kanu 𐤀 (Deck the Halls) 𐤀	260
Bet Kanu 𐤀 Shookhlaapeh d' Sheetaa (Seasons (changing of the year)) 𐤀	261
Bet Kanu 𐤀 Sloodaa d' Rumshah (Bedtime Prayer (Prayer of evening)) 𐤀	262
Bet Kanu 𐤀 Qaalaa d' Khuywaateh (Animal Sounds) 𐤀	263
Bet Kanu 𐤀 Sipraa (The Bird (Sparrow) Song) 𐤀	264
Bet Kanu 𐤀 Msheekhah (Christ) 𐤀	265
Bet Kanu 𐤀 Aakhnaan Mulkeh Waakh 𐤀 (We Three Kings)	266
Bet Kanu 𐤀 Hudaameh d' Pughrun 𐤀 (Members of our body)	268
Bet Kanu 𐤀 Kune 𐤀 (Johnny (Short for Youkhana))	269
Bet Kanu 𐤀 Mkhee Mkhee Roofshtah 𐤀 (Hit Hit the oar/paddle (Row your Boat))	270
Bet Kanu 𐤀 Qooprana d Khooyada 𐤀 (Canopy of Unity Song).....	272
Bet Kanu 𐤀 Eeda d Yima 𐤀 (Mother's Day)	274
Bet Kanu 𐤀 Yosip Ganana 𐤀 (Joseph the Gardner)	275
Bet Kanu 𐤀 Idyom Resh d Sheetaa leh 𐤀 (Today is New Year)	276
Bet Kanu 𐤀 Mama Hadeea Bitaya 𐤀 (Mamma is Coming).....	277
Bet Kanu 𐤀 Khulilon Eedatookh 𐤀 (Wash your Hands).....	279
Bet Kanu 𐤀 𐤀 (Allalayah)	280
Bet Kanu 𐤀 Khalee Khoshaba 𐤀 (My Uncle Khoshaba Song)	281
Bet Kanu 𐤀 Shikwaneh 𐤀 (Ant Song).....	282
Bet Kanu 𐤀 Kooleh Eetloo Rudeta 𐤀 (Everyone has a Car)	283

Bet Kanu 𐤁𐤀𐤕𐤏𐤍 Choochoo Kma Khilya (Little Chicks “Hassisan” Song)	284
Bet Kanu 𐤁𐤀𐤕𐤏𐤍 Trosheebaa Broonaa Khilya 𐤕𐤕 (Monday’s Sweet Child Song).....	285
Bet Kanu 𐤁𐤀𐤕𐤏𐤍 (Sunset Song)𐤕𐤕	286
𐤇𐤏𐤕𐤏𐤍 𐤏𐤏𐤕𐤏𐤍 𐤏𐤏𐤕𐤏𐤍 HEL LI-BAA MAAR-YAA give heart, oh Lord	289
Malek Rama Lakhouma The Tall Handsome Prince The Musical	294



Ashur Bet Sargis
Dashtaa d' Nineveh
(Plaines of Nineveh)

ܐܬܬܐ ܕܢܝܢܝܐ
ܕܬܝܢܐ ܕܢܝܢܝܐ

5

ܬܕܝܝܡ ܡܝܝܢܝܬܐ ܕܝܬܝܢܐ

B' RE-SHIN M' SHIN-TEE, KHUQ-LEE[1] QEE-NAA[2]
i wake from my sleepiness, -my fields-[1] green[2]

ܬܒܝܢܐ ܕܝܬܝܢܐ ܕܝܬܝܢܐ

BE-TAAN AA-TEE-QAA[3] BIN-YAA[4] M' TdEE-NAA[5]
our old[3] house build[4] from mud[5]

ܕܝܬܝܢܐ ܕܝܬܝܢܐ

LUKH-MEE[6] PYAA-YAA[7] GOO TU-NOO-RAA[8]
-my bread-[6] baking[7] in the -baking pit/oven(esp in ground)-[8]

ܕܝܬܝܢܐ ܕܝܬܝܢܐ

TdOON-YAA-TEH[9] D UP-RREE SHU-MEE-NAA[10]
the -fruits of trees-[9] of my fertile[10] land

ܕܝܬܝܢܐ ܕܝܬܝܢܐ

ROOSH[11] MIN SHIN-TAA[12]. ROOSH YAA OOM-TAA[13].
wake/rise[11] from sleepiness[12]. rise oh nation[13]

ܕܝܬܝܢܐ ܕܝܬܝܢܐ

ROOSH JWEN-QAA[14] DAA-NAA[15] QOOR-BIN-TAA
rise -young man-[14] the time[15] is coming

ܕܝܬܝܢܐ ܕܝܬܝܢܐ

EE-DAA[16] B' EE-DAA B' JOOR-AAT[17] RAAM-TAA
hand[16] with hand with high power[17]

ܕܝܬܝܢܐ ܕܝܬܝܢܐ

PRID-LAA[18] SHIN-TUN, HAAY YU-QOOR-TAA
our sleepiness/drowsiness -fled/ran away-[18], hey! from that heavy sleepiness.

ܕܝܬܝܢܐ ܕܝܬܝܢܐ

RESH-IN M' SHIN-TEE, KOOL YOM KHID-YAA[19]
i wake from my sleepiness, every day glad[19]

ܕܝܬܝܢܐ ܕܝܬܝܢܐ

B' DAASH-TAA[20] D NIN-VEH, B' HAA-WIN RRID-YAA[21]
with the plains[20] of Nineveh, i am pleased/accepting[21]

שֶׁהַמִּינֵה בְּבֵיתִי שֶׁהַמִּינֵה בְּבֵיתִי

AA-WIN BE-TEE[22]. AA-WIN BI-NEE[23]
that is -my house-[22]. that is -my foundation-[23]

מִתְּמֵלֵךְ דִּבְרֵימֶלֶךְ לִיבִי יִפְלֹקֵנִי

M' YO-MAA[24] D' SHWIQ-LEE, LI-BEE[25] QITd-YAA[26]
from the day[24] i left it, -my heart-[25] has been cut/torn[26]

אֵלֶּיךָ דִּבְרֵימֶלֶךְ חֲזַק מְאֹד כִּיבֵּשֶׁנִּי

AA-TAA[27] D OOM-TEE, KMAAY-LAA PSIKH-TAA[28]
the flag[27] of my nation, how much it is happy[28]

חֲסֵדְךָ לְקִרְבִּי לִיבִי דִּבְרֵימֶלֶךְ

B' TLAA-TAA[29] GOW-NEH[30], L' SUD-REE[31] DMIKH-TAA[32]
with it's three[29] colors[30], on -my chest-[31] it is asleep[32]

שֶׁהַמִּינֵה בְּבֵיתִי שֶׁהַמִּינֵה בְּבֵיתִי

HAA Y BAA-NOW-SHAA[33] B' YOM MOW-LAA-DOH[33]
purple[33] from the day of -it's birth-[33]

לִיבִי חֲסֵדְךָ לְקִרְבִּי

QAA KLAAY-NEE HAAW-YAA BRIKH-TAA[35]
for all may it be blessed[35]

אֵלֶּיךָ מִינֵה לְקִרְבִּי מִינֵה לְקִרְבִּי

AA-HEH LEH AAT-REE, AA-HE-LEH
this is my country, this is it

בֵּיתִי בְּבֵיתִי מִינֵה לְקִרְבִּי

BET NAAH-RAIN UT-REE, AA-HEH LEH
mesopotamia my country, this is it

דִּבְרֵימֶלֶךְ לִיבִי לְקִרְבִּי

DI-MUN KHDEE-RRAA LEH L' BAA-NOW-SHAA
our blood has turned purple

חֲסֵדְךָ לְקִרְבִּי דִּבְרֵימֶלֶךְ

KOO-LUN QAA OOM-TAAN, DWEE-KHAA NOF-SHAA[37]
all of us for our nation, sacrifice our -breath/breath of life/physical life-[37]

BE-TAA = house

BI-NAA = foundation

DISH-TAA = plains/open fields

GOW-NEH = REN-GEH = colors

LI-BAA = heart

KHUQ-LAA = field/field of occupation

YOM = YO-MAA = day

MOO-LAA-DAA = birth

YOM D MOO-LAA-DAA = day of birth

LAAKH-MAA = bread

Lyrics by: Ashur Bet Sargis

Melody by: Ashur Bet Sargis

Arranged by: Sarmen Arissian

Ashur Bet Sargis
Roosh Jwenqaa
(Wake Young Man)

ܐܬܐ ܕܠܝܠܐ ܕܡܪܝܬܐ

ܕܠܝܠܐ ܕܡܪܝܬܐ

ܕܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ROOSH[1] JWEN-QAA[2] DAA-NAA[3] HAA[] QOOR-BINTAA LAA
wake/awake[1] -young man-[2], behold the time[3] is close

ܕܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

BUD-LAA[4] D TLAA BAA-VAAR LEH
the 3rd watch[4] is passing

ܕܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

TOR[5] L JAA-NOOKH[6] LAA WEE BEE[7] LI-BAA[8]
contemplate/come to your senses[5] yourself[6] and don't be without[7] heart[8]

ܕܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

PLAA-TdAA[9] D SBAAR-TOOKH[10] HAA[11] QOOR-BAA[12], HAA QOOR-BAA
behold[11] the result[9] of -your wait-[10] is close[12], lo[11] is close

ܕܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ROOSH[13], QOOM. MUKH-ZEE[14] JOOR-AAT[15].
awake/wake[13], rise. show[14] courage[15].

ܕܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

MLEE[16] MIN QAAY-RUT[17]
fill[16] yourself with zeal[17].

ܕܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

MUN-SHEE[18] LEH DU-WAAR[19] KHISH-KAA-NAA[20]
forget[18] the dark/sad[20] past[19]

ܕܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

KHOOR M' DUAA-TEE-DOOKH [21] LO-JAA-NAA, LO-JAA-NAA[22]
stare at your shining future[21], shining[22].

ܠܚܬܐ ܫܬܬܝܬ ܝܝܗ ܕܝܝܝ ܡܝܬܐ ܩܕܝܬܐ ܝܝܗ

BUL-KAA KHUSH WIT D'MIN MI-LUT[23] PREE-QAA[24] WIT
perhaps[23] you think that your millet[23] is done/finished[24].

ܠܟܝܬܐ ܫܬܬܝܬ ܡܝܬܐ ܩܕܝܬܐ

OO JU-POOKH[25] HAA-WEE LEH HAA-BUS[26]
and -your labor/(physical toil)-[25] is in vain[26].

ܬܫܬܝܬ ܬܬܝܬ ܩܕܝܬܐ ܕܬܬܝܬܐ

B'KHAA JAA-HAA PTOOKH-LAAN D' DRRAA-NAA-NOOKH[27]
one more time open -your arms-[27]

ܠܟܝܬܐ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

O JAA-MEE[28] CHOO-LEH BOOR-BIZEH, BOOR-BIZEH[29]
and let all the scattered (Assyrians) gather[28], scattered[29].

ܕܠܬܐ ܕܠܬܐ

ROOSH! QOOM!
awake! rise!

Lyrics by: Dr. Fraydon Aprim Atouraya

ROOSH! QOOM!
awake! rise!

حَبِّ قَتَب خَيَّ دِيَهْتِ عَمِيَك ،

BEE-UD RRAA-BEE KAAYTEH D US-YAA SHMOO-EL

written by teacher Kayta of surgeon Samual

حَبِّصَت 1918 يَتَّ

B'BAA-QOO-BAA SHEE-TAA 1918

of Baqouba year 1918

HAA = lo/behold/bring in sight

BUD-LAA = watch / the period in which a person stands as sentinel

PLAA-TdAA = result/to go out/to evacuate

QAAY-RUT = zeal/ardent interest

TAA-RRAA - contemplate/view or consider with attention/to come to ones senses

TOR L'JAA-NOOKH = come to your senses

HAA-BAAS = vain/worthless

HAA-BAA-SOO-TAA = vanity

JAA-PAA = labor/physical toil

SPHAAKH-TAA = shed/pour/spill/overflow

PAA-SO-TAA = step/a pace

KHID-YOO-TAA = gladness/happiness

KHDAA-YOO-TAA / KHOO-YAA-DAA = unity/oneness/solitude

Ashur Bet Sargis®
Bet Nahrain
(Mesopotamia)

Written my Benyamin Malco

The greatest Assyrian song every written! Acknowledged by the vast majority of Assyrians and Assyrian singers.

Bet Nahrain literarly translated could mean house of rivers or between the rivers (BEEL D NAAH-RAA-WAA-TEH). Mesopotamia in Greek means "Between the rivers". Assyrians use it as another word for Greater Assyria (Including Babylon and Chaldea). (we also use AA-TOR for Assyria as the English use the words Great Britian and England)

11

Introduction (Leh Manshinaakh (I will not forget you)

LE MEN-SHIN-AAKH. LE MEN-SHIN-AAKH. YAA BET NAAH-REN
I will not forget you. I will not forget you. oh Assyria
DI-MEE BJA-REH, CHOOL DAA-QEEQA, SHI-MAAKH TAAKH-RIN
my blood flows, every minute, i remember your name

WAA-TAAN SO-TAA, AAT MOO-KHIB-TEE, BEE-AAKH ZEM-RIN
our ancient homeland, (for) you my beloved, i sing for you
DER-DAAKH GOO-REH, B YOO-MAA D MO-TEE, DIP-NAAKH TdAM-RIN
your great sufferings, on the day of my death, i shall be buried next to you

KHAA-RAA-BE-NAA PEE-SHEH WAA-TAN, EN MDEE-NAA-TAAKH
our homeland turned into ruins, those of your cities
DU-MEH D KHI-SHA, MEJ-ROO-YEH-NAA, L NAA-RAA-WAA-TAAKH
tears of sorrow, are flowing, onto your rivers

AAKH. TdOO-WEH L YOO-MAA, MAA-TdIN AAL-AAKH, KHE-ZIN PAA-TAAKH
oh, blessings on that day, i shall reach you, i shall see your face
KHOOT DRAA-NAA-NAAKH, JIM-YEH CHOO-LEH, BNOO-NAKH O BNAA-TAAKH
under your arms, all are gathered, your sons and your daughters

L SEE-PAAR D TdOO-RAA, B'YAAS-QIN CHAA-LIN. JE-YAA. KCHEE-KHAA
 on the top of the mountain, i shall climb and stand. worn out/consumed. tired.
 BET MED-MEE-YIN L DMO-TAA D ERR-YAA. DI-MAA SREE-KHAA
 i shall look like the resemblance of a lion. mad/crazed/insane with (covered in)
 blood

KHE-YEE WI-ROON, SHIN-TAA D LE-LEH, LE-WIN DMEE-KHAA
 my life passed (before me), in the sleepiness of the night, i haven't slept
 KHE-YEE WI-ROON, SHIN-TAA D LE-LEH, LE-WIN DMEE-KHAA
 my life passed (before me), in the sleepiness of the night, i haven't slept

L KHEE-ROO-TAKH, YAA BET NAAH-REN, LI-BEE KHREE-KHA.
 onto (until) your freedom, oh Assyria, my heart burnt/scorched.

Song

BET NAH-REN AAT-REE WAAT. LEH MEN-SHIN-AAKH
 Assyria i s my country. i will not forget you
 MAA-ROOTAA D NOO-KHRAA-YEH, DAA-KHEE B' SHO-QI-NAAKH
 (under the) ownership of foreigners how can i leave you

WAA-DOO-TAA EE-LAA, QAAT KHE-YEE, B'DO-KHI-NAA
 (my) pledge/promise is, for my life, i shall sacrifice
 WAA-DOO-TAA EE-LAA, QAAT KHE-YEE, B'DO-KHI-NAA
 (my) pledge/promise is, for my life, i shall sacrifice

BET NAAH-REN AAT-REE-WAAT. BET NAAH-REN
 Assyria you are my country. Assyria.
 BET NAAH-REN AAT-REE-WAAT. BET NAAH-REN
 Assyria you are my country. Assyria.

AAR-AAKH KHREKH-TAA. B' MAASH-TI-NAA, B' DI-MEE ZAA-KAA-YAA
 your land burnt/parched. i shall water(nourish), with my victorious blood
 GAA-NEE DOO-KHAA BO-DI-NAA, L'MUD-BKHAA QAA-MAA-YAA
 i shall sacrifice myself/soul, the first altar/place of sacrifice

QAAT MAA-SEH KHE-YEH, BROO-NEE AA-TO-RAA-YAA
 so he can live (in Assyria), my Assyrian son
 QAAT MAA-SEH KHE-YEH, BROO-NEE AA-TO-RAA-YAA
 so he can live (in Assyria), my Assyrian son

BET NAAH-REN AAT-REE-WAAT. BET NAAH-REN
 Assyria you are my country. Assyria.
 BET NAAH-REN AAT-REE-WAAT. BET NAAH-REN
 Assyria you are my country. Assyria.

L ROOM-TAA D NIN-WEH, B' KAA-LEE-NAA, MAAKH KHA GAA-BAA-RAA
 on the hill of nineveh, i shall stand, like mighty/noble man
 B' LI-BEE JOOR-AAT, B' EE-DEE SE-PAA, AA-HE-LEH CHAA-RAA
 with courage in my heart, a sword in my hand, this is the remedy

SHAAP-KHIN DI-MEE YEN MAAM-TI-NAAKH HEL KHOO-RAA-RAA
 i will shed my blood or help you reach your liberation.
 SHAAP-KHIN DI-MEE YEN MAAM-TI-NAAKH HEL KHOO-RAA-RAA
 i will shed my blood or help you reach your liberation.

BET NAAH-REN AAT-REE-WAAT. BET NAAH-REN
 Assyria you are my country. Assyria.
 BET NAAH-REN AAT-REE-WAAT. BET NAAH-REN
 Assyria you are my country. Assyria.

M' HAAS-LAAN-TEE WAAT, OO BET HO-YAAT, AAR-AA BET QO-REE
 giver of my birth you are, and you will be, the land the house of my grave
 MEKH-NE-TEE MI-NAAKH B'ZYAA-DAA. P'SAA-RE-LEH SOW-REE
 my missing for you is growing. my hope is diminishing.

SAA-LIN KHAQ-QI-NOON TdOO-RAA-NAAKH, UM KHOW-REE
 i shall come down and hug your mountains, with my friend.
 SAA-LIN KHAQ-QI-NOON TdOO-RAA-NAAKH, UM KHOW-REE
 i shall come down and hug your mountains, with my friend.

BET NAAH-REN AAT-REE-WAAT. BET NAAH-REN
 Assyria you are my country. Assyria.
 BET NAAH-REN AAT-REE-WAAT. BET NAAH-REN
 Assyria you are my country. Assyria.

GOO PAA-TEE ELEH DWEE-RAA, ID-YOOM KOOL TUR-AA
today every door, in my face is closed
BET MACH-KHI-NEH OO BES-MI-NEH, QOOD-MEH AAH MAAR-AA
tomorrow this sickness, i will find it and cure it

KHAA-YEE, SHMAY-AAKH KHLE-PEE. OO BUR REESH-TEE AAR-AAH
my life, your heaven is my blanket. and my pillow is your land.
KHAA-YEE SHMAY-AAKH KHLE-PEE OO BAA-RISH-TEE AAR-AAH
my life, your heaven is my blanket. and my pillow is your land.

BET NAAH-REN AAT-REE-WAAT. BET NAAH-REN
Assyria you are my country. Assyria.
BET NAAH-REN AAT-REE-WAAT. BET NAAH-REN
Assyria you are my country. Assyria.

Leh Menshinaakh
Lyrics by: Malik Mirza
Melody by: Ashur Bet Sargis

Bet Nahrain
Lyrics by: Benyamin A. Malco
Melody by: Benyamin A. Malco

TdOO-WAA / TdOO-WAA-TEH (plural) = a blessing / good fortune or luck
 BAA-RISH-TAA = pillow (SPAA-DEE-TAA is also Assyrian)
 SOW-RAA = hope (HEE-VEE is kurdish)
 WAA-TAA = homeland/land of your forefathers
 KHAA-RAA-BEH = ruins (ruined land)
 KHREE-KHAA = burnt , parched , singed , scorched , blackened by fire , charred
 Tdoo-waa = blessing / TdO-WAA-TEH = blessings
 KHOO-RAA-RAA = freeing/the act of giving freedom to/liberating/emancipating
 KHEE-ROO-TAA = freedom (U-ZAA-DOO-TAA is persian)
 ROOM-TAA = hill. ROOM-YAA-TEH = hills
 SEE-PAAR = zero (sometimes we use it as the top of a mountain)
 SNAAR-GAA - peak/top of a mountain
 WAA-DOO-TAA = promise/pledge (classical Assyrian/Aramaic word)
 MWAA-ID = to promise / to pledge
 QO-LAA = promise/pledge (modern Assyrian word)
 SHAA-PUKH-TAA = shedding , spilling , pouring , causing to flow
 MUD-BKHAA = 1) an altar , a raised structure on which sacrifices are offered in the worship of a deity , a place where sacrifices are made ; 2) the sanctuary of a church , a table-like construction used in Christian churches to celebrate the Holy Eucharist ;
 HAA-SAAL-TAA = the act of giving birth. HAA-SOO-LEH = giving birth (verb)
 KHPEQ-TAA = hug (noun). KHPOOQ = hug (verb)
 JRE-TAA = to flow/trickle
 QO-RAA = grave
 BSAA-RAA = decreasing/diminishing
 BET QO-RAA-WAA-TEH = grave yard
 MDEE-TAA = city. MDEE-NAA-TEH = cities
 MAA-TAA = village. MAAT-WAA-TEH = villages
 SO-TAA = and elderly woman. SAA-WAA = elderly man
 using the SO-TAA because WAA-TAA and MDEE-TAA are feminine
 MAAKH-NEE-TAA = act of missing .
 MOOKH-NEE-YIN MI-NOOKH = i miss you (masculine)
 MOOKH-NEE-YIN MI-NAAKH = i miss you (feminine)
 HAAS-RAAT = longing
 SREE-KHAA = mad/insane/demented
 QO-RAA = grave
 BET QO-RAA-WAA-TEH = graveyard
 KUL-BAA SREE-KHAA = for a dog = rabid/ferocious/savage/furious because of disease
 KHRAA-KHAA = to pare / to reduce in size, extent, quantity
 BUR REE-SHAA = pillow (both words Assyrian)
 SPAA-DEE-TAA = pillow (both words Assyrian)
 Assyria = AA-TOR. Babylon = BAA-WIL

[illegible]

كَمَ قَهَبٍ بِلَيْسٍ دَجِبْدَن حَلَمَهْ حَل دَجِدَن
 دَج مَجْجِيئِس هَجْمِيئِس مَجْدِيئِس دَج مَجْدَن
 حَتِيئِس عَجْتَج لِيئِس هَتَجْجِيئِس دَجْجَج
 جِيئِس جَسْتَج دَجْجَج مَجْجَج جِيئِس جَسْتَج

حَتِيئِس دَج جِيئِس مَجْجَج

Transcribed by Yousip Audesho

Ashur Bet Sargis
Yawinaakh Khayee
(I Will Give you my Life)

CHMAA QAAY-RRAA [1] PO-KHAA [2],
so much cold [1] air [2],
M'KHAA-YAA [3] JOO PAA-TEE [4].
blowing (hitting) [3] in my face [4].
MAAJ-DOO-LEH [5] MUJ-REH [6].
freezing [5] the bitter [6].
DUM-EH[7] D AAY-NAA-TEE [8].
the tears [7] of -my eyes-[8].
KHZEE [9] MOOTd-RAA [10] BIKH-YAA [11].
see the rain crying.
HAAS-RRAA [12] D ZMAAR-YAA-TEE [13].
longing [12] for my singing [14].
MEL-KHOO-MIN SHE-RREH[15].
i am composing poems,
DERR-AAT L' QAA-TEE.
so that you shall return to me.

O KHUM-RAA [16] KHIL-YAA [17],
that sweet [17] wine [16].
SHTEE-LAAN [18] B' KHAA-DOO-TAA [19].
-we drank-[18] in happiness [19].
QOO-WI-LAAN [20] DAA-WAAKH,
-we promised-[20] to be,
MOOY-DAA-LEH [21] HEL MOW-TAA [22].
together [21] until death [22].

SHI-NEH [23] TU-MI-MEE.
the years [23] will complete.
KHOOL-MAA-NEH [24] KHLEE-TAA [17].
with dreams [24] of my sweet [17].
LA SPI-RREE L' KHOO-BEE [25].
i didn't wait for -my love-[25].
DO-YAA MOON-SHEE-TA [26].
she may have forgotten [26] (me).



KHISH-TEH LAA SHWIQ-TEE [27].
 she went and -left me-[27].
 DERR-DEH [28] SE-MAA-NEH [29].
 poisonous [29] anguish [28].
 PLAA-TAA MIN KHAA-KHEE-NAA [30].
 she's going out with someone else [30].
 NEE-SHOO [31] SHEE-DAA-NEH [32].
 with crazy [32](bad) intentions [31].

AAW, TdAA-NAA-TOO [33],
 him, his time [33],
 B' DO-REE SO-DAA-NEH [34].
 will pass with enjoyment [34].
 QAA-TEE, PE-SHEE-NEE,
 for me, will remain,
 T'KHAA-RRO [35] TdEE-MAA-NEH [36].
 valuable [36] memories [35].

KHA-YEE [37] WAA-RE-NAA,
 -my life-[37] passes,
 ZAAH-MAAT [38] LA DEE-YO.
 the difficulty [38] not with her.
 APEN [39] KHSHIW-TEW LA,
 -even though-[39] she thought,
 ANEN MOON-SHEE-YO.
 i have forgotten her.
 WI-RROON YOO-MAA-NEH [40],
 the days [40] passed,
 LE-WEN MOOT-NEE-O.
 i have not acknowledged her,

SLOO-TEE [41] QAA MAARR-YAA [42],
 -my prayers-[41] to the lord [42],
 TAAP-QI-NAA BEE-YO,
 is to meet with her,
 O SHIN-TEE [43] PRIT-EH LAA.
 oh -my sleep-[43] went away.
 KHEE-NAA BET DAAM-KHEE.
 from now they will sleep.
 OOP TdE-RRAA[44] D KHOOBA [45],
 even the birds [44] of love [45],
 L' QI-NEH [46] PAAR-KHEE [47].
 -they fly-[47] (return) to their nest [46].

ATEN [48] YAA KHLEE-TEE,
you [48] my sweet,
TA DOOR WEE [49] ERR-KHEE [50].
come back and be[49] -my guest-[51].

YAA-WI-NAAKH [52] KHA-YEE [37],
i will give you-[52] -my life-[37],
QAAT KHA-YAAKH YAARR-KHEE [53].
to extend [53] your life.

YAA-WI-NAAKH KHA-YEE,
i will give you my life,
QAAT KHAY-AAKH YAARR-KHEE.
to extend your life.

Written, composed, and performed by Ashur Bet Sargis.
Album: Ashur Sargis sings for Ancient Assyria

Lyrics by: Ashur Bet Sargis
Melody by: Feromas Aslani

يَسْجُدُ فَخِيفَةً لِّمَا لَا يَنْفَعُهُ يَوْمَئِذٍ يَمْجُبُ

مَدِّحًا كَبِ مَدِّحًا

فُحْدَهُ، جَمِيدٌ

مكتبة

הַזֶּה הַכֵּיִץ דְּסוּתָּהּ בְּכָּ מִיָּדָהּ חֲפָזָהּ
בְּעֵינַי תֵּן סִלְבָּהּ אֵל דְּלֹאֲדָהּ שׁוּרָהּ דְּנָסָהּ
חֲתֻמָּתָהּ מִיָּתָהּ מִן דְּמִתְּחִיבָהּ תִּדְבָּרָהּ

חֲתֻמָּתָהּ מִיָּתָהּ מִן דְּמִתְּחִיבָהּ תִּדְבָּרָהּ
בְּעֵינַי תֵּן סִלְבָּהּ אֵל דְּלֹאֲדָהּ שׁוּרָהּ דְּנָסָהּ

Transcribed by Yousip Audescho

***Ashur Bet Sargis®
Yalikhto Smooqtaa
(Her Red Handkerchief)***

REE-SHAA[1] D KHI-GAA[2] LABA-LAA-LEH
she takes (leads) the head[1] of the -Khigaa line dance-[2]
YAA-LIKH-TO[3], SMOOQ-TAA[4] ZER-DEH[5]
-her handkerchief-[3], red[4] and yellow[5]
EE-MAAN[6] REE-SHO[7] SHE-SHAA-LEH
when[6] she shakes -her head-[7]
LI-BEE[8] CHEE MEL-YAA[9] MIN DER-DEH[10]
-my heart-[8] fills[9] with suffering[10]

JWEN-QEH[11] CHAA-VEE BID-RRAA-SHAA[12]
-young men-[11] start arguing[12]
-CHOOD KHAA-[13] L' EE-DOH[14] BIG-RRAA-SHAA[15]
-each one-[13] pulling[15] -her hand-[14] (to hold while dancing)
KHAA SAA-MAA[15] CHE NEP-LEE KHOO-BO[16]
a portion[15] of them fall in her love[16]
KHECH-MAA[17] CHE NEP-LEE JOO PLAA-SHAA[18]
some[17] fall into fighting[18]

EE-NAA[19], AA-YIN CHEE BU-YAA QAA-TEE
but[19], she is in love with me
SO-DO CHEE ET-YAA L' ZMERR-YAA-TEE[19]
she enjoys -my songs-[19]
KHZEE-DIT AA-KHOON-WAA-TO[20]
she is scared of -her brothers-[20]
LEM-SAA JESH-QAA[21] JOO PAA-TEE[22]
she cannot look[21] into -my face-[22]

EE-MAAN ZMERR-TEE ZMEE-RAA-LEE
when I sang my song
JOO SHE-REH[23] MOOD-EE-YAA-LEE
in my poems[23] I let her know
LIT -SHOOQ MIN-O-[24] KHAA KHEE-TAA
there is none other -except her-[24]
JOO KHAA-YEE[25] MAAKH-DEE-YAA-LEE
who will make me happy in -my life-[25]

AAY LAA BRAA-TAA[26] D KHOOL-MAA[27]
 she is the girl[26] of (my) the dream[27]
 OOD-YOOM[28] YOO-MAA[29] MOOCH-KHAA-LEE[30]
 today[28] is the day[29] -I found her-[30]
 JOO CHOOL KHAA MAA-TAA[31] D OOM-TEE[32]
 in all of each village[31] of -my nation-[32]

B' ZO-DAA CHM BEE-YAA-LEE[33]
 with a lot and much -i loved her-[33]
 BEE-TAA-YI-LAA DAA-LEE-BOO-TAA[34]
 the betrothal[34] is coming
 KHUB-RAA[35] B' KHAA-TO[36] B' SHA-DIRAA-LEE
 she will send the word[35] (of her answer) with -her sister[36]

YAA-LIKH-TO SMOOQ-TAA , ZER-DAA
 her handkerchief red and yellow
 YOO-WI-LAA QAA-TEE
 she gave to me
 BEE NAA-JEE-BOO-TAA[37]
 with class/style[37]
 JOO-WIB LAA L'ZMER-YAA-TEE
 she answered my songs

LAA, LEH MAJ-NI-WAAN
 no, she will not elope
 CHER-BEE AAKHOON-WAA-TEE[38]
 -my brothers-[38] will get angry
 BES, CHM[39] JEL-DOO-TAA[40]
 only, with alot/great[39] haste/quickness[40]
 SHOOQ IL-CHEE-YOOKH[41] AA-TEE
 let -your (people you send to ask for a woman's hand)-[41] come

SOO-QIL-TAA[42] JOO-LOH[43] KHWAA-REH[44]
 decorated[42] with -her clothes-[43] white[44(plural)]
 JWIR-TAA[45] OOD-YOO B' DES-TEH[46] D WER-DEH[47]
 she married[45] today with a set[46] of roses[47]
 RREE-SHAA D KHI-GAA LOO-BI-LAA
 she took (led) the head of the Khigaa line dance
 YA-LIKH-TO SMOOQ-TAA, ZER-DEH
 her handkerchief red, yellow

[12] BI-DRRAA-SHAA = arguing. DRAASH-TAA = argument

[16] KHOO-BAA = love

[20] AA-KHOON-AA = brother. KHAA-TAA = sister

[20] AA-KHOON-WAA-TEH = brothers. KHAA-TWAA-TEH = sisters

[22] PAA-TAA = face

[41] IL-CHEE-YEH = people you send to ask for a woman's hand

[42] SI-QLAA = decoration

Ashur Bet Sargis®
Jibtaa D Aanweh
(Grape Vine)

To fully appreciate this poetry, you must know that the grape vine he is singing about is the one that is next to the grave of his true love. The roots of this plant came from and is nurished from the body of his love. Her blood fills the grapes, and from the grapes, wine was made. From that wine, they drank. Who? Sing on.

RROOM-TAA[1] D KHI-SHAA[2] KLEE-LEE[3]
-i stood-[3] on the hill[1] of
suffering[2] (the graveyard)
KHAA SHIM-SHAA[4] TAA-ZAA[5] GNEE-TAA[6]
a sun[4] freshly[5] set[6]
KHISH-LOON -CHOO L BUY-AANO-[7]
-all who love her-[7] have left
BNO-SHEE[8] PISH-LEE MIN KHLEE-TAA[9]
to be left alone[8] with my sweet[9]

BE-TO[10] SIQ-LAA[11] MIN WER-DEH[12]
-her house-[10] (grave), decorated[11] with flowers[12]
SHIN-TAA[13] YAA-RRIKH-TAA[14] TdLEE-TAA[15]
she has -fallen asleep-[15] a long[14] sleep[13] (she died)
LI-BEE[16] MIL-YEH[17] MIN DERR-DEH[18]
-my heart-[16] filled[17] with scars/pain[18]
ZMI-RREE[19] ZEMRR-TO[20] KHAA-RRE-TAA[21]
-i sang-[19] her last[21] song[20]

AAAHA... SHI-NEH[22] WI-RROON[23] MUY-RREH[24] QAA-TEE
aaaahaaa... the years[22] of bitterness[24] passed[23]
LA TdEE-LOON[] DU-MAA[26] MIN AAY-NAA-TEE[27]
that even the tears[26] in -my eyes-[27] have not seen.
LA KHAA-DOOTAA[28] PISH-LAA L' PAA-TEE[29]
no happiness[28] stayed on my face[29] (never a permanent happiness)
KHDI-RROON KHI-SHAA L' ZMERR-YAA-TEE
the sufferings circulated in my songs

KHAA[30] YOO-MAA[31] MI-RREE[32] -BESAA KHEENAA-[33]
one[30] day[31] -i told-[32] myself that -that is enough-[33]
SNEE-QEN[34] L' KHAA KHOO-BAA NAAP-LEE-NAA
-i am in need-[34] to fall in love
NEE-SHEE SAA-NIT LI-BEE MIN KHI-SHAA
the goal is to purge the sufferings from my heart
LA NEE-SHAA[35] D QAA-TO MEN-SHI-NAA[36]
not the goal[35] -to forget her-[36]

AA-MEN[] L' DE RROOM-TAA
on the hill (graveyard)
MIN KHOO-BEE KHAA-TAA[38] CHLEE-LAAN
with my new[38] love, we stood
OOL-OOL[39] BE-TAA D KHLEE-TAA
above[39] the house (grave) of my sweet
KHAA JIP-TAA[40] D AAN-WEH[41] KHZEE-LAAN
we saw a grape[41] vine[40]

KHOOT[42] TdLAA-NEE-TO[43] SHAA-MAAN-TAA[44]
underneath[42] her fertile[44] shadow[43]
MIN AAN-WO KHUM-RRAA[45] SHTEE-LAAN[46]
from her grapes, -we drank-[46] her wine[45]
B'ZMAA-RRAA[47], BIKH-YAA[48] MUY-RRAA
singing[47], and crying[48] bitterly
JOO DAARR-PEH[49] QAA-TO SHTEE-LAAN
in her leaves[49] (the leaves were folded into cups) we drank her soul

AAAAHAAAA... QAA-LAA[50] D KHLEE-TAA TEE-LAA L' NAA-TEE[51]
aaaahaaa... the voice[50] of my sweet came to -my ears-[51]
KHIL-YEE AA-TEN[52] ---ZLIM-LOOKH QAA-TEE---[53]
my sweet, ---you[52] have tormented me---[53]
-DAA-KHEE M'SEE-LOOKH-[54] SHAA-TET DI-MEE[55]
-how could you-[54] drink -my blood-[55]
MIN -KHAA KHEE-TAA-[56] QAAM AAY-NAA-TEE
with another[56] in front of my eyes
YAA MOO-KHI-BEE[57] KHAA-YIN[58] WEE-LOOKH
oh -my love-[57], you have turned your back on me (become a traitor[58])
DI-MEE SIP-YAA[59] NU-CHAARR[60] SHTEE-LOOKH
you have drank my pure[59] blood in -without remedy-[60]
EE-MAAN KHUM-RRAA D SIP-TO[61] TdMEE-LOOKH[62]
when -you tasted-[62] the wine (my blood) on -her lips-[61]
PAAGH-RREE[63] TVEE-NAA[64], CHIT-VEH[65] ZRREE-LOOKH[66]
-you planted-[66] cactus/thorns[65] on my numb[64] body[63].

AAAHAAA... YAA MOO-KHIB-TAA BE-SAA SHMEE-LEE[67]
 aaaahaaa... oh my love, -i have heard-[67] enough
 DERR-DEH D KHOO-BAAKH QAAM QAATd-LEE-LEE[68]
 the sufferings of your heart -have killed me-[68]
 QAAT LA WEE-LEE KHAA-YIN AAL-AAKH
 so that i would not become a traitor to you
 DIP-NAAKH[69] BE-TAA SHOOQ BAA-NEE-LEE[70]
 let them -build me-[70] a house (grave) -next to you-[69]
 IQ-RRAA[71] D JIP-TAAKH BET MAACH-KHI-NEH[72]
 and -i shall find-[72] the roots[71] of your vines
 MIN SHIRR-YAA-NEE[73] MAASH-TEE-EN-EH
 and nourish them with my viens/nerves[73]
 KHUM-RRAA SMOO-QAA MURR-VEE-EN-EH[74]
 and i shall intoxicate[74] the red wine
 CHOO-LEH DE-NEE[75] BET PURR-IN-EH[76]
 and -i shall pay-[76] off all of -my debts-[75]

[-] BET QORRAAWAATEH-- graveyard
 [-] QORRAA -- grave
 [3] KLEE -- stand (verb)
 [6] SHIMSHAA / SAARRAA ZRRIQTAA -- sun/moon rise
 [6] SHIMSHAA / SAARRAA GNEETAA -- sun/moon set
 [24] MUYRRAA -- bitter
 [27] AAYNAA / AAYNAAT'E -- eye / eyes
 [32] MOORR -- tell (verb)
 [34] SNIQTAA -- need
 [40] JIPTAA -- vine / grapevine
 [43] 'TD'LAANEETAA -- shadow
 [50] QAALAA -- voice / noise
 [53] ZLAAMTAA -- torment/cruelty/brutality/persecution
 [54] M'SETAA -- ability
 [55] DIMAA -- blood
 [26] DUMAA -- tears
 [58] KHAAYIN -- traitor / one who turns their back on you / one who deceives an oath or
 promise (important word to learn!!) [61] SIPAA / SIPAAT'E -- lip / lips
 [64] AAQLEE TVINL'E -- my leg became numb
 [66] ZRREE -- plant (verb)
 [68] QTAALTAA -- the act of killing
 [69] DIPNAA -- next to
 [73] SHIRRYAAN'E -- nerves / veins [73] WAARREEDAA -- vein
 [75] DENAA -- debt
 NU-CHAAR same as LAA CHAARAA = without remedy
 SHU-MU-NAA (masculine) / SHU-MUN-TAA (f) = fertile

Lyrics by: Ashur Bet Sargis

Melody by: Erol Büyükburç (turkish)

لَدَوْمَةُ دِيْنَتِ حِلِّ لَبِ حِيْ يَمْتَنُ تَوَّزِ لَحِيَّةُ
 دِيْمَلَسُوْ حَلِ تَلْتَمُوْ تَوَّزِ فَيَلَبِ مِمْ سَلِيَّةُ
 تَمُوْ مَوْمَكِ تَوَّزِ حِيَّةُ تَدِيْجَةُ حَلِيَّةُ
 لَحَبِ مِلَتِ مَوَّزِ وَمِيْدِ لَوْمِيْمُوْ مِيْدِيَّةُ
 يَتِيْ لَحْدَسُوْ مَوَّزِ تَمَبِ
 كِ مِيْلَسُوْ دِيْمِيْ مِيْنَتَبِ
 كِ حِيْدُوْ فَيَلَسُ لَقَبِ
 سِيْدَسُوْ يَتِيْ وَمِيْدَتَبِ
 حِيْدِ تَمَوَّزِ مِيْدَبِ تَمَوَّزِ مِيْدَتِ
 مِيْمَتِ مِمْ حِيْدِ سَوَّزِ تَمَلِ تَمِ
 حَبَبِ دَقِيْدِ لَحَبِ مِيْمَتِ
 كِ حَبَبِ دَقَمُوْ مِيْمَتِ تَمِ
 تَمِمْ بَلِ دَمِ دَمِ دَمِ دَمِ
 مِمْ سَوَّزِ حِيْدُ حِلِّ لَبِ
 حِلِّ مِيْمَتِ دَسَلِيَّةُ
 مِيْدِ حِيَّةُ دِيْمِيْ سَوَّزِ لَبِ
 مَمُوْ يَلَبِيْمُوْ **تَلْمِيَّةُ**
 مِمْ يَلَبِيْمُوْ مِيْمَتِ مِيْمَتِ لَبِ
 مَوَّزِ مِيْمَتِ مَوَّزِ
 كَمِ مَوَّزِ دِيْمِيْمُوْ مِيْمَتِ

تَكُنْ مُسَلِّمَةً لِّهِ لَتَكُنْ
 يَكُنْ لِّهِ لِيُصَلِّىَ تَكُنْ
 دَنِّجْ مَيِّ لَمَّ دَتَّيْمَ لَدَّيْمْ
 مَيِّ سَيِّ لَسَيِّ تَدَّيْمْ خَتَّيْمْ
 تَ مَوَّيْتَبْ شَيِّ سَوَّيْمْ لَمَّ
 دَيْمْ يَكُنْ تَتَّيْمْ عَيِّ لَمَّ
 دَيْمْ دَيْمَدَّ دَيْمَدَّ لِيُصَلِّىَ
 فَلَظْ هَيِّ تَجِيَّةً وَذِيْلَمَّ
 تَ مَوَّيْتَبْ تَقْجْ عَيِّلَبْ
 دَقْدَقْ دَسَوَّجْ فَمْ تَهْلَبْ لَبْ
 تَ دَكْ سَوَّيْمْ تَقْ شَيِّ بَلْجَبْ
 لَدَقْتَجْ خَيِّ عَجَفَمْ تَبْ لَبْ
 يَمَدَّ دَيَّيْتَجْ يَدْ مَوَّيْتَبْ
 مَيِّ يَدَّتَبْ مَوَّيْتَبْ
 تَمَدَّ مَوَّيْمْ تَمَدَّيْمْ
 حَلَّيْمْ دَسَبْ يَدْ قَذِيْمْ
 وَتَدَّ تَعَدَّيْمْ مَوَّيْمْ

Linda George
Muliktaa Shamiram
(Queen Semiramis)

YAA JWEN-QEH [1].
oh young men [1].
YAA JWEN-QEH OO [2] KHAA-MAA-TEH [3].
oh gentlemen and [2] young ladies [3].
MAASH-MEE-MOON [4].
listen [4] (all of you)
BET HAAQ-YAAN BOOT ATROKHOON [5].
I will tell you a story about your country [5].

AA-NAA WAAN...
i am...
AA-NAA WAAN KDHAA YO-NEE-TAA [6].
i am a (one) dove [6].
MIN NIN-VEH.
from Nineveh.
MIN NIN-VEH PRIKH-TIN [7] TEE-TAA
i have flown [7] (and came) from Nineveh

MAA-DEE LEE
let me know
MAA-DEE LEE YAA AA-WAA-RAA [8].
let me know oh -homeless(landless) person- [8]
EE-KEH NAA...
where is...
BNE AA-SHOOR OOM-TI-NAA-YEH
the patriotic son's of Ashur (our country)
MAA-DOON-LEE.
let me know. (all of you)
MAA-DOON-LEE YAA AA-WAA-REH.
let me know oh homeless ones.
EE-KEH NAA.
where are they.
BNE AA-SHOOR OOM-TI-NAA-YEH
the patriotic sons of Ashur (our country)

BEE AAL-PEH[9], BE AAL-PEH SHI-NEH PRAA-KHA.
for thousands[9], for thousands of years i've been flying.
BEE HEE-WEE [10]
with hope [10]
DYAAR-TAA [11] L' AAT-REE BI-KHAA-YAA [12].
of returning[11] to my country keeping me alive [12].



GOO AA-SHOOR,
 in Ashur (the capital of Assyria),
 GOO NIN-VEH OO ERR-BIL, GAAR-MOO.
 in Nineveh and Arbil (a city), Garmoo (another city)
 KHAA [13] QAA-LAA [14].
 one [13] voice [14].
 SHMEE-LEE KOO-LAAN BIQ-RRAA-YAA [15],
 i heard calling [15] us all .
 MI-RRAA MAAKH-ZEE-LOON,
 it sayed show them,
 MAAKH-ZEE-LOON BROO-NAA[16] OO BRAA-TAA[17].
 show them the son[16] and the daughter[17].
 EH OOR-KHAA [18],
 that way [18],
 L' AAT-RAA [19], YI-MAAN [20] BAA-BAAN [21].
 to the country [19], of -our mothers-[20] and -our fathers-[21].

REPEAT (replace Garmo with Bawil=Babel)

SAAL-MIN [22] MOO-KHI-BEE [23],
 imagine [22] -my dear-[23],
 PLEE-TAA GOO NIN-VEH B' KHDAA-RAA[24].
 we are out traveling[24] in Nineveh.
 BIZ-MAARAA [25] OO RRQAA-DAA [26].
 singing [25] and dancing [26].
 BIK-KHAA-GAA [27] OO BIB-KHAA-YAA [28].
 laughing [27] and crying [28].

BIQ-RAA-YEN [29] OO KTAA-WAA [30],
 reading [29] and writing [30],
 B' LEE-SHAA-NAA [31] D AA-TO-RAA-YAA [32].
 in the lounge [31] (language) of Assyrian [32]
 KHA-YEH BAA-SEE-MEH,
 living happily,
 BI-KHAA-YAA B' KHOO-RAA-RAA.
 living in freedom.

AAKH-CHEE KHAA OOR-KHAA,
 only (just) one way,
 MAM-TEE YAALAN L' NEE-SHAAN [33].
 that will lead us to our goal [33].

KHOO-BAA [34], KHOO-YAA-DAA [35],
 love [34], unity [35],
 PIL-KHAA-NAA [36], OO DWEKH-TAA D JAA-NAA.
 work [36], and self-sacrifice.

TAA LAAKH MOO-KHI-BEE,
come my dear man (masculine),
HE-LAA [37] EE-DOKH [38] GOO EE-DEE.
give [37] your hand-[38] in my hand.

TAA LAAKH MOO-KHIB-TEE,
come my dear woman (feminine),
HE-LAA [37] EE-DAKH [38] GOO EE-DEE.
give [37] your hand-[38] in my hand.

L' RROOM-TAA D NIN-VEH.
on the hieghest point of Nineveh.
MAS-QAAKH LA BAAY-DAAGH [39] D AA-TOR.
we'll raise the flag [39] of Assyria.
EM-RAAKH QA DOON-YEH [40],
and let's tell the world,
MITd-YAA-WAAKH L' AAT-RAA[41] D YI-MAAN [42],
we've arrived to the country [41] of -our mothers-[42],
L' AAT-RAA D BAA-BAAN [43],
to the country of our fathers [43],

L' AAT-RAA D YI-MAAN,
to the country of our mothers,
SHQOO-LAA EE-DEE GOO EE-DOOKH,
take my hand in your hand,
MU-DI-RREE L' AAT-REE.
return (take me back) to my country.

YAA JWEN-QEH OO KHAA-MAA-TEH.
oh gentlemen and ladies.
MAASH-MEE-MOON.
listen (all of you).
IK-LEE KHAA-BRAA MIN AAT-RO-KHOON.
i have a word (news) from your country.
RRESH NIN-VEH,
above Nineveh,
IT KHA KIKH-WAA [44] LEJ-LOO-JEH [45],
there is a (one) shining [45] star [44],
BAH-ROO-NEH... [45]
lighting... [45]
OORR-KHAA KOOL AA-TOR-AA-YEH.
the path for all Assyrians.
TE-MOON JWEN-QEH.
come young men.
TE-MOON JWEN-QEH OO KHAA-MAA-TEH.
come young men and young women.
TE-MOON KHZEE-MOON,
come and see (all of you),
KIKH-WAA D AA-SHOOR PAAR-QAA-NAA [46].
the star of Ashur the savior [46].

PERFORMED BY LINDA GEORGE
LYRICS, COMPOSED & ARRANGED BY PETER BET BASOO (JASIM)
ALBUM in BLACK AND WHITE (VOLUME 6)

مُلْكَة مُمَبَذ

تَ لِفَتِي تَ هِنَقِي تَ مُصِيحُ
يَد شَحَن حَوْد زُذَه جُ
تَ تَ مَ سَد تَ مَبَة
مَ مَبَة قَدَسَة مَ مَ مَبَة
مُصِيح تَ يَتَد
يَتَد تَ حَت زُذَه زُذَه تَ
مُصِيح لَب تَ يَتَد
يَتَد تَ حَت زُذَه زُذَه تَ
حَب زُذَه يَتَد مَ قَدَس
حَت شَحَن دَحَدَة لَزَد حَسَت
كَم زُذَه كَم مَبَة هُذَيك هُذَيك
يَتَد تَ مَ مَ لَحَب يَتَد
زُذَه مَبَة لَحَب حَت هُذَيك
تَ زُذَه دَحَب زُذَه دَحَب هُذَيك
حَب زُذَه يَتَد مَ قَدَس
حَت شَحَن دَحَدَة لَزَد حَسَت
كَم زُذَه كَم مَبَة هُذَيك هُذَيك
يَتَد تَ مَ مَ لَحَب يَتَد
زُذَه مَبَة لَحَب حَت هُذَيك
تَ زُذَه دَحَب زُذَه دَحَب هُذَيك

تَذِيحُ مَبْنِيَّةٍ
 بِهَاءٍ مَبْنِيَّةٍ قَدْ حُجِّبَتْ كَلْفًا
 حَسَدًا
 مَدَنًا بِحَالٍ تَمْدَدًا
 بِمَاءٍ مَفْعُولٍ لِحَقِيقَةٍ مَبْنِيَّةٍ
 بِمَاءٍ مَفْعُولٍ مَفْعُولٍ
 قَدْ حُجِّبَتْ بِتَمْدَدٍ قَدْ تَمَدَّتْ

حَسَنًا بِهَاءٍ مَبْنِيَّةٍ حَسَدًا
 مَفْعُولًا بِهَاءٍ مَبْنِيَّةٍ حَسَدًا
 وَمَدَنًا بِهَاءٍ مَبْنِيَّةٍ حَسَدًا

Linda George
Yalikhtaa Khwarta
(White Handkerchief)

YAA-LIKH-TAA KHWAAR-TAA
SHAY-KHAA-NEE
BAA-GEE-YEH

YAA-LIKH-TAA[1] KHWAAR-TAA[2]
white[2] handkerchief[1]

BEE[3] EE-DAA-TEE[4] QI-TEH LAA.
with[3] -my hands-[4] it is sewed.
YAA-LIKH-TAA YAA-LIKH-TAA
BEE KHEM-REH[5] SQIRR-TEH LAA.
with beads[5] it is crocheted.

YAA-LIKH-TAA YAA-LIKH-TAA
BEE KHEM-REH L' GEE-DAA LEE.
with beads it is embroidered.
YAA-LIKH-TAA SHI-MOO GAA-WOO.
his name is in the handkerchief.
GAA-WOO KTEE-WAA-LEE.
in it I have sewed.

YAA-LIKH-TAA QAA HICH-KHAA[6],
this handkerchief for no one[6],
QAA HICH-KHAA LAA YOO-WAA-LEE.
for no one have I given it.

YAA-LIKH-TAA YAA-LIKH-TAA
YAA-LIKH-TAA KHWAAR-TAA EELA
the handkerchief is white.

YAA-LIKH-TAA
LI-BAA D KHAA-MAA-TEH[7],
the hearts of the -young ladies/maidens-[7],
KOO-LEH[8] E SHMEE-TdEH[9] LAA.
all[8] are broken[9].

YAA-LIKH-TAA
LI-BAA D DEE-YEE
my heart
AH LI-BEE QRI-MTAA LAA.
this heart has won.

SHAY-KHAA-NEE

TAA LOOKH JUEN-QAA[10], AA-TO-RAA-YAA[11]
 come -young man[10], Assyrian man[11]
 RRAAQ-DAAKH[12] RRIQ-DAA[13] D SHAY-KHAANEE[14]
 -we'll dance-[12] -the dance-[13] of Shaykhanee[an Assyrian dance].
 TAA SHE-SHAAKH[14] LAA
 come we will shake[14]
 AA-RAA[15] (BE) RREQ-DAA[16]
 the ground[15] (with) dance[16]
 AA-HEH LAA TdAA-NOOKH[17] OO[18] TdAA-NEE[19].
 this is -your time-[17] and[18] -my time-[19].

TAA LOOKH JUEN-QAA, D NIN-VAA-YEH
 come young man, of Nineveh (belonging to)
 RRAAQ-DAAKH RRIQ-DAA D SHAY-KHAA-NEE
 we'll dance the dance of Shaykhanee.
 TAA SHE-SHAAKH LAA
 come we will shake
 AARR-AA (BE) RREQ-DAA
 the ground (with) dance
 AA-HEH LAA TdAA-NOOKH OO TdAA-NEE.
 this is your time and my time.

TAA[20] DOOQ[21] EE-DEE[22].
 come[20] hold[21] -my hand-[22]
 KHOOSH[23] YAA-MEE-NAA.
 go[23] to the right.
 RRAAQ-DAAKH RRIQ-DAA D SHAY-KHAA-NEE.
 we'll dance the dance of Shaykhanee.

TAA[20] DOOQ[21] EE-DEE[22].
 come[20] hold[21] -my hand-[22]
 KHOOSH[23] YAA-MEE-NAA.
 go[23] to the right.
 RRAAQ-DAAKH RRIQ-DAA D SHAY-KHAA-NEE.
 we'll dance the dance of Shaykhanee.

BAAG-EE-YEH

BEE-LEE OO BEE-LOOKH TdOO-RRAA-NEH[24].
 between me and between you are mountains[24].
 HAAY BAAG-EE-YEH
 BAA-SAA SHAA-TdER KHAAB-RAA-NEH[25].
 stop sending word[25]s.
 RROW-SHEW RRO-WEN-DEE-EH.
 ????

BEE-LEE OO BEE-LOOKH TdOO-RRAA-NEH[24].
between me and between you are mountains[24].
HAAY BAAG-EE-YEH
BAA-SAA SHAA-TdER KHAAB-RAA-NEH[25].
stop sending word[25]s.
RROW-SHEW RRO-WEN-DEE-EH.
???

Performed by Linda George
"Yalikhta" written by Iskandar Zamara
"Shaykhanee" written by Orahim Lazar
"Bageey'e" is an ancient folk song
Album: Khoot Golponeh D'malakha

تکسیر سقذہ

42

لَهْ لَهْ اَهْ تَلَبْ
 حَلْ مَبَقْ تَلَبْ تَلَبْ
 دَهْبْ كَفَبْ
 تَلَبْ اَهْ تَلَبْ
 لَهْ لَهْ اَهْ تَلَبْ
 تَلَبْ اَهْ تَلَبْ
 دَهْبْ كَفَبْ
 تَلَبْ سَقَدْ تَلَبْ
 تَلَبْ سَقَدْ تَلَبْ
 تَلَبْ تَلَبْ تَلَبْ تَلَبْ تَلَبْ

وَتَدَدْ: لَبَدْ لَبَدْ
 (تَلَبْ) تَلَبْ دْ: تَلَبْ وَتَدَدْ
 (تَلَبْ) تَلَبْ دْ: تَلَبْ وَتَدَدْ
 (تَلَبْ): وَتَدَدْ
 وَتَدَدْ: وَتَدَدْ وَتَدَدْ

Linda George
Khumraa Ateeqaa
(Old Wine)

Written by Linda George

KHUM-RAA TEE-QAA

TA[1] SHAA-TAAKH LEH AH KHUM-RAA[2]
come[1] and we shall drink this wine[2]
KHOO-BAA[3] D DE-YEE BEE-YOOKH
my love[3] for you
KHOO-BAA D DAA-WAAR[4], QAA-IM[5], OO DAA-TEED[6]
the love of the past[4], present[5], and future[6]

-KOOL MIN-DEE-[7] BET MAA-YIT
everything[7] shall die
LE PAA-YISH[8] GOO DAA DOON-YEH[9]
they will not remain[8] in this world[9]

AKH-CHEE[10] KHOO-BAA LEH PE-SHAA-NAA[11]
only[10] love is enduring/remaining[11]
AA-PEN[12] MIN KHAA-YAAN[13] SHOON-YEH[14]
-even though-[12] -our lives-[13] have moved[14] on

MAAKH[15] KHUM-RAA ATEE-QAA[16]
like[15] old[16] wine
CHMAA ATIQ, LEH SAA-WAAKH MI-NEH
how much it ages, our thirst will never quench (be satisfied)

TAA PAAT-KHAAKH LA QAA-TDAA-LAA[17]
let us open the jug[17]
KHOOM-YAA-LAAN[18] BEE SHINEH[19]
that -we saved-[18] all these years[19]

KHUMRAA TEEQAA
old wine

MAAKH DAA-WAA[20] D -BET NAAH-RAIN-[21]
like the gold of Mesopotamia[21]
KMAA AA-TIQ, BOOSH IK-LAA TDEE-MAA[22]
how it ages, it's value[22] increases

KHOO-BOOKH QAA-TEE[23] DAA-QIR[24] KHA-YEE[25]
your love -for me-[23] is worth[24] more than -my life-[25]
BOOSH MIN DAA-WAA[26], MIN SEE-MAA[27]
more than gold[26], more than silver[27]

EN LAA HELEH KHOO-BAA
if you don't give the love
YAA-RAAB, KHOO-BAA KMAA BA-SEE-MAA[28]
oh god, love so good/tasty[28]

APEN ZO-NAA[29] ALEE OO AAL-OOKH
even though the time[29] on me and you
MIN JEL-DEH LEH ZLEE-MAA
from a long time ago, has ruined

KHUMRAA TEEQAA
old wine

TAA PAAT-KHAAKH LA QAA-TDAA-LAA
let us open the jug
KHOOM-YAA-LAAN BEE SHI-NEH
that we saved all these years

TAA SHAA-TAAKH MIN DAA KHUM-RAA
let us drink from this wine
HICH LEH SAA-WAAKH MI-NEH
and our thirst will never quench from it (we shall not be
satisfied)

TAA PAAT-KHAAKH LA QAA-TDAA-LAA
let us open the jug
SPIR-TOOKH EE-WIN BEE SHI-NEH
I've waited all these years

KHUMRAA TEEQAA
old wine

Lyrics by: Linda George
Arranged by: George Khoshaba

بُصْدَ بَخْبَتَ

هَ تَجِبَس لِس دَا تَ بَصْدَ
حَسْبَتَ دِبِب هَدِبِبِ
حَسْبَتَ دِخْبَتَ، تَبِب، هَدِبِبِ

حَك مَبِبِب، بَب قَبِب
كَب قَبِب كَه دَا تَ دَوِبِب

بُسَبِب سَبَتَ لِس قَتَتَ
تَبِب مَبِبِبَتَ عَوِبِتَ

مَبِبِب بَصْدَ بَخْبَتَ
حَقَ دَخِبِب، لَب قَبِبَس مَبِبِس

هَ قَبِبَس لِس بَبَكَب
دَسَبَتَ كَب حَب بَبِتَ

بُصَدِّدُ بَعْثًا

مَنْبُحُ دُشْتِ دِيهِ دُشْتِ
حَقُّ دُشْتِ، حَقُّ دِيهِ دِيهِ

سَمْعِي قَدِ دُشْتِ دُشْتِ
حَقُّ دِيهِ دُشْتِ، حَقُّ دُشْتِ

دِيهِ دُشْتِ دِيهِ دُشْتِ
دُشْتِ دُشْتِ، دُشْتِ دُشْتِ

دِيهِ دُشْتِ دُشْتِ دُشْتِ
دُشْتِ دُشْتِ دِيهِ دُشْتِ

بُصَدِّدُ بَعْثًا

قَدِ دُشْتِ دُشْتِ دُشْتِ
دُشْتِ دُشْتِ دُشْتِ

هَـ تَحِيَّس مِج دَنَّا هَـ مُصَدِّ
دَس مِج لِه قَحِيَّس مِيَّس

هَـ قَحِيَّس لِه مِجَل
مَعْبَدَه مِجَل حَب يَتَّ
مُصَدِّ بَه يَتَّ

وَقَدَّ هَـ لَبِيَّ لِه دَر
حَبِيَّ د لَبِيَّ لِه دَر

Transcribed by Yousip Audesho

Lyrics by: Linda George

Arranged by: George Khoshabao

Juliana Jendo
Alap Beet
(Alphabet)

Chorus Beginning

ALAP

ATOR YI-MA-NEE (YI-MAAN),
Assyria is our mother.

BEET

BET NAH-RAIN AAT-RA-NEE (AAT-RAAN).
Mesopotamia is our country.

KHA LEE-SHAA-NA IT-LA-NEE (IT-LAAN) .
we have one language

ENEH NAA AT-WAA-TA-NEE (AT-WAA-TAAN).
these are our letters.

Chorus Ending

ALAP

ULAA-HAA [1], AA-TA [2].
God [1], flag[2].

BEET

BAA-BAA [3], BROO-NAA [4], BRAA-TAA [5].
father [3], son [4], daughter [5].

GAMAL

GU-NAA-NAA [6], GUN-TAA [7].
gardener [6] , garden [7].

DALAT

DOON-YEH [8], DAA-WIL-TAA [9].
world [8], wealth [9].

HEH

HEE-WEE [10], HU-MEN-TA [11].
hope [10], belief [11].

WAW

WUL-YAA [12], WUL-YOO-TAA [13].
fit/state of being proper[12], fitness [13].



ZAIN

ZEE-WAA-NAA [14], ZRROO-TAA [15].
weed/a useless plant [14], plant (the verb) [15].

KHET

KHOO-BAA [16], KHEE-RROO-TAA [17].
love [16], freedom[17].

TDETH

TDE-RREH [18], TDOO-RRA-NEH [19].
birds [18], mountains [19].

YOOD

YOOL-PAA-NAA [20], YOOT-RAA-NEH [21].
student / learned one[20], income/revenue/an asset/a possession/[21].

KAP

KAA-MOT-REH [22], KERR-MAA-NEH [23].
pears (the fruit) [22], orchards [23].

LAMMAD

LIAA-ZAA, LEE-SHAA-NEH [24].
dialect/accent, languages/tounges [24].

MEEM

MU-DRAASH-TAA [25], MUL-PAA-NEH [26].
school [25], teachers / tutors [26].

NOON

NURR-QEES [27], NEE-SAA-NEH [28].
nardissus/daffodil flower [27], springs (the season)[28].

SIMKAT

SEE-MEH-LEH, SAAH-DEH [29].
Simele(the town by Mosul and Dohuk, Iraq where Assyrians were massacred in 1933), martyr [29].

EI

AAY-WAA-TEH [30], AAI-NAA-NEH [31].
clouds [30], clouds [31] (two synonymous words)

PEH

PIQ-KHAA [32], PAA-WAA-NEH [33]
blossom/bloom/bud of flower[32], branches [33].

SADEH

SO-MAA [34], SAAL-YAA-NEH [35].
fasting [34], prayers[35].

QOP

QAA-ROO-YAA [34], QU-NAA-NEH [37].
rooster [36], horns [37].

RESH

RROOM-TAA [38], RRE-KHAA-NEH [39].
hill [38], possessed with odor [39].

SHEEN

SHE-REH [40], SHA-MAA-NEH [41].
poems [40], listeners [41].

TAW

TUSH-EE-TAA [42], TEN-YAA-NEH [43].
history[42], speakers [43].

TE-MOON HAA-WAKH AKH ZOW-EH [44],
let us be like the vowels[44] .
GOO [45] AT-WAA-TAAN [46] SHITD-RAA-NEH [47].
in[45] -our letters-[46] beautiful [47] (in our beautiful letters)

The chorus has the ending "EE" is used only for this song to make it musical and rhyme
BUY-DUKH = flag (Turkish). AA-TAA = flag (Aramaic)
DOON-YEH = world (arabic roots). TE-VIL = Aramaic)
YIMAA is used metaphorically in Assyrian as "our country" especially because it is illegal to sing
about your country.
ATWATEH=letters, ATOOTA=letter, ZOWEH=vowels

PERFORMED BY: JULIANA JENDO
LYRICS BY: JOHN HOMEH
MUSIC BY: JOSEPH MALKIE
ALBUM: THE FLOWERS OF ASSYRIA

Juliana Jendo
Alap Beet
(Alphabet)

تَكَه جِه

تَكَه تَهْهَذِ يَجْه
جِه جِه فَهْتَبِ تَهْهَذِ
جَهْ لَهْتَبِ تَهْه جِ
تَهْه تَهْه تَهْهَذِ

تَكَه

تَكَه، تَهْه

جِه

تَهْه، تَهْهَذِ، تَهْه

تَهْه

تَهْه، تَهْه

تَهْه

تَهْه، تَهْه

تَهْه

تَهْه، تَهْه

تَهْه

تَهْه، تَهْه

تَهْه

تَهْه، تَهْه

يَسَّه

سَهَّطَ، يَسْهِّطُهُ

يَجَّه

جَهَّزَ، يَجْهِّزُهُ

مَخَدَّ

مَخَدَّدَ، يَمَخِّدُهُ

خَفَّ

خَفَّفَهُ، يَخَفِّفُهُ

كَمَّجَ

كَمَّجَ، يَكْمِجُهُ

مَبَّسَ

مَبَّسَهُ، يَمْبِسُهُ

مَجَّ

مَجَّسَهُ، يَمْجِسُهُ

مَمَّجَ

مَمَّجَ، يَمَمِّجُهُ

يَجَّ

يَجَّجَهُ، يَجْجِيهِ

فَجَّ

فَجَّسَهُ، يَفْجِسُهُ

خَجَّجَ

خَجَّجَهُ، يَخْجِجُهُ

مُهْ

مُذَهَنْ، مَهْتِيْ

دِيْ

دَهْمَهْ، دِيْهْتِيْ

يِيْ

يِيْهْتِيْ، تَمِيْهْتِيْ

هَهْ

هَهْمَهْ، هَهْتِيْ

55

يِيْ مَهْ، اَمِيْهْ يِيْهْ وَهِيْ
لَهْ نَهْمَهْ، يِيْهْتِيْ

وَمَهْمَهْ: لَهْمَهْ، لَهْمَهْ
يِيْهْتِيْ دِيْ: لَهْمَهْ، لَهْمَهْ
مَهْمَهْ: لَهْمَهْ، لَهْمَهْ
لَهْمَهْ: هَهْمَهْ، هَهْمَهْ

Transcribed by Yousip Audesho

Lyrics by: John Homeh

Melody by: Joseph Malki

Juliana Jendo
TDalyateh d' Soorootaa
(Toys of Youth)

****Chorus Beginning****

TE-MOON[1], JMEE-MOON[2] YAA-LEH[3] SOO-REH[4]
-come all-[1], -gather all-[2] small[4] boys[3]
YAA-LEH, BNAA-TEH[5] KHIL-YEH[6]
sweet[6] boys, girls[5]
TDAA-LAAKH[7] GOO DA DOON-YAA[8]
-we shall play-[7] in this world[8]
OO HA-WAAKH KHOO-BAA-NEH[9]
and be loving[9] (to each other)

ZEM-RAAKH[10], QAA-LEH[11] MAAH-NEE-YAA-NEH[12]
-we shall sing-[10], with pleasant[12] voices[11]
ZMER-YAA-TEH[13] SO-DAA-NEH[14]
fun[14] songs[13]
GOO WUR-DEH[15], BAKH-CHAA-NEH[16]
in roses[15], yards[16]
UM[17] SIP-REH[18], YO-NEH[19]
with[17] sparrows[18] and doves[20]

****Chorus Ending****

MOOKH-NEE-TIN[21] MIN SOO-ROO-TAA[22]
-i am missing/wistful-[21] of -young youth-[22]
MIN YOO-MAA-NEH[23] D TDAAL-TAA[24]
with days[23] of toys/playing[24]
LI-BAA[25] MIL-YAA[26] MIN SIP-YOO-TAA[27]
heart[25] full[26] with pureness/clearness[27]
LAA MIN KHI-SHAA[28] D KHAY-YOO-TAA[29]
not with worry[28] of life[29]

****Repeat****

KHAA-DUTAA[30] KHAW-RAA-NEH[31] JAA-DAA-NEH[32]
renewed/renovated[30] -white washed-[31] streets[32]
KHAA-WIR-YAA-TEH[33], KHO-RAA-NEH[34]
friends(feminine)[33], friends(masculine)[34]
SOO-BIT-YAA-TEH[35] MAAKH-MI-LAA-NEH[36]
-rendez-vous/meeting places-[35] of joyful[36]
YAA-LEH, BNAA-TEH SHIT-RAA-NEH[37]
beautiful[37] boys, girls

YI-MEE[38], BAA-BEE[39], UM KHIZ-MAANEE[40]
 -my mom-[38], -my dad-[39], with -my kin-[40]
 KOO-LEH[41] SHWAA-WEH[42] YAA-TDAA-NEH
 all[41] neighbors[42] that we know
 JAA-MEE WAA JOO DEN BAAKH-CHAA-NEH
 they used to gather in those yards
 OO HAA-DAA SHAA-REH[43] SO-DAA-NEH
 and also enjoyable parties/festivals[43]

SHI-NEH[44] WI-ROON JEL-DOO-TAA[45]
 years[44] passed in quickness/haste[45]
 TLIQ-LAA[46] MI-NEE SOO-ROO-TAA[47]
 my -young youth-[47] was lost[46] from me
 WEE-LEE BLIK-TAA[48] B KHAA-YOO-TAA[49]
 i became busy[48] with life[49]
 ZEH-MET-YAA-TEH[50] D GOO-ROO-TAA[51]
 and the difficulties[50] of -older age-[51]

****Repeat****

MIN KOOL LI-BEE, BU-YIN-O-KHOON[52]
 with all my heart, -I love you all-[52]
 NAA-SEE-HET[53] YAA-WIN-O-KHOON
 I will give you all advice[53]
 AA-HAA SIP-YOO-TAA D LI-BO-KHOON
 this purity of your heart
 KHAA-MOON[54] LAA KOOL KHAA-YO-KHON
 keep/preserve[54] it all your lives

SHI-NEH B O-RREE. GAAR-WI-SEE-TOON
 years will pass. you will grow up.
 KHAA-DEE-TOON[55] OO PUSH-MEE-TOON[56]
 -you will be happy-[55] and -you will regret-[56]
 EE-NAA LA HO-YAA, JAAR-BEE-TOON
 Let it not be, and try
 KER-BA[57], SNE-TAA[58] KHAA-MEE-TOON
 you keep anger[57], hate[58] (in your hearts)

****Chorus****

SOW-BAA = rendez-vous
 KHWAA-RRAA = white
 KHA AW-RRAA-NAA = white washed / chalk / whiting
 BLIK-TAA (feminine) / BLEE-GAA (masculine) = busy
 BU-YI-NOOKH (masculine) / BU-YI-NAAKH (feminine) = I love you
 LI-BAA = heart
 SHEE-TAA = year
 SHI-NEH = years

Lyrics by: Yosip Rehana
 Melody by: Yosip Rehana

حَكِيمٌ عَزِيزٌ تَجِدُّهُ
 كَيْسٌ شَدِيدٌ كَمِ دَنْتٍ تَجِدُّهُ
 حَكِيمٌ عَزِيزٌ شَدِيدٌ

يَتَّبِعُ حَكِيمٌ حَكِيمٌ
 كَيْسٌ شَدِيدٌ كَيْسٌ شَدِيدٌ
 شَدِيدٌ كَيْسٌ شَدِيدٌ
 وَشَدِيدٌ شَدِيدٌ

مَنْ حَكِيمٌ، تَجِدُّهُ
 تَجِدُّهُ تَجِدُّهُ
 شَدِيدٌ كَيْسٌ شَدِيدٌ
 شَدِيدٌ كَيْسٌ شَدِيدٌ

يَتَّبِعُ حَكِيمٌ حَكِيمٌ
 كَيْسٌ شَدِيدٌ كَيْسٌ شَدِيدٌ
 شَدِيدٌ كَيْسٌ شَدِيدٌ
 وَشَدِيدٌ شَدِيدٌ

وَمَنْ حَكِيمٌ حَكِيمٌ

Juliana Jendo
Bet Yaldaa
(Birthday)

****Chorus Beginning****

BET YAL-DOOKH HA-WEH BREE-KHA[1]
blessed[1] be your birthday (Masculine)
BET YAL-DOOKH HA-WEH BREE-KHA
blessed be your birthday

KOOL[2] KHAA SHEE-TAA[3] B' DAAH YOO-MAA[4]
every[2] year[3] on this day[4]
TAA-NAAKH[5], BET YAL-DOOKH HA-WEH BREE-KHA
-we shall say-[5], blessed by your birthday

BET YAL-DAAKH HA-WEH BREE-KHA
blessed be your birthday (Feminine)
BET YAL-DAAKH HA-WEH BREE-KHA
blessed be your birthday

KOOL KHAA SHEE-TAA B' DAAH YOO-MAA
every year on this day
TAA-NAAKH, BET YAL-DAAKH HA-WEH BREE-KHA
we shall say, blessed by your birthday

****Chorus Ending****

KOOL GOW-NEH[6] D WUR-DEH[7] SOO-QI-LEH[8] BE-TAA[9]
every colors[6] of the roses[7] decorated[8] the house[9]
TDAAL-BAAKH[10] MIN MAARR-YAA[11] TU-MIM[12] KHAA-DOOTAAN[13]
-we shall ask-[10] from the lord[11] to complete[12] -our happiness-[13]

****REPEAT****

KHAA-ZAAKH[14] LOON POON-DEH[15] ZEE-DEH[16] KOOL SHEE-TAA
-we shall see-[14] the candles[15] increase[16] every year
KHAA-YEH[17] YAA-REE-KHEH[18], L' SHI-NEH[19] D SEY-BOO-TAA[20]
long[18] life[17], until the years[19] of -old age-[20]

BEE RRIQ-DAA[21] ZMAA-RAA[22], QAA-LAA[23] D QEE-TAA-RRAA[24]
with dance[21] and singing[22], the sound[23] of a guitar[24]
BET YAAL-DOOKH PAA-YISH[25] KMAA KHIL-YAA[26] D TKHAA-RRAA[27]
your birthday will remain[25] how sweet[26] of remembered[27]

****REPEAT****

QEE-NOO-TAA[28] D OOM-TAAN[29], ZAA-MRAAKH SHOO-HAA-RAA[30]
-the greenery (grass/trees etc)-[28] of -our nation[29], we shall sing with pride[30]
TDAAL-BAAKH MIN MAARR-YAA KHAA-YEH D KHAA DORRAA[31]
we shall ask from the lord life of a century[31]

GAR-WI-SOON KHIL-YEH, TdOON-TAA[32] DA OOM-TAA[33]
you shall grow up sweet, the -fruit (fruit of a tree)-[32] of this nation[33]
AKH-TOON QAA DEE-YOO, SOW-RAA[34] D HE-MEN-TAA[35]
you for Him, trust/confidence[34] and belief[35].

****REPEAT****

EN KHAA-MEE-TOON LEH KHOO-BO HEL MOW-TAA
if you save your love until death (for Him)
MI-NAAN QAA-BLEE-TOON DESH-NAA SHAA-PIR-TAA
from us, you shall receive a beautiful gift.

BET YAAL-DOOKH (masculine (you say to a boy))
BET YAAL-DAAKH (feminine (you say to a girl))
GOW-NAA = RUNG = color
YOO-MAA D MOO-LAA-DAA = day of birth
GOW-NEH = REN-GEH = colors. GOW-NA = RENG = color
SOW-RAA ??
BREE-KHAA (masculine object) / BRIKH-TAA (feminine object) = blessed

Lyrics by: Helen Lazar
Melody by: Lida Lawendo

Julian Jendo ♀
Bet Yalda
(Birthday) ♀

جہ بخیر

[illegible]

حک سِدِّی بَعْدَ حِدِّی تَمَمَ
خَیْسَ یَا بَلَدِی اَمِی حَقِّی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حک سجد عتہ جدتہ تہ
خیر یہ یکجہ تہ

حکمت و حقیقت در حدیث
 معنی حکمت و حقیقت
 حکمت و حقیقت در حدیث

تَوَسَّلْ لَكَ فَهَيِّدْ وَهَيِّدْ حَكْ عَنَّا
 مَنَّا بِتَجَرٍّ، لَيْتَ دُفْعَةً
 حَبِّ دَمْدَمٍ وَمَقْدَمٍ، تَكْ دَمْدَمَةً
 حَبِّ بَلَدِهِ قَرِيعَ حَقٍّ يَكْتُمُ دُجْدَمَةً

تصبيحنا ديمنا، ومذبح صومنا
كلنا من قدام بيت دينا

كده هه، يلى، كده دنا دنا
نسه، تا ديه، هتا دنا

ي، نصح هه، ليه سمنا
مين تكلبه، دنا دنا

ومتنا: لعلنا كده

Transcribed by Yousip Audesho

Lyrics by: Helen Lazar

Melody by: Lida Lawendo

*Jermain Tamraz®
Doogleh Shapeereh
(Beautiful Lies)*

LAA TAA-NIT, LAA TAA-NIT
don't say, don't say
AA-TEN[1] QAA-TEE CHEE BU-YIT
that you[1] love me.
KHEE-NAA DOO-GLOOKH PLIT-LOON
your lies came out
BE-SAA MID-RREH. -MOO BU-YIT?-[2]
stop again. (enough already) -what do you want?-[2]

-HEL ADEE-[3] -URRPAA GAA-HEH-[4]
-until now-[3], -four times-[4]
ATEN QAA-TEE DOO-GI-LOOKH
you four times have lied to me.
LE O-DIT KHUB-RREH NAA-SHEH[5]
you don't do what people[5] say
EE-NAA[6] QAA-MOO MOON-SHEE-LOOKH
but[6] how did you forget.

AAAAAAAAAHHHHHHH
BIS-QAA-DAA-WIN[7] E-NEH KHUB-RREH[8] AA-TEE-QEH[9]
-I'm annoyed/sick of-[7] those old[9] words[8]
ENEH DOOG-LEH[10] SHAA-PEE-RREH[11]
those beautiful[11] lies[10]
KHAA-YIN-NAA[12] L' LI-BEE DEE
they were decievers[12] to my heart.

AA-LAA-HAA[13], QAA[14] DAA-HAA[15]
God[13], for[14] this[15]
LIBAA[16], WOOD KHAA CHAARRAA[17]
heart[16], create a remedy/cure[17]
AA-LAA-HAA, QAA DAA-HAA
God, for this
LI-BAA, WOOD KHAA CHAA-RRAA
heart, create a remedy/cure
-HEL EE-MAAN-[18] BET QAAB-LAA-NAA
-until when-[18] will i accept this
BE-SAA KHEE-NAA, KHEZ-YAA-NAA
that is enough, i tell you
-YOO-MAA-NEE-[19] WI-RROON KHI-SHAA[20]
-my days-[19] have gone in suffering/worry[20]
EE-NAA QAA-MOO[21] PE-SHAA-NAA
but then, why[21] should i stay (go on living)



Jermain Tamras
Doogleh Shapeereh
(Beautiful Lies)

دو جگہ جھوٹ

کے جیسے کے جیسے
نہ تھپ ج تھپ
ہتہ دو جگہ کلہ کلہ
تھپ تھپ تھپ تھپ

تھپ تھپ تھپ تھپ
نہ تھپ تھپ تھپ
کے تھپ تھپ تھپ
ہتہ تھپ تھپ تھپ

تھپ تھپ
تھپ تھپ تھپ تھپ
تھپ تھپ تھپ تھپ
تھپ تھپ تھپ تھپ

دَلَّكَ مَا دَلَّكَ
 لَيْتَ لَيْتَ لَيْتَ لَيْتَ لَيْتَ
 هَلْ دَلَّكَ لَيْتَ لَيْتَ
 لَيْتَ لَيْتَ لَيْتَ لَيْتَ
 لَيْتَ لَيْتَ لَيْتَ لَيْتَ
 لَيْتَ لَيْتَ لَيْتَ لَيْتَ

وَقَدْ دَلَّكَ لَيْتَ لَيْتَ

Transcribed by Yousip Audesho

Fatin Shabo
Mookhibtee
(My Beloved)

SUITOR

TAA LAAKH MOO-KHIB-TEE
Come here my beloved
DO-EN BIS-PAARAA
I am waiting.
PULEH D EE-LAA-NEH
pulp(seed) of a tree
L' MERR-ZAA D YAA-MAA
on the edge of the sea (sea shore)

TOORR-WAAN BEE LOT-KEH
both of us on a rowboat
PAAL-TAAKH L' KHDAA-RRAA
going out (for a ride)
L' PAA-TAA MEE-YAA
on the surface of the water
KHOOT SHIM-SHAA, SAA-RAA
under the light of the moon

repeat

FATIN

LE MAAS-YAAN AAT-YIN
I cannot come
MOO-KHI-BEE KHIL-YAA
my sweet beloved
LAA MAAZ-DEE-LIH LI-BEE MIN KHOO-BOOKH MIL-YAA
don't scare my heart with your love so sweet(full)

AANAA KEE ZAAD-YAAN
I do get scared
MIN YAA-LAA SHIL-YAA
from such a quiet boy
SOOQ-LAA BEE KIKH-WAA
decorated like a star
MIN SAA-RAA MIL-YAA
with the full moon

repeat



SUITOR

TAA LAAKH MOO-KHIB-TEE
come here my love
PAAL-TAAKH CHEE-MAA-NEH
we'll go to the park
JAA-BAAKH LAN DES-TEH WUR-DEH RE-KHAA-NEH
we'll gather a bundle of scented roses

SHAA-TAAKH M' AAY-NAA-TEH
we'll drink from the mouth of the river
MEE-YAA D TdOO-RRAA-NEH
water from the mountains
KHAD-RUKH GOO DISH-TAA
we'll travel the plains
MER-GAA GLOO-LAA-NEH
? very dear

repeat

FATIN (DUET)

BAA-SOOKH MIN ZMAA-RAA
stop with your singing
AKH BOOL-BOOL ZER-DEH
like a yellow canary
ZEN-JOO-REH QAA-LOOKH
your voice rings
JOO BAKH-CHAA D WUR-DEH
in a garden of roses

TAA-LOOKH YAA-MEENA
come swear to me
L' QDAA-LEE KHAAR-DEH
on my neck, wrap your arms
KHEE-NAA JOO LI-BEE LEH PE-SHEE DER-DEH
from now on there won't be pain(suffering) in MY HEART.

repeat

WRITTEN, PERFORMED & COMPOSED BY FATIN SHABO ??
ALBUM: MUKHIBTY ??

Fatin Shabo
Mookhibtee
(My Beloved)

محببتك

محببتك
تلك الحب المستحيل
بمن يصقّد
بك في كلّ وقت
بك مذكّرة في كلّ وقت

يذهب حبّك
قلبك يستبدّ
بك كلّ وقت
هسهه يمتدّ في كلّ وقت

قلبي
تلك قسمة تهم
محببتك يملكن
تلك مريدك يحب
من سحره يملكن

تَنْتَ جِ وَدَنْتَ
 مِ لِيْلَتَ يِلْتَن
 مِهْمَلَكْ حَبْ قَهْجِي
 مِ مِهْمَلَكْ يِلْتَن

مِهْمَلَكْ
 تَنْ تَجْ مِهْمَلَكْ
 قَلْبِ لَحْمَتِي
 كَيْسَ كِ دِهْمَلَكْ دِهْمَلَكْ قَيْسِي

تَجْ مِهْمَلَكْ
 مِتْ دِهْمَلَكْ
 مِتْ دِهْمَلَكْ
 مِتْ دِهْمَلَكْ

قِيَّيْ فُصْصِيْهْ
 خَمِيْ مِيْ وَفَقْدِ
 نِيْجِ حَلْجِيْ وَفَقْدِ
 وَفَقْدِ تَلْجِيْ
 كَمِ تَلْجِيْ وَفَقْدِ
 دَقْلِيْ دَقْلِيْ
 نَكِ مَقْلِيْ وَفَقْدِ
 نَسْتِيْ كَمِ لِيْ
 لِيْ قَسْبِ وَفَقْدِ

وَفَقْدِ: قِيَّيْ تَعْمُ

Evin Agassi
Shikhdāa
(Good Tidings / Good News)

The Old Testament and the promise of God on his deliverance of Assyria to her people.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with Assyrians.

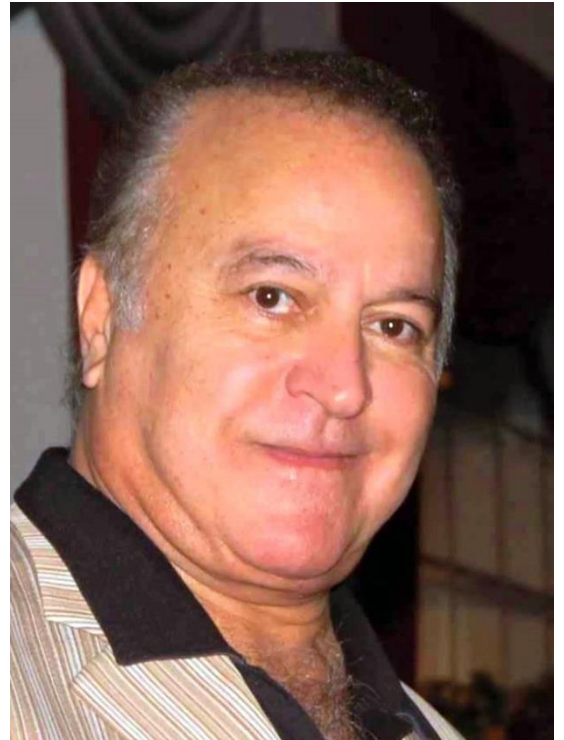
In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land;

Whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

(Isaiah 19:23-25)

DISH-TAA[1] MIN CHOO-LEH[2] JEE-BAA[3]
from every[2] corner[3] the orchards[1]
MOOR-MIN-TAA[4], BIKH-ZAA-YO-WIN[5]
have been rebuilt[4], i see it[5].
ME-DIN-KHAA[6] -KHAA GAAY KHEE-TAA-[7]
-once again-[7], the East[6]
MOORR-DIN-TAA[8], BIKH-ZAA-YO-WIN, BIKH-ZAA-YO-WIN
has become educated/disciplined[8] (the center of knowledge) (it has
become the cradle of civilization again where ancient Assyria was known
for its contributions to math, science, inventions such as writing and
numbers, etc), i see it, i see it.

BE-RREE-YAA[9] MI-DRREH[10] MLEE-TAA[11]
the desert[9], once again[10] filled[11]
MIN TdOON-TAA[12], BIKH-ZAA-YO-WIN
with fruit(fruit of a tree)[12], i see it.
LAT-LOO-TEH MIN POOR-SHOON-YEH
mangled/cut into pieces from its differences
KHAA-YOO-TAA[13], BIKH-ZAA-YO-WIN, BIKH-ZAA-YO-WIN
it is now living[13], i see it, i see it.



CHOO-LEH BOOZ-BI-QEH[14], JIM-YEH[15]
 all who are scattered[14], are now gathered[15]
 KHOO-TEH D KHAA[16] BAAY-DAAGH[17] CHIL-YEH[18]
 standing[18] under one[16] flag[17]
 OOM-TAAN[19] CHOO-LEH KHOO-YI-DAA[20]
 all of -our nation-[19] united[20]
 B' KHAA EETAA[21], BIKH-ZAA-YO-WIN, BIKH-ZAA-YO-WIN
 under one congregation/church[21], i see it, i see it.

CHOO-LEH YAA-LO[22] JOO-MEE-TEH
 all -her children-[22] gathered
 L' KHAA SOOP-RRAA[23] MOO-TEE-TEH
 and placed on on -blessed table of food-[23]
 YI-MAA[24] D AA-TOR[25] CHOOL ZO-NAA[26]
 the mother[24] of Assyria[25] of every time[26](frame)(generation)
 RREKH-MEN-TAA[27], BIKH-ZAA-YO-WIN, BIKH-ZAA-YO-WIN
 she (our country) is merciful[27], i see it, i see it.

AA-TOR MI-DRREH QURR-MUN-TAA[28]
 Assyria, once again the winner[28]
 L' DISH-MI-NO[29] GHUL-BUN-TAA[30]
 onto -her enemies-[29], the victor[30]
 SHI-MO[31] YO-SIR-TAA[32] L AARR-AA[33]
 -her name-[31] is imaged/represented[32] on it's ground/land[33]
 RRAA-MAAN-TAA[34], BIKH-ZAA-YO-WIN
 it has risen high[34] (mighty), i see it.

DOON-YEH[35] HU-DOO-RRO GAA-NO
 -the world-[35] gathering itself
 QAA QAA-WUL-TAA[36] D PAARR-QAA-NO[37]
 for the promise[36] of -her savior-[37].
 AARR-AA MID-RREH MIN OUSH-AA-NEH[38]
 the ground has -hosana leaves-[38]
 SHOO-WEE-TAA[39], BIKH-ZAA-YO-WIN
 that are spread[39] on the floor (just as hosana leaves were spread on

the floor for Jesus when he walked into Jerusalem, so shall it be that

hosana leaves shall be spread on the ground of Assyria when we shall

return to our country), i see it.

BET-WAA-TEH[40], MAARR-MAARR[41] OO SHOoy-SHAA[42]
 the houses[40], marble[41] and glass[42].
 JOO NAAH-RRAA[43] KHUL-WAA[44] OO DOOY-SHAA[45]
 in the river[43], milk[44] and honey[45].
 DISH-TAA LAAJ-LOO-JEH[46] CHOO-LEH
 orchards are shining[46] for all
 MIN ZDOO-TAA[47], BIKH-ZAA-YO-WIN
 who are filled with fear[47], i see it.

-SHO-PAA D'-[48] NOOY-RRAA[49] MIN HAA-WAA[50]
 -in place of-[48] the fire[49] in the sky[50] (bombs)
 MAA-NAA[51] MIN SHMAA-YAA[52] BI-RRAA-YAA[53]
 -mana/gift of heaven/the food recieved by the israelites from God on

their way to israel-[51] (just as the food was miraculously sent to the

israelites, so shall mana fall from the heavens to the Assyrians on their

journey of returning to Assyria) raining[53] from the heavens[52]
 AARR-AA CHOO-LEH QAA AAL-MAA[54]
 the earth (land) for it's people (-a body of people united by one

culture-[54])
 YAARR-TOO-TAA[55], BIKH-ZAA-YO-WIN
 it's inheritance[55], i see it.

DEE-YEH CHOO-LEH L' EE-TOO-TAA
 all knowledgeable of it's church/congregation
 NAA-VAA-YAA-TEH[56] D OO-RRE-TAA[57]
 the prophecy[56] of the bible(old testemant)[57]
 JOO AAT-RRAA[58] D AA-TOR MID-RREH
 in the country[58] of Assyria, once again
 MEL-CHOO-TAA[59], BIKH-ZAA-YO-WIN, BIKH-ZAA-YO-WIN
 the mighty kingdom[59] has returned, i see it, i see it.

BAAY-DAAGH D AA-TO-RRAA-YEH
 the Assyrian flag
 DIP-NAA[60] D AAT-RREH IL-AA-YEH[61]
 next[60] to high(high regard/respectable)[61] nations
 JOO BETAA D KNOOSH-YAA[62] SHLAAMAA[63]
 in the house of convention/assembly[62] of peace[63] (league of nations)
 MOO-RRUN-TAA, BIKH-ZAA-YO-WIN, BIKH-ZAA-YO-WIN
 it has helped rebuilt our nation, i see it, i see it.

AAL-MAA CHOO-LEH MEP-SOO-MEH[64]
 the people enjoying(having a good time)[64]
 KHAA LEE-SHAA-NAA[65] HEM-ZOO-MEH[66]
 speaking[66] one language[65]
 MID-RREH DIRR-TAA L' MAA-RRO[67]
 once again, returned (the country) to -her owner-[67]
 HAA-QOO-TAA, BIKH-ZAA-YO-WIN, BIKH-ZAA-YO-WIN
 justice/it's right has prevailed, i see it, i see it.

PRREE-QEH[68] MIN SHI-SHIL-YAA-TEH[69]
 finished[68] from it's chains[69]
 MOOY-DAA-LEH[70] BNOO-NO[71] BNAA-TEH[72]
 together[70] -her sons-[71] and daughters[72]
 U-ZAAD[73] WEE-TAA MIN QOO-LOO-TAA[74]
 she is free[73] from the slavery[74]
 NAA-SHOO-TAA, BIKH-ZAA-YO-WIN, BIKH-ZAA-YO-WIN
 human nature/manliness (kindness to one another) , i see it, i see it.

TEE-WIH L' CHOORR-SEE[75] D DYEN-TAA[76]
 (God) sitting on the chair[75] of judgement[76]
 SUP-RRAA DYEN-TAA KHE-LAAN-TAA[77]
 with the powerful[77] book of judgement
 MID-RREH MAA-SE-TAA[78] KHDIRR-TAA
 again, the balance(scale)[78] has returned (equalized)
 HAA-QOO-TAA, BIKH-ZAA-YO-WIN
 justice/it's right has arrived, i see it.

KHO-TdO-NOH[79] MES-LEE-YAA-NEH[80]
 those dispiser/hateful[80] people who destroy
 QAA NOOKH-RAA-YEH[81] SEN-DAA-NEH[82]
 towards those foreigners/strangers[81] who are volunteers[82] (the ones

who would volunteer to help us rebuild our country)
 JEN-DAA-JEH[83] MIN L' KHO-LEH[84]
 thier corpses/bodies[83] from the ropes[84]
 TOON-DIL-TAA, BIKH-ZAA-YO-WIN
 she(our country) has hung, i see it.

KHO-TdO-NOH[79] MES-LEE-YAA-NEH[80]
 those dispiser/hateful[80] people who destroy
 QAA NOOKH-RAA-YEH[81] SEN-DAA-NEH[82]
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 JEN-DAA-JEH[83] MIN L' KHO-LEH[84]
 thier corpses/bodies[83] from the ropes[84]
 TOON-DIL-TAA, BIKH-ZAA-YO-WIN
 she(our country) has hung, i see it.

Possesion, Gender, and Conotation

GERBEEAA - - north
MAA-AA-WAARR - - west
TU-YIM-NAA - south
MURR-DOO-TAA - - discipline/education
DOON-YEH - world - arabic roots. TEE-VIL in Assyrian
BAAY-DAAGH - flag - turkish roots - AA-TAA in Assyrian
KHDE-TAA - bible (new testemant)
OO-RRE-TAA - bible (old testemant)
JEN-DAA-JAA - corpse
IN-VEE-YAAH – prophet

Evin Agassi ☯

KHAYEH CHIR-YEH
(Short Life(aka Priceless))

KHA-YEH KIR-YEH NAA, RAA-BAA MU-REE-REH
life is short, and very bitter
JWAAN-QEH, LAA WEE-MOON KHAAD-KHAA QAA-LOOY-LEH
young men, don't be so light (unserious/immature)
SHMEE-MOON KHU-BRAA-NEH D' SAA-WEH SHAA-REE-REH
listen to the words of your honest/trustworthy/loyal elders
IK-LOON NI-SYAA-NAA MIN KHA-YEH WEE-REH
they have experience from (their) past life

TUL-GAA D' SEY-BOO-TAA TEE-WEH LEH AAL PAA-TEE
the snow (white hair) of aging/old age has sat (settled) on my face
B' KHE-LAA KIL-YEN L' AAQ-LAA-TEE
with much strength (great effort) I am standing on my feet
ID-YOM WEE-YIN MAAS-KHAA-REH D' BNOO-NEE OO BNAA-TEE
today I have become the ridicule of my sons and daughters
KHAA YOO-MAA BAA-KHEE QAA-TEE
one day they will cry for me

JEL-DEH WI-RAA JEE-LOO-TEE
with haste, my youth passed
DIP-NEE KLEE-TAA SEY-BOO-TEE
next to me stood aging/old age
AA-HEH EE-LAA SAA-PE-TEE
this is my relinquishment/entrustment
KHO JEE-LEH MIN SHIN-TAA RE-SHEE
so that the youth will wake up from their sleepiness/drowsiness

JEL-DEH WI-RAA JEE-LOO-TEE
with haste, my youth passed
DIP-NEE KHZEE-LEE SEY-BOO-TEE
next to me I saw aging/old age
AA-HEH EE-LAA SAA-PE-TEE
this is my treason/treachery
KHO JEE-LEH MIN SHIN-TAA RE-SHEE
so that the youth will wake up from their sleepiness/drowsiness

KHA-YEH EN WEE-REH, KHEE-NAA LEH DE-REE
that life that passed, they will never return
MIN AAY-NEH, DU-MEH TPEE-KHEH, LEH DE-REE
from the eyes, the spilled tears, they will never return
ZOO-ZEH MOOQ-RI-MEH, B' JEE-BAA LEH DE-REE
the money lost, to the pocket, they will never return
SHI-NEH D' JEE-LOO-TAA, HER HICH LEH DE-REE
the years of youth, they will never return.

PERFORMED AND COMPOSED BY EVIN AGHASSI
Lyrics by: Zakaria Givargis

2. בְּיָמֵינוּ

הַחֲדָשׁ

הַחֲדָשׁ הַזֶּה הוּא הַחֲדָשׁ

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Evin Agassi 
DUR-GOOSH-TAA d' MUR-DOO-TAA
(cradle of civilization/discipline)

DUR-GOOSH-TAA D' MUR-DOO-TAA
cradle of civilization/discipline
YAA DUR-GOOSH-TAA D' MUR-DOO-TAA
oh cradle of civilization/discipline
YAA YI-MAA D' SI-PRAA-YOO-TAA
oh mother of literature
AA-TOR, MIN HO-NAA MLEE-TAA
Assyria, filled with wisdom/intellect
YI-MAA SO-TAA D' TUSH-EE-TAA
the elderly mother of history
AA-TIN EE-WAAT PE-SHAAN-TAA
you will always remainder/survivor
AAL DISH-MIN, DAASH-DI-SHAAN-TAA
onto your enemies, trampled/crushed
AAT-RAA RWIKH-TAA D' OO-RE-TAA
the vast country of the Old Testament
DOON-YEH MI-NAAKH SHOO-RE-TAA
the world started from you
YAA DUR-GOOSH-TEE, YAA QO-REE
oh my cradle, oh my grave
YAA-LAAKH MI-NAAKH, LEH O-REE
your children, will never pass you by
IN ID-YOM BOZ-BI-QE-NAA
today they are scattered/strewn/dispersed
MID-REH, L' KIS-LAAKH BET DE-REE
again, next to you they will return
GUR-SHAAKH L' MAAR-ZAAKH GOO-DAA-NEH
we will pull your walls around you (build)
L' SUD-RAA D' JWAAN-QEH KHE-LAA-NEH
onto the chest of strong young men
QAAS-RAAKH BET MAA-MIRR-AAKH-LOON
we will raise(build) your castles
BAAY-DUKH BET MAAR-MAAKH-LOON
we will raise your flag
B' DAA-TAA D' QI-SAA OO DI-MAAN
with sweat of the forehead and blood
BET TAG-BI-RAAKH QAA YI-MAAN
we manage/take care of it for our mother
MI-DREH BET MAAT-YIH-WAAKH-LEH
we will make it sit (place)
L' REE-SHAA D' TU-SHEE-TAA, SHI-MAAN
on the head/top of history, our name

SE-PAAKH KHQEE-RAA D' GIL-GAA-MISH
your glorious sword of Gilgamesh
HAA-LAA LE-LEH JOON-GI-NAA
it still hasn't rusted
MIN BAAR KMAA EL-PEH SHI-NEH
even after how many thousands of years
LO-JOO LE-LEH KHOOSH-KI-NAA
it's radiance/shine hasn't darkened
OH SE-PAA, MAAKH-RI-PAAKH-LEH
that sword, we shall sharpen
SLEE-WAAN B' EE-DAAN, B' SHAAQ-LAAKH-LEH
our cross in our hand, we shall take it
GO AAR-UN, ZOB-TdI-NEH
in our land, that has been subdued/occupied
SOO-SAAN BET MAR-KHI-TdAAKH-LEH
and we shall run our horses (let loose)

PERFORMED AND COMPOSED BY EVIN AGHASSI
LYRICS BY GIVERGIS AGASSI

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[illegible]

قَدِيمٌ مِّنْ يَّسْكُنُهُ
 مَدِينَةُ صَدِيقٍ وَتَتَجِدُ
 تَوَدُّ سَهْبَةً مِّنْ مَّوَلَدَةٍ
 تَقْتَضِيهِ جِسْمُهُ مِمَّنْ جِسْمُهُ مِمَّنْ
 مَتَّعَتْ لِحْدَتَهُ دُتْنَةً
 مَوْكَدٌ دُتْنُهُ مِمَّنْ مَتَّعَتْ
 مَيِّدَتُكَ مَتَّعَتْ سَيِّدَتُهُ
 لَحْمُهُ جِسْمُهُ مِمَّنْ
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Evin Agassi
Aloolaa
(Alley / Small Street)

KHAA AA-LOO-LAA KHISH-CHAA-NAA,
one dark (ill-lighted) block,
CHMA BET-WAA-TEH [1] WAA TAA-MAA [2].
many houses [1] were there [2].
CHOO-LEH [3] BET-WAA-TEH TEE-QEH [4],
all [3] old [4] house,
TAA-RAA-NEH [5] CHOO-PEH [6] EE-QEH [7].
the doors [5] low [6] and narrow [7].

IT-WAA LIT-WAA KHAA SHWO-TAA [8].
there was and there wasn't (just a saying) one nieghbor [8].
KHDA BRAA-TAA D YI-MAA [9] SO-TAA [10].
on daughter of an old mother [9]. -old woman-[10]
CHAA-ZAAKH WAA L' MAA-DRAA-SAA [11],
we went to school [11] together,
AKH-TEN JAA-WIT PERR-DE-SAA [12].
it seemed like i was in paridise [12].

REPEAT

QAA YI-MAAN CHEE AAL-DAAKH [13] WA,
we fooled [13] our mothers,
MIN BE-TAA CHEE PUL-TAAKH WAA
we used to leave the house.
SHI-NEH [14] MAAKH [15] TdE-RRAA [16] PRIKH-LOON [17],
years [14] flew [17] like [15] a bird [16],
TOOR-WAAN MAAD-RAA-SAA PRIQ-LOON.
together (us) we finished school.

KHACH-MAA NIKH-RAA-YEH [18] TEE-LOON,
some non-Assyrians [18] came,
JOO BE-TAA D SHWE-TAAN SHWEE-LOON.
in my nieghbors house they sat.

SHMEE-LEE [19] SHWE-TAAN TdLEE-BAA-LOON.
i heard [19] my nieghbor asked for there hand (in marriage)
MIN AA-LOO-LAAN LOOB-LAA-LOON.
from our block, they took her away.

CHOOOL AA-LOO-LAA KHA DOON-YEH [20],
all the block in one (my) world [20],
MIL-YAA [21] RRAA-BAA [22] TOOKH-ROON-YEH [23].
filled [21] with many [22] memories [23].

AA-LOO-LAN SOO-RAA [24] EE-QAA [25],
our block, so small [24] and narrow [25],
BET SHWO-TEE RRAA-BAA SPEE-QAA [26].
how empty [26] is my neighbors house.

PERFORMED & COMPOSED BY EVIN AGHASSI
LYRICS BY GIVERGIS AGHASSI ALBUM: THE BRIDE (I think)

تَلَكْ

بِنْدِ تَلَكْ سِيحْتِ
 حَقْ تَهَقْ مَسْ تَهْ تَهْ
 حَكْسْ تَهَقْ خِيحْ
 خَتِيحْ حَقْ حِيحْ
 مَسْ تَهْ هَكْ تَهْ سِيحْ عَتِيحْ
 سِيحْ تَهْ، يَحْ تَهْ
 حَتْ كَسْ تَهْ بَلْ مَدْتَهْ
 نَسْ دِيحْ كَهْ دَقْدَقْ

تَهْ يَحْ جِي بَلِيحْ تَهْ
 مَسْ تَهْ جِي قَلِيحْ تَهْ
 يَحْ مَسْ جِي حَتْ قِيحْ
 يَحْ مَسْ مَدْتَهْ قِيحْ

بِنْدِ حَقْ مَدْتَهْ لَهْ
 كَهْ تَهْ دَعْتِيحْ مَسْ لَهْ

مَسْ عَتِيحْ بَلِيحْ لَهْ
 مَسْ تَلَكْ مَدْتَهْ لَهْ

حَدِّثْ خَلْفَكَ بِحَدِّ دُوبِ
مِلَّتْ مَدَّتْ دُوحْدُوبِ

خَلْفَكَ وَخَفَّدْ حَبَّتْ
بَكَ عَجَبْ دَّتْ هَبَّتْ

وَمَدَّتْ دِبِ يَكْهَبْ
مَهْهَبْ دِبِ يَكْهَبْ
حَبَّتْ دِ لِبْدَلِ يَكْهَبْ
بَلْهَبْ خَلْفْ؟

Evin Agassi
Campeh
(Camps)

World War One was the start of the greatest tragedy for Assyrians and to almost an end to the existence of a of a whole people. Most of the Assyrian survivors of the half a million dead genocide either lived in exile or were huddled into camps the British set up for the Christians. Since the English were responsible for the predicament of the Assyrians and new nations were granted to only the Arabs, our new "cities" were encampments and our temporary "capital" was called Habania. In this song, a man loses his love in the chaos and searches camp to camp for his true love.

92

To understand this metaphor, you have to understand who is King Herod, his son, and grandson. They were the early persecutors of Christians. In this modern age, Assyrians have not one Herod, but Herods (plural). Herod of the Turks, Herod of the Kurds, Herod of the Arabs, and Herod of the Persians. (HEE-ROO-DOOS (Herod) HEE-ROO-DOO-SEH (Herods)).

King Herod (73BC - 4BC) - beheaded James and responsible for the Slaughter of the Innocents (all male babies under 2) Herod Antipas (son) (21BC - 31AD) - beheaded John the Baptist. Did not back priests who wanted to kill Jesus. Herod Agrippa (grandson)(10BC - 44AD) - beheaded James and arrested John and Peter. Of the twelve, only John died of natural causes in exile in the Isle of Patmos (SouthWest island of Turkey)

written by Givergis Agassi

KHA LIBAA[1] MIL-YAA[2] MIN HEE--VEE[3]
a heart[1] filled[2] with hope[3]
BAA-SEH D YO-NEE[4] KHLEE-TAA[5] SHMEE-LEE[6]
-i heard-[6] about my sweet[5] dove[4]

GA-VID MASH-RAA-YAA-TEH D EUROPE
in the dwellings of the Europeans
KHISH-LEE[8] BAA-RO 'TD'OO-WI-LEE[9]
-i went-[8] after her and -i searched-[9]

MIN AAT-RAA[10] L AAT-RAA KHDI-REE[11]
from country[10] to country -i traveled-[11]
MIN CAM-PEH GOO CAM-PEH WI-REE[12]
from camps to camps -i entered-[12]
MIN CHOO-LEH ALO BOO-QIREE
from all the people, i asked about her
BOOT TLIQ-TEE QAA-TEH MI-REE
about my lost one, to them, I told

CAM-PEH AA-TEE-QEH[13] OO KHAA-TEH[14]
 the camps, old[13] and new[14]
 NAA-SHEH[14] JOO QOO-BOOKH-YAA-TEH[15]
 people[14] in piles[15]
 AA-KHIR MAAQ-DAA-NEH[16] MAA-RE-NAA...
 because the burners[16] (muslims) were saying...
 Q-'TD'I-LOON JWEN-QO[17] OO KHAA-MAA-TEH[18]
 kill them all, -it's gentlemen-[17] and ladies[18]

CHOO-LEH KHA L DO KHEE-NAA SHWEE-QEH
 every one left each other
 JOO AAT-RAA-WAA-TEH BZEE-QEH
 in the countries burned with holes
 MIN EE-DAA-TEH[19] D HEE-ROO-DOO-SEH
 from the hands[19] of the Herods
 B EL-PEH[20] SAA-BEE[21] REE-QEH
 thousands[20] of infants[21] have run away

YAA-LEH[22] D CAMP-EH SOO-REH O GOO-REH
 the children[22] of the camps, small and big
 KHA-YEH PE-SHEE MU-ROO-NEH
 illness with stay with them their whole lives
 AA-NAA, L MOO-KHIB-TEE[23] AA-YIN,
 i, about -my love-[23]
 MI-NEE NAA-SHEH BAA-QOO-REH[24]
 from me, people are asking[24] (people are asking me about my love (but in a poetic way)

CHMAA 'TD'OO-WI-LEE[25], LA MOOCH-KHAA-LEE
 as much as -i searched-[25], i didn't find her
 CHMAA RR-KHIT-LEE[26] LAA MI'TD'-YAA-LEE
 as much as -i ran[26], i couldn't reach her
 EH MAA-LICH-TAA[27], US-LEH D ASHUR
 that queen[27], from the original/roots of Ashur (that queen which derived from the queens of Assyria)
 JAA-WEH D CAAM-PEH TOOL-QAA-LEE
 in the camps, i lost her

KHZEE-LEE L KHA, MIN JOOY-DAA-NEH[28]

i saw one, from the walls[28] (people wrote notes on the boards, hoping a lost love one would read it and know where they are)

SHI-MO[29] JAA-WEH D SHI-MAA-NEH[30]

-her name-[29] in all thos names[30]

CHTIV-TI-WA BEE MU-REE-ROO-TAA[31]

she wrote with great bitterness[31]

LAA-KHAA KHEE-LOON GO-SAA-NEH[32]

here lived the refugees[32]

LE-WAA KHSHIW-TAA QAAT PER-SHAAKH-WAA

she didn't think that we would separate

GAA-VEH D CAM-PEH SHAA-WAAKH-WAA

and in the camps they we would set up a home

AAKH 'TD'E-RRAA[33] CHIL-YE L AAQ-LAA

like a bird[33] standing on it's feet

B AAQ-LEH[34] D KHEE-NEH NAAP-LAAKH-WAA

under the feet[34] of others, we would fall

NAAP-LAAKH-WAA

we would fall

NAAP-LAAKH-WAA

we would fall

GO-SAA-NAA = refugee

GO-SAA = refuge

MAASH-RE-TAA = causing to reside or be settled at a place , entertaining (a guest) , hosting , inviting , giving hospital reception or maintenance to , receiving into one's home as a guest , offering hospitality , pitching / putting up a tent ; 2) a habitation ;

خُصَقْ

حَبْدَ لِيْزِ مِلْتِ مِ سَبَبِ
تَمِ دَتَمِبِ سَلَبْ عَمِلِبِ

كَمِ مُعْتَنِيْ دَمَدَهْ
دَسَلِبِ تَدَهْ هِ هِيْزِ لِبِ

مِ دَهْدِ بَلِ دَهْدِ سِيْدِبِ
مِ خُصَقْ كَمِ خُصَقْ حَبْدِبِ
مِ حَلَسِ بَلَهْ حَمِيْدِبِ
حَبْدِ حَلَسِبِ تَحَلَسِ دَمِيْدِبِ

خُصَقْ بَحِيْقْ هَبِيْقْ
دَتِيْزِ كَمِ مَوَسْتِيْزِ
دَتِيْزِ مَحِيْقْ دَمَدِزِ مَتِ
مَلَلَسِ لَحِيْقْ هَبِيْقْ

حَلَسِ بَدِ لَدَهْ دَمِيْدِزِ حَبِيْقْ
كَمِ دَهْدَهْ حَمِيْقْ
مِ دَبِيْقْ دَسَبْدَهْدَهْ
حَلَقْ يَحِيْقْ حَتِيْقْ

بَكِّدْ دِ خَصَقْ وَخَدِّدْ لِحَدِّدْ
 حَبِّتْسْ حَقْبْ مَقْبْ
 دَقْ، لَمَوَّسْ اَسْ،
 مَبِّدْ دَقِّدْ خَصَقْ
 حَقْ دِلَمْ لَبْ كْ مَوَّحْتْ لَبْ
 حَقْ دَقِّسْ لَبْ كْ مَبِّتْ لَبْ
 اَسْ مَلَحْ دَقِّدْ دَقِّدْ
 كْ خَصَقْ مَلَحْ لَبْ

سِوْ لَبْ لَبِّدْ مَبْ لَمَدِّدْ
 يَمَمْ اَسْ دَقِّدْ
 حَبِّتْ مَسْ حَبْ مَدِّدْ
 لَبِّدْ سِوْ لَمْ كْ مَقِّدْ
 كْ مَسْ سَبِّتْ مْ دَقِّدْ اَسْ
 كْ دَخَصَقْ مَسْ اَسْ

دِجْ بَكِّدْ جَلْتْ لَبِّدْ
 حَبِّدْ دَقِّدْ تَلَسْ اَسْ
 تَلَسْ اَسْ
 وَخَدِّدْ دِجْ دَقِّدْ
 حَبِّتْ دِجْ لَبِّدْ دَقِّدْ

Evin Agassi
Saanum
(Idol)

AAY EE-LAA SAA-NAA-MEH
she is my idol {SAANAAM = idol}
ANA, L' SAA-NAA-MEH, SAAKH-DAA-NAA
i, onto my idol, i am a worshiper

Chorus #1
SEE-MEH LA, SEE-MAA, SEE-MAA[1],
she is silver , silver, silver[1]
BOOSH OO-LOOL[2]
she's above[2] that
DAA-WEH LA, DAA-WAA, DAA-WAA[3]
she is gold, gold, gold[3]
BOOSH OO-LOOL
she's above that

-HICH DAA-NAA-[4], HICH LE SE-VAA
she will never[4], she will never age
AKH-CHEE[5] BEL-CHIT TAAKH-RRI-NAA
only[5] I should remember her

AAY SAA-NAA-MEH
she is my idol {SAANAAM = idol}
ANA, L' SAA-NAA-MEH SAKH-DAA-NAA[6]
i, onto my idol, i am a worshiper[6]

Chorus #2
DAA-WE-LA, DAA-WE-LA
she is gold, gold
BOOSH OO-LOOL MIN DAA-WAA
she's above that

CHO-SO[7] B' RRENG[8] D QITd-MAA[9]
her hair[7] is the color[8] of ash[9] (grey)
MI-DREH[10] CHOO-MAA[11] KHAA-ZE-NEH,
again[10] i see it black[11]
JAA-WAA[12] D AAY-NAA-TO[13] CHOO-MAA
inside[12] her black -(her) eyes-[13]
BAAH-RAA[14] d YOO-MAA[15] CHEE KHAA-ZE-NEH
i see -light/sunlight-[14] of the day[15],

Chorus #2

BOOSH OO-LOOL MIN DAA-WAA QAA-TEE
more than gold to me
SHIK-LO[17], SOOR-TAA[18], SLAA-WAA-TEE[19],
-her picture-[17], a photo[18], -my prayers-[19]
SAA-NAA-MEH, BAA-YAAT-EE
my idol, you love me

Chorus #2

TREH QISH-YAA-TEH[20] JNEE-WO[21]
-her eyebrows-[21], two bows[20]
AAKH MAAJ-LAA[22] OO SAA-RAA[23] CH KHAA-ZEN
i see them as a sickle[22] and a moon[23] (her eyes and eyebrows)
EE-DAA-TO MID-REH DIM-YEH
her hands resembling
CHTAA-NAA[24] KHWAA-RRAA[25] CHEE KHAA-ZEN
i see as white[25] cotton[24]

KHOO-BO[26] NOOY-RAA[27] EE-NAA
-her love-[26] is fire[27] but
NOOY-RAA LA MAAQ-DAA-NAA[28]
fire that is not flameable[28]
AAY SAA-NAA-MEH
she is my idol
ANA L' SAA-NAA-MEH SAAKH-DAA-NAA
i, onto my idol, i am a worshiper

Chorus #2

QISH-TAA = bow
QISH-YAA-TEH = bows
QISH-TAA D MAA-RAAN = rainbow (our Lord's bow)
JNEE-WEH = eyebrows
SHIK-LAA = picture/painting
SOOR-TAA = photo

PERFORMED & COMPOSED BY EVIN AGHASSI
LYRICS BY GIVERGIS AGHASSI ALBUM: THE BRIDE

Translation courteously assisted by Benjamin Sarman.

ਭੁੱਖ

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خَسَدًا دَتَهْ مَدَّ جِي تَتِييَسْ

حَمَدَ عَمَلَك مِي دُشَدَّ تَهَبْ
يَحْلَفْ، رَهْدَا دُيْكَتَقَبْ
نُصَبْ، تَلْنَه لَبْ

هَدِي مِيئَتِيْ لَحِيَّتَهْ
نِيحْ مَلِكْ هَمْدَا دُشِيْ
دِيْكَتَهْ مِيْدِيْ دِيْمِيْ
حَتَا سَدَا جِي شِيْ

سَوْتَهْ هَدَا، دِيْ
هَدَا كِيْ مِيْدِيْ
هَبْ نُصَبْ
نَا لِيْ نُصَبْ قَلِيْ دِيْ

وَمَدَا دِيْ نِيْ نِيْ
مِيْئَتِيْ دِيْ نِيْ
حِيْئَتِيْ لِيْ دِيْ
نُحْمَ خَلْ

Evin Agassi
Khusaadeh
(Cultivators)

KHAA-ZAA-DEH[1] QOO-MOON[2(plural)]
stand[2] cultivators[1]
KHIZ-DAAN KHAZ-DAAKH-LEH
we shall cultivate our cultivation
DAA-NAAN[3] M-TdEE-TEH[4] LAA
-our time-[3] has arrived[4]
NEE-RAN[5] SHAAM-TdAAKH[6] LEH
-to break-[6] our yoke[5](the bar that connects 2 animals, usually oxen, by the neck)

AH OOP-RRAA[7] RVEE-KHAA[8]
this vast[8] soil[7]
EN-EH EE-LAA-NEH[9]
these trees[9] (our people/nation)
EN-EH QAAS-REH[10] OO
these castles[10] (also used as a metaphor for large house) and
E-NEH CHER-MAA-NEH[11]
these orchards[11]

IT MAA-NEE LA CHAAT[]
whose is the tough/durable
LE-NAA IT DEE-YAAN
they are not ours
EE-CHEH LE SAA-MAAN[14]
where is -our share-[14]
CHE-LEH MIN-DEE-YAAN[15]
where are -our things-[15] (assets/personal property)
BEE KHI-TdEH[16] AAKH-CHEE RE-KHAA[17] BI-TdAA-YOOKH
we know the wheat[16] by the smell[17] (it was stolen from us)
KHIZ-TdAA D KHEE-NEH, AAKH-NAAN BIKH-ZAA-YOOKH ?? BID-AA-YOO BID-RAA-YOO
the cultivation of others, we ???

BID-RAA-YEKH QAA-LEH[18]
we are pouring our voices[18]
POO-MAAN[19] SEE-YEH[20] LEH
-our mouths-[19] in thirst[20]
MIN JAAR-JAAR-YAA-TAAN[21] QAA-LAAN SHEE-YEH LEH
from -our screaming/yelling-[21], our voices are raspy/scratched
NAT-YAA-TEH[24] D NAA-SHEH[25] MIL-YEH-NAA CHTAA-NAA[26]
the ears[24] of the people[25] are filled with cotton[26]
TAA-RAA-NEH[27] DWEE-REH[28]
-their doors-[27] shut/closed[28]
LI-BEH[29] TER-BAA-NAA[30]
-their hearts-[29] are fatty[30] (uncaring)

MIN DIP-NEH[31] WAA-RRET
 were entering from -their side-[31]
 LE-NAA BI-DAA-YAA[32]
 they are not knowing[32]
 AKH-TEN TdIP-YE-WAAKH
 we are bent
 LE-NAA BIKH-ZAA-YAA[33]
 they are not seeing[33]
 AKH-NAA B'JWAA-YAA[34]
 we are begging[34]
 AA-NEE BI-KHAA-YAA[35]
 they are the one living[35] (the good life)
 AAKH-NAAN WAAKH B'LAA-YAA
 we are wearing thin (shrinking) ??
 AA-NEE BIKH-DAA-YAA[37]
 they are in happiness[37]

-HEL EE-MAAN-[38] DA-VEH O BAA-BAAN SAA-WAA
 -until when-[38] shall our elderly father
 B'KH-ZDAA-DEH KHI-TdEH, BOO-NAA[39] LEH DAA-MAA
 cultivating wheat, the boy[39] (son) doesn't resemble??

HEL EE-MAAN DAA-VEH AA-LAAN BIS-PAA-RRAA[40]
 until when shall he be waiting[40] for us
 EE-DAA-TOO PIQ-YEH[41]
 his hands burst/calloused/cut[41]
 MIN AA-RRRA BIKH-PAA-RRAA[42]
 from digging[42] the land

HEL EE-MAAN DO-YAA
 until when shall it be
 MIN CHEE-PEH[43] SHVEE-TAAN[44]
 that -our mattress-[44] be made of rocks[43]
 EE-MAN BET SHERR-YAAKH SHI-SHIL-TAAN MIN EE-DAAN
 when shall we unravel our chains from our hands

BET MAAQ-DIKH KHIQ-LAAN
 we shall burn our fields
 NAA-PAAS[46] KHAA-RRE-TAA[47]
 our last[47] breath[46]
 QAAT NAA-PLAKH MI-DREH
 so that we shall fall again
 RRAAKH-TAAKH SHAA-RE-TAA
 we shall run to the front

KHAA-ZAA-DEH QOO-MOON
stand cultivators
KHIZ-DAAN KHAAZ-DAAKH LEH
we shall cultivate our cultivation
DAA-NAAN M-TdEE-TEH LAA
our time as arrived
NEE-RAAN SHAAM-TAAKH LEH
to break our yoke

AA-CHAA-REH[50] QOO-MOON
stand farmers[50]
MEJ-LAAN[51] SHAAQ-LAAKH LEH
and we shall take -our sickle-[51]
DAA-NAAN M-TdEE-TEH LAA
our time has arrived
QAA-LAAN MAARR-MAAKH LEH.
to raise our voices high

MAAJ-LAA = sickle
MEE-RRAA = shovel/spade
AA-CHAA-RRAA = farmer
NEE-RRAA = yoke
SHWEE-TAA = mattress
QAA-RAA-WAAT = bed
SAA-MAA = share/portion
TERR-BAA = fat
SHMOOTd - break (verb)
SHMEE-TdAA - broken

Lyrics by: Givergiss Agassi
Melody by: Evin Agassi
Arranged by: Nasser Cheshm Azar

جنت

جنتِ مومنان
پسندِ شمسِ گه
کند مهتابِ گاهِ دینِ تمکس گه
زنده بخند زده بند زنده بگفت
زنده بند زنده ه زنده خدای
دعای کس خد گاه مت دین
زنده گه هه م
زنده گه مین دین
م یکن زنده دینس حیدت م
پسند زنده دینس زنده دینس
حیدت م تگه هه م زنده گه
م خدای تگه مین گه
تگه دینس مین مین مین
خدای دینس گه دینس
م دینس مین مین مین
گه مین حیدت
زنده دین مین مین مین
گه مین مین مین
زنده مین مین مین

وَمَقْدَرٌ : بِحَسْبِ ذِكْرِ الْعَبْدِ

Transcribed by Yousip Audesho
Lyrics by: Givergiss Agassi
Melody by: Evin Agassi
Arranged by: Nasser Cheshm Azar

Evin Agassi
An Appeal to the United Nations

A song that has been translated and distributed to all the United Nation members. The deception by the British for a proclamation mandate for the creation of an Assyrian state caused death of 1,600,000 Assyrian lives by massacres from the Turkish, Arabs, and Kurdish populous. After World War One, the Assyrians ("The Smallest Allie" as the British called us) suffered great casualties and a started a mass exodus to countries around the world (especially between the years 1919 and 1923.)

The burden of blame falls upon the shoulders of the British (as if they don't have enough blood on their hands) for pulling the rug on the mandate, guaranteeing an Assyrian State and having us fall before the Muslim sword. Indelible as our blood is on British hands, it is also shared with the perpetrators of the massacres. The same perpetrators of the attempted genocide of 1,100,000 of our Christian brothers, the Armenians, in Western Turkey. Our suffrage and the Armenians is not well acknowledged by most of the world. Our persecution still continues. It is one of the only areas in the world where a first class population is treated as second class citizens by third class people.

Dispersed throughout the world, Assyrians current enemy is assimilation. Gratiified that we can live in such a beautiful country, a great burden is placed on EACH individual to maintain the culture and Our most significant triumph, to keep the language alive. We have survived 100 generations, but it only takes one to lose our identity. With that as the largest hurdle, the rest is easy.

Chorus

YAA KHE-LAA-WAA-TEH JOO-REH
oh great powerful nations
MEL-CHEH[1] JAA-BAA-REH[2].
mighty[2] kings[1].
HE-LOON AA-RRAA-TAN[3] QAA-TAAN
give us -our land-[3]
MAARR-MAAKH LAA AA-TAAN[33].
and we shall raise -our flag-[33]

SHOO-QOON QAT OOM-TAAN[4] KHA-YAA
let -our nation-[4] live
KHA-YOO-TA BAA-YAA
it wants to live
OOM-TAAN KHA-YOO-TA BAA-YAA
our nation wants to live.
SHOO-QOON QAAT KHA-YAA.
let it live.

BU-YAAKH CHTAA-WAA[5] QAA-LAA-MAA[6].
 we want our own book[5] and pen[6] (we want our language to prosper)
 BU-YAAKH KHA-YOO-TAA SHLAA-MAA[7].
 we want to live in peace[7].
 LAA DREE-MOON BOM-BEH L' RREE-SHAAN[8]
 don't pour bombs on -our heads-[8]
 LA BER-BIZ-LOON[9] NAA-SHAAN.
 stop spreading[9] (scattering) our people around the world.

CHMA AA-WAA-RAA[10] BIKH-DAA-RAA
 how many homeless/landless[10] people wandering
 MIN TAA-RAA[11] L' TAA-RAA WAA-RAA.
 from door[11] to door they are entering.
 SHOO-QOON AAT-RAN BAA-NAAKH[12] LEH
 let us build[12] our land
 TAA-RRAA D ERR-KHEH[13] PAAT-KHAAKH LEH.
 and we shall open OUR doors for guests[13].

Chorus

YAA KHE-LAA-WAA-TEH JOO-REH
 oh great powerful nations
 MEL-CHEH[1] JAA-BAA-REH[2].
 mighty[2] kings[1].
 HE-LOON AA-RRAA-TAN[3] QAA-TAAN
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 MAARR-MAAKH LAA AA-TAAN[33].
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SHOO-QOON QAT OOM-TAAN[4] KHA-YAA
 let -our nation-[4] live
 KHA-YOO-TA BAA-YAA
 it wants to live
 OOM-TAAN KHA-YOO-TA BAA-YAA
 our nation wants to live.
 SHOO-QOON QAAT KHA-YAA.
 let it live.

KHTEE-TAA LA KHTEE-TAA LA
 it's a sin, it's a sin
 KHTEE-TAA KTIW-TAA TUSH-EE-TA[14].
 our history[14] writes it as a sin

OH BAAR-NAA-SHA[15] QAA-MAA-YAA[16]
 that the first[16] humans[15] (civilization)
 LAA KHAA BE-TAA[17] BI-KHAA-YA.
 don't even have a home[17] to live in.

LAA KHPOO-ROON AA-RRAA-TAAN
 stop excavating our lands
 LAA LAA-BE-LOON QAA-YAAM-YAA-TAAN[18].
 stop taking our statues[18] and antiquities.
 KHA-YAA-NAA MAA-RRAA-WAA-TEH[19]
 the owners[19] of these lands are still living
 SHOO-QOON KHA-YAAN L' AA-RRAA-TAAN.
 let them live on their land.

Chorus

YAA KHE-LAA-WAA-TEH JOO-REH
 oh great powerful nations
 MEL-CHEH[1] JAA-BAA-REH[2].
 mighty[2] kings[1].
 HE-LOON AA-RRAA-TAN[3] QAA-TAAN
 give us -our land-[3]
 MAARR-MAAKH LAA AA-TAAN[33].
 and we shall raise -our flag-[33]

SHOO-QOON QAT OOM-TAAN[4] KHA-YAA
 let -our nation-[4] live
 KHA-YOO-TA BAA-YAA
 it wants to live
 OOM-TAAN KHA-YOO-TA BAA-YAA
 our nation wants to live.
 SHOO-QOON QAAT KHA-YAA.
 let it live.

NISH-RRAA[20] KEY KHA-YAA GOO TdOO-RRAA-NEH[21]
 the eagle[20](the Assyrians) live in the mountains[21]
 LAA QAA-PAAS JOON-QIN-TAA[22].
 not in a rusted cage

LA SHMOO-TOON[23] JOOL-PAA-NEH[24] D PRAA-KHAA[25].
 don't break[23] its flying[25] wings[24].
 -HEL EEMAN-[26] PER-QIT MIN PRAA-KHAA
 -until when-[26] shall it be safe to fly.

BET KHAHZ-DAAKH[27] B' EEDAA D GAA-NAAN
 we shall cultivate[27] with our own hands
 QAA-NAN LAAKH-MAA[28] SOOM-QAA-NAA[29].
 nd earn our -daily (blessed)-[29] bread[28].
 AKH-CHEE HE-LOON KHEE-RROOTA[30]
 just give us our freedom[30]
 KOO-LAN KHA-YAAKH SHWAA-WOO-TAA[31]
 and we shall all live as neighbors[31].

Chorus

YAA KHE-LAA-WAA-TEH JOO-REH
oh great powerful nations
MEL-CHEH[1] JAA-BAA-REH[2].
mighty[2] kings[1].
HE-LOON AA-RRAA-TAN[3] QAA-TAAN
give us -our land-[3]
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OOM-TAAN KHA-YOO-TA BAA-YAA
our nation wants to live.
SHOO-QOON QAAT KHA-YAA.
let it live.

PERFORMED AND COMPOSED BY EVIN AGHASSI
LYRICS BY GIVERGIS AGHASSI
ALBUM: UNITED NATIONS

MELCHA - king, ** MELCH'E - kings, ** MALICHTA - queen
ARRA - land
OOMTA - nation, ** OOMTEE - my nation, ** OOMPTOOKH - your nation.
SHLAMA - peace, can also be used in a greeting (SHLAMALOOKH (M) /SHLAMALAKH (F) - peace
be among you.
BANAKH - build (verb)
QAMAYA - first , ** KHARRAYA - last
ATAN - our flag, ** ATA - flag

Album: United Nations****

תַּחֲנוּן (תַּחֲנוּן) מִן יְהוּדֵי מִסְרִיָּה

תַּחֲנוּן יְהוּדֵי מִסְרִיָּה

הַמְּלִיכָה הַיְּהוּדִית

הַמְּלִיכָה הַיְּהוּדִית

הַמְּלִיכָה הַיְּהוּדִית

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جَدَّتْ لَدُنِّي قَهْبَس لِي

تَمْ سِنَكَةً لِحَبَّةٍ
مُحَلِّجٍ كَبْتَةٍ
أَكَل لَمْ يَدْتَجَّ تَجَّ
بِمُذْمَس لَمْ تَجَّ

111

عَبْهَمْ لَمْ دِهَمْجٍ سَتَتْ
بِسَمَةٍ تَلَتْ
دِهَمْجٍ بِسَمَةٍ تَلَتْ
عَبْهَمْ لَمْ دِهَمْجٍ

سَهْبَةٍ لَمْ سَهْبَةٍ سَهْبَةٍ
سَهْبَةٍ صَهْبَةٍ صَهْبَةٍ

أَمْ جَدَّتْ بَدَمَتْ
تَلْ بَدَ جَدَّ جَسَتْ

لَمْ سَهْدَهْ لَمْ يَدْتَجَّ
لَمْ بَحَلْ قِيَمَتْ
سَتَتْ تَمْ مَدَّةٍ

عَبْهَمْ دَسِيَس جَدْتَجَّ
تَمْ سِنَكَةً لِحَبَّةٍ

هَمْ لِكِيْ كِتْتَا
 هَكَ لَفْ يَتْتَا تَجْ
 دِمْدِمَسْ كَهْ تَجْ

عَهْمَهْ تَهْ دَهْمَهْ سَتْ
 بَهْمَهْ تَلْتْ
 دَهْمَهْ بَهْمَهْ تَلْتْ
 عَهْمَهْ تَهْ دَسْتْ

يَعْدْ حَتِيْ حَهْدِيْ
 كَهْ حَقِيْقَهْ كِتْتَا

كَهْ عَهْمَهْ اِهْلِيْ دَقْدَسْ
 هَكَ دَبْ اَكْسْ اَكْسْ

دِيْ شِيْ دَسْ حَهْدِيْ دَكْبْ
 قِيْسْ كَسَقْ دَهْمَتْنْ
 دَسْحَبْ هَكَ لَفْ يَهْدَهْ
 حَكْبْ شِيْسْ خَتَبَهْ
 تَهْ بِنَكَهْ اِهْدِيْ
 هَمْ لِكِيْ كِتْتَا
 هَكَ لَفْ يَتْتَا تَجْ
 دِمْدِمَسْ كَهْ تَجْ

عَجَبُهُ قَدْ دَرَمَجْ شَتَّ
 حَبَّةً تَلَّتْ
 دَرَمَجْ حَبَّةً تَلَّتْ
 عَجَبُهُ قَدْ دَرَمَجْ

وَتَدَّ: دَجَّ يَكْهَبُ
 مَبْتَدَأُ: دَجَّ يَكْهَبُ
 حَبَّةً دَ: حَبَّةً يَكْهَبُ
 يَكْهَبُ: يَكْهَبُ مَبْتَدَأُ

Transcribed by Yousip Audesho

Evin Agassi
Habaaniyaa
(Habbaniyah)

(A British camp where Assyrians lived)

BLE-LEH[1] AAY-NEE[2] JEE-ME-LEE
I closed -my eyes-[2] in the night[1]
MOO-SEL, ARR-BIL KHI-ZYE-LEE
I saw Mosel and Arbil (cities of Assyria)
MAAT-WAA-TEH[3] D AA-TO-RRA-YEH[4]
villages[3] of Assyrians[4]
CHOO-LEH[5] L' BA-LEE[6] MOO-YE-LEE
I brought them all[5] to -my memory/mind-[6]

BLE-LEH AAY-NEE JEE-ME-LEE
I closed my eyes in the night
MOO-SEL, ARR-BIL KHI-ZYE-LEE
and I saw Mosel and Arbil

YOO-MAA-NEH[7] T-KHOO-MAA CHERR-CHOCH (KERKOOK)
the days[7] of T'khooma and Kerook (towns/villages)
AL-QOOSH, TYAA-RREH TKHEE-RRE-LEE
Alqoosh and Tyar'e I remembered them both (towns/villages)

KHAA-CHMA MAAT-WAA-TEH BIL-YAA[9]
how many villages -worn out-[9]
KHAACH-MAA TdOON-YAA-TEH[10] KHIL-YEH
how many sweet -bearings of fruits from the trees-[10]

CHER-MAA-NEH[11] JIJ-LEH[8] JDEE-LEH
orchards[11] vines tied in skeins[8](qty of yarn/thread tied in knot)
TdOON-TEH D KHOOR-MEH[12] QAAN-DEE-LEDD[13]
the fruits of dates[12] hanging as chandeliers[13]

PAA-LAA-KHEH[14] CHOO-LEH JMEE-REH[15]
all the workers[14] tough/rugged[15](plural)
EE-DEH L' PRIZ-LAA[16] KHDEE-REH
their hands turned to metal[16]
B' EE-DAA-TEH MAAJ-LAA[17] OO MEE-RRA[18]
in their hands a sickle(for cutting wheat)[17] and a shovel/spade[18]
L' QI-SAA[19] TOO-LAA[20] TEE-VAA
vengeance/revenge[20] placed on their forehead[19]

TdOOY-RRAA-NEH[21] RRAA-MAA[22] SIQ-LEE[23]
-I climbed-[23] the high[22] mountains[21]
BEE SHO-TdEH[24] PEE-SHEH TPIQ-LEE
i visited the remaining tribes[24]

AA-SHOO-REE[25], AA-TO-RAA-YEH
 Ashuree[26] (our original/correct name), Assyrians
 KHIQ-RRAA[27] D OOM-TAA[28] TdOO-RRAA-YEH[29]
 the glorious[27] -mountain people-[29] of our nation[28]

CHERR-MAA-NEH D WER-DEH[30] MTdEE-LEE[31]
 -I reached-[31] the orchards of roses[30]
 RRE-KHAA[32] D KHAA-BOOY-SHEH[33] RVEE-LEE[34]
 -I became intoxicated-[34] with the scent/smell[32] of apples[33]
 EH BERR-VER ERR-YEH[35] ZAAKH-MEH[36]
 that berver(a city),such a -burly/courageous-[36] lions[35]
 MIL-YEH[37] MIN[38] KHOO-BAA[39], RREKH-MEH[40]
 filled[37] with[38] love[39] and mercy[40]

BAAZ-NAA-YEH EN KAA-SHEE-YEH[40.5]
 those successful[40.5] Baznaayeh (people of village of Baz)
 B' CHOO-LEH SAAH-DOO-TAA[41] KHQEE-RREH
 all the glorified by martyrdom[41]
 LAAKH-MAA[42] D SOOP-RRAA[43] SIM-QAA-NAA[44]
 the blessed/daily[44] bread[42] of the -tablecloth(a way we present the food esp. blessed bread
)-[43]
 TdAA-TEH[45] D QI-SAA[46] MIL-KHAA-NAA[47]
 the sweat[45] of a salty[47] forehead[46]

ARR-BIL MTdEE-TAA L' KHEE-RROO-TAA[48]
 Arbil has arrived to freedom[48]
 PARR-SEN-TAA D MSHEE-KHOO-TAA[49]
 the spreading of Christianity[49]
 TdE-RRO[50] MILY'E MIN RRAA-YEH[50]
 -it's mountains-[50] filled with shepherds
 QAA-DEE-SHEH[51] AA-TO-RRAA-YEH
 holy/saints[51] Assyrians

JOO[52] AAT-RAA[53] D KHOOL-MAA KHDI-RREE[54]
 -I traveled-[54] in[52] the country[53] of my dream[]
 MIN MAA-TAA[55] L' MAA-TAA WI-RREE[56]
 -I entered-[56] from village[55] to village
 MTdEE-LEE[57] L' HAA-BAA-NIA
 -I reached-[57] Habania
 PAAGH-RO[58] QIT-QI-TAA[59] JEE-YAA
 -her body-[58] -cut up-[59] and tired
 AA-RRO QI-TAA[60] ZOORR-DIN-TAA[61]
 Its land burned[60] and swollen[61]
 MIN TREH PLAA-SHEH[63] DOOR-BIN-TAA[64]
 it is scarred[64] wars/fights[63] (meaning WWI & WWII)

YAM-TAA[65] MIN MEE-YAA[66] MLEE-TAA[67]
the lake[65] filled[67] with water[66]
KHA JEE-BO SH-KHOON-TAA QLEE-TAA
one side of it fried from the heat (burning of the wars)

CAM-PO MIL-YEH MIN HEE-WEE-YEH[68]
the camps filled with hope[68]
EN JAA-BAA-REH, MAA-MEE-YEH
those mighty men and Mameeyeh(what we call the fighters in the camps wearing clothes of
Tyarray'e)
SAA-DREH[68] SQEE-RREH POO-SHEN-JEH[69]
their chests[68] embroidered with bullets[69] (when they wear them across)
L' RROOY-SHAA-NEH[70] TOO-PAAN-JEH[71]
rifles[71] on their shoulders[70]

CHOO-LEH MIN QAAM[72] AAY-NEH QTdEE-LOON
all were killed in front[72] of our eyes
KHISH-LOON KHEE-NAA, LA TEE-LOON
they left and shall never return
-SHO-PEH D-[73] WURR-DEH[74] SMOO-QEH
-in place of-[73] red roses[74] (roses)(The Assyrian)
NIKH-RAA-YEH[75] CHIT-VEH[76] ZREE-LOON
strangers/outside[75] (The British) planted cactus/thorns[76] (The Arab)
LI-BAA[77] D O AAT-RREE BZEE-LOON[78]
-they punctured-[78] the heart[77] of my country
QOON-YAA-TEH[79] D NOOY-TAA[80] PREE-LOON
they payed for wells/sewers[79] of oil[80]
QAA BOOT DO DI-MAA[81] CHOO-MAA[82]
for that black[82] blood[81]
MOOT DI-MAA SMOO-QAA DREE-LOON
what red blood they have poured

ATREE LEM-SEN[83] MAN-SHI-NEH[84]
-i cannot-[83] forget[84] my country
MIN BAA-LEE LEH PAAL-TI-NEH
i can never take it out of my memory/mind
BLE-LEH JOO KHOOL-MAA, B' YOO-MAA[85]
in my dreams in the night, in the day[85]
BEE ZMAA-REE -CHEE TAAKH-RI-NEH-[86]
-i remember-[86] with my songs

AAT-REE LEM-SEN MAAN-SHI-NEH
i cannot forget my country
MIN BAA-LEE LEH PAAL-TI-NEH
i can never take it out of my mind/memory
BLE-LEH JOO KHOOL-MAA, B' YOO-MAA
in my dreams in the night, in the day
BEE ZMAA-REE CHEE TAAKH-RI-NEH
i remember with my songs

PERFORMED AND COMPOSED BY EVIN AGASSI
LYRICS BY GIVERGIS AGHASSI
ALBUM: HABANIA

AYN'E - eyes, ** AYNA - eye
KHZEE - look (verb)
BALA = memory/mind, ** BAALAAKH - your memory/mind (F), ** BAALOOKH - your
memory/mind (M)
YOOMAA/YOM - day
TKHOORR - remember (verb)
QAAN-DEE-LAA- chandelier
JMEE-RAA (M) , JMIRR-TAA (F) = tough / rugged
SOOQ - climb/go up (verb)
SHO-TdAA - tribe
BIKH-QAA-RRAA - glorifying / bragging
RWAA-YAA (M) - RWAA-WE-TAA (F) = drunk/intoxicated
KAA-SHEE-YAA (M) - KAA-SHEE-TAA (F) = a succesful person
WOOR - enter / go in (verb)
PAAGH-RAA - body
DERR-BAA - scar/laceration (it also means syphilis (LA TAPET DERRBAA)
SAAD-RAA - chest
TOO-PAANJ - rifle
CHIT-VAA-NAA - thorny
MAASYAAT? (F) - MAASET? (M) - could you? / can you?
TKHOOR - remember (verb)
BZEE - puncture (verb)
JIJ-LAA = skein / Quantity of yarn/thread tied in knot)
SAAH-DAA - martyr
SAA-HAA-DAA - witness
PRE-TAA = payment
PREE - pay (verb)

Lyrics by: Givergiss Agassi
Melody by: Evin Agassi

Evin Agassi
Habania
(Habbaniyah) ~
(A British camp where Assyrians lived)

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חַדְשֵׁי שָׁנָה מִלְּךָ מְבִרָה
בְּךָ יִתְקַדְּשׁוּ מַלְאָכֶיךָ מְבִרָה

הַיְדֵּיךָ דָּמִי מִכְּלָב
חַבְּבִיךָ חֲבִיבִי מִכְּלָב
בְּעִינֶיךָ זֵהֶנִּי
יִשְׁמַח בְּדִמְיוֹנִי הַיְדֵּיךָ

119

חֲדָשִׁיךָ בְּחֶזֶק מַלְּךָ לֵב
חֲדָשִׁיךָ בְּחֶזֶק שָׁנָה דָּמִי לֵב
לֵב בְּחֶזֶק זֵדִי וְחֶזֶק
מִלִּיתִי מִן שֶׁנִּי מְדַמֵּי

חֲדָשִׁיךָ לֵב חֲבִיבִי
חֲבִיבִי חֲבִיבִיךָ מִכְּלָב
לֵב בְּחֶזֶק שָׁנָה **מִכְּלָב**
דִּמְיוֹנִי בְּחֶזֶק מִכְּלָב

זֵדִיךָ מִכְּלָב בְּחֶזֶק שָׁנָה
חֲבִיבִיךָ בְּחֶזֶק שָׁנָה
הַיְדֵּיךָ מִלִּיתִי מִן שֶׁנִּי
בְּחֶזֶק זֵדִיךָ

كَمَ زُكَاةً دِيْلَقْ سِدْب
 مِ قَاةً لَقَاةً عَدْب
 مَلِكْ لَبْ بَلْ سَتَعْب
 فَيَذَهْ مَوَلِيْكَ لِحْ
 زُكَاةً مَسْبُوحَةً وَهَذِيْعَةً
 مِ هَذِيْعَ فَاكِيْةً دَهْذِيْعَةً

بَصْرَهْ مِ مَتْنِ مَلِكَةٍ
 بِنْدَ لِحْفَهْ عَسْوَةٍ مَلِكَةٍ

حَمَقَهْ مِلِكِيْةً مِ لِحِيْةً
 زَمَ لِحَتِيْةً مُمَيِّتِيْةً
 لِحِيْةً مِلِكِيْةً وَهَذِيْةً مَوَلِيْكَ
 بَلْ دَهْزِيْعَةً مَوَلِيْكَ
 حَلَسَ مِ قَدَمِ بِنْتِ ؟؟؟
 دِيْلَقْ زُكَاةً، كَمَ زُكَاةً لَحْفَهْ
 مَتْنِ دَلَمَ هَذِيْةً مَمْعُوْةً
 مَوَلِيْكَ حَقَّةً وَهَذِيْعَةً
 لِحْتِ دَلَمَ زُكَاةً مَوَلِيْكَ
 مَوَلِيْكَ دِيْلَقْ قَدَمَ لَحْفَهْ
 مِ حَمَدِ دَلَمَ دَلَمَ زُكَاةً
 مَوَلِيْكَ دَلَمَ مَمْعُوْةً دَلَمَ لَحْفَهْ
 زُكَاةً كَمَ مِلِكِ مَمْعُوْةً

مِ تَلَبْ كَ قَلْبِي
تَلَبْ كَ قَلْبِي
تَلَبْ كَ قَلْبِي
تَلَبْ كَ قَلْبِي

تَلَبْ كَ قَلْبِي
تَلَبْ كَ قَلْبِي
تَلَبْ كَ قَلْبِي
تَلَبْ كَ قَلْبِي

وَمَدَّ مَدَّتْ : بَتَّ يَكْهَبْ
تَلَبْ كَ قَلْبِي
تَلَبْ كَ قَلْبِي

Transcribed by Yousip Audesho

Lyrics by: Givergiss Agassi

Melody by: Evin Agassi

Evin Agassi
Bet Nahrain
(Mesopotamia)

PAALTAAKH CHOOLAAN[1] ATOORAA'Y[2]
-all of us-[1] assyrians[2] should leave
MIN[3] KHOOT[4] ATA[5] D NIKHRAAYE[6]
from[3] under[4] the flag[5] of a stranger/non-Assyrian[6].
EN QAAMAAY'E[7] JAW'E DOONY'E[8]
we were the first[7] civilization in the world[8],
QAAT LA HAWAKH KHAARAAY'E[9]
so we won't be the last[9] (generation)

QOOMOON[10] CHOOL'E YA BN'E[11] (BNOON'E D) OOMPTA[12].
-rise all of you-[10] -son's of-[11] the nation[12]
JOO[13] DAHA ZONA[14] KHAATAA[15]
in[13] this new[15] time[14]
MIN BAAR[16] ISRREE-KHAMSHA[17] DORR'E[18]
after[16] 25[17] generations[18]
JAMAKH[19] KHOOTET[20] KHA[21] ATA
we finally shall gather[19] under[20] one[21] flag.

BET NAHRAIN
BET NAHRAIN
BET-NAHRAIN
BET-NAHRAIN

SHLAMA[22] AL DO CHIKHWA[23] D OOMPTAA
peace[22] onto the star[23] of our nation
LOJOO[24] M'HAADYANAA[25] QATAN[26]
shining/sparkling[24] as a leader[25] -for us-[26]
ZAARREERROO[27] BOORRENA SHMAYAA[28]
reflecting[27] the light/rays in the heavens/sky[28]
SALMOO[29] RRSHEEMA[30] AL ATAA
-his image-[29] inscribed/engraved[30] on the flag.

LA TANEEMOON ANA[31] OO ATEN[32]
don't not say i[31] or you[32] (don't separate ourselves)
ANAYOOTAA[33] SRREET'E[34] LA
selfishness[33] is bad/corrupting[34]
ANA MANEE ATEN MANEE
who am i and who are you (we are one)
EEMAN[35] OOMTAN KHET'E LA
when[35] our nation is still alive.

KHA OOMTA KHA NEESHA[36] SHIMAA[37]
one nation one name[37] is our goal/intentions[36]
KHA LEESHANA[38], KHA DIMA[39]

one language[38], one blood[39]
QA TUSHEETA[40] LA TALQAANTAA[41]
for our history[40] will not be lost[41]
KHA BET-NAHRAIN KHA YIMA[42]
one bet-nahrain one mother[42] (metaphor for country)

BET-NAHRAIN
BET-NAHRAIN
BET-NAHRAIN
BET-NAHRAIN

JOO NOORRA[43] KHELA M'PILAA[44]
in flames/fire[43] it barely fell[44]
QIDLAN[45] EENAA LA P'SHIRRAAN[46]
-we burned-[45] but did not melt[46] (we did not disappear)
MIN BAAR CHMA[47] ZONEE JOONJIRRAA[48]
after -how many-[47] of my generations did we suffer[48]
PRRIZL'E[49] SHAKHEENAA[50] KHDIRRAA
we returned into being hot[50] metal/iron[49]

QOOMOON CHOOL'E YA BN'E OOMTAA
rise all son's of our nations
KHOOYAADAA[51] -KHADITAAKH LE-[52]
renew[52] our unity[51]
ZEND'E[53] METUKH[54] AL CHOOL JEEBAA[55]
we shall place/put[54] -sparkle/flashes of light-[53] in every corner[55] (of our land)
SHIMA D ATOOR MARMAAKH[56] LE
and -we shall raise-[56] the name of Assyria once again.

BET-NAHRAIN
BET-NAHRAIN
BET-NAHRAIN
BET-NAHRAIN

[1] CHOOOL'E = all [1] CHOOLOKHOOON = all of you
[2] ATOOR = assyria [2] ATOORAAAYAA(M) / ATOORRETAA(F) = assyrian person [2] BAAVIL =
babylon [2] ASHOOREE = assyrian/babylonian (original name, our name in the middle east)
[5] ATA / BUYDUKH = flag
[7] QAAMAAYAA = first (used above as plural)
[9] KHAARRAAYAA = last (used above as plural)
[10] QOO = get up/rise (verb)
[29] SALMA = image ,[29] SALMIN = imagine
[41] TALIQIT = lose (verb) (lost used above as noun)
[45] QIDLA = it burned
[46] P'SHIRRA = it melted
[56] MAARRIM = raise (verb)

PERFORMED & COMPOSED BY EVIN AGHASSI
LYRICS BY GIVERGIS AGHASSI
ALBUM: BET NAHRAIN

ܣܝܡ ܕܝܫܬܐ

ܩܠܒܝܬ ܕܠܝܬܐ ܕܝܫܬܐ
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تَكْ جِيْ مَفْ تَتْ هِنَه
 يَتِيْمَهْ هَفِيَهْ تَكْ
 تَتْ قَبْ نَهْ قَبْ
 دِيْمَهْ جِيْ نَهْ تَكْ

سِيْ دِيْمَهْ جِيْ سِيْ هِيْمَهْ
 جِيْ لِيْتَهْ جِيْ دِيْمَهْ
 سِيْ جِيْمَهْ تَكْ جِيْمَهْ
 جِيْ جِيْ جِيْمَهْ سِيْ يَمَهْ

جِيْ جِيْمَهْ
 جِيْ جِيْمَهْ
 جِيْ جِيْمَهْ
 جِيْ جِيْمَهْ

تَكْ مِيْدَهْ سِيْمَهْ مِيْلَهْ
 مِيْمَهْ دِيْمَهْ تَكْ هِيْمَهْ
 مِيْ تَهْ حَقْ وَحِيْهْ جِيْمَهْ
 لِيْمَهْ جِيْمَهْ سِيْمَهْ

مَوْصَفٍ حَكِيمٍ تَنْتَبِهُنَّ مَوْصَفٍ
مَنْتَبِهُنَّ مَنْتَبِهُنَّ

وَمَنْتَبِهُنَّ مَنْتَبِهُنَّ مَنْتَبِهُنَّ
يَعْقِلْنَ دَنَاءَهُنَّ مَنْتَبِهُنَّ

يَعْقِلْنَ مَنْتَبِهُنَّ

يَعْقِلْنَ مَنْتَبِهُنَّ

يَعْقِلْنَ مَنْتَبِهُنَّ

يَعْقِلْنَ مَنْتَبِهُنَّ

وَمَنْتَبِهُنَّ مَنْتَبِهُنَّ : مَنْتَبِهُنَّ
مَنْتَبِهُنَّ : مَنْتَبِهُنَّ

Evin Agassi
Seepar Smooqtaa
(Red Zero)

KTAA-VEH[1]
-their books-[1]
SHWEE-QE-LOON JAA-VEH D BE-TEH[2]
they left in -their homes-[2]
TOO-PAANJ[3] SHQI-LOON B' EE-DAA-TEH[4]
they placed rifles[3] in their hands[4]

PO-KHEH[5] D KHISH-CHAA[6] SHOO-REE-LOON
the winds[5] of darkness[6] started
YOO-MAA-NEH[7] MID-REH[8] CHREE-LOON[9]
again[8], the days[7] -became shorter-[9] (and the nights longer)
ZEE-JAA[10] D MAAD-RRAA-SEH[11] M'KHEE-LOON
the bells[10] of the schools[11] rang (when morning came)
EE-NAA[12] YAA-LEH[13] LA JMEE-LOON[14]
but[12] the children[13] did not gather[14]

KLAA-SEH CHOO-LEH SPEE-QE-NAA[15]
the classes are -all empty-[15]
LOO-KHEH[16] M' KTEW-TAA[17] SPEE-QE-NAA
the boards[16] are empty without writing[17]
YAA-LEH B -SHO-PEH D-[18] QAA-LAA-MEH[19]
-in place of-[18] the children's pens[19]
TOO-PENJ[19.5] B EE-DEH DWEE-QEH NA
rifles[19.5] were placed in their hands

HAUNTING SOUNDS OF THE SOULS

B' EE-DEH SHO-PEH D BID-YOO-TAA[20]
in place of the ink[20] on their hands (fingerpainting)
CHOO-LEH MIN DI-MAA[21] SMEE-QE-NAA[22]
all of their hands were reddened[22] with blood[21]
RROO-SHAA-NEH[23] LA MIN KTAA-VEH
their shoulders[23], without books (that they carry to school)
YOOQ-RRAA[24] MIN TOO-PEH TdEE-PE-NAA
those shoulders, disfigured from the weight[24] of the rifles

MAAL-PAA-NEH[25] BNO-SHEH[26] CHIL-YEH[27]
 the teachers[25] are standing[27] alone[26]
 AAY-NEH[28] MIN DUM-AA[29] MIL-YEH[30]
 their eyes[28] filled[30] with tears[29]
 YAA-LOOP-EH[29.5] SOO-RREH KE-NAA?
 where are they, the small students[29.5]?
 MPEE-LEH[31] JOO[32] OO-RREE[?], KE-NAA?
 -they have fallen-[31] (died) in[32] the fields[?], where are they?

YOO-MEH D QAA-MAA-YEH[33] QRRE-TAA[34]
 the first[33] days of reading[34] (school)
 MOORR-MAA-LOON[35] QE-SAA[36] D AA-TAA[37]
 -they raised-[35] the stick[36] of the flag[37] (flagpole in classroom)
 EE-NAA LIT-WAA[38] QE-DEM-TAA[39]
 but -there was no-[38] morning[39]
 YAA-LOO-PEH ZEM-REE ZMERR-TAA[40]
 for the students to sing the song[40] (in the morning, the children sing the national anthem)

HAUNTING SOUNDS OF THE SOULS

B' EE-DEH SHO-PEH D BED-YOO-TAA
 in place of the ink on their hands (fingerpainting)
 CHOO-LEH MIN DIM-AA SMEE-QE-NAA
 all of their hands were reddened with blood
 RROO-SHAA-NEH LA MIN KTAA-VEH
 their shoulders, without books (that they carry to school)
 YOOQ-RRAA MIN TOO-PEH TdEE-PE-NAA
 those shoulders, disfigured from the weight of the rifles

KLAA-SEH CHOO-LEH SHOO-RREE-LOON
 all the classes started
 EE-NAA YAA-LEH LA JMEE-LOON
 but the children did not gather
 B SHO-PAA D "ALAP, BETH, JAMMAL"
 in place of their abc's
 DERR-SAA-TEH D SAAH-DOO-TAA[41] QRREE-LOON
 the subject of martyrdom[41] was taught

L' RROO-KHEH LIT KHDAA[42] KTIV-TAA
 on the boards, not one[42] writing
 JOO QAA-LAA-MEH LIT BID-YOO-TAA
 in the pens, there is no ink
 KLAA-SEH CHOO-LEH SPEE-QE-NAA
 the classes are all empty
 SHAA-WAA YOO-MEH ERR-KHOOT-TAA
 "seven days of guests" commenced (when an Assyrian family member dies, people visit the house to console the family for seven days)

HAUNTING SOUNDS OF THE SOULS

B' EE-DEH SHO-PEH D BID-YOO-TAA
in place of the ink on their hands (fingerpainting)
CHOO-LEH MIN DI-MAA SMEE-QE-NAA
all of their hands were reddened with blood
RROO-SHAA-NEH LA MIN KTAA-VEH
their shoulders, without books (that they carry to school)
YOOQ-RRAA MIN TOO-PEH TdEE-PE-NAA
those shoulders, disfigured from the weight of the rifles

YAA-LOO-PEH LAA OOR-QI-LOON
the students were not late
JOO SAAKH-SE-TEH[43] TOORR-QI-LOON[44]
-they tripped-[44] (failed) on their test[43]
L' LOO-KHAA D SIP-YAA[45] SAAD-RREH[46]
on the boards of their pure/innocent[45] chests[46]
DAA SEE-PARR SMOOQ-TAA SHQI-LOON
they received a red zero (metaphor for when a bullet goes through you, it creates a circle(zero)
in your chest and fills with blood(red))

SHI-NEH TMAA-NEE SAA-WAA-NEH[47]
the ugly[47] 80s (the period of the 8 year war with iran (1 million died))
NAA-SHEH JOO AA-LOO-LAA-NEH[48]
the people were in the streets[48] (homeless)
YAA-LEH B' AAQ-LAA-TEH KHISH-LOON (*)
the children away went walking (to fight)
MOO-YE-LOON L' TdRAA-NAA-NEH[49]
the parents returned them on their arms[49] (they carried their dead bodies back home)

HAUNTING SOUNDS OF THE SOULS
SHI-NEH TMAA-NEE SAA-WAA-NEH
the ugly 80s (the period of the 8 year war with iran (1 million died))
NAA-SHEH JOO AA-LOO-LAA-NEH
the people were in the streets (homeless)
YAA-LEH B' AAQ-LAA-TEH KHISH-LOON
the children away went walking (to fight)
MOO-YE-LOON L' TdRAA-NAA-NEH
the parents returned them on their arms (they carried their dead bodies back home)

[1] KTA AVAA -- letter / book / mail

[3.5] TOOPAA / TOOPENJ --- rifle [3.5] POOSHENJ -- bullets [6] BARRAA -- light (sunlight / rays of light)

[9] MOOZYIDLOON -- they advanced (became larger in quantity)

[14] JMEE / JMETAA -- gather (verb) / gathering

[41] SAAHDAA / SAAHDOOTAA-- martyr/ martyrdom

[41] KHDAA / KHAA -- one

[48] AALLOOLAA -- street

(*) KHESHTA D AAQLAA -- walking (*) KHOOSH BAAQLOOKH (M) -- go walking

PERFORMED & COMPOSED BY EVIN AGASSI

WRITTEN BY GIVERGIS AGASSI

ALBUM: SEEPAARR SMOOQTAA

بِجْدِ مَمُوتَا

حَتَّاس

حَقِيقَتِ لَسُو، كَو، دَجِيس
هَوَقِي دِيس لَسُو، دِجِيس

132

قَوْتِ دِيس دِيس لَسُو،
تَوْتِ مِيس دِيس لَسُو،
وَك دِيس دِيس لَسُو،
دِيس دِيس دِيس لَسُو،

حَقِيقَتِ حَس، حَقِيقَتِ دِيس
لَسُو، حَقِيقَتِ حَقِيقَتِ دِيس
دِيس دِيس دِيس دِيس
هَوَقِي دِيس دِيس دِيس دِيس

دِيس دِيس دِيس دِيس دِيس
حَس، حَقِيقَتِ حَقِيقَتِ دِيس
تَوْتِ دِيس دِيس دِيس
مِيس دِيس دِيس دِيس دِيس

مِيس دِيس دِيس دِيس دِيس

بِحَبْسِهِ مِنْ دِمْنَةٍ مَكْتَبَةٍ
تَلْعَقِي وَهَذِي دِمْنَةٌ مَكْتَبَةٍ؟
مَكْتَبَةٍ كَمْ ؟؟؟ دِمْنَةٌ مَكْتَبَةٍ؟

تَهْمَانِ بَدَقَانِ دِمْنَةٌ
مَعْدَمَكْسُوفُ بَصْفَانِ دِمْنَةٌ
دِمْنَتَانِ كَبْ شَقْ بَصْفَانِ
تَلْعَقِي وَهَذِي وَهَذِي

حَبْسُهُ مِنْ تَهْمَانِ دِمْنَةٌ
حَبْسُهُ مَكْتَبَةٍ مَكْتَبَةٍ مَكْتَبَةٍ
دَوَقْتِي كَمْ مِنْ حَقْتِي
مَكْتَبَةٍ دِمْنَةٍ مَكْتَبَةٍ مَكْتَبَةٍ

حَقَقِي حَبْسُهُ عَمْدَانِ لَسْفُ
دِمْنَتَانِ بَكْدَانِ كَمْ لِمَكْسُوفُ
مَكْتَبَتَانِ دِمْنَتَانِ، حَبْسُ، كَمَلُ
دِمْنَتَانِ دِمْنَتَانِ مَكْتَبَتَانِ لَسْفُ

بِكَلِّ لَمْتِي كَبْ سَدْنِ حَبْسَتَانِ
كَمْ بَلْقَقِي كَبْ دِمْنَتَانِ
حَقَقِي حَبْسُهُ مَكْتَبَتَانِ مَكْتَبَتَانِ
بَكْدَانِ تَهْمَانِ دِمْنَتَانِ

حَبِيبُكَ مِنْ عَمَلٍ دُونَكَ
 حَبِيبُكَ مِنْ عَمَلٍ دُونَكَ
 دُونَكَ مِنْ عَمَلٍ دُونَكَ
 مِنْ عَمَلٍ دُونَكَ مِنْ عَمَلٍ دُونَكَ

تَلَعْتُكَ مِنْ عَمَلٍ دُونَكَ
 كَمْ يَسْخَرُكَ مِنْ عَمَلٍ دُونَكَ
 بَلْ لَمْ يَكُنْ يَكُنْ دُونَكَ
 مِنْ عَمَلٍ دُونَكَ مِنْ عَمَلٍ دُونَكَ

يَتَّبِعُ دُونَكَ مِنْ عَمَلٍ دُونَكَ
 يَتَّبِعُ كَمْ تَلَعْتُكَ
 يَكُنْ مِنْ عَمَلٍ دُونَكَ
 مِنْ عَمَلٍ دُونَكَ مِنْ عَمَلٍ دُونَكَ

يَتَّبِعُ دُونَكَ مِنْ عَمَلٍ دُونَكَ
 يَتَّبِعُ كَمْ تَلَعْتُكَ
 يَكُنْ مِنْ عَمَلٍ دُونَكَ
 مِنْ عَمَلٍ دُونَكَ مِنْ عَمَلٍ دُونَكَ

وَمَذَّ هَسْبَتَهُ: يَجِبُ يَكْهَبُ
قَسَمًا: لِحَبْلِهِ يَكْهَبُ
يَلْحَسُ: يَجِدُ مَمْلُوءًا

Transcribed by Yousip Audesho

**Evin Agassi
Kaayeh Chiryeh
Short Life**

KHA-YEH KIR-YEH NAA, RAA-BAA MU-REE-REH
life is short, and very bitter
JWAAN-QEH, LAA WEE-MOON KHAAD-KHAA QAA-LOOY-LEH
young men, don't be so light (unserious/immature)
SHMEE-MOON KHU-BRAA-NEH D' SAA-WEH SHAA-REE-REH
listen to the words of your honest/trustworthy/loyal elders
IK-LOON NI-SYAA-NAA MIN KHA-YEH WEE-REH
they have experience from (their) past life

TUL-GAA D' SEY-BOO-TAA TEE-WEH LEH AAL PAA-TEE
the snow (white hair) of aging/old age has sat (settled) on my face
B' KHE-LAA KIL-YEN L' AAQ-LAA-TEE
with much strength (great effort) I am standing on my feet
ID-YOM WEE-YIN MAAS-KHAA-REH D' BNOO-NEE OO BNAA-TEE
today I have become the ridicule of my sons and daughters
KHAA YOO-MAA BAA-KHEE QAA-TEE
one day they will cry for me

JEL-DEH WI-RAA JEE-LOO-TEE
with haste, my youth passed
DIP-NEE KLEE-TAA SEY-BOO-TEE
next to me stood aging/old age
AA-HEH EE-LAA SAA-PE-TEE
this is my relinquishment/entrustment
KHO JEE-LEH MIN SHIN-TAA RE-SHEE
so that the youth will wake up from their sleepiness/drowsiness

JEL-DEH WI-RAA JEE-LOO-TEE
with haste, my youth passed
DIP-NEE KHZEE-LEE SEY-BOO-TEE
next to me I saw aging/old age
AA-HEH EE-LAA SAA-PE-TEE
this is my treason/treachery
KHO JEE-LEH MIN SHIN-TAA RE-SHEE
so that the youth will wake up from their sleepiness/drowsiness

KHA-YEH EN WEE-REH, KHEE-NAA LEH DE-REE
that life that passed, they will never return
MIN AAY-NEH, DU-MEH TPÉE-KHEH, LEH DE-REE
from the eyes, the spilled tears, they will never return
ZOO-ZEH MOOQ-RI-MEH, B' JEE-BAA LEH DE-REE
the money lost, to the pocket, they will never return
SHI-NEH D' JEE-LOO-TAA, HER HICH LEH DE-REE
the years of youth, they will never return.

Album :Semiremis

Lyrics by: Zakaria Givargis

Melody by: Evin Agassi

Arranged by: Yoel Dan

Evin Agassi
DURGOOSH-TAA D' MURDOOTAA
cradle of civilization/discipline

YAA DUR-GOOSH-TAA D' MUR-DOO-TAA
oh cradle of civilization/discipline
YAA YI-MAA D' SI-PRAA-YOO-TAA
oh mother of literature
AA-TOR, MIN HO-NAA MLEE-TAA
Assyria, filled with wisdom/intellect
YI-MAA SO-TAA D' TUSH-EE-TAA
the elderly mother of history
AA-TIN EE-WAAT PE-SHAAN-TAA
you will always remainder/survivor
AAL DISH-MIN, DAASH-DI-SHAAN-TAA
onto your enemies, trampled/crushed
AAT-RAA RWIKH-TAA D' OO-RE-TAA
the vast country of the Old Testament
DOON-YEH MI-NAAKH SHOO-RE-TAA
the world started from you
YAA DUR-GOOSH-TEE, YAA QO-REE
oh my cradle, oh my grave
YAA-LAAKH MI-NAAKH, LEH O-REE
your children, will never pass you by
IN ID-YOM BOZ-BI-QE-NAA
today they are scattered/strewn/dispersed
MID-REH, L' KIS-LAAKH BET DE-REE
again, next to you they will return
GUR-SHAAKH L' MAAR-ZAAKH GOO-DAA-NEH
we will pull your walls around you (build)
L' SUD-RAA D' JWAAN-QEH KHE-LAA-NEH
onto the chest of strong young men
QAAS-RAAKH BET MAA-MIRR-AAKH-LOON
we will raise(build) your castles
BAAY-DUKH BET MAAR-MAAKH-LOON
we will raise your flag
B' DAA-TAA D' QI-SAA OO DI-MAAN
with sweat of the forehead and blood
BET TAG-BI-RAAKH QAA YI-MAAN
we manage/take care of it for our mother
MI-DREH BET MAAT-YIH-WAAKH-LEH
we will make it sit (place)
L' REE-SHAA D' TU-SHEE-TAA, SHI-MAAN
on the head/top of history, our name

SE-PAAKH KHQEE-RAA D' GIL-GAA-MISH
your glorious sword of Gilgamesh
HAA-LAA LE-LEH JOON-GI-NAA
it still hasn't rusted
MIN BAAR KMAA EL-PEH SHI-NEH
even after how many thousands of years
LO-JOO LE-LEH KHOOSH-KI-NAA
it's radiance/shine hasn't darkened
OH SE-PAA, MAAKH-RI-PAAKH-LEH
that sword, we shall sharpen
SLEE-WAAN B' EE-DAAN, B' SHAAQ-LAAKH-LEH
our cross in our hand, we shall take it
GO AAR-UN, ZOB-TdI-NEH
in our land, that has been subdued/occupied
SOO-SAAN BET MAR-KHI-TdAAKH-LEH
and we shall run our horses (let loose)

Lyrics by: Givergiss Agassi
Melody by: Evin Agassi
Arranged by: Hamlet Minassian

Robert Bet Sayad®
Labaaltaa d' Chaloo
(The bringing of the Bride)

OOD-YOOM[1] CHAA-LOO[2] BET LAAB-LEE-LAA
today[1] they will take the bride[2]
QAAM BOO-RAAKHAA[3] SAA-PEE LAAA
and entrust (give her away) in front of -the wedding ceremony-[3]
QAA-LAA D ZOOR-NAA[4] OO[5] DAA-WOO-LA[6]
with the sound of the horn[4] and[5] the drum[6]
BEE EE-DAA D KHIT-NAA[7] SAA-PEE LAA
in the hand of the groom[7], she was entrusted.
AAL-MAA[8] SEE-QAA L' GAA-RE-WAA-TEH[9]
the -crowd (of same culture)-[8], climbed on the rooftops[9]
BIS-PAA-REH[10] KHIT-NAA B' DAA-TEH.
waiting[10] for the groom to come.
CHAA-LOO L'WISH-TAA[11] DOS-TAA[12] WUR-DEH[13]
the bride, wearing[11] -a set-[12] of roses[13]
AA-DEE-YAA TdLEE-BO B' DAA-TEH.
now her engaged one has come.
JWEN-QEH[14] SLEE-MOON[15] MIN GAA-RE-WAA-TEH
-young men-[14], -come down-[15] from the rooftops
BNAA-TEH PLOO-TOON[16] MIN BET-WAA-TEH[17].
ladies, -get out-[16] of the houses[17]
KHI-GAA DO-QAAKH, SHO-RAAKH QAA-TEH
we shall hold khiga(a dance), and we shall dance for them
MACH-MI-LAAKH LAA KHAA-DOO-TEH[18].
and complete their happiness[18].

KHNAA-MEE[19] B' DAA-TEE MIN D MAA-TEH[20]
the in-laws[19] will come from the village[20]
SAA-PAAKH LEH WUR-DAAN QAA-TEH.
we shall entrust our rose (the bride) to them.
BEE KHOO-BAA[21] YOO-WAA-LOON BRAA-TAA[22] QAA-TEH
in love[21] they gave their little girl[22] to them
QAAT DO-YAA CHAAL-TAA D MAA-TEH.
so she shall become the bride of the village.



KHIT-NAA OO KHIZ-MAA-NEH[23]
 the groom and the relatives[23]
 DOO-NAA TEE-LOON.
 have arrived.
 MIN SOOY-SAA-WAA-TEH[24] SLEE-LOON.
 from their horses[24] they come down.
 OOP AAL-MAA D MAA-TAA CHOO-LEH JMEE-LOON[25]
 and the crowd(of same culture) of the village all gathered[25]
 QAA-TEH P'SHE-NAA[26] QOO-BI-LOON.
 they have accepted their greetings[26].

CHOO-LEH[27] KHID-YEH WUR-DEH B' EE-DEH
 everyone[27] in happiness, with roses in their hands
 RREE-SHAA D KHNA-MEE DREE-LOON.
 pouring them on the head of the in-laws.
 KHAA[28] QAA-LAA[29] KHIL-YAA[30]
 one[28] sweet[30] sound[29]
 SOO-RAA[31] OO JOO-RAA[32]
 small[31] and large[32]
 KHLOOY-LAA KHOO-BAA MI-ROON.
 sweet sound was spoken.

KHIT-NA DWIQ-LEH MIN EE-DAA D CHAA-LOO
 the groom held the hand of the bride
 KHID-YEH CHOO-LEH KHIZ-MAA-NOO.
 the relative all were happy.
 KHAA SAA-MAA DWEE-QEH -RREE-SHAA D KHI-GAA-[33]
 one part of the crowd held the head of khiga (-head of the snake dance-[33])
 B' RRAAQ-DAAKH KHAA-DIR-WAA-NO.
 we shall dance around them.
 MAA-RE-NAA WEE-LOON KHIT-NAA D MAA-TAAN
 they said you are the groom of our village
 O-YAA BRIKH-TAA[34] KHAA-DOO-TOOKH.
 blessed[34] be your lives.
 YI-MAA[35] D CHAA-LOO, BIKH-YAA[36] MAA-RAA
 the mother[35] of the bride, crying[36] and saying
 BRAA-TEE SOOP-YAA-LEE QAA-TOOKH.
 i have entrusted to you my little girl.

WRITTEN, PERFORMED & COMPOSED BY ROBERT BET SAYAD
 ALBUM: YIMA

بَيْلَةُ دُخْلُ

بِيْدَمَ خَلْ جِي بِلَبْ كُ
تِيْمَ تَوْدَجْ تَهَبْ كُ
تَتَكْ دَوْدَتْ هَوْدَهْ
تِيْجْ دِيْهَتْ تَهَبْ كُ
تَلَمْ مَلَبْ لَتَكْتَهْ
تِهَقْدْ لِيْهَتْ دِيْهْ
خَلْ لِيْهَتْ دِيْهَتْ دَوْدَجْ
تِيْجْ مَلَبْ تِيْهْ
لِيْهَتْ لِيْهْ مَلَبْ مَلَكْتَهْ
تِيْجْ كَلَهْ مَلَكْتَهْ
بِيْجْ دِيْهَتْ، تَوْدَجْ تِيْهْ
مَلَبْ كُ بِيْهْ

تِيْهَتْ تِيْهْ مَلَبْ مَلَبْ
مَلَبْ لِيْهْ دَوْدَجْ تِيْهْ
تِيْهَتْ يِيْجْ لِيْهْ تِيْهْ
تِيْهْ دَوْدَجْ خَلْ تِيْهْ

بِنَهْزَن هِيِيْمَقْتِيَس
 دِهْزَن دِيِيْز لَسْهْ
 مَبْ هِيِيْمَقْتِيَس دِيِيْز لَسْهْ
 دِيِيْز تَلَقْز دَقْقَهْز حَكِيْم لِيِيْمَقْتِيَس
 تَقِيَس تَبْنَن مِيِيْلَسْهْ

حَكِيْم لِيِيْمَقْتِيَس دَقْقَهْز تَبْنَن
 دِيِيْز دُسْتَمِيَتِيَس دِيِيْز لَسْهْ
 بِنَد تَلَقْز يِيَكْتِيَس
 وَاخَرَهْز دِيِيْز لَسْهْ
 سَلَوَك سِيِيْتِيَس دِيِيْمَقْتِيَس

بِنَهْ تَنْ دِجِصِيْهْ مِجْ دِجْ تَنْ دِخْلَهْ
 يِيْجِيْ تَنْ حَكِيْهْ يِيْوَقْتِهْ
 بِنْدَ هَسْ تَنْ دِجِيْجِيْ دِجْ تَنْ دِجِيْجِيْ
 تَنْ دِجِيْجِيْ تَنْ دِجِيْجِيْ
 دِجْ تَنْ دِجْ تَنْ دِجْ تَنْ دِجْ تَنْ دِجْ
 تَنْ دِجْ تَنْ دِجْ تَنْ دِجْ تَنْ Dِجْ
 يِيْجِيْ تَنْ دِجْ تَنْ Dِجْ
 تَنْ Dِجْ تَنْ Dِجْ تَنْ Dِجْ

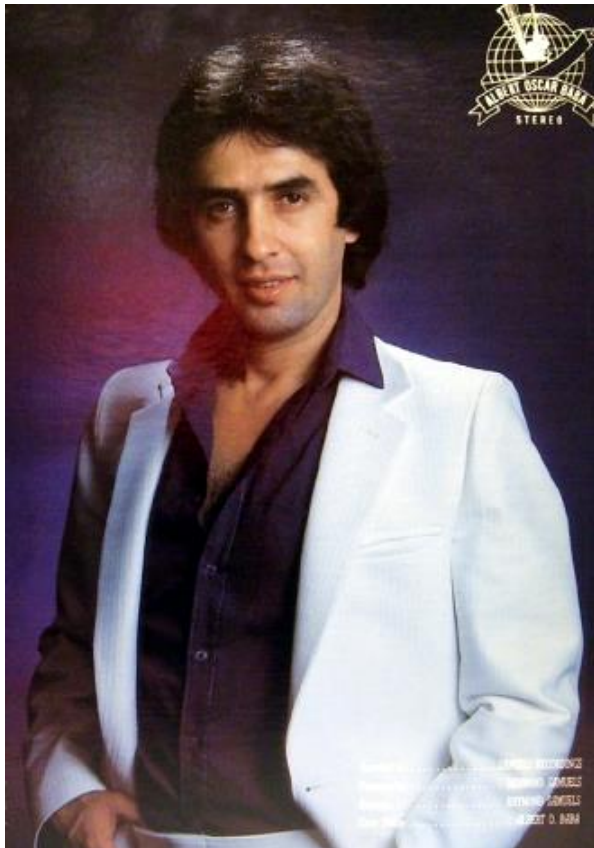
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 دِجْ Tَنْ Dِجْ

Albert Oscar Baba
Habania (Habbaniyah) ܠܗܒܢܝܐ
 (A British camp where Assyrians lived)

ܠܗܒܢܝܐ

The military base of the British served as a refuge camp served as and barracks for the Assyrian Levies (conscripted soldiers), "The Smallest Ally" as we were called by the English. Almost 20,000 Assyrians lived and worked there since the construction in 1936 and then returned to Iraq in 1959. In 1941 a force of Arabs tried to annihilate all the inhabitants but were thwarted by the brave English and Assyrian soldiers, especially the RAF. Here is a sample of the life lived there by the Assyrians. Only living with Assyrians like our own country

145



ܬܢ ܠܚܠܝܐ ܠܗܒܢܝܐ

YAA KHLEE-TAA HA-BAA-NEE-YAA

Oh sweet Habbaniya

ܬܢܢ ܡܬܬܐܕܝܚ ܕܗܕܝܝܢܐ

A-NAA BA-RAAKH DOOR-DEE-YAA

How I suffered after you.

ܚܬܐ ܝܬܝܠ ܣܝܕܝܢܐ ܠܒ

KOO-LEH TE-VEL KHDEE-RAA-LEE

I traveled the universe/world

ܒܝܢܝ ܝܬܝܠ ܠܢ ܡܝܢ ܫܝܢܐ

AAKH KHAY-AAKH LE-WEN KHEE-YAA

But haven't lived a life such as your life.

ܬܠܬܠܬܬܝܢ ܠܚܠܝܐ ܠܗܒܢܝܐ

A-LOOL-YAA-TAAKH EE-QEH WAA

Your alleys/roads were narrow.

ܬܬܐܬܬܝܢ ܡܢ ܠܒܢܝܐ ܠܗܒܢܝܐ

BET-WAA-TAAKH MIN TdEE-NAA WAA

Your houses of mud.

ܐܝܬܐ ܡܝܝܕܝܢ ܬܡܝܕ ܬܡܝܕܝܢ

OH MIN-DEE BOOSH SO-DAA-NAA

The thing most enjoyable

كَلِمَه نَتَجِدْ يِيْتِ سَعَه

KOO-LEH NAA-SHEH KHID-YEH WAA
was that every/all people was happy.

سَلَوْتَجِبْ هَوْدَتِيْ مَسَّهْ

KHLOO-LAA-NAAKH SO-DAA-NEH WAA
Your weddings were enjoyable

بِقَمِّ دَخْلَهْ فَلَهِبْ سَهْهْ

EE-MAAN KA-LOO PAAL-TEE WAA
When they brought out the bride

هَآءْ مَوْنَتْنِ جِ، مَوْنَتْنِ جِ

HAAY MOO-YAA-LAAN, MOO-YAA-LAAN.
"Haay we brought her, we brought her"

كَمْ زَهْدَسَهْ جِ وَصَدَبْ سَهْهْ

GOO OOR-KHO KEY ZEM-RREE WAA
In her way they used to sing.

بَنَتْنِ لَنْجَدْنِ خَلِيْ سَهْهْ

KHIT-NAA L GA-REH KA-LEE WAA
The groom stood on the roof

هَكْهْ بَحْبِيْتْنِ دُكِيْ سَهْهْ

TdLAA KHA-BOO-SHEH RRA-PEE WAA
And threw three apples.

حَلْ دَتِيْ سَهْهْ جِدْ دَتْنِ

KOT QAA-PEE WAA KHAA DAA-NAA
Everyone grabbed someone at the same time.

بَتْنَتْنِ دُخَلِيْتْنِ مَسَّهْ

NEE-SHAAN-QAA D GWAA-REH EE-WAA
it was a symbol for marriage.

شَاا-رَاا-نَاَاكْه مَاَاكْه-مِل-اَا-نِه

SHAA-RAA-NAAKH MAAKH-MIL-AA-NEH

Your festivals were pleasurable

كُول كَخَاا وَاَا-دَاَا دُووكْه-رَاَا-نِه

KOOL KHAA WAA-DAA DOOKH-RAA-NEH

Everyone doing sacrafice/remembrance (in church)

بَنَّاا-تِه[مَاج-مَآا-تِه رِي-شِه

BNAA-TEH[MAJ-MAA-TEH REE-SHEH

Girls with trays on their heads

پَاَا-لُوو-يِه وَاَا سَاَا-مَآَا-نِه

PAA-LOO-YEH WAA SAA-MAA-NEH

Dividing their portions.

يِي مَآَا يُوو-مَآَا غَاَا-نِي وَاَا

EE-MAAN YOO-MAA GAA-NEE WAA

When the day used to set

نُوو-رَاَا غُوو-رَاَا كِي مِي-لِي وَاَا

NOO-RAA GOO-RAA KEY ME-LEE WAA

A large fire was lit

كُوو-لِه اَا-ل-و شُوو-رِي وَاَا

KOO-LEH AAL-O SHO-REE WAA

All jumped across it

تُووكْه-رُون-يِه يِي-دَاَا سَلِي-وَاَا

TOOKH-ROON-YEH EE-DAA SLEE-WAA

The memories of the Festival of the Cross.

ܠܡܢ ܠܡܢܐ ܕܠܡܢ ܠܡܢܐ

EE-MAN GOO-TAA TdAA-LEE WAA
When they played ball (soccer)

ܕܢܗܝܐ ܕܢܗܝܐ ܕܢܗܝܐ ܕܢܗܝܐ

KHAA YOO-MAA GOO-RAA EE-WAA
It was a big day.

ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ

KOO-LEH LE-VEE, EM-PLOY-EES
All the Levies (Assyrians) and Employees (British)

ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ

TdAAL-TAA D SHEE-TAA EE-WAA
It was the game of the year (Assyrians vs. British)

ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ

EE-KAA D MA-TdEE JA-MEE WAA
Wherever they reached, they gathered.

ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ

JWEN-QEH D ÁTOR PAAR-JEE WAA
The gentlemen of Assyria used to watch.

ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ

EN QREE-ME-LEH YEN MOOQ-RIM-LEH
If they won or if they lost

ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ ܕܠܠܝܐ

KHID-YAA L BE-TAA DE-REE WAA
They returned home happy

هَذَا كَيْفَ مَرَّتْ أَيَّامٌ

HAAD-KHAA WI-RROON YOO-MAA-NEH
This is how the days passed.

ذَلِكَ يَلِيَّتْ هَوْدِيَّتْ

RAA-BAA KHIL-YEH OO SO-DAA-NEH
Very sweet and enjoyable.

كَبَلَسْ هَذَا بِحَقِّيَّتْ

PISH-LOON TKHAA-REH TdEE-MAA-NEH
Valuable memories remained

بِشْ دِيْ هَوْدِيَّتْ

AKH-TEN EE-WAA KHOOL-MAA-NEH.
As though they were all dreams.

هَذَا كَيْفَ مَرَّتْ مِنَّا بِيَّتْ

SHOOP-RAA AA-WIR MIN KHA-YAAN
The beauty passed from our lives

لَا تَأْتِي هَذَا بِيَّتْ

LE A-TEH SHO-PROH KHEE-NAA
No beauty of her kind will come again.

لِيَكُنْ أَهْلُ سَوِيَّتْ

JAAR-BAAKH HA-WAAKH KHOO-BAA-NEH
Let's try to be loving

مُحِبِّتِي بَدَلَتْ لَهَا

MAA-KHIB-AA-NEH KHA L DO KHEE-NAA
Beloved ones to one another.

وَمَنْ لَمْ يَكُنْ لَهَا هَذَا

وَمَنْ لَمْ يَكُنْ لَهَا

Edward Yousif (Biba)®
Qoorbaa M' Aaynaatee
(Close to my vision)

QOORBAA[1] MIN AAYNAATEE[2]
close[1] to my eyes[2] (vision)
CHLEETELAA KHLEETEE[3]
-my sweet-[3] stands
-MOOT PAAYDO-[4] QAATEE
-what use-[4] am i to her
PRRISHT'E[5] LA MINEE[6]
she has separated[5] herself -from me-[6].

QOORBAA MIN AAYNAATEE
close to my eyes (vision)
CHLEETELAA KHLEETEE
my sweet stands
MOOT PAAYDO QAATEE
what use am i to her
PRRISHT'E LA MINEE
she has separated herself from me.

LIBEE[7] CHEE MAAKHIB
-my heart-[7] loves
EEMAAN[8] D KHAZINAAKH
when[8] i see you
-LE YAATIN-[9] DAAKHEE[10]
-i don't know-[9] how[10]
HAMZIMEN[11] MINAAKH
to talk[11] to you

LELA[12] JOO LIBEE
-it is not-[12] in my heart
KHLEETEE SHOQINAAKH[13]
to -leave you-[13] my sweet
BIKSHAWIN[14] BE KHAARTOOTAA (KHAAROOTAA[15])
-i think-[14] in -the end-[15]
TORRWAAN[16] B SHADINAAKH[17]
that -we both-[18] shall -become crazy-[19]



LELA JOO LIBEE
 it is not in my heart
 KHLEETEE SHOQINAAKH
 to leave you my sweet
 BIKHSHAWIN BE KHAARTOOTAA (KHAAROOTAA)
 i think in the end
 TORRWAAN B SHADINAAKH
 that we both shall become crazy

TACHLET(*) OYETWAA
 it is my wish(*) that you
 AL DIPNEE[21] CHLEETAA
 will stand by -my side-[21]
 -SHOOQ MINAAKH-[22] KHLEETEE
 -no one besides you-[22], my sweet
 LEETWAA WEETAA
 has there been anyone like you

SAABAAB[23] -LE MAASIN-[24]
 because[23] -i can cannot-[24]
 MAAKHIBIN KHAKHEETAA[25]
 love another[25]
 KHOOBEE QAAMAAYAA[26]
 my first[26] love
 ATEN[27] ET WEETAA
 is what you[27] had become

SAABAAB LE MAASIN
 because i can cannot
 MAAKHIBIN KHAKHEETAA
 love another
 KHOOBEE QAAMAAYAA
 my first love
 ATEN ET WEETAA
 is what you had become

---TA[28] QAARRBIN QOORRBEE----[29]
 ---come[28] closer to me---[29]
 LE MANSHIN[30] KHOOBEE[31]
 i will never forget[30] -my love[31]
 -ANA CHEE BUYINAAKH-[32]
 -i love you-[32]
 MIN CHOOL'E[33] D LIBEE
 with all[33] of my heart

PLOOT MAARRAA[34] AALEE
 become the owner[34] of me (my soul)
 LA SHOOQLEE[35] BNOSHEE[36]
 don't -leave me-[35] alone[36]
 KHOOBAAKH LE MANSHIN
 i will never forget your love
 HEL[37] YOOMA[38] D MOTEE[39]
 until[37] the day[38] of -my death-[39]

HEL YOOMA D MOTEE
 until the day of my death

HEL YOOMA D MOTEE
 until the day of my death

Possession, Gender, and Connotation

[3]KHLEETAA -- sweet
 [4]MOOT PAAYDAA -- what is the use (used above as her possession)
 [4]LIT PAAYDAA (some say PEDDA) -- there is no use
 [5]PRESHTAA -- divorce / separation
 [7]LIBAA -- heart
 []KHZEE -- see (verb)
 []JASHIQ --look (verb)
 []PAARRIJ ---watch (verb)
 [11]HAMZIM -- talk
 [13]SHOOQLEE -- leave me
 [14]KHSHEW -- think (verb)
 (*)TAACHLAA --
 []CHLEE -- stand (verb)
 [31]KHOOBAA -- love
 [30]MOONSHEELE -- i forgot
 [32]ANA CHEE BUYINOOKH -- i love you (saying it to a male (above saying it to a female))
 [36]BNOSHAA -- alone
 [36]BNOSHEE -- my loneliness
 [39]MOTAA -- death

WRITTEN, PERFORMED & LYRICS BY EDWARD YOUSIF
COMPOSED BY GEORGE ISHU
ALBUM: "SONGS FROM 1962-1967"

Edward Yousif (Biba) ✎
Qoorbaa M'Aaynaatee
(Close to my Eyes) ~

ههذت مڭتتڭ

ههذت مڭتتڭ
حلبه تڭه سلبه
مهڭد قڭدهه تڭه
قڭبته تڭه مڭب

154

ههذت مڭتتڭ
حلبه تڭه سلبه
مهڭد قڭدهه تڭه
قڭبته تڭه مڭب

لڭب جڭ قڭب
دڭبڭ دڭتڭتڭ
تڭ تڭبڭ دڭب
هڭ مڭب مڭتڭ

تڭ تڭه تڭه لڭب
سلبه تڭتڭتڭ
تڭتڭ مڭ تڭتڭهه
هڭد تڭتڭتڭ

جَحْلِيه اَتَهْمَجْ اَتَقْ
 بَلْ دُفْعِبْ حَلْبَةً
 عَجْفَه مِيْتَجِبْ سَلْبِبْ
 كَبْ اَتَقْ اَتَهْمَجْ

فَتَتْ كَ قَيْ
 مَسِيْ سِيْ نَسَقْ
 سَمِبْ بِيْ قَتْ
 نَعَبْ مَفْ اَتَهْمَجْ

فَتَتْ كَ قَيْ
 مَسِيْ سِيْ نَسَقْ
 سَمِبْ بِيْ قَتْ
 نَعَبْ مَفْ اَتَهْمَجْ

اَ بَذِيْ مَوْدَبْ
 كَ مَسِيْ سَمِبْ
 نَتْ حَتِيْتَجِبْ
 مِ حَلْبَه دَلْبِبْ

كلفك قذّر بلب
 كز عجم لب حبیب
 سمّج كز حبیب
 بول تمّز دقمم

بول تمّز دقمم
 بول تمّز دقمم

ومّز فحّجّة: ١٩٦٧ تمّم (حبّز)
 صبتّة: ١٩٦٧ بعمد
 زلفم: وصبتّة: ١٩٦٢ بول ١٩٦٧

Gibrail Sayad
Nishraa d' T'Khoomaa
(Eagle of T'Khooma)

YA NISH-RAA[1] D T'KHOO-MAA
Oh eagle[1] of Khoom'e (a village in Syria)
MEL-CHAA[2] JOO TdE-RREH[3]
King[2] of the birds[3]
P'TOOKH-LOON[4] JOOL-PAA-NOOKH[5]
Open[4] -your wings-[5]
PER-KHIN LEH TYAA-REH.
and fly to Tyar'e (a village in Iraq)
MIN[6] OOR-MEE L' MOO-SEL
from[6] Urmia (A village in Iran) and Moosil (a town in Baghdad)
NIN-VEH, BAR-VAA-REE.
to Nineveh and Barwar (a village in northern Iraq)

PAAR-QEN MI-LAA-TEE[7]
save my nationality[7] (nation)
AA-TOR AA-TIQ-TAA[8].
my ancient(old)[8] Assyria.
GOO NIN-VEH B' SAA-LAAN
in Nineveh, we shall get down (off)
OOP SLOO-TAA B' SAA-LAAN
and i shall pray a prayer

AAT-RAA KHAAP-TAA-NAA[9].
this nobel[9] country.
PER-QAANAA D YI-MEE[10]
save my mother[10] (country)
MIN PAGH-REE[11] OO DIMEE[12].
(sacrifice) from my body-[11] (flesh) and -my blood-[12].

PER-QAANAA D YI-MEE[10]
save my mother[10] (country)
MIN PAGH-REE[11] OO DIMEE[12].
(sacrifice) from my body-[11] (flesh) and -my blood-[12].



PTOOKH-LOON JOOL-PAA-NOOKH
open your wings
JAA-BAA-RRAA D KHASHA
mighty/noble
OOP SE[13] LAA-QAA-MAA[14].
and go forth (forward[14])
LAA EE-QOO KHI-SHA[15]
not in poverty and worry[15].

SAGH-BI-REN L' GOW-RAA[16].
visit the husband[16].
ZAKH-MAA PAA-LAA-SHAA[17]
husky/brave fighter[17]

DWEE-KHEH LEH KHA-YOO[18]
he gave -his life-[18]
QAA AA-TOR[19] SHTIQ-TAA.
to our voiceless Assyria[19].

T'KHAA-RON BOO-SAAMAA[20]
i'm remembering the -good life-[20]
BET DAA-RIN SHLAA-MAA[21].
i shall give it greetings[21].
L' QO-RRAA[22] BAA-KHIN[23]
on the grave[22] -i shall cry-[23]
SHER-SHE-TEE[24] B' NE-KHEN.
and in -my weariness-[24] i shall rest.

PERFORMED & COMPOSED BY GIBRAIL SAYAD
WRITTEN BY RABI YACOU BET YACOU AND GIBRIAL SAYAD
ALBUM: EARLIER RECORDINGS

Lyrics by: Dr. Fridoun Aprim Atoraya

Shabeh Lawando
Bageeyeh
(a Young Lady's Name)

L' EE-LAA-NAA[1] D SEN-JEE-YEH[2]
on the tree[1] of the joojoobee[2] (the silver weeping willow tree)
MED-MOO-YEH[3] L' BAA-GEE-YEH
resembling[3] bageey'e
TOOR-WEH[4] SO-SO-NEH[5] SMOO-QEH[6]
both[4] of her cheeks[5] red[6]
OO QAA-TEE LA BEE QETd-RRAA[7] SHWEE-QEH
and left me without respect[7]

Repeat Twice

SEN-JEE-YEH D B'NEE-SAA-NEH[8]
the joojoobee (a fruit) of spring[8] (it only comes out in the spring)
BAA-GEE-YEH KOOL YOO-MAA-NEE[9]
bageey'e all the days[9] (she is all year / she has no season)
MAAKH KHUM-RRAA[10] WA BAA-SIM-TAA[11]
she was tasty[11] as wine[10]
EE-MAAN HO-YAA WAA LIM-TAA[12]
even when she was to blame[12] (even if she was wrong about something)

Repeat Twice

BAA-GEE-YEH, KHEM-TAA[13] KHLEE-TAA[13.5]
sweet[13.5] lady/maiden[13], baageey'e
JAAN-TAA[14] L' RROOY-SHO DREE-TAA
she has a purse[14] hanging on her shoulder (the proper grammar format when you speak of
one while that person is somewhere in your vision)
MOO-DEE LA JA-WOO[15] DREE-TAA
what has she have inside[15]
QAA-TEE JAA-WOO TdOO-SHEE-TAA[16]
she has me hidden[16] inside (as if she is carrying his spirit with her (because she likes him))

L' EE-LAA-NAA[1] D SEN-JEE-YEH[2]
on the tree[1] of the joojoobee[2] (the silver weeping willow tree)
MED-MOO-YEH[3] LA L' BAA-GEE-YEH
resembling[3] bageey'e
TOOR-WEH[4] SO-SO-NEH[5] SMOO-QEH[6]
both[4] of her cheeks[5] red[6]
OO QAA-TEE LA BEE QETd-RRAA[7] SHWEE-QEH
and left me without respect[7]

Repeat Twice



BAA-GEE-YEH BRAA-TAA[17] D OOM-TAA[18]
 bageey'e, the daughter[17] of the nation[18]
 KHWAAR-TAA[19] LAA AAY-NO[20] KOOM-TAA[21]
 she is white[19] with black[21] eyes[20]
 MTdEE-TE-LAA AAKH ARR-MOON-TAA[22]
 she has matured like a pumgereen[22] (the fruit that you open and has many red juicy seeds)
 LI-BEE[23] IK-LAA HE-MEN-TAA[24]
 -my heart-[23] has faith[24]

L' EE-LAA-NAA[1] D SEN-JEE-YEH[2]
 on the tree[1] of the joojoobee[2] (the silver weeping willow tree)
 MED-MOO-YEH[3] LA L' BAA-GEE-YEH
 resembling[3] bageey'e
 TOOR-WEH[4] SO-SO-NEH[5] SMOO-QEH[6]
 both[4] of her cheeks[5] red[6]
 OO QAA-TEE LA BEE QETd-RRAA[7] SHWEE-QEH
 and left me without respect[7]

BA-GEE-YEH LO BA-GEE-YEH
 LO LO LO, LO BA-GEE-YEH
 BA-GEE-YEH LO BA-GEE-YEH
 SHAA-PIRR-TAA[25] BA-GEE-YEH
 beautiful[25] bageey'e

KHIZ-YAA-LEE[26] L' GAA-RREH[28] RRAA-MAA[29]
 -i saw her-[26] on a high[29] roof[28] (back home, if a woman likes a guy, she stands on the roof
 and waits for the guy to pass by to see him)
 LO LO LO, LO BA-GEE-YEH
 AAY-NEE DIRR-YAA-LEE SHLAA-MAA(*)
 my eyes greeted her (back home, you can't just say hi to a girl. It is with the eyes that you say
 hi, so when the guy passes by, he uses his eyes to see her or passes his hand on his forehead as
 a gesture of greetings (pretty nice, huh?)
 SHAA-PIRR-TAA BAA-GEE-YEH
 beautiful bageey'e

Repeat Twice

YEM-YE-NOOKH[30] B' DA-YA SHRAA-YAA[31]
 -i swear to you-[30] on this light[31] (bulb)
 LO LO LO, LO BA-GEE-YEH
 DEE-LAA L' JOO-DAA[32] BI-LAA-YAA[33]
 -it is- (that is) -switched on-[33] on the wall[32]
 SHAA-PIRR-TAA BA-GEE-YEH
 beautiful bageey'e

BA-GEE-YEH LO BA-GEE-YEH
LO LO LO, LO BA-GEE-YEH
BA-GEE-YEH LO BA-GEE-YEH
SHAA-PIRR-TAA[25] BA-GEE-YEH
beautiful[25] bageey'e

Repeat Twice

SAA-QE-LAA[33] GAA-NAAKH[34] NAA-JIB[35]
decorate[33] yourself[34] to become elegant/sophisticated/classy[35]
LO LO LO, LO BA-GEE-YEH
CHOO L KHE-ZEE-LAAKH BET AA-JIB[34]
all who will see you will be amazed/surprised[34]
SHAA-PIRR-TAA BA-GEE-YEH
beautiful bageey'e

BA-GEE-YEH LO BA-GEE-YEH
LO LO LO, LO BA-GEE-YEH
BA-GEE-YEH LO BA-GEE-YEH
SHAA-PIRR-TAA[25] BA-GEE-YEH
beautiful[25] bageey'e

Repeat Twice

CHMAA[35] BU-YI-NAAKH[36], CHMAA BU-YI-NAAKH
-how much-[35] -I love you-[36], how much i love you
BOORR-JAA[37] RRAA-MAA LA JDI-LEE
i did not braid (build) the high tower[37] (i did not complete the tower (your love))
JOO-SHIQ-LEE BO (BEE) BOORR-JAA D QOOM-TO[38]
i watched the tower of her figure/stature[38]
B KHOO-BAA[39] D DO BOOR-JAA MPI-LEE[40]
-i fell-[40] in love[39] with her tower (her figure/her)

Repeat Twice

AAY YAA YO-NEE, AAY YAA YO-NEE
that dove of mine, that dove of mine
YO-NEE[41] IK-LAA TRREH YO-NEH
-my dove-[41] has two doves (me and a another (second) guy)
SLIB-LAAKH[42] HO-NEE[43], SLIB-LAAKH HO-NEE
-you robbed-[42] my mind[43] (sanity), you robbed my mind (sanity)
CHOOT BU-YEH JAA-RRIB[44] HO-NEH
whoever wants to try[44] with the possibility of losing their mind, go ahead (meaning beware of
women that could do this to you)

CHMAA[35] BU-YI-NAAKH[36], CHMAA BU-YI-NAAKH
 -how much-[35] -I love you-[36], how much i love you
 BOORR-JAA[37] RRAA-MAA LA JDI-LEE
 i did not braid (build) the high tower[37] (i did not complete the tower (your love))
 JOO-SHIQ-LEE BO (BEE) BOORR-JAA D QOOM-TO[38]
 i watched the tower of her figure/stature[38]
 B KHOO-BAA[39] D DO BOOR-JAA MPI-LEE[40]
 -i fell-[40] in love[39] with her tower (her figure/her)

SO-JOOL[45] HE-LEH EE-DAAKH B EEDEE
 my dear[45], put your hand in my hand
 DEE-NAA[46] DO BOOR-JaA SHQI-LEE
 i took the faith (religion[46]) of your tower (your qoomtaa / figure / you)
 SOO-PAA-TEE[47] MAA-KHIN JOO KO-SAAKH
 i will place -my fingers-[47] in your hair
 KO-SAA[48] DEE-YAAKH BOOL-BI-LEE[49]
 and i playfully / romantically -messed up-[49] your hair[48]. (meaning to have a happy relationship.)

KHZEE -- look (verb)
 SHLAMA -- peace / greetings
 YEMYENAAKH . . . (F) -- i swear to you (to a female). (Ex. YEMYENAAKH BEE KHAAYEE
 MAAKHDEEYINAAKH HEL AABAAD (i swear to you on my life that i shall make you happy until
 eternity)
 GAANOOKH (M) -- yourself (to a male)
 GAANAAN -- ourselves
 AAJAABOOTAA -- amazing / surprising / beyond belief (Ex. EYAA AAJAABOOTAA EELAA (this is
 amazing / a surprise)
 KEY BUYINAAKH (F) / KEY BUYINOOKH (M) -- i love you
 SLIBLOOKH (M) -- you robbed
 SLEBTAA -- the act of robbing (Ex. QAAM SELBEELAA BETEE (they robbed my house)
 GNEWTA -- steal (Ex. QAAM GENWEELAA JAANTEE (they stole my purse)

PERFORMED BY SHABEH LAWANDO
 WRITTEN BY: ASSYRIAN FOLK SONG
 ALBUM: SHABEH LAWANDO LIVE

تَجِبْ

لَدَيْكَ دِهْلِي
مُجْمَعِي لَدَيْكَ
يَدُوسِي تَخْتِي مَمْعِي
هَتَاب لِي بَدْدِي عَجِي

لَدَيْكَ دِهْلِي
مُجْمَعِي لَدَيْكَ
يَدُوسِي تَخْتِي مَمْعِي
هَتَاب لِي بَدْدِي عَجِي

مِيلِي دِيه بَقِي
تَجِبْ حَل تَمَقِي
مَنْجِي خَمْدِي لَوِي خَمْبِي
بِيخِي لَوِي لَبِي

مِيلِي دِيه بَقِي
تَجِبْ حَل تَمَقِي
مَنْجِي خَمْدِي لَوِي خَمْبِي

٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠
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 ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠

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 ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠

لَا تَكُنْ فِيهِ
مُذْمُومٌ لَكَ لَكُنْ
يَذْمُوكَ تَكُنْ مَذْمُومٌ
مَنْ لَمْ يَكُنْ يَذْمُوكَ حَقِيقٌ

تَكُنْ لَهُ تَكُنْ
لَهُ لَهُ لَهُ لَهُ تَكُنْ
تَكُنْ لَهُ تَكُنْ
بَعْدَهُ تَكُنْ

يَكُنْ لَكَ لَكُنْ قَدْ
لَهُ لَهُ لَهُ لَهُ تَكُنْ
حَقِيقٌ يَذْمُوكَ لَكَ حَقِيقٌ
بَعْدَهُ تَكُنْ

يَكُنْ لَكَ لَكُنْ قَدْ
لَهُ لَهُ لَهُ لَهُ تَكُنْ
حَقِيقٌ يَذْمُوكَ لَكَ حَقِيقٌ
بَعْدَهُ تَكُنْ

تَمْتَمِي حِدَّتْ عَدَّيْ
 لَهْ لَهْ لَهْ، لَهْ تَلِي
 دِيكْ لِحْمِدْ حِلَاتْ
 عَجْبَة تَلِي

تَلِي لَهْ تَلِي
 لَهْ لَهْ لَهْ، لَهْ تَلِي
 عَجْبَة تَلِي

تَلِي لَهْ تَلِي
 لَهْ لَهْ لَهْ، لَهْ تَلِي
 عَجْبَة تَلِي

هِيَلَكْ كَتَجْ تَلِي
 لَهْ لَهْ لَهْ، لَهْ تَلِي
 حَلْ دِيكْ كَلْ حِدْ بَلِي
 عَجْبَة تَلِي

تَلِي لَهْ تَلِي
 لَهْ لَهْ لَهْ، لَهْ تَلِي
 تَلِي لَهْ تَلِي
 عَجْبَة تَلِي

تَلَبَّ لَه تَلَبَّ
 لَه لَه لَه، لَه تَلَبَّ
 تَلَبَّ لَه تَلَبَّ
 عَجَبَةً تَلَبَّ

حَقٌّ تَلَبَّ، حَقٌّ تَلَبَّ
 حَقٌّ تَلَبَّ تَلَبَّ تَلَبَّ
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حَقٌّ تَلَبَّ، حَقٌّ تَلَبَّ
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 حَقٌّ تَلَبَّ حَقٌّ تَلَبَّ تَلَبَّ
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تَلَبَّ تَلَبَّ، تَلَبَّ تَلَبَّ
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 حَقٌّ تَلَبَّ تَلَبَّ تَلَبَّ

حَقٌّ تَحِيَّتُجْ، حَقٌّ تَحِيَّتُجْ
 حَقِّكَ دَقِّكَ كَ إِجْلِبْ
 لِحِيَّتُجْ حَقِّكَ دَقِّكَ دَقِّكَ
 حَقِّكَ دَقِّكَ حَقِّكَ حَقِّكَ

هَفْلُكْ أَكْ كَ إِجْلِبْ حَقِّكَ
 دَقِّكَ دَقِّكَ حَقِّكَ حَقِّكَ
 يَحْتَبْ قِيَسْ كَ حَقِّكَ
 حَقِّكَ دَقِّكَ حَقِّكَ

وَحَقِّكَ: حَقِّكَ كَقِيَّةُ
 وَحَقِّكَ: حَقِّكَ كَقِيَّةُ
 وَحَقِّكَ: حَقِّكَ كَقِيَّةُ

Shlimon Bet-Shmuel “Simele”

על־מִסְפָּה כִּי־עָמְדִים
וּמִזְדָּה דִּמְחִיל (1973)

זֶלְקָה זִכְרִי מִמְּכִיל הַיָּדָיִם לִי דִּבְתֵּי

UL-PAA UKH SI-ME-LEH OO KHU-CHAA LEH DOO-KHAA
a thousand like Simele, and it's just a little of our sacrifice

מִן דְּסָה דִּכְיִי בְּיוֹ תִּמְזַן חֲדִיבָה

QAA DO D'BU-YEH KHU-ZEH YOO-MAA BREE-KHAA
for those that want to see the blessed day

כִּיבְּנֵי דְחֻסְתֵּי וְחֻדָּה. הַסָּהֲדָה דִּימְחִילָה

BIKH-YAA D'BNOO-NEH SOO-REH. OO HAA-WAR D'YI-MAA-TEH
the cries of the small boys. and the wailing/lamentation of the mothers

חֲדֻשְׁתֵּי בְּסֻבִּיָּה. חֲבִיסָה לֵה רְדֻסְתֵּי

B'DUS-YAA-TEH YUKH-SEE-REH. KOO-LEH GOO SRUKH-YAA-TEH
groups/sets of captives/hostages. All in screams/shrieks/shouts

רְדִיבִי קְדֻמְחֵי לֵה מִמְּכִיל

SRAA-KHUN, PRUM-TUN, GOO SI-ME-LEH
our screams/shrieks/shouts, our slaying/slaughtering, in Simele

הַסָּהֲדָה; קְדֻמְחֵי. קְדֻמְחֵי. קְדֻמְחֵי.

HAA-WAAR; PRUM-TUN, PRUM-TUN, PRUM-TUN
wailing/lamentation; our slaying/slaughtering...

זֶמֶת חֲמֻדָּה זִכְרִי חֲדִיבֵי עֲבִידֵי מִתָּה

U-NEH BUQ-RAA-NEH UKH KEE-PEH SHTEE-QEH NAAH
these who ask (or are curious) are silent as rocks

הַזֶּמֶת מְבִיָּה מִן חֲבִיסָה מְשֻׁמְמֵי מִתָּה

OO AA-NEH MEE-TEH MIN JEE-BEH MUQ-WOO-KHEH NAA
and those who are dead, from their place, are crying out

KHIZ-MAA-NEH SRIW-LOON L'KHIZ-MAA-NEH
kin/relatives denied/renounced their own kin

ܠܟ ܕܝܚܝܬܝܢ ܡܬܟܝܝܬܝܢ

KOOL KHAA BIZ-DAA-YAA M'GAA-NEH
every one scared for themselves (that they too will die)

ܡܕܝܢܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ

SRAA-KHUN PRUM-TUN GOO SI-ME-LEH
our screams/shrieks/shouts, our slaying/slaughtering, in Simele

ܬܗܘܬܐ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ

HAA-WAAR; PRUM-TUN, PRUM-TUN, PRUM-TUN
wailing/lamentation; our slaying/slaughtering...

171

ܡܘܕܐ ܕܡܝܬܝܢ ܡܘܕܐ ܕܡܝܬܝܢ

MOOD GAA-NAA, MOOD ROO-KHAA AA-TO-RE-TAA
what self, what Assyrian soul

ܡܡܝܬܝܢ ܡܡܝܬܝܢ ܡܡܝܬܝܢ ܡܡܝܬܝܢ

MUM-TdOO-YEH NAA L'OOM-TUN L'DAAH EE-TOO-TAA
making this nation reach onto this existence

ܡܡܝܬܝܢ ܡܡܝܬܝܢ ܡܡܝܬܝܢ ܡܡܝܬܝܢ

MOOR AA-TOR KHEE-TEH LAA OO HUR BID KHU-YAA
say that Assyria has survived and will continue to live

ܡܡܝܬܝܢ ܡܡܝܬܝܢ ܡܡܝܬܝܢ ܡܡܝܬܝܢ

SHWOOQ KOO-LEH BREE-TAA L'AA-HAA QAA-LAA SHUM-YAA
let the world/universe know and listen to this voice

ܡܡܝܬܝܢ ܡܡܝܬܝܢ ܡܡܝܬܝܢ

lyrics: Dinkha Isha

ܡܡܝܬܝܢ ܡܡܝܬܝܢ ܡܡܝܬܝܢ

melody: Shlimon Bet-Shmuel

Walter Aziz
Nahrain
(A Young Lady's Name)

HAA-QI-NO-KHOON[1] KHA[2] HAAQ-YAT[3]
i will tell[1] you a[2] story[3]
KHDAA BRAA-TAA[4] SOOR-TAA[5]
of a young[5] girl[4]
AAY-NO[6] CHOO-MEH[7] SHIT-RAA-NEH[8]
-her eyes-[6] were beautiful[8] black[7]
LAA-KHOOM-TAA[9]
and very tall/slender/fit[9]

CHEE KHA-YAA[10] WAA QOOR-BAA[11] D BE-TAN[12]
she used to live[10] close[11] to -our house-[12]
JOO[13] KHAA MAA-TAA[14]
in[13] a village[14]
TIR-WAAN[15] CHEE AA-ZAAKH-WAA MOOY-DAA-LEH[16]
-both of us-[15] used to go together[16]
L' MAA-DRAASH-TAA[17]
to high-school[17]

RRAA-BAA[18] SOORR-TEH B' SHI-NEH[19]
she was very[18] young in years[19](age)
BAARR-MEE-YAAN-TAA[20]
but very knowledgeable[20]
CHMA SHLEE-TAA[20.5] LA AHA[21] BRAA-TAA
how this[21] girl she quiet[20.5]
KHIQ-RAA[22] CHOO-LEH[23] NAA-SHEH[24] D MAA-TAA
the glory[22] of all[23] the people[24] of the village

SHI-MO NAH-RAIN CHEE QAA-REE-LAA
they used to call her by her name, Nahrain
BAAR[25] SHI-MAA[26] D AAT-RAA[27]
after[25] the name[26] of the country[27]
EE-MAAN[28] KHE-ZIN LA
when[28] i used to see her
CHEE TAKH-RI-NAA[29] BET NAH-RAIN.
i remember[29] Bet-Nahrain.



Chorus

NAHRain NAHRain NAHRain
 nahrain nahrain nahrain
 NAHRain KHLEE-TEH[] LA
 nahrain is very sweet[]
 NAHRain NAHRain NAHRain
 nahrain nahrain nahrain
 KMA SHAA-PIR-TEH LA.
 how beautiful she is.

NAHRain CHO-SO[30] YAA-REE-KHAA[31]
 nahrain, -her hair-[30] so long[31]
 L' ROO-SHO[32] DREE-TAA
 flowing over -her shoulder-[32]
 CHMA SHAA-PEE-RAA JDEE-LEH[33]
 how beautiflu -it is tied-[33]
 L' SOO-SEE-TAA[34]
 in -a lock of braided hair-[34]

SHI-PRO EE-LA KHA KHAA-LAAT
 her beauty is a ??
 MIN AA-LAA-HOO-TAA
 from the lord
 KHA-BRAA-NO CHOO-LEH EE-NAA MUR-DOO-TAA[35]
 her words all filled with discipline[35]

AAY-NAAN MOO-TE-WAAN ALO
 we had our eyes on her (for marriage)
 MIN SOO-ROO-TAA
 from her youth
 CHMA SHLEE-TA LA AHA BRATA
 how this girl has quite
 KHIQ-RAA CHOO-LEH NAA-SHEH D MAA-TAA
 the glory of the people of the village

SHI-MO NAH-RAIN CHEE QAA-REE-LAA
 they called her by her name, nahrain
 BAAR SHI-MAA D AAT-RAA
 after the name of the country
 EE-MAAN KHE-ZIN LA
 when i used to see her
 CHEE TAKH-RI-NAA BET NAH-RAIN.
 i remember bet-nahrain.

Chorus

NAHRAIN NAHRAIN NAHRAIN
nahrain nahrain nahrain
NAHRAIN KHLEET'E LA
nahrain is so sweet
NAHRAIN NAHRAIN NAHRAIN
nahrain nahrain nahrain
KMA SHAPIRTEH LA.
how beautiful she is.

WOO-ROON[36] SHI-NEH
the years passed[36]
PISH-LAA JOO AT-RA KHEE-NAA
she stayed/remained in another country
CHMA SPI-REE L' KHA CHTAA-VAA[37]
how much i waited for a letter[37]
QAA-BLEE-NAA
that i would receive

HES-RRAT[38] EE-LAA KHA KHAA-BRAA[39]
longing[38] i have for a word[39]
MI-NO SHA-MEE-NWAA
i would hear from her
LA DEE-LEE AT-KHAA QAA-TO
i did not know that
CHEE BU-YI-NAA
i love her

KHA YOO-MA TEE-LAA L' KHEE-YAA-LEE[40]
one day it came thay -my intentions-[40]
CHIS-LO KHE-ZI-NAA[41]
i would -see her-[41] next to me
JE-RRICH[42] KHE-ZI-NAA AHA BRAA-TAA
I -must-[42] see this girl
KHOO-BO[43] JOO LI-BEE LE-LA MYAA-TAA[44]
-her love-[43] is not dying[44] in my heart

HERR AT-KHA CHEE BU-YIN
just as i love
QAA AAT-RREE BET NAH-RAIN
my country, bet-nahrain
HAA-DAA ZEE -CHEE BUYINA-[45]
this is how -i love her-[45]
QAA NAHRAIN HEY!
nahrain

Chorus

NAHRAIN NAHRAIN NAHRAIN
nahrain nahrain nahrain
NAHRAIN KHEETE LA
nahrain is very sweet
NAHRAIN NAHRAIN NAHRAIN
nahrain nahrain nahrain
KMA SHAPIRTEH LA
how beautiful she is

Possession, Gender, and Conotation

Numbers have gender, but we use masculine most of the time, except KHDAA for feminine objects. KHAA for masculine.

- [1]**HAQIN(Verb) -- the act of telling a story
[6]** AYNAT'E -- eyes
[8]** SHITRAANTA -- beautiful (F), **SHITRAANA - handsome (M)
[10] ** KHAYOOTA -- life, ** BIKHAAYAA -- living
[12] ** BETA - house, ** BETEE -- my house
[14] ** METWAAT'E -- villages , **M'DEETA - city
[17] ** MAADRAASHTAA - a higher place of learning (commonly high-school)
[20.5] ** SHLEETA (F) / SHILYA (M) - a quiet person [22] ** BIKHQAARAA - glorifying, speaking very kindly of
[24] ** NASHA -- person , ** BAARNASHA - human being
[26] ** SHIMEE EELA... -- my name is...
[29] ** T'KHOORR -- remember (verb) , ** BETKHAARRAA - remembering
[30] ** CHOSA - hair, ** CHOSEE - my hair
[31] ** YARIKHTA (F) -- long (for a feminine object)
[31] ** YAREEKHA (M) -- long (for a masculine object)
[33] ** JDALA - string, ** KHOLA - rope
[37] ** CHTAVA - letter/book/card
[41] ** KHZEE - look (verb)
[43] ** KHOoba - love , ** KHOOBEE -- my love
[44] ** MOTA - death
[45] ** CHEE BUYINAKH (F) -- i love you
[45] ** CHEE BUYINOOKH (M) -- i love you
[46] ** KHEETA -- sweet, ** KHILYOOTAA -- sweetness/sweet food

PERFORMED BY WALTER AZIZ
COMPOSED & ARRANGED BY WALTER AZIZ
ALBUM: in AGHA POOTROOS (VOLUME 6)

Walter Aziz
Nahrain
(Nahrain (a young lady's name))

فَسَقِي

تَجِيَّتُهُ جَفْ سَقِي سَحْبَهُ
سَقِي حَذَّاءُ وَلَعْدَاءُ
بُخْتُهُ لَحَقَقِي يَهْدِي
كَسَمَاءُ

178

جِ سَتِ شَقِي مَقْدِي دَجْجِي
كَم سَقِي مَقِي
يَدْفِي جِ زُوكَسِ شَقِي مَدِي
لَمَدِي

دَقِي وَلَعْدَاءُ حِيَّتِي
فَدَمِيَّتِي
حَقِي عِلْبِي مَكِي شَقِي حَذَّاءُ
يَسَدِي دَحْكَسِي دَقِي دَقِي

يَمَفِي فَسَقِي جِ قَدَبِي كَم
تَدِي يَمَدِي دَقِي
بُخْتِي تَمَدِي
جِ دَحِيَّتِي حَمِي فَسَقِي.

خَبَرٌ خَبَرٌ خَبَرٌ
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فِيهِمْ أَهْلُ الْبَيْتِ
لَهُمْ فِيهِمْ أَهْلُ الْبَيْتِ
فِيهِمْ أَهْلُ الْبَيْتِ
لَهُمْ فِيهِمْ أَهْلُ الْبَيْتِ

يَعْدُوهُ بِحَسْبِ شَلْبِهِ
مِنْ زَكَاةٍ
يُعْتَمِدُ كَيْسَ بَيْنَ مَخْدُومَةٍ

يَنْتَ مَوَدَّتْ يَوْمَ شَعْبِ خَلْفَتِ
مِنْ وَلَهْدَوْدَتِ
حَقَّ عِلْبَتِ مَكَّ نَتَّ حَذَّتِ
يَسَدَّتِ دَحْكُوسَ نَتَّتِ دَمَّتِ

يَمْلِكُ مَا فِي الدُّنْيَا وَالْآخِرَةِ وَيَعْلَمُ السِّرَّ وَالنُّجْوَى
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَ أَسْفَافِهِمْ
يَعْلَمُ مَا فِي سُدُورِهِمْ وَمَا فِي كُتُبِهِمْ
يَعْلَمُ مَا فِي سُدُورِهِمْ وَمَا فِي كُتُبِهِمْ

حِ دَحِيَّتْهٖ حِيهٖ خِشْتَبِ

خِشْتَبِ خِشْتَبِ خِشْتَبِ

خِشْتَبِ سَلْبَتَهٗ نَكَهٗ

خِشْتَبِ خِشْتَبِ خِشْتَبِ

حَقْدِ عَجَبَتَهٗ نَكَهٗ

حَبْلَهٗ يَتِي

حَبْلَهٗ كِهٖ نَقْدِ نَسْتَبِ

حَقْدِ مَعْدَبِ لَسَبِ حَقْدِ

فَتِكِ نَقْدِ

اَهْمَدَهٗ نَكَهٗ دَجَبِ حَقْدِ

مِيهٗ تَمِيْدِ نَقْدِ

كِهٖ مَحَلَبِ اَهْدِجِ تَهْمَهٗ

حِ تَحِ نَقْدِ

بِنْدِ تَهْمَدِ نَكَهٗ لَسْتَلَبِ

جِهْلَهٗ مِيهٗ

كَبِيْكِ تَمِيْتَهٗ نَقْدِ

مِهْمَهٗ كِهٖ لِيْبِ كِهٖ مِيهٗ مَتَهٗ

خَبْرٌ خَبْرٌ خَبْرٌ
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Transcribed by Yousip Audesho

Walter Aziz
Atwaataan Shaapeereh

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دښمنه دښمنه هغه څه چې له دې
د ځان سره مخامخ نه شي کولای
له دې څخه چې د ځان له دې سره
تڼۍ ته په مخامخ کېږي دښمنه
له دې سره چې د ځان له دې سره
مخامخ نه شي کولای دښمنه
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د ځان له دې سره مخامخ نه شي کولای دښمنه

Lyrics by Anwar Georges
Music by Walter Aziz

Ashur Drama Group ***(Come Back To Me)***

come come to me my darling
why don't you come back to me
I want you to teach me Assyrian

Alap Beet Gammal Dalat
Heh, Waw, Zain, Khet, Tdet,
Yodh, Kap, Lammad, Meen, Noon, Simkat
Ei, Peh, Sadeh, Qop, Resh, Sheen, Taw



teach me how to dance SHAY-KHAA-NEE (a dance step)
KHI-GAA YAA-QOO-RRAA, BI-LAA-TEE (dance steps)
teach me how to make BOO-SHAA-LAA (yogurt soup)
?? DIKHWAA POKHEH also DOL-MAA (? and stuffed grape leaves)
MAA-SHEH, RRI-ZAA, KU-RRAA, BOM-YAA (beans, rice, okra, ?)

teach me make tea with SEE-MAA-WAAR (Samovar)
also make DO-WEH from yogurt (cold yogurt drink)

tell me about Nineveh and Babel
teach me what is KHA B' NEE-SAAN (Assyrian New Year)
the great history of Assyria

tell me what is EE-DAA SOO-RRAA (Christmas)
why make KI-LE-CHEH EE-DAA GOO-RAA (a pastery on Easter)
and what is CHAA-LOO SOO-LAA-QAA (Bride and Ascension festival)

why you break eggs in Easter
in NOO-SAAR-DIL spray water on each other (Nusardil festival)

SHAY-KHAA-NEE = an Assyrian dance step
 KHI-GAA YAA-QOO-RRAA = an heavy Assyrian dance step
 BI-LAA-TEE = an Assyrian dance step
 BOO-SHAA-LAA = a white creamy yogurt soup
 ?? DIKHWAA POKHEH
 MAA-SHEH = beans
 RRI-ZAA = rice
 KU-RRAA = okra
 BOM-YAA =
 SEE-MAA-WAAR = a large Russian teapot
 DO-WEH = a white cold yogurt drink
 KHA B' NEE-SAAN = first of April. Assyrian New year celebrated for 12 days.
 EE-DAA SOO-RRAA = Chirstmas
 EE-DAA GOO-RAA = Easter
 KI-LE-CHEH = a small pastery dish baked with flour and dates
 CHAA-LOO SOO-LAA-QAA = Bride and Ascension festival
 NOO-SAAR-DIL = Nusardil = a day where people spray water for an Assyrian Christian festival commemorating mass baptisms by Jesus and the apostles

Breaking eggs in Easter is a symbol Jesus breaking out of his grave.

MSHEE-KHAA QEE-ME-LEH = Christ is resurrected is said during the tap

It is played as a game to see who is the last one left with an intact egg after each person taps their egg on another is said to have good luck in the future.

The egg represents the boulder of the tomb of Jesus

CHAA-LOO SOO-LAA-QAA = Bride and Ascension festival (decorated bride)

Feast of the Lord's Ascension (Kaloo Soolaqa)

By: Fr. Kando D. Kando

Church of the East and the Assyrian Nation around the world Celebrate the festival of Kaloo Soolaqa (BRIDE & ASCENTION)

This festival is one of the seven "Feasts of our Lord" **ܚܕܝܬ ܡܠܝܬܝܗ** that are confessed by the adherents of the Assyrian church of the East, that dates back to the first Christian century and established by the Apostles of Jesus Christ in the "Cradle of Mankind" Bet-Nahreen of today.

Kaloo Soolaqa (Bride and Ascension) is observed in honor and remembrances of the Ascension of Christ into His heavenly kingdom, (Lock 24. 50-51) following forty days after his miraculous resurrection. The other Six Lord's festivals are dedicated in reverence to the glory of His: 1- Nativity, 2-Epiphany, 3-Transfiguration, 4-Pentecost, 5-Resurrection and 6- the Feast of the Invention of the Cross symbol of God's power (see 1.

The Festival of the Ascension was called Kaloo Soolaaqa because the “Bride” represents the Church and Jesus the “Groom.” Furthermore, in the 13th Century, as the Mongols began their conquest into Bet-Nahreen (Mesopotamia) today’s Iraq, the festival of Kaloo Soolaaqa became a national recognized holiday that was observed by the entire Assyrians nation. Historical facts support the events that occurred during the intervention by the Mongols into the land of Atur. The documents that were recorded by the Patriarchal See of Mar Makikha (patriarch of the Assyrian Church of the East) in the years 1257-1265 A.D. told a tale of heroism that has taken root in the hearts and mind of every living Assyrian. The Invasion of the Mongols commenced from the south and up to, and through Baghdad. City after city fell and surrendered to the relentless and overpowering domination of the Mongols. As the offensive moved further towards a province ruled by the Assyrian chieftain named Malik Shallita, the enemy was met with a resistance that defied logic. The inferior power was strengthened to withstand and bring an end to the tyranny of the superior might of the enemy by the means of the most basic human instincts.

As Malik Shallita became aware of the imminent attack, he vowed to defend his people and their Christian faith with the last blood drop of his nation. His wife, Sharbai, assisted in the strategy to impede the impending invasion by dressing their young daughter, named Shwikhta, (Gloria) into bridal gown and head veil. Sharbai took her daughter Shwikhta to the front line that was protecting their land so that the defenders would comprehend the purpose of their mission. Shwikhta’s appearance as a bride served to motivate the gallant Assyrian warriors to defend the innocence and purity of the children of their nation, as well as symbolically, the church (the bride). Then Mothers throughout the province followed suit. Their renewed determination disheartened the enemy in accomplishing their objective. The Mongols became extremely frustrated by their failure to advance thus retreated in shame. The news of this great victory in its ability to repel the attack spread throughout the land. It was said that, the “Bride” was protected by the defenders of the “Groom”.

Henceforth, the inhabitants of the Land of Atur (Assyria), the first nation utterly converts to Christian faith, marked this glorious occasion by marching out of their villages to participate in the annual festival of “Kaloo Soolaaqa.” Their path was led by hundred of young girls, dressed in their bridal gowns and veils, towards the shady campground of the “Garden of Eden”. This paradise on earth was located in Bet-Nahrain Land of Atur see Genesis 2. 8-12. the garden was adorned by gigantic fruit trees in their ultimate blossoming period, in the season of spring. Following the celebration of the holy Mass, after reaching the campgrounds, everyone would celebrate in a great feast that included a traditional Sheera d’khalwa (rice/milk soup or Gerdo) this was followed by line dancing not only young girls and boys but even the oldest, where everyone stands side-to- side and hand –to-hand and dances in a circle that is as big as a football field.

Finally, the celebration concluded by the participants, whether young or old, taking turns in sitting on a swing that hung from ropes attached to the large fruit trees within the Garden of Eden. The swing’s motion, forward and up to the heaven, symbolized the honor being bestowed upon the Ascension of Jesus into His heavenly kingdom.

The Assyrians are the indigenous inhabitants of Bet-Nahrain Mesopotamia. They are the models and symbols of the antiquities of today’s Iraq. In keeping with their traditional values and

Christian faith, they continue to demonstrate their dedicated devotion and observe the festival of their forefathers and their beloved Assyrian Church of the East. Therefore, these festivals are sponsored by various Assyrian organizations and local churches throughout the United States, Canada, Europe, Russia, and especially at the mountainous villages of Atur unjustly called Kurdistan.

NOO-SAAR-DIL = Nusardil

Seventh Sunday after Pentecost (June)

an Assyrian Christian festival commemorating mass baptisms by Jesus and the apostles

Seventh Sunday after Pentecost (June)

Assyrian Christians celebrate Nusardil to commemorate the church's baptism ceremony. But the origins of the ceremony are said to date to pre-Christian times. Assyrian pagans worshipped gods of fire, air, and water. Sprinkling water on the path of a pagan religious procession was a common practice meant to show respect. When St. Thomas converted the Assyrians to Christianity in the first century c.e., he resorted to a mass baptism because of the many people involved. His splashing of water on a crowd of people, combined with the earlier pagan tradition, led to the current practice.

Traditionally, Nusardil participants splash or spill water on each other in a ritualistic way. Even those not associated with the celebration may get splashed for fun. Today, children also use squirt guns or similar devices to spray water on each other and on their elders. While the ceremony has its serious side, it is also a lighthearted occasion. Assyrian churches in America will often have a picnic on Nusardil. Food and a variety of outdoor games are combined with the water splashing ceremony.

NOO-SAAR-DIL = Nusardil

Seventh Sunday after Pentecost (June)

Nusardil: the Assyrian Water Festival

Mikhael K. Pius
California

If you are “baptized” on Nusardil Day, grin and bear it with a chuckle!

Nusardil or “Musardy” or “Nusardy” as popularly called, is a water festival, one of the many traditional feasts observed by the Assyrian people. It is celebrated in summer.

People, particularly young ones, go around with water-filled receptacles of various shapes and sizes and sprinkle or splash each other. Even non-Assyrian strangers are not spared. They often catch their “victims” unaware by sneaking up on them. Although those wetted are often startled out of their skin, they are expected to tolerate the “disaster” with grace, indicated by a grin or chuckle.

Nusardil was a popular event in Assyrian settlements in the Middle Eastern countries. It was well observed in closely-knit communities in Iraq, such as in Gailani Camp in Baghdad, in Kirkuk, and in Habbaniya. In the latter Armenians as well as some Arab, Kurdish, and Indian children also participated. It was also celebrated in other Assyrian town and village communities, including those in Iran, Syria, Lebanon, and perhaps even in Russia. And following the Assyrian evacuation of Habbaniya in the late 1950s, the festival was celebrated in the several-thousand strong Assyrian community of Dora, a suburb of Baghdad.

Although the time and custom of celebrating the event was the same everywhere, the form of practicing it somewhat differed from community to community. Normally people, especially younger ones, chased each other on the streets and in alleyways and played water on each other. Some did this individually and some in “gangs.” But in some communities where rooftops were flat and attached to each other, some people sneaked from one rooftop to the other to splash the people down below, in the yards or on the alley or street. The festival usually lasted from morning till noontime. When the sun got very hot, most participants broke up and went home.

Some villagers made a holiday out of it, celebrating it in large groups, along with a frolicsome picnic, in fields or in orchards. The festival is now observed in a similar manner in the Turlock-Modesto area of California, but in a “modern” way. A picnic is held by a club in a public park for the whole Assyrian community (for a nominal entrance fee) and the sprinkling is done, mostly by youngsters, by modern sprinkling guns and “machine guns.”

On this day the club provides hot and cold drinks and sandwiches or grilled meat for sale as well as a musical band along with one or two of the Assyrian popular singers to enliven the event. A multitude of people flock to enjoy the festive picnic. The older ones (mostly wet!) enjoy listening to song and music, watching khigga dancing while eating (or savoring the aromatic smell of sizzling and smoking kababs!), drinking and chatting away the hours under cool shade of trees. The younger folks mainly enjoy dancing and frolicking, while the little ones have fun by chasing and sprinkling each other and screaming and laughing to their hearts’ content. The occasion is also springtime for those young men and women, whose blood is bubbling and whose hearts are brimming with elated romantic notions!

The Nusardil picnic is usually videotaped, along with relevant interviews with some of the participants, and is shown on the club’s local weekly one-hour TV program. Most people enjoy the opportunity to appear as well as watch themselves on TV. The club that focuses more on this tradition is the Assyrian American Association of Modesto. Their purpose, they say, is to promote our customs and traditions and to encourage our youth to practice them.

Nusardil is observed annually. The seventh Sunday after Pentecost, it usually falls in July about 100 days after Easter. It is said that this custom is an old tradition that has come down to us from our ancestors.

The ancient Assyrians had many gods—god of fire, god of sun, god of water, and so on—which were represented by different statues or symbols and were revered and celebrated in different ways. One form of celebration was by sprinkling of water. These representations were paraded in a procession through the city during national holidays or special festivals. The citizens who lined the streets to watch and to pay homage would sprinkle water on the path of the procession as a sign of their reverence, loyalty, and joy.

After the Assyrians embraced Christianity, they retained, modified, and gave a Christian meaning to some of these ancient Assyrian customs and traditions during the ensuing centuries. Nusardil is one of them. When they were evangelized in the first century A.D. by St. Thomas, it is said that because of the large number of people involved, the Apostle baptized en masse. He blessed water and sprinkled it over groups of crowds. This practice may have led to the tradition of Nusardil.

189

Baptism was, of course, initiated by John the Baptist. He baptized Jesus Christ, who in turn commanded His Disciples to go out and baptize all peoples.

Apparently Nusardil is celebrated by Assyrians in commemoration of the Christian baptism.

We “old timers” take the tradition for granted because we have seen and experienced Nusardil in our former homelands. But our children and grandchildren who have been born or raised in these Western countries do not know it, unless some have heard about it from their elders. But they are now learning to practice it and are enjoying it as well as absorbing its spirit.

But the most important aspect of such celebrations is that we are not only encouraging our people to keep our customs and traditions alive in this country, but are also instilling in our youth the importance and value of such heritage.

And coming with the territory is the opportunity for Assyrian young men and women to meet and—who knows—some might even feel the Cupid’s arrow in their hearts and hear wedding bells in their ears!

Ashur Drama Group®
Moor Laa Qaa Drugs
(Say No To Drugs)

AAT YAA JUEN-QAA[1]. AAT YAA KHAAM-TAA[2]
oh you -young man-[1]. oh you -young lady/maiden-[2]
BU-YAAKH MAA-DAAKH-LO-KHOON
we want to let you know
EN NAA-SHEH[3] SHAAQ-LEE-NEE DRUGS
those people[3] that take drugs
LE-NAA BU-YAA-NO-KHOON
are not ones that love you

AAKH-CHEE[4] EE-NAA MAAKH-RI-WAA-NEH[5]
they are only[4] ruiners/destroyers[5]
QAATd-LAA-NEH[6] D KHA-YO-KHOON[7]
killers[6] of -your life-[7]
WEE-MOON RIKH-QAA[8] MIN DAA MURR-AA[9]
be far[8] away from this disease/sickness[9]
LAA OW-RAA BE-TO-KHOON
don't let it enter your house

MOOR LAA QAA DRUGS
Say No To Drugs

AAT YAA BROO-NAA[10]. AAT YAA BRAA-TAA[11]
oh you son[10]. oh you daughter[11]
POO-SHOON JOO MAA-DRAA-SAA[12]
stay in school[12]
AA-LO-KHOON AA-HAA MI-LAA-TAAN[13]
onto you, -our nation-[13]
RRAA-BAA LAA SNIQ-TAA[14]
is in great need[14]

MOOR LAA QAA DRUGS
Say No To Drugs

WEE-MOON RIKH-QAA MIN KHO-RO-KHOON[15]
be far away from -your friends-[15]
IN DRUGS BISH-QAA-LE-LEH
if they are taking drugs
O-WOON AKH-CHEE YOO-MAA QAA YOO-MAA[16]
he is only day by day[16]
JAA-NOO BIQ-TdAA-LEH LEH
killing himself

AA-TEN SHAAQ-LIT DRUGS

you who take drugs

KHA-YOOKH BIQ-TdAA-LIT

are killing your life

IN ZEB-NIT DRUGS, DOO-SAAKH[17] BET O-RRIT

if you sell drugs, in jail[17] you will enter

WEE SPAAY[18] QAA JAA-NOOKH[19]

be good[18] to yourself[19]

OO HICH LEH JAAR-BIT SHAA-RIT

and never try to start (taking)

IN KHISH-LOOKH DAA OORR-KHAA[20]

if you go down this road/path[20]

HICH LEH DE-RRIT

you will never return

MOOR LAA QAA DRUGS

Say No To Drugs

BE-TAA = house

MAAD-RAASH-TAA = school. MAAD-RAA-SAA has arabic roots

KHA-YOO-TAA = life

B'KHAA-YAA = living

Q'TdOOL = kill (verb)

SNEE-QAA = need (M)

SNIQ-TAA = need (F)

ZAA-BIN = sell (verb)

ZBEE-NAA - sold

KHAASH-TAA = going/walking

DYAAR-TAA = returning

KHOW-RAA = friend (M)

KHAA-WIRR-TAA = friend (F)

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yī ḥamūd ḥamūd ḥamūd
ḥamūd ḥamūd ḥamūd

Ḥamūd kī qā dīk

Ḥamūd ḥamūd ḥamūd

George Servenous ☯
Yoomaa MuTDraanaa
(Rainy Day)

*JAA-SHIQ[1] L'DOON-YEH[2]
look[1] at the world[2]
DAA-KHEE[3] BIKH-YEH[4] LEH QAA-TEE[5]
how[3] it's crying[4] -for me-[5]
JAA-SHIQ MUTd-RAA[6]
look at the rain[6]
KHWI-TEH[7] LAA B'DU-MEH[8] D AAY-NAA-TEE[9]
it is mixed[7] with the tears[8] of my eyes[9]*

*DOH[10] YOO-MA[11] MUTd-RAA-NAA[12]
that[10] rainy[12] day[11]
DOON-YEH MPIL-TAA[13] TdO-PAA-NAA[14]
the world fell[13] with a flood[14]
MI-NEE[15] PRISH-LAAKH[16]
-you separated-[16] -from me-[15]*

*KHA-YEE[17] BNO-SHEE[18]
-my life-[17] alone[18]
SHWEE-QE-NAAKH
you have left me
KHI-SHAA[19] MUYY-RAA[20]
bitter[20] sorrow[19]
DIR-YE-NAAKH
you have poured
QAA-MOO[21] KHISH-LAAKH[22]
why[21] did -you leave-[22]*

*JAA-SHIQ L'DOON-YEH
look at the world
DAA-KHEE BIKH-YEH LEH QAA-TEE
how it's crying for me
JAA-SHIQ MUTd-RAA
look at the rain
KHWI-TEH B'DU-MEH D AAY-NAA-TEE
it is mixed with the tears of my eyes*



TKHAA-RAAKH[23] B' LI-BEE[24] PEE-SHEH-LEH
-your memories-[23] have remained in -my heart-[24]
BAAH-RAA[25] MIN BE-TEE[26] KHEE-SHEH LEH
the light[25] in -my house-[26] is left
MIN BAAR[27] PRESH-TAAKH[28]
after[27] your separation[28]

B'SHI-NEH[29] SPI-REE[30] DE-RAAT WAA
for years[29] -i waited-[30] for you to come back
DU-MEH MIN AAY-NEE MAASH-YAAT[31] WAH
tears in my eyes you have washed[31]
MIN DER-DEH PRAASH-TAAKH
from the sorrows of your separation

JAA-SHIQ L'DOON-YEH
DAA-KHEE BIKH-YEH LEH QAA-TEE
JAA-SHIQ MUTd-RAA
KHWI-TEH B'DU-MEH D AAY-NAA-TEE

JOO KHAA YOO-MAA MUTd-RAA-NAA
in one rainy day
DOON-YAA MPIL-TAA TdO-PAA-NAA
the world fell to a flood
MID-REH DI-RAAKH
you returned again.

TEE-LAAKH QAAM[32] AAY-NEE WI-RRAAKH
you came -in front-[32] of my eye and passed
KHI-SHAA GOO LI-BEE CHTI-RAAKH[33]
sorrow in my heart -you tied in a knot-[33]
LAA DEE-IN-AAKH
i didn't even know you

JAA-SHIQ L'DOON-YEH
DAA-KHEE BIKH-YEH LEH QAA-TEE
JAA-SHIQ MUTd-RAA
KHWI-TEH B'DU-MEH D AAY-NAA-TEE

RIKH-QAA[34] GOO MUTd-RAA, KHISH-LAAKH
 far[34] in the rain, you left (walked away)
 LI-BEE MIN GOO SU-DREE[35]
 my heart from -my chest-[35]
 GRISH-LAAKH[36]
 -you pulled-[36]
 LAA JOO-SHIQ-LAAKH
 you didn't even look (back)

MUT-RAA MIN RAA-YO KLEE-LAA[37]
 the rain from it's rain(verb) stopped[37]
 DOON-YEH MIN BIKH-YO SHLEE-LAA[38]
 the world, from it's crying, quieted[38].
 MINEE PRIQ-LAAKH
 you finished from me.

JAA-SHIQ L'DOON-YEH
DAA-KHEE BIKH-YEH LEH QAA-TEE
JAA-SHIQ MUTd-RAA
KHWI-TEH B'DU-MEH D AAY-NAA-TEE

KTAA-RAA = KNOT/TO TIE IN A KNOT
 TEE-VIL = world. DOONYEH from arabic
 DUM-AH - tear
 DUM-EH - tears
 DI-MAA - blood
 KHA-YOO-TAA = life
 TKHAA-RAA = memory
 KHOOSH - leave (verb)
 SPER-TAA = waiting
 SUD-RAA = chest
 GROOSH = pull (verb)
 BIKH-YAA = crying (verb)
 BKHE-TAA = crying (noun)
 RE-TAA = raining (noun)
 BIRR-AA-YAA = raining (verb)
 SHIL-YAA (Masculine) / SHLEE-TAA (feminine) = quiet.
 PRAAQ-TAA = finishing/saving (noun)
 PRAA-QAA = finishing/saving (verb)
 AAY-NAA = eye
 AAY-NAA-TEH = eyes
 MSHEE- wash (verb)
 KHI-SHAA - suffering/worry/pain/sorrow

George Servenous
Yoomaa MuTdraanaa
(Rainy Day)~

تەمەن مێهەتە

کەمە لێهە
دەجە جەتە ئەگە ئەب
کەمە مێهەتە
سەبەهە ئەگە جەمەتە دێخەتە

197

جەتە تەمەن مێهەتە
دەجە سەبەهە ئەگە ئەب
مەبە فەتەجە

بەتە جەتە
سەبەهە
بەتە مەتە
دەتە
ئە مەتە دێخەتە

کەمە لێهە
دەجە جەتە ئەگە ئەب
کەمە مێهەتە
سەبەهە ئەگە جەمەتە دێخەتە

דִּחְדְּחַב חֵלֶב פִּתֵּן מִיָּה
חֶסֶד־ מִן חֶסֶד דְּסִיֵּת מִיָּה
מִן תֶּדֶד קִדְעָה־ב

חֵיטֵן מַעֲבֵב דִּחְדְּחַב אֶשֶׁן
דְּמִיֵּת מִן בִּנְיֵת מְעַבֵּב אֶשֶׁן
מִן דְּתִיֵּן דִּקְעָה־ב

כִּיִּם לְדִבֵּי
דִּחְב־ יִחַת מִלֵּךְ תִּבֵּב
כִּיִּם מִיֵּדֶן
סִבְיָה־ מִלֵּךְ דְּמִיֵּת דְּבִנְיֵת־ב

לֵךְ חֵד־ תִּמְזֵן מִיֵּדֶת־ב
דִּבֵּי מַעֲבָה־ לֵךְ קִתֵּן
מִיֵּדֶת־ דִּחְדְּחַב

دَیْزِ تَجِ قَدَمِ بَنَتِ عِیْزِ
 بَنَتِ کِه لَیْبِ مِیْزِ
 کِه مِیْیَتِجِ
 دِیْسَتِ کِه مِیْیَزِ، دِیْسَتِجِ
 لَیْبِ مِ کِه مِیْزِ
 لَیْسَتِجِ
 کِه لَیْسَتِجِ

مِیْیَزِ مِ حَقْمَه حِلِ کِه
 دِیْسِ مِ حِجْمَه حِلِ کِه
 مِیْبِ قِیْسَتِجِ

لَیْسَتِجِ مِیْیَزِ

George Servenous
Mesopotamian Night
(on the Green Hills of Nineveh)
L'Roomyaateh Qeeneh d' Nineveh

Original sung by Robert Ibrahim
Music by Vania David
Lyrics by Misha Ashoorian
This version sung at the 5th Mesopotamian Night 2012
Sung by

Walter Aziz
Jowan David (Bool Bool (Canary))
Lazar Malko
Rita Davoud
Salem Sefo
Tony Gabriel

Orchestration by Edwin Elieh
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200

L ROOM-YAA-TEH[1] QEE-NEH[2] D NIN-VEH
on the green[2] hills[1] of Nineveh
JWEN-QEH[3] KHI-GAA DWEE-QE-NAAH
-young men-[3] are holding Khigaa (dancing the Assyrian line dance)
ZO-GAA[] L ZO-GAA MIN KHAA-MAA-TEH[4]
pair[] onto pair with the ladies[4]
TdRAA-NAA[5] L TdRAA-NAA KHLEE-SE-NAA
arm on arm[5] they are pressed/squeezed
CHMAA SHAA-PEE-REH[6], CHMAA LAA-KHOO-MEH[7]
how beautiful[6], how becoming/graceful[7]
YAA-LEH[8] BNAA-TEH[9] BISH-WAA-RAA[10]
boys[8] and girls[9] are jumping/crossing[10]
CHMAA BASEE-MAA[11] MIN QAA-LAA[12] RAA-MAA[13]
how tasteful[11] with high/raised[13] voice[12]
KHAA L MOOY-DAA-LEH[14], BIZ-MAA-RAA[15]
one onto together[14], they are singing[15].
HEL QE-TdEM-TAA[16], KHUM-RAA[17] SMOO-QAA[18]
until the morning[16], red[18] wine[17]
HER ME-MOON, HER ME-MOON
keep bringing, keep bringing
QAA CHAA-LOO[19] KHIT-NAA[20] LAA-KHOO-MEH
for the becoming/graceful bride[19] and groom[20]
HER DREE-MOON, HER DREE-MOON



keep pouring, keep pouring
 CHAA-LOO LAA-KHOOM-TAA LWISH-TEH[21] LAA
 the bride is dressed[21] becoming/graceful
 SIQ-LAA[22] D WUR-DEH[23], LWISH-TEH LAA
 decoration[22] of roses[23], she is wearing
 KHIT-NAA LAA-KHOO-MAA D TdOO-RAA[24] LEH
 the becoming/graceful groom of the mountain[24]
 TAA KHZEE-MOON MOOT GOW-REH[25] LEH
 come see what kind of husband[25] he is.
 KHNA-MEE-YEH[26] MIN DISH-TAA[27] TEE-LOON
 the in-laws[26] from the plains[27] came
 ZOOR-NAA[28] DAA-WOO-LAA[29] MKHEE-MOON[30]
 play(hit)[30] the horn[28] and drums[29]
 QAAT MIN LIBEH[31] YAA-WEE-LAA CHAA-LOO
 so they can give the bride with -their hearts-[31]
 KHUM-RAA BEE KHOO-BAA[32] SHTEE-MOON.
 drink the wine with love[32].
 CHMAA SHAA-PEE-REH, CHMAA LAA-KHOO-MEH
 how beautiful, how becoming/graceful
 YAA-LEH BNAA-TEH BISH-WAA-RAA
 boys and girls are jumping/crossing
 CHMAA BASEE-MAA MIN QAA-LAA RAA-MAA
 how tasteful with raised voices
 KHAA L MOOY-DAA-LEH, BIZ-MAA-RAA
 one onto each other, they are singing.
 HEL QE-TDEM-TAA, KHUM-RAA SMOO-QAA
 until the morning, red wine
 HER ME-MOON, HER ME-MOON
 keep bringing, keep bringin
 QAA CHAA-LOO KHIT-NAA LAA-KHOO-MEH
 for the becoming/graceful bride and groom
 HER DREE-MOON, HER DREE-MOON
 keep pouring, keep pouring
 CHAA-LOO LAA-KHOOM-TAA LWISH-TEH LAA
 the bride is dressed becoming/graceful
 SIQ-LAA D WUR-DEH, LWISH-TEH LAA
 decoration of roses, she is wearing
 KHIT-NAA LAA-KHOO-MAA D TdOO-RAA LEH
 the becoming/graceful groom of the mountain
 TAA KHZEE-MOON MOOT GOW-REH LEH
 come see what kind of husband he is.

ROOM-TAA = hill
ROOM-YAA-TEH = hills
TdOO-RAA = mountain
TdOO-RAA-NEH = mountains
DISHTAA = plaine / the country / open land
DISHYAATEH = plaines / the country / open land
SHAAPPEERAA = beautiful (masculine)
SHAA-PIRR-TAA = beautiful (feminine)
QEENAA (m) / QINTAA (f) = green (singular)
SHTEE = drink
MAASHTEE = feeding a drink. like "feed" but with liquid
LIBAA = heart
KHIM-YAA-NAA = father in-law
KHMAA-TAA = mother in-law
this song touches on the slight prejudices of long ago
between people of dishyaateh (plaines) and Tdooraaneh (mountains)

203

[illegible]

[illegible]

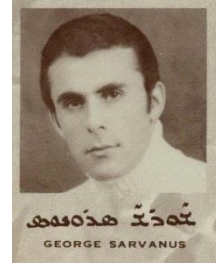
Transcribed by Yousip Audesho

George Servenous & Clara Shinu (Nassara) Ramina

Mesopotamian Night 5th Lazar Malko & Jowan David

Lyrics by Vania David

Music by Meesha Ashurian



206

TOOY[1] SOO-SAAKH[2], SOOQ[3] MI-NOO
sit[1] on -your horse-[2], -get up-[3] with it
GAA-SHIQ[4] SHOOP-RAA[5] D TDOO-RAA-NEH[6]
look[4] at the beauty[5] of the mountains[6]
QAAT TAA-MAA[7] TEP-QAA-TIN
for there[7] your shall meet/encounter
SHO-TdEH[8] D JWEN-QEH[9], ZUR-BAA-NEH[10]
tribes[8] of -young men-[9], -powerful/forceful men-
[10].



SOO-SAA KHWAA-RAA
with a white horse
L DISH-TAA[11] TEE-LAAKH[12]
-you came-[12] to the plains[11]
JOO DO SHAA-RAA[13]
in that festival[13]
SOW-RAA[14] DREE-LAAKH, RA-MEE-NA
you poured hope/truth[14], Ramina

TEE-LAAKH, REE-SHAA[15] D KHI-GAA[16] DWIQ-LAAKH
you came, the head[15] of the -khiga dance-[16], you held
KOO-LEH JWEN-QEH LA-BAA-RAA SHWIQ-LAAKH, RAA-MEE-NAA
all the young me, you left behind you, Ramina
ZMARA[17] KHILYAA[18], SHIKHDAA[19] BREELEH
sweet[18] song[17], -good news/tidings-[19] you bore
ZO-GA CHEE-RISH, LAA-MAA[20] DREE-LAAKH, RA-MEE-NA
??many were angry??, you poured blame[20], Ramina

LAA DE-RAAT? LAA DE-RAAT? MINEE LAA DE-RAAT?
you won't return, you wont return, with me, you wont return.
LEH DE-RAAN, LEH DE-RAAN, MI-NOOKH LEH DE-RAAN.
i won't return, i won't return, with you i won't return.

EN QAA-YIM[21] LI-BAA, OO BUY-AAT[22],
 if the heart should rise[21] (for me), and -you want-[22],
 KHA-YEE[23], LAA MAN-SHEE-YAAT
 -my life-[23], don't forget,
 B'ROO-HAAY, ZO-DAA BUY-IN-AAKH
 with my last breath/breath of life, i will love you more.

GA-SHAAQ-YAA-TAKH, KHOO-BAA[24] BREE-LOON
 with your looking, you bore love[24]
 LI-BEE JIM-YAA, HEE-VEE DREE-LOON, RA-MEE-NA
 my closed heart, they (your looking) poured hope, Ramina
 LE-PEH[25] D KHI-SHAA[26] L KHA-YEE SHREE-LOON[27]
 the waves[25] of sorrow/suffering[26] on my life you unraveled[27]
 DUM-EH[28] D KHAA-DOO-TAA[29] L AY-NEE[30] JREE-LOON[31]
 tears[28] of happiness[29] on my eye[30] flowed/trickled[31]

SHOOQ MIN DEE-AAKH, KHEE-NAA LEH BU-YIN
 noone but you, i will not love
 PAA-TEH[33] D KHA-MAA-TEH[32], HICH LEH GASH-QEE-NAAH.
 on the faces[33] of maidens[32], i will never look.

TOOY SOO-SAAKH, SOOQ MI-NOO
 sit on your horse, get up with it
 GAA-SHIQ SHOOP-RAA D TDOO-RAA-NEH
 look at the beauty of the mountains
 QAAT TAA-MAA TEP-QAA-TIN
 for there your shall meet/encounter
 SHO-TdEH D JWEN-QEH, ZUR-BAA-NEH
 tribes of young men, powerful/forceful men.

LAA DE-RAAT? LAA DE-RAAT? MINEE LAA DE-RAAT?
 you won't return, you wont return, with me, you wont return.
 LEH DE-RAAN, LEH DE-RAAN, MI-NOOKH LEH DE-RAAN.
 i won't return, i won't return, with you i won't return.

EN QAA-YIM LI-BAA, OO BUY-AAT,
 if the heart should rise (for me), and you want,
 KHA-YEE, LAA MAN-SHEE-YAAT
 my life, don't forget,
 B'ROO-HAAY, ZO-DAA BUY-IN-AAKH
 with my last breath/breath of life, i will love you more.

TOOY L SOO-SAAKH, TAA LAAKH TdOO-RAA-NEH
 sit on your horse, come here to the mountains
 QAAT TAA-MAA TEP-QAAT
 for there your shall meet/encounter
 SHO-TdEH, ZUR-BAA-NEH. RAA-MEE-NAA
 tribes, powerful/forceful men. Ramina

MAA-MOO-YE-WIN[33], B AAY-NAAKH GER-SHAA-NEH
 -i swear to you-[33], with your eyes that pull
 AAJ-BAAT[34] B KHZE-TAA D JWEN-QEH SHETd-RAA-NEH
 you will be impressed/pleased[34] with seeing handsome young men.

AAT, BRAAT D DISH-TAA
 you, the girl of the plains
 AANAA, D TdOO-RAA
 i, of the mountain
 BEE-LAAN BET BAA-REH KHAA KHOO-BAA GOO-RAA
 between us, will bear a great love.

TOOY SOO-SAAKH, SOOQ MI-NOO
 sit on your horse, get up with it
 GAA-SHIQ SHOOP-REH D TDOO-RAA-NEH
 look at the beauty of the mountains
 QAAT TAA-MAA TEP-QAA-TIN
 for there you shall meet/encounter
 SHO-TdEH D JWEN-QEH, ZUR-BAA-NEH
 tribes of young men, powerful/forceful men.

LAA DE-RAAT? LAA DE-RAAT? MINEE LAA DE-RAAT?
 you won't return, you wont return, with me, you wont return.
 LEH DE-RAAN, LEH DE-RAAN, MI-NOOKH LEH DE-RAAN.
 i won't return, i won't return, with you i won't return.

EN QAA-YIM LI-BAA, OO BUY-AAT,
 if the heart should rise (for me), and you want,
 KHA-YEE, LAA MAN-SHEE-YAAT
 my life, don't forget,
 B'ROO-HAAY, ZO-DAA BUY-IN-AAKH
 with my last breath/breath of life, i will love you more.

 ZUR-BAA-NAA (masculine) / ZUR-BAAN-TAA (feminine) = powerful/forcefull
 KHAA-YOO-TAA = life
 ROO-HAAY = breath of life/soul

Aglanteen Warda®
Aghaalaareh
(Leaders/Intellectuals/Gentlemen)

This song is about the Assyrians being banished, by the Turks and Kurds, to the desert to die and suffering months of walking towards the refugee camps. Hundreds of thousands died altogether and tens of thousands died along the way.

Children were left along the way to perish because they could no longer be carried. People had to drink camel urine and starvation and disease was epidemic.

The Turks first targeted our intellectuals and leaders. (Agha (Turkish word/origin))

209

AGHA-LAA-REH, BNOO-NEH D MI-LET SOOR-YE-TAA
agha (master/mister/lord/sir/one who has power or authority) gentlemen, sons of our Syriac nation
YAA, DWEE-KHEH D GA-NEH
oh, the ones that sacrificed themselves

TE-MOON SHMEE-MOON ZMER-TAA D MI-LAAT B' WUL-YAA-TAA
come and listen to the song of the wailing nation
MU-REE-RAA D GAA-NO
bitter onto itself

YI-MAA BI-DRYAA-YEH LEH QAA-LEH
the mother pouring voices
HAA-WAAR, HAA-WAAR, HAA-WAAR KIS-LO-KHOON
outcry (a cry for help/vociferation/hue) with you.
HAA-WAAR QAA-TO-KHOON
outcry for you.

YI-MAA BI-DRYAA-YEH LEH QAA-LEH
the mother pouring her voice
BNOO-NEE AA-ROO-QEH
my sons, fugitives/escapees
D BKHEE-MOON QAA-TEE
cry for me

KHU-BRAA HEL QAA-REE-BAA-YEH, BOOR-BIZEH
give word to the exiled one, the scattered ones
KHOOSH JAA-MEE AA-TEE
let them gather and come.



AA-NAA DOO-IN PISH-TAA YAAKH-SIR

i have become a hostage

BNOO-NEE QTdEE-LEH

my sons killed

BNAA-TEE LOOB-LEH

my daughters taken away (kidnapped)

HAA-WAAR, HAA-WAAR, HAA-WAAR KIS-LO-KHOON

outcry to you.

HAA-WAAR, HAA-WAAR, HAA-WAAR QAA-TO-KHOON

outcry for you.

KMAA MUR-TAA LAH, PRESH-TAA D YI-MAA MIN YAA-LO

how bitter it is, the separation of a mother from her children

BO PEL-GAA D LE-LEH

in the middle of the night

WAA-TAAN KHLEE-TAA DIR-TAA...

the sweet native land/fatherland returned...

L MAAY-DAA-NAA D DI-MAA

onto a arena/battlefield of blood

OY MAA-RAAN KE-LEH

oh where is our lord

E-GAA RIQ-LAAN YOO-MAA D SHEP-TAA

that time we ran away on the day of Saturday

SIT-WAA QUR-TAA

the cold winter

L KHAA-SAAN KE-RTAA

on our backs, backpacks/a load

HAA-WAAR, HAA-WAAR, HAA-WAAR KIS-LO-KHOON

outcry to you.

HAA-WAAR, HAA-WAAR, HAA-WAAR QAA-TO-KHOON

outcry for you.

GNEE-LEH YOO-MAA

the day set

TdSHEE-LAA SHIM-SHAA SHAA-PEE-RAA

the beautiful sun was hidden

MIN OOR-MEE, OOP SAAH-RAA

from Urmia, even the moon (even the moonlight was hidden)

JMEE-LOON AAY-WEH CHM KHISH-KAANEH
the very dark clouds gathered (metaphor for muslims surrounding us)
B'NAA-PEE-RAA
with the sound of their trumpets
KOO-MI-ROON BAAH-RAA
they banished away the light/natural light

E-GAA AAKH-NAAN PISH-LAAN AA-JIZ
that time we remain tortured
L'EEKAA L AA-ZAAKH
to where to go
L'MAANEE KHAA-ZAAKH
to who to see

HAA-WAAR, HAA-WAAR, HAA-WAAR KIS-LO-KHOON
outcry to you.
HAA-WAAR, HAA-WAAR, HAA-WAAR QAA-TO-KHOON
outcry for you.

AA-GHA = master/mister/one who has authority or power
AA-GHAAY-TAA = mistress/one who has authority or power
RAA-BOO-NEH = master/mister/one who has authority or power
RAAB-TAA = mistress/one who has authority or power
YU-SAAR = fierce
NU-PEER-AA = trumpet
QUR-NAA = horn/trumpet
WUL-WOO-LEH = wailing
WUL-WOO-TAA = wailing (noun)
AA-ROO-QAA = fugitive/one who flees from pursuit/escapee
AA-ROO-QAA = fugitive/one who flees from pursuit/escapee
KAAR-TAA = burden/what is borne or carried/ a load
KUR-TAA = a pack / a backpack/ a cart / responsibility/ worries of life / a load
TdOOSH-YAA = hidden/concealed
KAA-MUR-TAA = persecution/banishment/the act of driving away or out/ extermination
AA-JIZ / AA-JOO-ZEH (verb) / OO-JI-ZAA (past tense) = annoy/trouble/bother/aggravate

Lyrics by: Folklore
Melody by: Folklore

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، صَدَقَ دِيكَ بِمَكِّهِ زُهْرَتُهُ،
تَنْ دَجِيَّتْ دِيكَ

١٥ مفر حميد مفر، مبدعة، ديمكة -؟؟؟

مبدعة ديمكة

يَقْدُ حِدْدَنْ مَكْ قَكْ
 تَهْد، تَهْد، تَهْد يَهْدَهْ
 تَهْد تَهْدَهْ

يَقْدِرُ جِدَّتْكَ مَكَّةَ تَكِي
حَسْبُكَ خَدَّهِمْ
جِدْ حَجْ مَكَّةَ تَكِي

مَحْدَدٌ هُوَ لِحَدِّثِي، مَحْدَدِي
 عَجَبٌ لِمَنْ هُوَ
 نَحْدٌ دِهْ، فَتَحْدٌ مَحْدَدٌ
 حَفْدٌ مَحْدَدٌ
 حَفْدٌ مَحْدَدٌ
 هُوَ، هُوَ، هُوَ، هُوَ، هُوَ، هُوَ
 هُوَ، هُوَ، هُوَ، هُوَ، هُوَ، هُوَ

حَفْدٌ مَحْدَدٌ مَحْدَدٌ، فَتَحْدٌ مَحْدَدٌ
 مَحْدَدٌ مَحْدَدٌ

هُوَ مَحْدَدٌ مَحْدَدٌ
 لِحَدِّثِي دِهْ

هُوَ مَحْدَدٌ مَحْدَدٌ

هُوَ مَحْدَدٌ مَحْدَدٌ مَحْدَدٌ
 مَحْدَدٌ مَحْدَدٌ
 لِحَدِّثِي مَحْدَدٌ

هُوَ، هُوَ، هُوَ، هُوَ، هُوَ، هُوَ
 هُوَ، هُوَ، هُوَ، هُوَ، هُوَ، هُوَ

لِيْ لِيْ تَهْ
 لِيْ لِيْ يَمْتَنِيْ
 مَبْ مَهْ مَبْ دِيْ هَسْ
 لِيْ لِيْ لِيْ لِيْ لِيْ
 تَهْ
 مَهْ مَبْ دِيْ

تَهْ تَهْ تَهْ تَهْ
 لِيْ لِيْ لِيْ
 لِيْ لِيْ لِيْ

تَهْ تَهْ تَهْ تَهْ
 تَهْ تَهْ تَهْ تَهْ
 تَهْ تَهْ تَهْ تَهْ

Transcribed by Yousip Audesho

Lyrics by: Folklore
 Melody by: Folklore

Azadoota
Leeshana
(Tounge/Language)
Jesus Spoke my Language

YI-MAA (mother) was used as a metaphor for our country since you could be arrested and tortured for singing about your nation.

215

LAA MEN-SHIT LAA LEE-SHAA-NAA[1] D YI-MAA[2]
don't forget the language/tounge[1] of your mother[2]
LEE-SHAA-NAA D YI-MAA, KHZEE LEH CHMAAY LAA KHIL-YAA[3]
the lanugage of your mother, look how sweet[3] it is.
GOO DAA LI-BAAN[4], HA-MAA-SHAA[5] KHOO-BAA[6] LEH MIL-YAA[7]
in -our hearts-[4], it is always[5] filled[7] with love[6]
BIZ-MAA-RIN[8] B' LEE-SHAA-NAAN QAA NAA-SHEH[9] NIKH-RAA-YAA[10]
-i'm singing-[8] our language to foreign[10] people[9]
MAA-DOO-YEH WIKH EE-WIKH AA-TOR-AA-YEH
and letting them know that we are Assyrian

Jesus Spoke My Language
Imagine the world speaking Assyrian

IT-WAA LAAN KHAA LEE-SHAA-NAA, RAA-BAA YAA-TdAA-NAA[11]
we had a language, that was very -well known-[11]
JOO DAA DOON-YEH[12], PEE-SHAA YOOL-PAA-NAA[13]
in this world[12], it was education[13]
NAATd-RIN[14] NEH OO KHAA-MI-NEH MAAKH KHAA CHEM-CHAA D DOO-SHAA[15]
i will guard[14] it and save it like a spoon of honey[15]
GOO DAA LI-BEE, BET PAA-YISH HEL YOM[16] D MO-TAAH[17]
in my heart, it will stay until the day[16] of (my) death[17]

BET tdAAL-BIN MI-NAAKH, YI-MEE
i will ask of you, my mother
QAAT RE-SHAAT MIN SHIN-TAAKH[18]
that you will wake up from -your sleep-[18]
GAA-SHIQ YAA-LAAKH OO BRAA-TAAKH
look at your children and daughters
WEE-YEEH STOO-NAA[19] DAA OOM-TAA[20]
they've become a column/pillar[19] of this nation[20]



MUR-DOO-TAA[21] PRES-TEH[22] LAA GOO DAA-HAA DOON-YEH
culture/discipline[21] was spread[22] in this world
MAAKH KHOO-BAAKH KHIL-YAA, AKH-NAAN HICH LE-WAAKH KHIZ-YEH
like your sweet love, we have never seen.

HEL EE-MAAN (YAA YI-MEE)
until when (oh my mother)
LEH RE-SHAA (MIN SHIN-TAA)
will she wake (from sleepiness)
EN YAA-LAAKH OO BNAA-TAAKH BIS-PAA-RAA L' DEH QYEM-TAAKH
if your children and daughters awake your rising

B' Td-LAA-BIN MI-NOOKH, YAA MAAR-YAA[23]
i will ask of you, oh lord[23]
B' KHE-LOOKH[25] GU-BAA-RAA[24]
with your mighty/noble[24] strength[25]
DERIT REKH-MEH[26] QAA MI-LE-TEE, QAAT HAA-WEE-LAAN KHAA CHAA-RAA[27]
return mercy[26] on my nation, so that we can have a remedy[27]
LIK-LAAN PEE-SHAA KHAA MIN-DEE GOO DAA-HAA DOON-YEH
SHOOQ MIN LEE-SHAA-NAAN D' YI-MAA, EE-WAA AAKH-NAAN KHOOM-YEH
except for our mother language, that we have preserved.

YAA-LAAN, BNAA-TAAN QOO-MOON, TdAA-NAAN OOD-YOOM LAA
our boys, our girl get up/rise, our time is today

YAA-LAAN, BNAA-TAAN QOO-MOON, TdAA-NAAN QAAR-BOO-NEH LAA
our boys, our girl get up/rise, our time is getting nearer

YAA-LAAN, BNAA-TAAN QOO-MOON, YI-MAA (Assyria) MIN SHIN-TAA BIR-YAA-SHEH LAA
our boys, our girl get up/rise, our mother is rising from her sleep

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ከፊት ሆኖ ስለገጸ ስለገጸ
ገጸ ስለገጸ ስለገጸ ስለገጸ
ከፊት ሆኖ ስለገጸ ስለገጸ ስለገጸ
ገጸ ስለገጸ ስለገጸ ስለገጸ
ገጸ ስለገጸ ስለገጸ ስለገጸ

ገጽ ፳፻፲፭ ስለገጸ ስለገጸ ስለገጸ
ከፊት ሆኖ ስለገጸ ስለገጸ ስለገጸ
ገጽ ፳፻፲፭ ስለገጸ ስለገጸ ስለገጸ
ከፊት ሆኖ ስለገጸ ስለገጸ ስለገጸ

ገጽ ፳፻፲፭ ስለገጸ ስለገጸ ስለገጸ
ገጽ ፳፻፲፭ ስለገጸ ስለገጸ ስለገጸ
ገጽ ፳፻፲፭ ስለገጸ ስለገጸ ስለገጸ
ገጽ ፳፻፲፭ ስለገጸ ስለገጸ ስለገጸ

ገጽ ፳፻፲፭ ስለገጸ ስለገጸ ስለገጸ
ገጽ ፳፻፲፭ ስለገጸ ስለገጸ ስለገጸ
ገጽ ፳፻፲፭ ስለገጸ ስለገጸ ስለገጸ
ገጽ ፳፻፲፭ ስለገጸ ስለገጸ ስለገጸ

كَلِّمْ دِلِّيغَه مِ عِيَّة
 نَبْ بَكْدَجِ فُتَتَجِجِ يَهَقْدَ لَدَتِ مَتَمَجِجِ

يَهَلَكْتِ مِ مِيوِي، تِ مَقْدَتِ
 حَسَلَمِي كِنَتَقْدِ
 دِزِيه تَسْمِي تِ مِيكَلِي، تِ دَاتِيوِي كِ بَدِ حَقْدِ
 كَلِي كِ كَتَتِ بَدِ مِيحِي كِه دَاتِي دَوِي
 عَجَمِ مِ لِيغِي دِيغِي، دِيغِي نَسِي سَمِي

بَكْدِ حَتِي مِوَمِي، كَدَبِ دِيغِي مَكِي

بَكْدِ حَتِي مِوَمِي؛ كَدَبِ مِوَدِيحِي مَكِي

بَكْدِ حَتِي مِوَمِي، يَغِي مِ عِيَّة يَهَلَكْتِ مَكِي

Nineveh 
written by Rabi William Daniel

נינֵוֹה
Nineveh



תֵּנֵי עֲבֹמְלִי תַעֲלֵי בְּךָ עֲדָבְךָ
KHAA SHWOOQ-LEE NAAP-LIN AAL SUD-RAAKH
Let me fall upon your chest (embrace)

נינֵוֹה מְלִיכָה דְּחִבְיָה
NIN-WEH, MU-LIK-TAA D' BREE-TAA
Nineveh, the queen of the creation/universe

בְּמִתָּה דְּחִזִּי מִי כֶּה בְּעֻדְךָ
QO-MAA D' SAAR-PIN MIN GO UP-RAAKH
might/maybe/perhaps I will sip/devour in your soil/earth

בְּיַדְךָ בְּיָמֶיךָ לְאֵת דְּוִסְבַּ עֲדָבְיָה
KHU-CHAA KHE-LAA L' AA-HAA ROO-KHEE SHOOR-SHEE-TAA
Adding a little of strength onto my tired soul

עֲבֹמְלִי לְחִזְיָי תַעֲלֵי
SHWOOQ-LEE L' KHAA-RAA-BIKH GAASH-QIN
let me look/gaze at your ruins

לְחִיבְיָי תֵּמִיד תְּסַמְּכֵנִי תַעֲלֵי
L' BIN-YU-TUKH AA-TEE-QEH, B' KHUY-MOO-TAA NAASH-QIN
onto your old buildings, I shall warmly kiss

SHWOOQ-LEE LOO-KHAAKH, BYUD DU-MEE, MAA-SHIN

your tablets, let me wipe/clean with my blood

QAA-RIN TUSH-EE-TAA MHEER-TAA

I will read your skilled/proficient/expert/masterful history

HU-QEE LEE, YAA KEE-PAA QEE-DAA

narrate to me, oh burned/smoldered rocks

MUT-LAA D GHAA-LEE-BOO-TAA

the story/fable/legend of victory/military success

QO-MAA DAR-ISH LI-BEE SQEE-DAA

might/maybe/perhaps it will awaken my weary/exhausted heart

QO-MAA D' PAAL-TdAA MIN OOM-QAA D' ROOKHEE ZDOO-TAA

might/maybe/perhaps the fear will leave from my depth of my soul

MU-MI-SUN-TAA D' GUW-REH YI-MAA

the mother who nursed/breast fed the brave/gallant/hero men

MAA-RAA NAA EET KTEE-WAA L' QI-SEE WAA SHI-MAA

they say it is written on my forehead that name

KHOOSH RAA-TIKH B' SHIR-YAA-NEE WAA DI-MAA

let stir in my veins that blood

DI-MAA D' DEH AA-TOR GOOR-TAA

blood from that mighty Assyria

MIN WILLIAM DANIEL

Talal Graish
Gowrah d' Tyareh
(Gallant/Brave Men of Tyareh)

حیدر دہکتی

222

Years before the Assyrian Genocide began at the hands of Kurdish and Turkish intruders, a 13-year-old Loy came to the Assyrian leader Malik Barkho and asked him for a gun to participate in defending his village against the ongoing Kurdish attacks. Malik Barkho rejected because according to the Tyari tribe laws, the minimum age of a fighter should be 15.

The boy decided to act on his own to prove his "manhood," he began to observe the convoys of Kurdish intruders. One day he saw a Kurdish convoy coming from the south-east of Lower Tyari, he sneaked from between the rocks and waited for the convoy's guard (Scout), which preceded the convoy hundreds of meters, until he approached and then he attacked him, threw him down from his horse and stabbed him to death. Then he took his gun and fled between the rocks under the fire coming from the convoy.

The boy continued until he reached his village, Margeh. Malik Barkho heard the incident after the Kurds complained about the assault, so he started inquiring about the doer's identity. Finally, he was told that it was Odisho D'be Bareta, the boy whom he refused to arm since some time ago. He was surprised at his courage and allowed him to bear arms and compensated the Kurdish convoy with some cattle.

After the genocide against the Assyrians by Kurds and Turks, the Be-Bareta family settled in the Nala district in occupied Assyria among the members of their tribe, "Bne-Legippa" of Lower Tyari.

At the end of 1959, the Barzani tribe killed the leader of the Zebari tribe, Ahmad Agha Zebari in Mosul. Later his funeral convoy passed in the "Bne Legippa" territories. It is customary for the Assyrian tribes to receive the funeral convoys that pass through their territories, by joining the convoy and holding the horse reign of the wagon that carries the coffin. Odisho D'be Bareta, who was in his 70s then, as a Mayor of Douriyeh village, refused to receive Al-Zibari funeral which caused after a period, a strong attack of hundreds of fighters of the Kurdish intruders (Zibar, Hirki, and Surji tribes) against the Douriyeh village.

Odisho D'be Bareta with his cousins were only 10 armed men because of the lack of weapons, though they killed many of the attackers who fled after three months of intermittent fighting, leaving their dead behind them.

In a meeting in 1974, Agha Saber, the leader of the Surji tribe, confirmed that at the end of 1959, he sent 500 fighters to destroy Douriyeh village. He was stunned to learn that he was confronted by a small group of Assyrian Tyari fighters.

Douriyeh is in Nala district, most of whose villages have been displaced by the orders of the Ba'ath. The subsequent displacement of all the occupied areas of Assyria, despite the presence of strong men, was completed by the Kurdish intruders later, due to the submissiveness of the Assyrian politicians in Iraq in front of the Kurds, which prevented the arming of the Assyrians by third parties. The Assyrian hero Odisho D'be Bareta passed away in 1979.

تۆڭ دېمىڭ لىس ، تۆڭ دېمىڭ

BRAA U-MMEE LEH BRAAT U-MMEE
she is the daughter of my uncle (paternal), daughter of my uncle

تۆڭ دېمىڭ مې تىت تىڭە

BRAA U-MMEE MIN BNE BE-LA-TAA
she is the daughter of my uncle from the sons of Belata
(village of Hakkari in Turkey)100 miles North of Erbil, 72 miles West of Urmia

مې ھۆڭدېڭە ھەڭسە ھەڭدېڭە

M' SAAR-DASH-TEH OO KOO-LAA GO-REH
from Sardushta and all brave/courages men

مې ھەڭە ھەڭدېڭە ھەڭدېڭە

B' HAAL-WAA JWAAN-QEH OO KHAA-MAA-TAA
from Hulwa, young men and young ladies



ھەڭە ھەڭە ھەڭە مې دۆڭە

MAT-AA LAA MLEE-TAA M' DKHAA-RAA
it a village, full of memories

گەڭدېڭە ھەڭە ھەڭە ھەڭە

GU-BAA-REH O LIT-LAH ZDOO-TAA
mighty/noble/giants and have no fear

ھەڭە ھەڭە ھەڭە ھەڭە

MAR LI-BAA KOD KHAA B' I-MA
the owners of heart (courageous) all from 1 to 100

ھەڭە ھەڭە ھەڭە ھەڭە

MAKH JAA-JEE MNA BE-LAA-TAA
like Jujee from the sons of Belata

חַנְתִּי דִבְמִבְּכִסֵּי . חַנְתִּי דִבְמִבְּכִסֵּי מִבְּכִסֵּי

BNE U-MEE LAA BRAAT U-MEE, BNE U-MEE LAA D' TdYAA-REH
sons of the daughter of my uncle (paternal), sons of my uncle

מִבְּכִסֵּי לִיחֵי חַיִּים חַיִּים

MAR LI-BAA B' SHI-MAA DEE-YEH WEH
owners of heart (courageous) with the name that was known

וּמִבְּכִסֵּי יִכְנֵס מִבְּכִסֵּי

OO AAS-LA SIP-YAA 'M HU-KAA-REH
and the pure source/origin from Hakkari

224

חַנְתִּי דִבְמִבְּכִסֵּי שֶׁזֶה חַנְתִּי

BRAA U-MEE SOO-RAA OO KI-RAA
my cousin, the young one speak

מִבְּכִסֵּי חַנְתִּי חַנְתִּי

M' AA-SHEE-TAA KMA GU-BAA-RAA
from Asheeta, how might/noble/giants ??

וּמִבְּכִסֵּי חַנְתִּי חַנְתִּי

M' OOR-ZOO-TEH PYAA-SHA'L' ID-YOM
manhood/manliness has remained until today

יִשְׁמַח בְּכִסֵּי חַנְתִּי חַנְתִּי

KHIQ-RAAN I-BEH OO EE-QAA-RA
it is the glory and honor

مَعْدَا: لِيْتَا دِيْمِيْس

NOO-RA B' LI'BAA D' DISH-MIN NEH
they made enter, onto the heart of the enemy

وِدِيْتَا: هَكَا كَا حُو خَا:ا

ZDOO-TAA OO LIT-LA CHOO CHAA-RAA
fear and there is no remedy

اَكْ يِيْدِيْمَا يِيْمَا:ا

HAL ID-YO KHIQ-REE B' SHI-MEH
until today, my glory of the name

سُوْدَا: خَا:ا سُوْدَا:ا

SOO-RAA OO KI-RAA B' SHOO-HAA-RAA
the young speak ones with pride

225

حَا:ا دِيْمَا:ا كَا:ا . حَا:ا دِيْمَا:ا مَبْ هَا:ا

BNE UM-EE LAA BRAAT UM-EE , BNE UM-EE D' TdYAA-REH
sons of the daughter of my uncle (paternal), sons of my uncle

مَخَا:ا لِيْتَا حِيْمَا:ا مَخَا:ا

MAR LI-BAA B SHI-MAA DEE-YEH WEH
owners of heart (courageous) with the name that was known

هِيْ كَا:ا يِيْ كَا:ا مَبْ اَكْ خَا:ا

OO AAS-LAA SIP-YAA M' HU-KAA-REH
and the pure source/origin from Hakkari

ከባሪው ወንጌ ባሪያ ተባብሮ

O-DEE-SHO D' BEH BAA-RE-TAA
Odisho from the house of Bareta

ከባሪው ወንጌ ባሪያ ተባብሮ

M' DOO-RE-YEH NAA-LAA KHLEE-TAA
from the pearls of sweet Nala

ከባሪው ወንጌ ባሪያ ተባብሮ

M' YAN DIN-KHAA D' BEH HAA-SAA-DO
?? Dinkha from the house of Husudo

ከባሪው ወንጌ ባሪያ ተባብሮ

KHAN-JAA-REH L' GO-TEH TLEE-TAA
a dagger on ??

226

ከባሪው ወንጌ ባሪያ ተባብሮ

TREH UR-YEH MNE-LEH GI-PAA
two lions from the sons of Legipa

ከባሪው ወንጌ ባሪያ ተባብሮ

OOR-ZOO-TAA KMAA E'SHAK-LAA-LAA
how much manhood/manliness it takes it

ከባሪው ወንጌ ባሪያ ተባብሮ

KHAN-JAA-REH L' GO-TAAYAA TIL-YEH
dagger hanging from ?

ከባሪው ወንጌ ባሪያ ተባብሮ

EH TdYAA-REH EH MAAR-MEE-WAA LAA
they lifted (raised) it for Tyrareh

حَنْت دِئَمِبْ كِيس . حَنْت دِئَمِبْ مِبْ كِئْتِ

BNE UM-EE LAA BNE U-MEE , BNE UM-EE LAA D' TdYAA-REH
sons of the daughter of my uncle (paternal), sons of my uncle

مَنْدُ لِيْتِ حِيْمَنْ حِيْتِ

MAR LI-BAA B' SHI-MAA DEE-YEH WAA
owners of heart (courageous) with the name that was known

هَنْ كِيس يِ كَنْتِ مِبْ اِ كِئْتِ

OO US-LAA SIP-YAA M' HU-KAA-REH
and the pure source/origin from Hakkari

227

چِه لِحْتِ دِيَه حِتْ

CHE-BO L' CHI-RAA D' BEH CHAA'BAA
Bravo/well done!! Onto Chira House of Chaba

قَلْتِ دِ كِه قَلْتِ

PAA-LAA-SHA D' GOO PAA-LAA-SHEH
a fighter amongst fighters

مِ حِشِيَه حِشِيَه دِشِيَه

M' CHO-SHEE-NO BROO-NA D' SHO-NEH
Chosheeno, son of Shoneh

مِبْ حَنْت مِئْ هِ فِئْ كِئْتِ

MIN BNE MAA-TAA O PAA-REEH L' REE-SHEH
from the sons of the village and feathers on his head

ܐܕܝܢ ܝܗܝܒ ܝܚܬܝܩܐ ܬܗܘܐ

TRE UR-YEH GUB-AA-REH WAA
two lions, mighty/noble/giants they were

ܩܬܝܩܐ ܝܚܬܝܩܐ ܬܗܘܐ

QAA-YAA-PEH TdYAA-RAA-YEH WAA
the were huge/tall Tyarayeh

ܥܡܝܬܐ ܠܝܡܥܢܐ ܡܗܕܝܐ ܬܗܘܐ

SHO-KHAA L' SHI-MAA D' MOO-DEE WAA
praise/glory onto their names, (is) what it was

ܡܗܕܝܐ ܠܝܬܐ ܠܝܒܐ ܬܗܘܐ ܕܝܗܝܐ

MOD LI-BAA ET-WAA-LAA YAA
what heart they had

228

ܬܝܬܐ ܕܝܡܥܢܐ ܕܝܗܝܐ . ܬܝܬܐ ܕܝܡܥܢܐ ܡܗܕܝܐ

BNET UM-EELA BNE U-MEE , BNET U-MEE LAA D' TdYAA-REH
sons of the daughter of my uncle (paternal), sons of my uncle

ܡܕܝܐ ܠܝܬܐ ܕܝܡܥܢܐ ܬܝܬܐ

MAR LI-BAA B SHI-MAA DEE-YEH WEH
owners of heart (courageous) with the name that was known

ܡܕܝܐ ܕܝܗܝܐ ܡܗܕܝܐ ܕܝܗܝܐ

OO US-LAA SIP-YAA M' HUK-AA-REH
and the pure source/origin from Hakkari

Singer: Talal Graish

Written by: Amir Younan

Melody by: Amir Younan

Assyrian transcribed by: Orahim Lazar and Athra Kado

Rinyo

Lyrics provided by Rinyo at
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Rinyo®
Alap Beet
(Alphabet)

Alap	ER-YAA	lion
Beet	BOO-MAA	owl
Gamal	GOOM-LAA	camel
Dalat	DEE-WAA	wolf
Heh	HAA-BAA-WAA	flower
Waw	WAA-ZAA	goose
Zain	ZAA-RAA-BAA	zebra
Khait	KHMAA-RAA	donkey
Tdait	TdE-RAA	bird
Yodh	YO-NAA	dove/pigeon
Kap	KUL-BAA	dog
Lamad	LO-ZAA	almond
Meem	MO-ZAA	banana
Noon	NISH-RAA	eagle
Simkat	SOO-SAA	horse`
Aih	I-ZAA	goose
Peh	PEE-LAA	elephant
Sadeh	SIP-RAA	sparrow
Qop	QO-PAA	monkey
Resh	ROO-MOON-TAA	pomegranate
Sheen	SHIK-WAAN-TAA	ant (feminine/singular)
Taw	TAA-LAA	fox

MI-LEH KHIL-YEH, DEE LOO-POON OO MOO-ROON
sweet words, just learn and say

QEE-NAA-TEH SHIL-YEH, DEE ZMOO-ROON
quiet melodies, just sing



QIN-TAA = (1) green (femine) (2) melody, song, tune
HAA-WAAZ = rhythm
QOP-TAA = another word (Eastern Assyrian) for owl
MAAY-MOON = monkey (Turkish)
BIB-LAA = another word for flower
UR-MOON-TAA = another word for pomegranate
KHUB-RAA = (1)news/information (2) word

Singer: Ramina Odicho

Rinyo Alap Beet (Alphabet Song)

ᳵᳵᳵ ᳵ ᳵ ᳵᳵ ᳶ

Alap, UR-YAA (lion)

ᳶᳶᳶ ᳶ ᳶ ᳶᳶ ᳷

Beet, BOO-MAA (owl)

᳷᳷᳷ ᳷ ᳷ ᳷᳷ ᳸

Gammal, GOOM-LAA (camel)

᳸᳸᳸ ᳸ ᳸ ᳸᳸ ᳹

Dalat, DEE-WAA (wolf)

᳹᳹᳹ ᳹ ᳹ ᳹᳹ ᳺ

Heh, HU-BAA-WAA (flower)

ᳺᳺᳺ ᳺ ᳺ ᳺᳺ ᳻

Waw, WU-ZAA (goose/gander)

᳻᳻᳻ ᳻ ᳻ ᳻᳻ ᳼

Zain, ZU-RAA-PAA (giraffe)

᳼᳼᳼ ᳼ ᳼ ᳼᳼ ᳽

Khet, KHMAA-RAA (donkey)

᳽᳽᳽ ᳽ ᳽ ᳽᳽ ᳾

Tdet, TdE-RAA (bird)

ي ي ي ي ي

Yodh, YO-NAA (dove/pigeon)

ك ك ك ك ك

KAP, KUL-BAA (dog)

ل ل ل ل ل

Lammad, LO-ZAA (almond)

م م م م م

Meem, MO-ZAA (banana)

ن ن ن ن ن

Noon, NISH-RAA (eagle)

س س س س س

Simkat, SOO-SAA (horse)

ا ا ا ا ا

Aih, I-ZAA (goat)

پ پ پ پ پ

Peh, PEE-LAA (elephant)

س س س س س

Sadeh, SIP-RAA (sparrow)

ق ق ق ق ق

Qop, QO-PAA (monkey)

Resh, RAA-MOON-TAA (pomegranate)

Sheen, SHIK-WUN-TAA (ant)

Taw, TAA-LAA (fox)

MIL-EH KHIL-YEH, DE LOO-PŌON OO MOO-ROON
sweet words, (go ahead) learn and say (all of you)

QEE-NAA-TEH SHIL-YEH
quiet melodies

DE ZMOO-ROON
(go ahead) sing (all of you)

BOO-MAA (Western), QOP-TAA (Eastern) = owl

LOOP = learn (verb)

MAA-LIP = teach (verb)

MOOR = say (verb)

UR-MOON-TAA (Eastern)= pomegranate (RAA-MOON-TAA (Western))

BIB-LAA (Eastern) = flower

MI-LAA = word (KHUB-RAA has persian/turkish orgins)

ex: POO-SHAAQ MI-LEH = dictionary (POO-SHAAQ-TAA d MI-LEH (explanation of words))

Singer:

Ramina Odicho

Transcribed:

Marganita Samuel

Translated to Assyrian

Ramina Samuel

Rinyo 
Zaaqraa Qodaa
(Uzlaa Kooshaa (in Eastern Assyrian))
(Spider)

ܐܘܩܐܪܐ ܩܕܐܐ
 (ܐܘܠܐ ܟܘܫܐ (ܐܝܬܐ ܐܪܡܝܐ))

235

ܐܘܩܐܪܐ ܩܕܐܐ ܐܘܩܐܪܐ ܩܕܐܐ
 ZUQ ZUQ ZAAQ-RAA QO-DAA
 s s spider

ܐܘܩܐܪܐ ܩܕܐܐ ܐܘܩܐܪܐ ܩܕܐܐ
 SIQ-LAA AL MUR-ZEE-WAA
 it climbed on the spout/nozzle

ܐܘܩܐܪܐ ܩܕܐܐ ܐܘܩܐܪܐ ܩܕܐܐ
 BAAR SLEE-LAA MITd-RAA
 after, the rain came down

ܐܘܩܐܪܐ ܩܕܐܐ ܐܘܩܐܪܐ ܩܕܐܐ
 OO KO-SO TAA-REE-WAA
 and it's hair got wet



ḏīḏ ʃəḏə ʃə ʃə ʃə ʃə

RKHITd WAA-LEH KHAA KUL-BAA
a dog came running

həḏəḏə ʃəḏəḏə ʃəḏəḏə

QAA-TdOO BNUQ-LAA, RIQ-LAA
the cat cleared way (left), and ran away

ʃə ʃə ʃə ʃə ʃə ʃə

ZUQ ZUQ ZAAQ-RAA QO-DAA
s s spider

ʃəḏəḏə ʃəḏəḏə ʃəḏəḏə

(KHAA) GAA-HEH KHEE-TAA, SIQ-LAA
one more time, it climbed

ʃə ʃə ʃə ʃə ʃə ʃə

ZUQ ZUQ ZAAQ-RAA QO-DAA
s s spider

ʃəḏəḏə ʃəḏəḏə ʃəḏəḏə

UL KHAA GOO-DAA, KHISH-LAA
onto a wall, it went

ʃəḏəḏə ʃəḏəḏə ʃəḏəḏə

B' DAA-NAA MKHEE-LAA PO-KHAA
time (came) a wind came (hit by a strong wind)

ʃəḏəḏə ʃəḏəḏə ʃəḏəḏə

OO KHAA REE-SHAA, NPI-LAA
and all at once, it fell

ʃəḏəḏə ʃəḏəḏə ʃəḏəḏə

DAA-NAA KLEE-LAA PO-KHAA
time (came) and the wind stopped

ʃəḏəḏə ʃəḏəḏə ʃəḏəḏə

OO PISH-LAA NEE-KHAA MKHAA-YAA
and the wind stayed blowing softly

زُوقْ زُوقْ زَاآقْ-رَاآ قَو-دَاآ

ZUQ ZUQ ZAAQ-RAA QO-DAA

s s spider

بْ كِه-لَو، قِم-لَاآ كَلَاآ-يَاآ

B' KHE-LO, QIM-LAA KLAA-YAA

with it's strength, it rose standing

زُوقْ زُوقْ زَاآقْ-رَاآ قَو-دَاآ

ZUQ ZUQ ZAAQ-RAA QO-DAA

s s spider

سِقْ-لَاآ كِهْر-تَاآ بْ-شِرَاآ-رَاآ

SIQ-LAA KHUR-TAA B-SHRAA-RAA

after it climbed with truth (on it's side)

إِزْ-لَوْ، كُو-لَهْ پَرِسْ-لَاآ

IZ-LOH, KOO-LEH PRIS-LAA

it's web/thread, all of it spread

بْ پُلْ-غَاآ دَوْهْ غَاآ-رَاآ

B' PUL-GAA DOH GAA-RAA

onto half of the roof

Rinyo
Lilyaa Shilyaa
(Silent Night)

لَیْلَتَہ لَیْلَتَہ

اَہ لَیْلَتَہ. تَہِیجَہ لَیْلَتَہ

OH LIL-YAA (LEH-LIH). BREE-KHAA SHIL-YAA
oh night. Blessed and quiet/silent

خَستَہ. حَیجَہ لَیْلَتَہ

BAAH-RAA-NAA. B'KIKH-WAA MIL-YAA
lighting/luminous. with the full star

مَہِیجَہ لَیْلَتَہ، وِہِیجَہ لَیْلَتَہ

MSHEE-KHAA TdIL-YAA. SOO-RAA KHIL-YAA
the Messiah fallen asleep. Small and sweet.

مَہِیجَہ لَیْلَتَہ، دَکَہ لَیْلَتَہ

QMEE-TdAA B'JOO-LEH. LAA HAWEH GIL-YAA
wrapped in clothes, so he wouldn't be bare.

دِہِیجَہ لَیْلَتَہ دِہِیجَہ

DMIKH-LEH, MUL-KAA D'SHE-NAAH
He is asleep, the king of peace

ሰላም ሲሆን. ቅዱስ ይሆን

OH LIL-YAA (LEH-LIH). BREE-KHAA SHIL-YAA
oh night. Blessed and quiet/silent

እንደ አዲስ ዜና አይደሉም

LAA SHWIQ-LOOKH TdA-BEH TdISH-YAA
you didn't allow the news to be hidden

ደስታ አድርገው ገና ይሆናሉ

RAA-YEH B'KHOO-BAA, KEY ZUM-REE WAA
the shepherds with love, they sang

ወይም ይሆናሉ ሰላም ይሆናሉ

OO KEY M'SHUB-KHEE WAA HU-LE-LOO-YAA
and they praised, "hallelujah".

ይሆናል ሰላም ይሆናል

EE-SHOO MSHEE-KHAA WEE-LEH
Jesus the Messiah (Christ in Greek), has become. (is born)

ܐܗ ܠܝܠܬܗ ܠܝܠܬܗ. ܫܝܠܬܗ ܝܠܬܗ

OH LIL-YAA (LEH-LIH). BREE-KHAA SHIL-YAA
oh night. Blessed and quiet/silent

ܡܘܫܝܬܗ ܠܝܠܬܗ, ܝܝܬܝܬܗ ܝܠܬܗ

MOO-BRIQ-LEH KIKH-WAA UL-YAA
it shined, the high/heavenly/divine star

ܡܓܝܬܗ ܕܥܢܗ ܡܓܝܬܗ ܕܥܢܗ

TEE-LOON BAA-REH, E-NEH MGHOO-SHEH
they came after him, those magi/wise men/magian

ܡܘܫܝܬܗ ܕܥܢܗ ܡܓܝܬܗ ܕܥܢܗ

OO MOO-YI-LOON DUSH-NEH OO LWOO-SHEH (LWESH-TAA)
and they brought gifts and clothing

ܝܝܬܝܬܗ ܡܫܝܬܗ ܡܫܝܬܗ ܡܫܝܬܗ

EE-SHOO MSHEE-KHAA WEE-LEH

Jesus the Messiah (Christ in Greek), has become. (is born)

ܐܗ ܠܝܠܬܐ. ܫܠܝܬܐ ܝܠܬܐ

OH LIL-YAA (LEH-LIH). BREE-KHAA SHIL-YAA
oh night. Blessed and quiet/silent

ܫܠܝܬܐ. ܫܝܚܬܐ ܝܠܬܐ

BAAH-RAA-NAA. B'KIKH-WAA MIL-YAA
lighting/luminous. with the full star

ܡܫܝܬܐ ܝܠܬܐ, ܡܠܟܐ ܝܠܬܐ

MSHEE-KHAA TdIL-YAA. SOO-RAA KHIL-YAA
the Messiah fallen asleep. Small and sweet.

ܡܫܝܬܐ ܫܠܝܬܐ, ܕܠܐ ܫܠܝܬܐ ܝܠܬܐ

QMEE-TdAA JOO-LEH. LAA HAWEH GIL-YAA
wrapped in clothes, so he wouldn't be bare.

ܕܡܝܟܬܐ ܠܝܠܬܐ ܡܠܟܐ ܕܫܝܬܐ

DMIKH-LEH, MUL-KAA D'SHE-NAAH
He is asleep, the king of peace

LEH-LEH = night. LIL-YAA = night (old word)

BIR-YAA(m) / BREE-TAA(f) = born

HAA-SAAL-TAA = birth

BAAH-RAA = light/natural light

LEJ-LOO-JEH = sparkle/twinkle/shine

MUB-RIQ = shine/emit rays of light

JOO-LEH = clothes

LWESH-TAA = clothing

SHU-BUKH-TAA = praise

SHU-BIKH = praise (verb)

I-LAA-YAA = utmost / ultimate , high , heavenly , celestial

ex: MU-DRAASH-TAA I-LEH-TAA = high school (feminine word)

Singer: Sarha Abraham

Transcribed: Marganita Samuel

Translated to Assyrian: Ramina Samuel

Rinyo
Mubriq Yaa Khikhwaa
(Twinkle Twinkle Little Star)

مُبْرِيْق مُبْرِيْق نِي خَه جِيْبِي

مُبْرِيْق مُبْرِيْق نِي خَه جِيْبِي
حَقْ مَتَمَتِيْ اَتِيْ مَهْدِيْ نِي اَتِيْ

يَلِيْ مِيْ تَلَقِيْ يِي
مُنِيْ دِيْشِيْ هِيْشِيْ جِيْ كِيْ
مُبْرِيْق مُبْرِيْق نِي خَه جِيْبِي
حَقْ مَتَمَتِيْ اَتِيْ مَهْدِيْ نِي اَتِيْ

حَلْ تَدِيْ دِيْشِيْ كِيْ
هَلْ بِيْشِيْ نِيْشِيْ هِيْشِيْ
جِيْ مِيْشِيْ كِيْ بِيْشِيْ هِيْشِيْ
مُبْرِيْق مِيْ هِيْشِيْ لِيْشِيْ
مُبْرِيْق مُبْرِيْق نِي خَه جِيْبِي
حَقْ مَتَمَتِيْ اَتِيْ مَهْدِيْ نِي اَتِيْ

ሰላም ስላም ስላም ስላም
 ስላም ስላም ስላም ስላም
 ስላም ስላም ስላም ስላም
 ስላም ስላም ስላም ስላም

ስላም ስላም ስላም ስላም
 ስላም ስላም ስላም ስላም
 ስላም ስላም ስላም ስላም
 ስላም ስላም ስላም ስላም
 ስላም ስላም ስላም ስላም

Singer: Sandra Odicho
 Transcribed: Marganita Samuel
 Translator: Ramina Samuel

بُصْبُصْ مَقْزَعْدْ بَكْ رَاْمَبْ

بُصْبُصْ مَقْزَعْدْ بَكْ رَاْمَبْ
بَيَّ بِلِيْ بِلَاْ مَسَاْ
تَتْ مَزْ لِيْ لَهْتْ هَلَهْتْ مِيْدِيْ
بُصْبُصْ مَقْزَعْدْ بَكْ رَاْمَبْ

بُصْبُصْ مَقْزَعْدْ بَكْ رَاْمَبْ
بَيَّ بِلِيْ بِلَاْ مَسَاْ
مَقْزَعْدْ مَزْ لِيْ لَهْتْ هَلَهْتْ مِيْدِيْ
بُصْبُصْ مَقْزَعْدْ بَكْ رَاْمَبْ

بُصْبُصْ مَقْزَعْدْ بَكْ رَاْمَبْ
بَيَّ بِلِيْ بِلَاْ مَسَاْ
تَتْ مَزْ لِيْ لَهْتْ هَلَهْتْ مِيْدِيْ
بُصْبُصْ مَقْزَعْدْ بَكْ رَاْمَبْ

ܐܕܝܢ ܡܪܩܬܐ ܕܐܕܝܢ ܒܝܬ ܐܡܝܢܐ
 ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
 ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
 ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ

ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
 ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
 ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
 ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
 ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
 ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ

ܐܕܝܢ ܡܪܩܬܐ ܕܐܕܝܢ ܒܝܬ ܐܡܝܢܐ
 ܐܕܝܢ ܡܪܩܬܐ ܕܐܕܝܢ ܒܝܬ ܐܡܝܢܐ
 ܐܕܝܢ ܡܪܩܬܐ ܕܐܕܝܢ ܒܝܬ ܐܡܝܢܐ
 ܐܕܝܢ ܡܪܩܬܐ ܕܐܕܝܢ ܒܝܬ ܐܡܝܢܐ

Singer: Leah Nano / Akkad Saadi
 Transcribed: Marganita Samuel
 Translator: Ramina Samuel

Bet Kanu

Lyrics provided by Bet Kanu at

<https://www.youtube.com/c/BETKANU/videos?view=0&sort=p&flow=grid>

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248



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מִבֵּן, מִבֵּן חֲסִידֵי מִבֵּן מִבֵּן, מִבֵּן לֵקֵט גְּפִידֵי חֲסִידֵי
 מִבֵּן
 תִּדִּיעַ תַּמָּה? דְּבִלִּישׁ דַּעֲמִידֵי הַדְּחִידֵי מִבֵּן. חֲסִידֵי מִבֵּן תִּדִּיעַ
 תַּמָּה?
 דְּבִלִּישׁ דַּעֲמִידֵי הַדְּחִידֵי מִבֵּן.

גְּלִידֵי, גְּלִידֵי חֲסִידֵי גְּלִידֵי גְּלִידֵי, גְּלִידֵי לֵקֵט גְּפִידֵי
 חֲסִידֵי גְּלִידֵי תִדִּיעַ תַּמָּה? דְּבִלִּישׁ דַּעֲמִידֵי הַדְּחִידֵי דִּתְּוֵי אֲרִידֵי.
 חֲסִידֵי גְּלִידֵי
 תִּדִּיעַ תַּמָּה? דְּבִלִּישׁ דַּעֲמִידֵי הַדְּחִידֵי דִּתְּוֵי אֲרִידֵי.

Singer: George Afram and Leah Nano
 Transcribed: Marganita Samuel
 Translator: Ramina Samuel

Bet Kanu
Bet Yaldaakh (Yaldookh) Haweh Breekhaa
(Happy Birthday) ~

ܝܝܗ ܒܠܕܝܗ ܐܝܝܗ ܬܕܒܝܬ
ܝܝܗ ܒܠܕܝܗ ܐܝܝܗ ܬܕܒܝܬ

ܝܝܗ ܒܠܕܝܗ ܐܝܝܗ ܬܕܒܝܬ ܝܝܗ ܒܠܕܝܗ ܐܝܝܗ ܬܕܒܝܬ
ܝܝܗ ܒܠܕܝܗ ܐܝܝܗ ܬܕܒܝܬ ܝܝܗ ܒܠܕܝܗ ܐܝܝܗ ܬܕܒܝܬ

ܬܝܝܗ ܒܝܬܝ ܒܬܕܒܝܬ ܕܝܬܝ ܕܬܕܒܝܬ ܬܝܝܗ ܒܝܬܝ ܕܬܕܒܝܬ
ܕܝܬܝ ܕܬܕܒܝܬ ܕܝܬܝ ܕܬܕܒܝܬ ܕܝܬܝ ܕܬܕܒܝܬ

ܝܝܗ ܒܠܕܝܗ ܐܝܝܗ ܬܕܒܝܬ ܝܝܗ ܒܠܕܝܗ ܐܝܝܗ ܬܕܒܝܬ
ܝܝܗ ܒܠܕܝܗ ܐܝܝܗ ܬܕܒܝܬ ܝܝܗ ܒܠܕܝܗ ܐܝܝܗ ܬܕܒܝܬ

ܬܝܝܗ ܒܝܬܝ ܒܬܕܒܝܬ ܕܝܬܝ ܕܬܕܒܝܬ ܬܝܝܗ ܒܝܬܝ ܕܬܕܒܝܬ
ܕܝܬܝ ܕܬܕܒܝܬ ܕܝܬܝ ܕܬܕܒܝܬ ܕܝܬܝ ܕܬܕܒܝܬ

Singer: Ashur Michael
Transcribed: Marganita Samuel
Translator: Ramina Samuel

Bet Kanu
Minyaaneh
(Numbers)

مِنْتِي

بِنْدَ هَدَبْ هَكَا، بُدَدَا

يَلْبَلَبْ لِيْبَدَا دِمِيْتِي

252

بِمِيْتَا يِيْتَا، بِيْبَدَا

دِيْبَلَبْ تِيْبَدَا، هَهَلَا

هَمِيْتَا يِيْتَا يِيْتَا

يِيْبَلَبْ يِيْبَلَبْ مِيْتَا

دِيْبَلَبْ يِيْبَلَبْ يِيْبَلَبْ مِيْتَا مِيْتَا

1 2 3 4 5 6 7 8 9 10

Singer: Khio Najib & Simel Gabriell
Transcribed: Marganita Samuel
Translator: Ramina Samuel & Admon Gabrial

ᐃᐃᐃᐃ ᐃᐃᐃᐃ

ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃ ᐃᐃᐃ?

ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃᐃᐃᐃ ᐃᐃᐃ?

253

ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃ ᐃᐃᐃ?

ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃᐃᐃᐃ ᐃᐃᐃ?

ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃ ᐃᐃᐃ?

ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃᐃᐃᐃ ᐃᐃᐃ?

ᐃᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃ ᐃᐃᐃ?

ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃ ᐃᐃᐃ, ᐃᐃᐃᐃᐃᐃ ᐃᐃᐃ?

ᐃᐃᐃᐃ (ᐃᐃᐃ), ᐃᐃᐃᐃ (ᐃᐃᐃ), ᐃᐃᐃ ᐃᐃᐃ?

مَدَامْ رَجَبْ

مَدَامْ رَجَبْ

مَدَامْ رَجَبْ

مَدَامْ رَجَبْ

مَدَامْ رَجَبْ

254

مَدَامْ رَجَبْ

مَدَامْ رَجَبْ

مَدَامْ رَجَبْ

مَدَامْ (رَجَبْ) رَجَبْ

مَدَامْ رَجَبْ

Singer: Nohadra Hanna
Transcribed: Marganita Samuel
Translator: Ramina Samuel

ይዘቅጥ

እኔ ይዘቅጥ ይዘቅጥ ይዘቅጥ ይዘቅጥ
እኔ ይዘቅጥ ይዘቅጥ ይዘቅጥ ይዘቅጥ

255

እኔ መገንጠጥ፣ እኔ መገንጠጥ፣ ቀዳሚ ስራዬን ጥቅምጥ፣ ስራዬን ይዘቅጥ
መገንጠጥ፣ ስራዬን ይዘቅጥ ይዘቅጥ ይዘቅጥ።

እኔ መገንጠጥ፣ እኔ መገንጠጥ፣ ስራዬን ይዘቅጥ ይዘቅጥ ይዘቅጥ
እኔ መገንጠጥ፣ ስራዬን ይዘቅጥ ይዘቅጥ ይዘቅጥ።

እኔ መገንጠጥ፣ እኔ መገንጠጥ፣ ስራዬን ይዘቅጥ ይዘቅጥ ይዘቅጥ
እኔ መገንጠጥ፣ ስራዬን ይዘቅጥ ይዘቅጥ ይዘቅጥ።

እኔ መገንጠጥ፣ እኔ መገንጠጥ፣ ስራዬን ይዘቅጥ ይዘቅጥ ይዘቅጥ
እኔ መገንጠጥ፣ ስራዬን ይዘቅጥ ይዘቅጥ ይዘቅጥ።

እኔ መገንጠጥ፣ እኔ መገንጠጥ፣ ስራዬን ይዘቅጥ ይዘቅጥ ይዘቅጥ
እኔ መገንጠጥ፣ ስራዬን ይዘቅጥ ይዘቅጥ ይዘቅጥ።

Bet Kanu
Maaryaam Itlaa Khaa Paaraa
(Mary Had a Little Lamb)

مَدْبَس ١٥ كس جَدَّ قَدَّ

مَدْبَس ١٥ كس جَدَّ قَدَّ، جَدَّ قَدَّ، جَدَّ قَدَّ، جَدَّ قَدَّ، جَدَّ قَدَّ،
جَمْدَه سَ كَلَّ سَقَدَّ

256

ح د دَ دَ دَ دَ دَ دَ دَ، مَدْبَس ١٥ كَ، مَدْبَس ١٥ كَ، مَدْبَس ١٥ كَ، مَدْبَس ١٥ كَ، مَدْبَس ١٥ كَ،
١٥ كَ قَدَّ ١٥ كَ تَقَدَّ

لَمَدْبَس ١٥ كَ تَقَدَّ، لَمَدْبَس ١٥ كَ تَقَدَّ، لَمَدْبَس ١٥ كَ تَقَدَّ، لَمَدْبَس ١٥ كَ تَقَدَّ،
لَمَدْبَس ١٥ كَ تَقَدَّ، لَمَدْبَس ١٥ كَ تَقَدَّ، لَمَدْبَس ١٥ كَ تَقَدَّ، لَمَدْبَس ١٥ كَ تَقَدَّ

وَحَدَّ سَدْبَس، وَحَدَّ سَدْبَس، وَحَدَّ سَدْبَس، وَحَدَّ سَدْبَس، وَحَدَّ سَدْبَس،
سَدْبَس، سَدْبَس، سَدْبَس، سَدْبَس، سَدْبَس، سَدْبَس، سَدْبَس، سَدْبَس

مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ،
مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ

مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ،
مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ، مَدْبَس ١٥ كَ تَقَدَّ

תַּמְחֵדִית מְכִיית לֵשׁ לֵשׁ מְדַבֵּר, לֵשׁ לֵשׁ מְדַבֵּר, לֵשׁ לֵשׁ מְדַבֵּר ? תַּמְחֵדִית מְכִיית
לֵשׁ לֵשׁ מְדַבֵּר ? חַיִּילֵךְ שֶׁ לֵשׁ לֵשׁ

מְדַבֵּר מְכִיית לֵשׁ לֵשׁ, לֵשׁ לֵשׁ לֵשׁ לֵשׁ מְכִיית לֵשׁ לֵשׁ, לֵשׁ לֵשׁ לֵשׁ לֵשׁ
שֶׁ מְכִיית לֵשׁ לֵשׁ

Singer: Rnia Malki
Transcribed: Marganita Samuel
Translator: Ramina Samuel

ᐱᐱᐱ

ᐱᐱᐱ ᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ?

258

ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ! ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ? ᐱᐱᐱᐱᐱ, ᐱᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ? ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ? ᐱᐱᐱᐱᐱ, ᐱᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ? ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ? ᐱᐱᐱᐱᐱ, ᐱᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ? ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ? ᐱᐱᐱᐱᐱ, ᐱᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ? ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ? ᐱᐱᐱᐱᐱ, ᐱᐱᐱᐱᐱ!

ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ? ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ!

٢٥٢٢ بليہ نعد ٥٥٢٢؟ ٥٥٢٢، ٥٥٢٢!
 ٢٥٢٢ بليہ نعد ٥٥٢٢؟ ٥٥٢٢ ٥٥٢٢!
 ٢٥٢٢ بليہ نعد ٥٥٢٢؟ ٥٥٢٢، ٥٥٢٢!
 ٢٥٢٢ بليہ نعد ٥٥٢٢؟ ٥٥٢٢ ٥٥٢٢!
 ٢٥٢٢ بليہ نعد ٥٥٢٢؟ ٥٥٢٢، ٥٥٢٢!
 ٢٥٢٢ بليہ نعد ٥٥٢٢؟ ٥٥٢٢ ٥٥٢٢!
 ٢٥٢٢ بليہ نعد ٥٥٢٢؟ ٥٥٢٢، ٥٥٢٢!
 ٢٥٢٢ بليہ نعد ٥٥٢٢؟ ٥٥٢٢ ٥٥٢٢!

Singer: Elias Bojaqli, Farah Farjo, Ayla Elyo, Perla Youssef
 & Rashel Lahdo
 Transcribed: Marganita Samuel
 Translator: Ramina Samuel

Bet Kanu
(Deck the Halls)

260

יְהוָה מֵלֵךְ הַמָּלְכִים הַגָּדוֹל
כָּכָה כָּכָה כָּכָה כָּכָה כָּכָה
חֲדָשׁ הַשָּׁנָה מְשֻׁבָּה מְשֻׁבָּה
כָּכָה כָּכָה כָּכָה כָּכָה כָּכָה
וְדִבְרֵי מֵלֵךְ הַמָּלְכִים הַגָּדוֹל
כָּכָה כָּכָה כָּכָה כָּכָה כָּכָה
הַמֵּלֵךְ הַגָּדוֹל הַמָּלְכִים הַגָּדוֹל
כָּכָה כָּכָה כָּכָה כָּכָה כָּכָה
מְשֻׁבָּה מְשֻׁבָּה מְשֻׁבָּה מְשֻׁבָּה מְשֻׁבָּה
שִׁיר מֵלֵךְ הַמָּלְכִים הַגָּדוֹל הַמָּלְכִים הַגָּדוֹל
מֵלֵךְ מֵלֵךְ הַמָּלְכִים הַגָּדוֹל הַמָּלְכִים הַגָּדוֹל
פְּסֵלֵךְ וְדִבְרֵי מֵלֵךְ הַמָּלְכִים הַגָּדוֹל

Singer: Mriam Karim, Merlla Maroki, Yalda Gawrieh,
Orina Shabo & Mila Keriakos
Transcribed: Shibla Betshmuel
Translator: Shibla Betshmuel

Bet Kanu
Shookhlaapeh d' Sheetaa
(Seasons (changing of the year))

መገባዊ ዓመት

እኔ ገና እኔ ገና

ወደ ገና ወደ ገና ወደ ገና ወደ ገና

261

እኔ ገና እኔ ገና

እኔ ገና እኔ ገና እኔ ገና እኔ ገና

እኔ ገና እኔ ገና

እኔ ገና እኔ ገና እኔ ገና እኔ ገና

እኔ ገና እኔ ገና

እኔ ገና እኔ ገና እኔ ገና እኔ ገና

Singer: Orina Shabo
Transcribed: Shibla Betshmuel
Translator: Shibla Betshmuel

Bet Kanu
Slootaa d' Rumshaa
(Bedtime Prayer (Prayer of evening))

ጥላኤል ይደምጥ

ይህን ደምጥ ጥላኤል ይደምጥ ጥላኤል ይደምጥ
ሙሉን ጥላኤል ይደምጥ ጥላኤል ይደምጥ
ጥላኤል ይደምጥ ጥላኤል ይደምጥ ጥላኤል ይደምጥ
ይደምጥ ጥላኤል ይደምጥ ጥላኤል ይደምጥ
ጥላኤል ይደምጥ ጥላኤል ይደምጥ ጥላኤል ይደምጥ
ይደምጥ ጥላኤል ይደምጥ ጥላኤል ይደምጥ
ጥላኤል ይደምጥ ጥላኤል ይደምጥ ጥላኤል ይደምጥ
ይደምጥ ጥላኤል ይደምጥ ጥላኤል ይደምጥ

Singer:
Transcribed:
Translator:

Esho Zora & Nohardra Hanna
Marganita Samuel
Ramina Samuel

Singer: Mimra Keriakos, Meray Youssef,
Nohadra Hanna & Mimra Keriakos
Transcribed: Yousip Audesho
Translator: Yousip Audesho

Bet Kanu
Sipraa
(The Bird (Sparrow) Song)

يَفْدُ

فَلَيْدَ لَبْ لَهْ يَنْدَ لَبْ لَهْ، هَسِيْ لَبْ لَبْ يَفْدُ

مَعْبَلْ مَتَهْ مَحْ يَنْدَ دِيْ مَتَنْ مَتَهْ حِيْفَ دِيْ

هَنْدَ كَهْ تَهْ تَعِيْدَ لِيْ لَبْ تَعِيْدَ لِيْ

لَوِيْدَ لَبْ لَبْ لَهْ، هَمَهْ لَبْ لَبْ يَنْدَ هَسَفَ، هِيْ تَهْ.

نِيْ نِيْ تَهْ هَدِيْ تَهْ، تَبْ تَهْ دِيْ يَفْدُ

حِيْلَ لِيْ يَفْدُ هَمَهْ لَبْ هَدَفَ لَهْ تَهْ مِيْ لَبْ

تَهْ دِيْ مَعْبَلْ مَعْبَلْ لَوِيْدَ لَبْ تَهْ دِيْ

فِيْ لَبْ دِيْ هَدِيْ لِيْ هَدِيْ سِيْ لِيْ هَمِيْ لِيْ

حِيْ حِيْ حِيْ حِيْ حِيْ حِيْ

Singer: Juliana Darmo
Transcribed: Marganita Samuel
Translator: Ramina Samuel
Lyrics: Abraham Hanna

Bet Kanu
Msheekhaa
(Christ)

መክቲኒ

መክቲኒ መክቲኒ መክቲኒ ነገሩ ለወደታ መክቲኒ መክቲኒ መክቲኒ
እነርሱ መክቲኒ መክቲኒ መክቲኒ ለጥቅም

ይሄ ሰላም ለክብር ነገር ነገር ነገር ነገር ነገር ነገር ነገር
ከሰላም ሰላም ነገር ነገር ነገር ነገር ነገር ነገር ነገር
ክብር ነገር ነገር ነገር ነገር ነገር ነገር ነገር

ክብር ለሰላም ነገር ነገር ነገር ነገር ነገር ነገር ነገር
ከሰላም ሰላም ነገር ነገር ነገር ነገር ነገር ነገር ነገር

ክብር ለሰላም ነገር ነገር ነገር ነገር ነገር ነገር ነገር
ከሰላም ሰላም ነገር ነገር ነገር ነገር ነገር ነገር ነገር

Singer: ??
Transcribed: Marganita Samuel
Translator: Ramina Samuel

مَمْلُوكٌ لِّبِ مَوْلَاةٍ مُّؤَدَّةٍ دَعِيَّةٌ ذِكْرُهَا كَلَامُهَا يَفْعَلُ وَهَذَا
وَمِنْهُمْ حَمِيدٌ سَمِيحٌ حَسْبُورٌ دَجِيذٌ

נִי חֶחֶבֶב דִּילֵכֶנּוּ אֶשְׁבֵּד, חֶחֶבֶב דַּעֲקֵד אֶשְׁבֵּד לִהוֹב מִכְדֵּב
 יִצְחָק מֶס, קֹמֵ תַבְּבִי אֶשְׁבֵּד

סַעֲתִיבֵי תִיבִי חֵלֶב מִכְדֵּב עֲבִיסָה עֲמִידָה עֲמִידָה אֶשְׁבֵּד
 אֶשְׁבֵּד אֶשְׁבֵּד אֶשְׁבֵּד

נִי חֶחֶבֶב דִּילֵכֶנּוּ אֶשְׁבֵּד, חֶחֶבֶב דַּעֲקֵד אֶשְׁבֵּד לִהוֹב מִכְדֵּב
 יִצְחָק מֶס, קֹמֵ תַבְּבִי אֶשְׁבֵּד

Singer: Peter Ibrahim
 Transcribed: Shilba BetShmuel
 Translator: Shilba BetShmuel

Bet Kanu
Hudaameh d' Pughrun
(Members of our body)

هَوْدَقِي دَفِيْزِي

يَدَمَا تَمَقَّ يَه تَلَفَس لَهَوْدَقِي دَفِيْزِي حَبِيْزَس
عَمِيْطَمَه مَهْدَب يَه زَمْدَس يَه بَمَكَس زِي يَه وَهْمْدَس
حَبِيْزِي زُسَبِي جِي تَوَس لَهَوْدَقِي دَفِيْزِي حَبِيْزَس
حَبِيْزَتِي زُسَبِي مَحْمَلَس لَهَوْدَقِي دَفِيْزِي مَحْمَلَس
مَحْمَلَس مِي تَسْبِي لَهَوْدَقِي دَفِيْزِي حَبِيْزِي
هَوْدَقِي دَفِيْزِي مِي مَحْمَلَس لَهَوْدَقِي دَفِيْزِي حَبِيْزِي
لَهَوْدَقِي دَفِيْزِي مَحْمَلَس دَفِيْزِي دَفِيْزِي دَفِيْزِي
حَبِيْزِي زُسَبِي مَحْمَلَس دَفِيْزِي دَفِيْزِي دَفِيْزِي
يَهَوْدَقِي دَفِيْزِي جِي مَحْمَلَس دَفِيْزِي دَفِيْزِي
لَهَوْدَقِي دَفِيْزِي مَحْمَلَس دَفِيْزِي دَفِيْزِي دَفِيْزِي
يَدَمَا تَمَقَّ حَقَّ لَهَوْدَقِي دَفِيْزِي حَبِيْزَس
عَمِيْطَمَه لَح مَحْمَلَس دَفِيْزِي حَقَّ سِيْجِي دَفِيْزِي حَبِيْزَس

Bet Kanu
Kunee
(Johnny (Short for Youkhana)) ٢

خُب

269

خُب، خُب! ٢ ٢ ٢ ٢؟
دِيلَه ٢ لِيخْ؟ ٢ ٢ ٢!
دِيلَه ٢ ٢؟ ٢ ٢ ٢!
٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢!
خُب، خُب! ٢ ٢ ٢ ٢؟
دِيلَه ٢ لِيخْ؟ ٢ ٢ ٢!
دِيلَه ٢ ٢؟ ٢ ٢ ٢!
٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢!
خُب، خُب! ٢ ٢ ٢ ٢؟
دِيلَه ٢ لِيخْ؟ ٢ ٢ ٢!
دِيلَه ٢ ٢؟ ٢ ٢ ٢!
٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢!
خُب، خُب! ٢ ٢ ٢ ٢؟
دِيلَه ٢ لِيخْ؟ ٢ ٢ ٢!
دِيلَه ٢ ٢؟ ٢ ٢ ٢!
٢ ٢ ٢ ٢ ٢ ٢ ٢ ٢!

Singer: Simon Malki, Milad S Youssef, Meray Youssef,
Elias Bujakli, Samira Gawrieh
Transcribed: Marganita Samuel
Translator: Ramina Samuel

Bet Kanu
Mkhee Mkhee Roofshtaa
(Hit Hit the oar/paddle (Row your Boat))

مَسْب دَوَقَتَا

مَسْب مَسْب مَسْب دَوَقَتَا مَسْب مَسْب مَسْب دَوَقَتَا
وَمَسْب دَوَقَتَا وَمَسْب دَوَقَتَا وَمَسْب دَوَقَتَا

مَسْب مَسْب مَسْب دَوَقَتَا مَسْب مَسْب مَسْب دَوَقَتَا
مَسْب دَوَقَتَا مَسْب دَوَقَتَا مَسْب دَوَقَتَا!

مَسْب مَسْب مَسْب دَوَقَتَا مَسْب مَسْب مَسْب دَوَقَتَا
مَسْب دَوَقَتَا مَسْب دَوَقَتَا مَسْب دَوَقَتَا

مَسْب مَسْب مَسْب دَوَقَتَا مَسْب مَسْب مَسْب دَوَقَتَا
مَسْب دَوَقَتَا مَسْب دَوَقَتَا مَسْب دَوَقَتَا

مَسْب مَسْب مَسْب دَوَقَتَا مَسْب مَسْب مَسْب دَوَقَتَا
مَسْب دَوَقَتَا مَسْب دَوَقَتَا مَسْب دَوَقَتَا

مَسْبِ مَسْبِ مَسْبِ دَهْقِيَّةً أَتَكَ لَهْقَانُ صَبْتِ يِ سَوْبَلَفِي
أَقْدَمُ يَحْدُنْ دَسْفَتِ مَبِ دِشَ يَتْنِ

مَسْبِ مَسْبِ مَسْبِ دَهْقِيَّةً هُجَلُ مَبِ كَسْتِ يِ سَوْبَلَفِي
أَقْدَمُ يَحْدُنْ فُذِيَسْلَفِ مَبِ حَقْدِ

Singer: Adib Kazo, Ivla Saadi
Transcribed: Marganita Samuel
Translator: Ramina Samuel & Admon Gabrial

መቐንጢ ድምጽ

መቐንጢ ድምጽ ስንት ድምጽ ነገር

ነገር ስንት ድምጽ ነገር ነገር ነገር ነገር ነገር
ድምጽ

ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ

ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ

ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ

ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ

ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ

ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ ድምጽ

هَذَا قَدْ خَلَّصَ لَكَ مَهَلًا وَتَحْتَ دَعْوِي مَوْفَقًا

مَقَامِ حَقِّهِ دِلگَتِ دَمِ کِ خُجَبِ بِلگَتِ

وَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

حَبِيبُ لَوْهٍ دَدَهْ حَبِيبُ دِيمَهْ دُكَلْمَهْ هَذِي حَبِيبُ

فَمَسْهُوٌّ تَحْتِ سَهْوَةٍ دَوْمَةٍ كَتَبَتْ

لِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Singer: Peter Ibrahim
Transcribed: Yousip Audesho
Lyrics: Yousip Audesho

Yousip Audesho

Yousip Audesho

Bet Kanu
Eeda d Yima
(Mother's Day)

ḴḴḴḴ ḴḴḴḴ

ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ
ḴḴḴḴ

274

ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ
ḴḴḴḴ ḴḴḴḴ

ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ
ḴḴḴḴ ḴḴḴḴ

ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ
ḴḴḴḴ ḴḴḴḴ

ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ
ḴḴḴḴ ḴḴḴḴ ḴḴḴḴ

Singer: Smedra Hanna
Transcribed: Yousip Audesho
Translator: Yousip Audesho

Bet Kanu
Yosip Ganana
(*Joeseph the Gardner*)

תהיה ילד

תהיה ילד ילד בן בית לזה פולטת
בן פיל דל ילדת תהיה ילד ילד
חפציה לזה ילד דל דל דל דל דל
מלכה מן בזה מלכה מלכה דל דל דל
תהיה בן מלכה דל דל דל דל דל
בן תהיה בן ילד בן דל דל דל דל
תהיה בן ילד דל דל דל דל
הנה לזה לזה מלכה תהיה ילד מלכה
חפציה מלכה מלכה פלטה מלכה

275

Singer:	Mirna Shamoun
Transcribed:	Marganita Samuel
Translator:	Ramina Samuel, Marganita Samuel
Lyrics:	"Yawse Ganono" composed by Ninos Garis & written by Augin Kurt. "Nineveh Children Songs - Album 1. " Nineveh Group, 1986.

Bet Kanu
Idyom Resh d Sheetā leh
(Today is New Year)~

ܝܕܡܥܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ

ܝܕܡܥܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ

ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ

ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ

ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ
ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ

Singer: Alan George
Transcribed: Ramina Samuel, Shibla Betshmuel
Translator: Akkad Saadi

ṢṢṢ ṢṢṢ ṢṢṢ

ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ
ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ

ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ
ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ
ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ

ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ
ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ

ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ
ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ ṢṢṢ

מַבְרָכָהּ בְּיָמֶיהָ לְמַבְרָכָהּ וּמַבְרָכָהּ בְּיָמֶיהָ חַדְבָּתָהּ
 מְבִיטָהּ בְּכֵן אֶתְּחַדְבֶּהָ חַדְבֶּהָ יִשְׁמַחַּתּוּ הַזֵּה בְּלִבָּתָהּ
 הַיָּד תִּמְלֵךְ בְּשִׁמְרָהּ מוֹלֶכֶת לֵישׁ הַיָּד תִּשְׁמַחַתּוּ לֵישׁ הַיָּד
 לְבִיטָתָהּ מוֹלֶכֶת לֵישׁ הַיָּד אֶתְּחַדְבֶּהָ חַדְבֶּהָ יִשְׁמַחַתּוּ הַזֵּה
 תִּמְלֵךְ בְּשִׁמְרָהּ מוֹלֶכֶת לֵישׁ הַיָּד אֶתְּחַדְבֶּהָ חַדְבֶּהָ יִשְׁמַחַתּוּ

מְבִיטָהּ בְּכֵן אֶתְּחַדְבֶּהָ חַדְבֶּהָ יִשְׁמַחַתּוּ הַזֵּה בְּלִבָּתָהּ
 הַיָּד תִּמְלֵךְ בְּשִׁמְרָהּ מוֹלֶכֶת לֵישׁ הַיָּד תִּשְׁמַחַתּוּ לֵישׁ הַיָּד

Singer: Alan George
 Transcribed: Ramina Samuel, Shibla Betshmuel
 Translator: Akkad Saadi

Bet Kanu
Khulilon Eedatookh
(Wash your Hands)

بَيْلَسَهْ بَيْتَقَهْ

بَيْلَسَهْ بَيْتَقَهْ بَيْلَسَهْ بَيْتَقَهْ

فَدَهْ جَلَسَهْ رَقَبْ تَرَكَهْ

مَبْ قَتَهْ مَبْ بَيْتَهْ

حَلْ خَقَهْ حَلْ يَتَهْ

عَلَهْ تَمَتَهْ لَبَيْتَقَهْ عَلَهْ تَمَتَهْ لَبَيْتَقَهْ

تَبَيْتَقَهْ مَبْ لَسَهْ تَبَيْتَقَهْ مَبْ لَسَهْ تَبَيْتَقَهْ

مَهْدَهْ لَبَيْتَقَهْ قَبِيْسْ تَبَيْتَقَهْ؟

خَبِيْسْ كَهْ اَهْ عَتَلَهْ خَبِيْسْ كَهْ اَهْ عَتَلَهْ

مَهْدَهْ كَهْ يَدَلَتَبْ مَهْدَهْ كَهْ

Singer:
Transcribed:
Translator:

Adib Kazo
Shibla Betshmuel
Akkad Saadi

בֵּת קָנֻ

בֵּת קָנֻ קָנֻ בֵּת קָנֻ קָנֻ בֵּת קָנֻ בֵּת קָנֻ
עֵמֶם, דַּעֲסָם דַּמְּוֶהֶם, דְּמַחֲסָם
וְדִיּוֹם בֵּת קָנֻ קָנֻ בֵּת קָנֻ בֵּת קָנֻ בֵּת קָנֻ
עֵמֶם, דַּעֲסָם דַּמְּוֶהֶם, דְּמַחֲסָם
יֵה תִּהְיֶהֱלֶם, עֵמֶם בֵּת קָנֻ קָנֻ בֵּת קָנֻ בֵּת קָנֻ
בֵּת קָנֻ, בֵּת קָנֻ עֵמֶם, דַּעֲסָם דַּמְּוֶהֶם, דְּמַחֲסָם
אֵם בֵּת קָנֻ קָנֻ בֵּת קָנֻ בֵּת קָנֻ בֵּת קָנֻ
בֵּת קָנֻ, בֵּת קָנֻ עֵמֶם, דַּעֲסָם דַּמְּוֶהֶם, דְּמַחֲסָם
נָם עֵמֶם בֵּת קָנֻ קָנֻ עֵמֶם בֵּת קָנֻ קָנֻ
בֵּת קָנֻ, בֵּת קָנֻ עֵמֶם, דַּעֲסָם דַּמְּוֶהֶם, דְּמַחֲסָם

سَلَامٌ عَلَيْكُمْ دُفَعْتُمْ مَوَسِيَّتَهُ تَحِيَّاتُهُ هَلْ هُوَ تَحِيَّاتُهُ

تَلَبُّ بِدَعْتِهِ دُعَاةٌ مِّنْهُ ذُجَّجٌ هَآءِ هَٰؤُلَاءِ تَلَبُّ بِدَعْتِهِ

يَحْفَتُ

١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

Bet Kanu
Kooleh Eetloo Rudeta
(Everyone has a Car)

حِكْمَة دَبَّارَة دَبَّارَة

حِكْمَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة
تَدْبِيرَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة

حِكْمَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة
مَدْبُورَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة

هَذِهِ سَقْدَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة دَبَّارَة
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(هَذِهِ دَبَّارَة!)

Singer:	Esho Zora with Orina Shabo, Meray Youssef
Transcribed:	Shildba Betshmuel
Translated:	Akkad Saadi
Lyrics:	Shildba Betshmuel

Bet Kanu
Choochoo Kma Khilya
(Little Chicks "Hassisan" Song)

ܚܚܝܬܐ ܚܚܝܬܐ

ܚܚܝܬܐ ܚܚܝܬܐ ܚܚܝܬܐ ܚܚܝܬܐ ܚܚܝܬܐ
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ܚܚܝܬܐ ܚܚܝܬܐ ܚܚܝܬܐ ܚܚܝܬܐ ܚܚܝܬܐ
ܚܚܝܬܐ ܚܚܝܬܐ ܚܚܝܬܐ ܚܚܝܬܐ ܚܚܝܬܐ

Singer: Esho Zora with Orina Shabo, Meray Youssef
Transcribed: Shildba Betshmuel
Translated: Akkad Saadi
Lyrics: Shildba Betshmuel

Bet Kanu
Trosheebaa Broonaa Khilya
(Monday's Sweet Child Song) ~

ሐዲሽሽ ሐዲሽሽ ሐዲሽሽ

ሐዲሽሽ ሐዲሽሽ ሐዲሽሽ

285

ሐዲሽሽ ሐዲሽሽ ሐዲሽሽ

ሐዲሽሽ ሐዲሽሽ ሐዲሽሽ

ሐዲሽሽ ሐዲሽሽ ሐዲሽሽ

ሐዲሽሽ ሐዲሽሽ ሐዲሽሽ

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ሐዲሽሽ ሐዲሽሽ ሐዲሽሽ

Singer:

Khio Najib

Transcribed:

Marganita Samuel

Translated:

Ramina Samuel, Marganita Samuel

හිටි ගේ යිමන්

හිටි ගේ යිමන් තද දීයන්
හැට් තෙත්ත දිසා
ඔහු හිටි මෙමුදි ලීය, වඩිදි
කිහිටි දිසා

හිටි ගේ යිමන් තද දීයන්
හැට් තෙත්ත දිසා
ඔහු හිටි මෙමුදි ලීය, වඩිදි
කිහිටි දිසා

දිසා ලීය, කිහිටි,
හැට් තෙත්ත, වඩිදි, වඩිදි
කිහිටි, කිහිටි, කිහිටි,
කිහිටි දිසා

ඔහු හිටි මෙමුදි ලීය, වඩිදි
කිහිටි ලීය, කිහිටි, කිහිටි

תָּלַכְךָ בְּהִלָּתֶיךָ דָּתִי לִישׁ יִלָּתִי
וְהַיְימִיכְלִישׁ וּמִבְּדֵלִי דִתִּי וְדִינִי יִלָּתִי

הָיִינוּ לָנוּ יִמְעִתִּי תִהְיֶה יִמְעִתִּי
וְנִלְכַּדְנוּ חֶחֶץ לְסִבָּה
וְהַיְימִיכְלִישׁ וּמִבְּדֵלִי לִישׁ וּמִבְּדֵלִי
לְהִלָּתִי בְּדִמְחָה
הָיִינוּ לָנוּ יִמְעִתִּי תִהְיֶה יִמְעִתִּי
וְנִלְכַּדְנוּ חֶחֶץ לְסִבָּה
וְהַיְימִיכְלִישׁ וּמִבְּדֵלִי לִישׁ וּמִבְּדֵלִי
לְהִלָּתִי בְּדִמְחָה

וְהַיְימִיכְלִישׁ וּמִבְּדֵלִי מִלִּישׁ וּמִבְּדֵלִי
וְנִלְכַּדְנוּ חֶחֶץ לְסִבָּה
וְהַיְימִיכְלִישׁ וּמִבְּדֵלִי לִישׁ וּמִבְּדֵלִי
לְהִלָּתִי בְּדִמְחָה

تَنْتِ جِدْ دَمَجْ جِ مَسْتِ لِيْلَقِي
 يَلَقِي لَهْلَكِي دَهْهَبْ خَصْبَقِي
 كَمَهْ. خَلَقْ خَمْ دَمَتْ تَدَجْ
 خَنْتْ هَجِدَهْ لِيْجَتِي وَهَقْ
 كَمَهْ. خَلَقْ خَمْ دَمَتْ
 تَدَجْ خَنْتْ هَجِدَهْ لِيْجَتِي وَهَقْ

Singer: Ilva Saadi
 Transcribed: Yousip Audesho
 Lyrics:

Assyrian Church Hymns

289



هَل لِي-بَاا مَار-يَاا

HEL LI-BAA MAAR-YAA

give heart, oh Lord

هَل لِي-بَاا مَار-يَاا: لَنْب دِصَبِي مَن

HEL LI-BAA MAAR-YAA. L'AA-NEE D'PSHEE-MEH NAA
give heart (compassion), oh Lord. Onto those who are mourning(sad)

تَمَمَّة دَقَمَلَه كَسَم: حَبَب تَهَبِي مَن ❖

B'MO-TAA D'SOW-GO-LEH, B'KHU-SHAA TEE-WEH NAA
for the death of their dear one, as they are sitting with sorrow

مَمَّة مَدَبَّة: فَيَّة مِلِس هَبَّة

MOW-TAA MU-REE-RAA. PUGH-REH LEH TWEE-RAA
bitter death. Their body is broken/sundered

هَل تَهَّه دَمَعَبَّة: حَبَب مِلِس هَبَّة

HUL TE-TEH D'MSHEE-KHAA, B'QOW-REH LEH NTdEE-RAA
until the coming of the Messiah, their grave is guarded.

لَمَتَمَّة دَبَبَّة: هَم مِلِس هَبَّة

L'QYAAM-TAA D'U-NEE-DEH, TAA-MAA LEH SBEE-RAA
on the resurrection of the absent/dead. Over there it awaits.

حَبَب دَهْتَّة: يَه قِيَت سَبَّة ❖

B'SHU-PEER DOO-BAA-REH, BET PAA-YISH KHQEE-RAA
with moral/virtuous/ethical behavior, it will stay(be) praised.

تَمَمَد مَعَبَّة: لَفَدَّة مَعَبَّة

SHQOL LEH, EE-SHO MSHEE-KHAA, L'PUR-DAA KHISH-KAA-NAA
take it away, Jesus the Messiah, the dark curtain

مَلِيَّة مَعَبَّة: دِيَمِي مَعَبَّة

M'LI-BAA KHU-SHAA-NAA, D'IN-SUN UP-RAA-NAA
with a sorrowful heart, our earthly humanity

مَلِيَّة مَعَبَّة: تَه مَعَبَّة

QU-BIL LEH MUR-YAA, AA-HAA QOOR-BAA-NAA
accept it Lord, this sacrifice/offering

دِيَمِي مَعَبَّة: حَبَبَتِي مَعَبَّة ❖

D'PISH-LEH MOOQ-RI-WAA, B'UW-DU-YEH KHU-NAA-NAA
that has been offered/proposed, by compassionate/merciful servants

ܒܥܬܐ ܩܕܫܐ: ܕܡܫܝܚ ܕܒܝܬܐ ܡܝܐ

EE-SHO PAA-RO-QAA, GAA-NOOKH DWEE-KHAA WIT
Jesus the Savior, you have sacrificed yourself

ܚܚܝܬܐ ܕܢܬܢܐܡܪܐ: ܒܝܬܐ ܡܫܝܚ ܡܝܐ

B'KYAA-NAA D'NAA-SHOO-TAA, KHU-SHAA QOOB-LAA WIT
the nature of humanity, you have accepted it's sorrow

ܚܚܝܬܐ ܡܫܝܚ: ܕܡܫܝܚ ܡܝܐ

KAA-SAA MU-REE-RAA D'MOW-TAA, SHIT-YAA WIT
the bitter cup/goblet of death, you have drank

ܡܫܝܚ ܡܫܝܚ: ܡܫܝܚ ܡܝܐ

HEE-WEE B'Q-YAAM-TAA, QAA-TUN MOOL-PAA WIT
the hope of (your) rising, you have taught us

ܡܫܝܚ ܡܫܝܚ: ܡܫܝܚ ܡܝܐ

HEL LI-BAA MAAR-YAA. L'AA-NEE D'PSHEE-MEH NAA
give heart (compassion), oh Lord. Onto those who are mourning(sad)

ܡܫܝܚ ܡܫܝܚ: ܡܫܝܚ ܡܝܐ

B'MO-TAA D'SOW-GO-LEH, B'KHU-SHAA TEE-WEH NAA
for the death of their dear one, as they are sitting with sorrow

מִי־לֵה (MI-LEH (words))

הִבְדָּל (TWEE-RAA)

broken , fractured , sundered , strained apart / torn apart / quartered , rent , cut , wounded , separated into parts

חָבֵדָה (U-NEE-DAA)

absent , being away from home or from a place , not present , lacking , remote / alien / away from the Lord / dead , departed , deceased , defunct / late

חֲנֻנָּה (KHU-NAA-NAA)

full of pity , moved to pity , compassionate , feeling for , merciful , clement , kind , mild , forgiving , charitable , soft-hearted / tenderhearted , gracious / humane , forgiving , lenient

הִבְדָּל (SWEE-RAA)

moral / probable / virtual certainty / possible , likely / believable , potential , prospective / likely to be in the future , presumed , supposed , suspected , anticipated / foreseen / likely to happen / liable to occur / potential ;

חֻבָּה דְּעֵינָה (SHU-PEER DOO-BAA-REH)

moral , virtuous , ethical , expressing or teaching a conception of right behaviour , upright / righteous ;

בְּחֻבָּה

a human nature ; 2) womanliness in a good sense , femininity , womanhood ; this word is derived from the Arabic for "a human being"

נִשְׁוּתָא NAA-SHOO-TAA is the Assyrian word for humanity/human nature

כַּבְּדָּה (PSHEE-MAA (male)/ PSHIM-TAA (female))

sad , sorrowful / melancholy , mournful , downcast / dejected / dispirited , affected with grief or unhappiness , gloomy , depressed , unhappy / miserable / wretched , woesome , doleful / woeful / rueful / regretful , regretting , grudging / unwilling / sorry / mournful / sad , sorrowful / feeling sorrow , melancholy

Malek Rama Lakhouma

The Tall Handsome Prince

The Musical

A fairy tale composed by:

Hannibal Alkhas (1930-2010)

Music Composed by:

Edwin Elieh

Typeset & Translated by:

Marcel E. Josephson



Assyrian Aid Society

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<https://assyrianaid.org/#donatenow>

The excerpts below are taken from the book “Hannibal Alkhas: Selected Works of Poetry” which was type set and published by Mr. Marcel Josephson in San Jose, CA in 2010 and is available from lulu.com website.

The poem “Malek Rama Lakhouma” (The Tall Handsome Prince) is currently being used for the creation of a musical by Mr. Edwin Elieh. Mr. Josephson continues his role as a consultant to Mr. Elieh on language matters. He has also provided a full translation of the poem which will be used by the Mesopotamian Night team during the production of the musical.

We would also like to thank Ms. Anna Alkhas for giving us the permission to use the poem in the creation of this musical.

In the context of this magnificent fairy tale, a reasonable translation for the term “Malek Rama Lakhouma”, the main character of the tale would be “The Tall Handsome Prince”. This tale is about envy, wicked-thinking, conspiracy, deception, viciousness, and finally the triumph of good over evil.

It is the tale of three unfortunate sisters sitting down for weaving in their poor cabin; one wishing to become a queen to weave a tie for pants that every woman and her husband can use to wrap their pants, one wishing to become a queen to cook a noodle dish that whoever ate from it would admire the good taste of it, and the third wishing to give birth to a warrior to become a king. In our language words the tie for a pair of pants (tekta) and the noodles (rekta) rhyme so nicely that with Hannibal’s immaculate creativity give an amusing opening to this poem.

It so happens that the king was passing by and overhears the conversation of three sisters. He marries the third sister and hires the other two to do the weaving and the cooking in the palace. King was at war and had to leave right after the marriage ceremony. It comes the time that his wife gives birth to a healthy boy. She sends a message to her husband to share the good news but the message was intercepted by her two sisters and her mother-in-law. They re-wrote the message stating that the newborn was a monster. First he got disappointed and wanted to have the newborn’s life terminated but he soon changed his mind and sent a message asking newborn to be saved until king’s return. The conspirators intoxicated the messenger and changed the content of the king’s message to read “get rid of the newborn and the mother; leave them to the sea”.

The newborn and mother were put in a basket and left afloat on the sea. The basket finally beaches at an island where the boy has grown into a young man. The islanders ask him to become their prince. Upon beaching at the island, in search for food in the woods, he rescues a pigeon that was just about to be killed by an eagle. To return the favor, the pigeon would grant him any wish he asked for. Many ships originally from the land where his father ruled would pass by his island and he would ask the sailors to anchor and he would host them very generously.

Upon their sail away he would feel homesick missing his father. Each time the pigeon would convert him to an insect so that he could travel unnoticed with sailors to his father's land to see him. Each time the sailors would report to king how greatly they were treated by the prince of the neighboring island. They would also describe the magnificent developments they would witness on the island and would notify the king that the prince has extended an invitation to the king to visit the island.

The envious two aunts and the grandmother, each time would undervalue the developments on the island by saying that they have heard of something even more miraculous in other lands. The prince as an insect would sting one of the three envious conspirators each time. The sailors of the next ship would describe the actual occurrence of what conspirators had mentioned they had heard. And each time another conspirator would get stung.

At last, the king decides to visit the prince where he comes face-to-face with his wife and the entire plot is revealed. This imaginative work has many repetitions such as many ships pass by and many sailors get treated so highly; and yet, each repetition has its own uniqueness showing progression and continuous improvement of environmental conditions influenced by man. Except in the beginning where some of the most inferior inclinations of human being are demonstrated, the rest of the poem illustrates hope, development, and advancement. At the climax of this constructive trend, it is very remarkable to see how skillfully Hannibal brings Gilgamesh on the scene within the setting of this entirely fictional work.

This work also very brilliantly reveals a son's desire to see his father who has been away from him for a long time. In my view, the main character of this tale and Hannibal share same feelings in regards to being away from father.

Note: The squirrel (SU-MO-RAA (𐎶𐎵𐎶𐎶𐎶)) is used in the original story but it does not rhyme well, so the Assyrian word for beaver (SUM-RAA (𐎶𐎵𐎶𐎶)) is used.

Complete book translated and typeset by Marcel E. Josephson. Purchase at

<http://www.lulu.com/shop/hannibal-alkhas/selected-works-of-poetry/paperback/product-20134309.html>

Purchase the MN DVDs and Music

<http://www.mesopotamian-night.org/>

<http://www.mesopotamian-night.org/p/mn20.html>

Purchase the Music

<https://itunes.apple.com/us/album/malek-rama-handsome-prince/id596668763>

<http://www.cdbaby.com/cd/mesopotamiannight>

https://www.amazon.com/gp/product/B00B6A44SW?ie=UTF8&*Version*=1&*entries*=0

Oojaabaa. Edwin Elieh's Website

<http://www.oojaabaa.com/>

Contribute to the Assyrian Cause

<http://www.assyrianaid.org/>

Contribute to Edwin's Next Musical

<https://www.indiegogo.com/projects/gilgamesh-an-assyrian-musical#/>

Track 1

بحولہ ساء دیمصحتہ حہدہ ددہ

B' CHOO-LOOKH-TAA D' MIS-KEE-NEH, KHAA DO-RAA

Once upon a time in a cabin of poor people.

ہلہ تہہ تہہ سہہ سہہ تہہ

TLAA BNAA-THE TEE-WEH WAA BIZ-QAA-RAA

Three girls were sitting down and weaving

Track 1

هَوَّيْ شَعْلِي مُلْكِي،

HO-YAAN WAA MU-LIK-TAA

If I were a queen

بُزَّاقْ رَانْ شَعْلِي سَجْلِي حَكْ،

B'ZAAQ-RAAN WAA KHDAA TIK-TAA

I would weave a pant drawstring

دَحْكَ يَهْتِي هِجْدَتِي،

D' KOOL NIQ-WEH OO GOW-RAA-NEH

That all women and their husbands

بُيْمِي شَعْلِي هِجْدَتِي!

KHU-MEE WAA TOOM-BAA-NEH

Would tie their pants with.

هَوَّيْ شَعْلِي مُلْكِي،

HO-YAAN WAA MU-LIK-TAA

If I were a queen

بُشْ لَانْ شَعْلِي سَجْلِي دَحْكَ،

BUSH-LAAN WAA KHDAA RIK-TAA

I would cook a noodle dish

دَٔجِدْ شَعْلَهْ هَهْجِدْ شَعْلَهْ ،

D' AA-KHIL WAA OO SAA-WEE WAA
That would eat it from it and get full

حَدْ بَدْ دَٔيْ شَعْلَهْ ،

KOOL KHAA BAAY-EE WAA
And for whoever wanted

بُخْمَقَهْ شَعْلَهْ ! دَٔيْ شَعْلَهْ

TdU-MAA-TOO!! NAA-NEE WAA
to his, a great taste!!! he would say

301

بَدْجِ شَعْلَهْ بَدْ بَدْجِ ،

B' YAAD-LAAN WAA KHAA GU-BAA-RAA
I would give birth to a warrior

اَمَتْ شَعْلَهْ مُلِكَهْ ،

HO-YAAN WAA MU-LIK-TAA
If I were a queen

دَٔ تَٔ تَٔ كَمَرْ ! مَلِكْ تَٔ !

DE TAA LOOKH!! MAA-LIK, TAA!!
Come on over Malek! Come!

Track 2

مَلِكْ سَلِيتْ دِجْهَدْ سَهْ عِلْبِيتْ

MAA-LIK SLEE-TdAA D' B' UT-RAA WAA SHU-LEE-TdAA

Malik Slita was the ruler/governor of the country

حَدَّ سَهْ كُودْ دِپْ نِهْ دِهْ حُولْ سَتْ

KUD WAA-REH WAA DIP-NEH DE CHOO-LOOKH-TAA

as he was walking next to the cabin

302

يَقْتَبِهْ عَمِيدْ لِهْ كُولْ سِتْ هِتْسَهْ

SIP-YAA-EET SHMEE-LEH KOOL KHDAA TI-NUKH-TAA

Clearly he heard each and every sigh

Track 3

تَاَذْ دَاَذْ كِهْ جِهْ ٬ حَلْزْ كَبْ.

BUR TU-RO-KHOON KLEE LEE
I stood behind your door

بِتْدَتْ كِهْ جِهْ ٬ تَمِيْلْ كَبْ.

KHUB-RAA-NO-KHOON SHMEE-LEE
I listened to your words

مِنْ جَوَاا-رَاا لَاا زِدِيْ كَبْ.

MIN GWAA-RAA LAA ZDEE-LEE
I am not afraid of marriage

وِيْ كِهْ جِهْ ٬ دِيْ كَبْ.

OOP QAA-TAAKH ZEH, RDEE LEE
I also approved of you.

يِدُوو-لِي كِهْ جِهْ ٬ جِتْدَتْ كَبْ.

YDOO-LEE KHAA GU-BAA-RAA
Give birth to a warrior for me

هَرَّ اَاكْ دِيْ كِهْ جِهْ ٬ دِيْ كَبْ.

HERR AAKH DEET-WAA MAA-RAA
As you said.

هِيْ قُوو-مُونْ كِهْ جِهْ ٬ كِهْ جِهْ.

HE QOO-MOON KHAAT-WAA-TEH
And you sisters, get up

شُكْ لِي-پُونْ بِيْ كِهْ جِهْ ٬ كِهْ جِهْ.

SHUKH-LE-POON BET-WAA-TEH
And change homes

قُوْ رِيْ كِهْ جِهْ ٬ قُوْ رِيْ كِهْ جِهْ.

GO QUS-REE GO BE-TEE
In my palace, in my home

بِدْ هَا-وِي-تُونْ قَا-تِي،

BED HAA-WEE-TOON QAA-TEE

You will be for me

سِدْ سَا-خَا-تَا،

KHDAA KHAA-TAA BUSH-LAAN-TAA

One sister the cook

سِدْ سَا-كَدْ-تَا.

KHDAA KHAA-TAA GAAD-LAAN-TAA

One sister the weaver.

Track 4

OH TEE-MAA KUD GNEE-LEH

OH YOO-MAA KUD GNEE-LEH
that day the sunset came

MAA-LIK, KHIT-NAA WEE-LEH

MAA-LIK, KHIT-NAA WEE-LEH
Malik, became a groom

305

KRIP-TEH WAA BAASH-LEN-TAA

KRIP-TEH WAA BAASH-LEN-TAA
the cook was angry

BIKH-YEH WAA GAAD-LEN-TAA

BIKH-YEH WAA GAAD-LEN-TAA
the weaver was crying

GOO DOON-YEH WEE-LOON PLAA-SHEH

GOO DOON-YEH WEE-LOON PLAA-SHEH
the came war in their world

MEL-KAA GRISH-LOON L' KOO-TAA-SHEH

MEL-KAA GRISH-LOON L' KOO-TAA-SHEH
they pulled the king into their struggles

TEE-LEH MTdEE-LEH KHAA YOO-MAA

TEE-LEH MTdEE-LEH KHAA YOO-MAA
a day came

D' BUKH-TOO HOO-SI-LAA BROO-NAA

D' BUKH-TOO HOO-SI-LAA BROO-NAA
when his wife gave birth to a son

كَبْرَ بَرَّوْ نَاسَ لَاسَ كَسَمَ

KHAA BROO-NAA WAA LAA-KHOO-MAA
he was a handsome/becoming son

شَوْدِي رَا قَا تُو كَتَا وَا

SHOO-DI-RAA QAA-TOO KTAA-WAA
she sent him a letter

مَ كَبَرُو شَيِّدُو نَسَ

QAA GO-RO, SHIKH-DAA YAA-WAA
to her husband, she sent good news/good tidings

بَاشَ لَن تَا اُم غَادَ لَن تَا

BAASH-LEN-TAA UM GAAD-LEN-TAA
the cook with the weaver

وَتَنَدَبَتَ بَرَّو نَا

OO NAA-NAA-REE-KHAA SHEE-DEN-TAA
and the crazy nanny

قَدَمَ نَاسَ هَفِيوَلِ

PRAA-MEH WAA OO PAA-SOO-LEH
they were cutting & chopping (planning a conspiracy)

هَبَتَا نَاسَ شَيِّوَلِ

BISH-TAA WAA HAA-SOO-LEH
she was given birth to an evil (plan)

شَقِي لُونِ شُوخْ لِي پُونِ كَتَا وَا

SHQI-LOON, SHOOKH-LI-POON KTAA-WAA
they took and changed the letter

فِيْهِمْ لَّيْسَتْ نَسْتِ

PIT-GHAA-MAA KHEE-NAA YAA-WAA
and gave another answer/solution

دُجْهْh

BUKH-TOOKH HOO-SIL-TOOKH KHAA BROO-NAA
"your wife has given birth to a son"

307

دِجْهْهْهْهْهْهْهْهْهْهْهْh

EE-LEH KOO-MAA AAKH SHAA-VAA
"he is black as a black rock"

Track 5

قاهري مگه سم پکته،

QAA-TOOKH LAA HOO-SIL-TAA

She gave birth for you

خجهري مې تاد مډگه.

BUKH-TOOKH MIN BUR MUR-AA

Your wife after labor.

مې حدهم ته بند وډگه،

MIN KEE-SO KHAA ZUR-AA

From her abdomen a seed/child

308

بلي مډگه کهمه،

B'LE-LEH QOOR=BAA L' YOO-MAA

In the night close to dawn

که سه د که لاهمه،

LAA KHWAA-RAA, LAA KOO-MAA

Not white, not black

که حده که که حده،

LAA BROO-NAA, LAA BRAA-TAA

Not a boy, not a girl

که هم که ه که،

LAA POO-MAA OO LAA NAA-TAA

Without a mouth or ear(s)

لَا پِي-قَاا اُو تُو-وِيل-تَاا ،

LAA PI-QAA OO TOO-WIL-TAA
Not a frog or a worm

قَاا-تُوُكْه لَاا هُوو-سِيل-تَاا ،

QAA-TOOKH LAA HOO-SIL-TAA
She gave birth for you

بُوُكْه-تُوُكْه مِين بُوُر مُوُر-اَا .

BUKH-TOOKH MIN BUR MUR-AA
Your wife after labor.

مِين كِي-سُو كْهَاا زُوُر-اَا ،

MIN KEE-SO KHAA ZUR-AA
From her abdomen a seed/child

309

لَاا بَرُوو-نَاا ، لَاا بَرَاا-تَاا ،

LAA BROO-NAA, LAA BRAA-TAA
Not a boy, not a girl

Track 6

تَتَبْ مِنْ خَذَتْ مَلِي لِي

BAA-BAA MIN KUR-BAA MLEE-LEH
the father filled with rage

كَمْ كَمْتِيَمِي مَوِي لِي

GO POOQ-DAA-NOO SOO-PEE-LEH
his command/order was entrusted

310

قَاتْ خَاانْ-قِي-لُونْ أَوْ تَلْ-قِي-لُونْ

QAAT KHAAN-QEE-LOON OO TEL-QEE-LOON
to drown and lose them

يَنْ كَمْ بَدَتْ مُبَدِلْ-قِي

YEN GOO NOO-RAA, MAAQ-DEE-LOON
or in the fire, burn them

تَتَذَلْ قِيَمِي كَمْتِيَمِي

KHUR-TAA PSHIM-LEH BEE POOQ-DAA-NOO
then he regretted his command/order

تَاَاْخْ-مُو-نِي وَآ غُوْ غَا-نُوْ

TAAKH-MOO-NEH WAA GOO GAA-NOO
he was thinking to himself

D' BOOSH SPAAY WAA SEP-REE L' DYAAR-TEE
it's better for them to wait for my return

LAA-ZIM SHUD-RIN MUKH-BUR-TEE
it is necessary to send them my call/word

BAASH-LENTAA OO GAAD-LEN-TAA
the cook and the weaver

UM NAA-NOON-TAA SHEE-DEN-TAA
with the crazy grandmother

MIN QAAM ZAA-RIQ WAA BAAH-RAA
before the rise of the light (sunrise)

MOOR-WEE-YOO WAA BIL-TdAA-RAA
they intoxicated the messenger

L' EH MUKH-BUR-TAA SHOOKH-LI-POON
they changed that calling/word (message)

OO L' KHUB-RAA-NO MOOKH-LI-POON
and changed it's words

دَقِيْدٌ لِّسْ مُلِكْ سَلِيْتْ

QID-LEH MAA-LIK SLEE-TdAA

Malik Slita burned and said????

خَلَصْبَهْ دَلِسْ اَهْ لَبْتْ

TEL-QEE-TOON LEH OH LEE-TdAA

"loose this cursed/dammed thing"

هَفَلَهْ اَهْ تَتْ تْ سَوْنْ لِسْ

OO PLAA-TO AA-HAA WEE-LEH

on his leaving, this is what happened

فَهْمَتْ دَخْلَمَتْ رَلْ لِسْ

POOQ-DAA-NAA D' TAA-LAAM-TAA SLEE-LEH

the command/order of punishment came down

كَقْ دَجِيْهْ هَلْ وَهْبَتْ

GAA-WAA KHAA SAA-LAA SQEE-RAA

inside a woven basket

دَمَوَلَحَتْ سَقْ حَبْ صَبَتْ

MOOL-WI-SHEH WAA BEE-YAAD QEE-RAA

they were covered in tar/pitch

תַּן אִם בְּרוּךְ בֶּן יִמָּן

QAA DO BROO-NAA UM YI-MAA
to that son with the mother

דִּבְּרָם לִפְנֵי בֶן פִּתָּן דִּבְּרָם

ROO-PEE-LOON L' PAA-TAA D' YAA-MAA
they were thrown to the face of the sea

כִּפָּן דִּשְׁמַתָּן אִם לֵא

LE-PAA REKH-MAA-NAA WEE-LEH
the wave(s) was merciful

הָלַךְ לִידֵּן מִבִּרְזָא לֵא

SAA-LAA, L' BIR-ZAA MOOM-TdEE-LEH
the basket reached land

סִיִּן קְטָנָה אִם זִרָא וְחֻדָּה

KHDAA GAA-ZUR-TAA WAA SOOR-TAA
it was a small island

מְלֵבָה מְבִלְיָה דִּשְׁמֻדָּה

MLEE-TAA M' EE-LAA-NEH D' KHDOOR-TAA
it was full of willow trees

חַבַּיִן וְחַבַּיִן דִּיִּתִּי חֲדָשׁ

KHAA ZO-NAA D' SHI-NEH WI-REH
a time of years passed

וְדִתָּ בֶן גִּבְרָה אִם זִרָא

ZUR-AA L' GOW-RAA DI-REH
the seed (child) grew to a man

ܠܚܝܕܝܗܝܢ ܕܝܕܝܗܝܢ ܕܝܕܝܗܝܢ

B' EE-DOO GEE-RAA OO QISH-TAA
holding in his hand, an arrow and bow

ܕܝܕܝܗܝܢ ܕܝܕܝܗܝܢ ܕܝܕܝܗܝܢ

ZI-LEH L' SE-DAA GOO DISH-TAA
he went to the plains to hunt

ܕܝܕܝܗܝܢ ܕܝܕܝܗܝܢ ܕܝܕܝܗܝܢ

LAA RIKH-QAA MIN BUR QAA-YAA
not far from after the boulder

ܕܝܕܝܗܝܢ ܕܝܕܝܗܝܢ ܕܝܕܝܗܝܢ

KHAA QAA-LAA WAA BIL-YAA-YAA
a voice was wailing/moaning

ܕܝܕܝܗܝܢ ܕܝܕܝܗܝܢ ܕܝܕܝܗܝܢ

TEE-LEH, KHZEE-LEH OH BROO-NAA
as he came, the son saw

تَكَ مَسَّةٌ دَسْدُ تَهْدُ

QAA-LAA EE-WAA KHDAA YO-NAA
that the sound was from a dove

ذَفْذَفٍ مَسَّةٌ لِيَتَتَبَهُ

RAAP-ROO-PEH WAA L' GEE-BAA-NO
it was fluttering on it's side

مَجَّ يِعْدُ مَعَكَ لَتَبَهُ

KHAA NISH-RAA MP EE-LEH L' GAA-NO
an eagle had descended upon it

هِيَ قِذْفُهُ لِي مَسَّةٌ قِشَّةٌ

HICH PIR-SET LEH WAA PISH-TAA
there barely was any opportunity

مَوَّجِلِسٍ جِذْدُ لِيَسَّةٌ

MOO-TIW-LEH GEE-RAA L' QISH-TAA
he placed his arrow upon his bow

مَكَّسٍ لِي هِ هِ جِذْدُ لَمَكَّسِ

GEE-RAA MKHEE-LAA L' QDAA-LOO
the arrow hit the eagles neck????

RIM-LAA HEL SHMAA-YAA QAA-LOO
his voice reached the heavens

B' AA-HAA DAA-NAA YAA-LOO-NAA
this time the teenager

PRIKH-LEH MIN REE-SHOO HO-NA
his wisdom/senses flew away (lost his mind)

YO-NAA HAAM-ZOO-MEH MI-NOO
the dove was speaking to him

B' RIT-MAA LEE-SHAA-NAA D YI-MOO
in the tone/pronunciation of his mother's language

AAKH DIN KHDAA AA-TO-RE-TAA
just like an Assyrian

HO-YAA WAA L' YO-NAA KHDIR-TAA
she could have turned to

Track 7

يَا بَرِّهْ نَا هَوْنًا ،

YAA BROO-NAA HO-NAA-NAA
Oh boy, oh wise boy

كَلِّ هَوْبَ كَمِي نَبِّ ،

LAA HAA-WEE-LOOKH KHU-SHAA
Do not feel sorrow

دَمِيكَمِي لَهْ كِيذَنِّ ،

D' QTDI-LOOKH AAT L' KHIR-SHAA
That you killed the magic (eagle)

كَلِّ قَلِّ سَجَلْ تَهَبَّ ،

LAA QAA KHDAA YO-NEE-TAA
Not only a dove

هَمْدَنِّ مَهْ سَجَلْ خَذَبَّ .

POOR-QAA WIT KHDAA BREE-TAA
You have also saved the creation.

فَذَهْ صَبْ سِلَكَّةً ،

PU-ROO-QEE KHUL-TAA-NAA
O my mighty/powerful savior

فَذَمَمِي مَهْ لَنْ ،

PUR-MOO-YEH WIN AA-NAA
I do understand

يَزْدَهْ لَكَمْ ذِيكِي ،

GEE-ROOKH L' YAA-MAA KHISH-LEH
That your arrow went into the sea

حَقْنْ قَهْ هِي فَتِي .

KIP-NAA QAA-TOOKH PISH-LEH
You are faced with hunger

نَبِّي مَهْ حَمْدَنِّ ،

KHU-YEH WIT SHOOR-YAA
You have started a life

مِيَبْ قِيَهْ فَذَنِّ (فَذَبَنَّ) .

MI-NEE PAA-YISH PIR-YAA
You will be rewarded by me.

فَذِهِ صَبِّ سِلَكَاتِنِ ،

PU-ROO-QEE KHUL-TAA-NAA
O my mighty/powerful savior

يَلْذِهِ رِي كَمَنْ ذَيْتِيهِ ،

GEE-ROOKH L' YAA-MAA KHISH-LEH
That your arrow went into the sea

حَقْنِ قَاهِي رِي قَبْتِيهِ .

KIP-NAA QAA-TOOKH PISH-LEH
You are faced with hunger

318

قَمِ تَ لَ تَ لَ لَ لَ لَ لَ لَ لَ لَ لَ لَ لَ لَ L' YI-MOOKH

POOSH UT UM YI-MOOKH
You remain with your mother

سَبْدُ تَ قَ تَ تَ تَ T' YISH SHI-MOOKH

KHQEE-RAA PAA-YISH SHI-MOOKH
Your name will be glorified/praised.

فَذِهِ صَبِّ سِلَكَاتِنِ ،

PU-ROO-QEE KHUL-TAA-NAA
O my mighty/powerful savior

Track 8

تَهْمَنْ هَلْبَتَنْ يَمْتَنْ حَدْ دَبْقَنْ

B' YOO-MAA TLEE-TAA-AA, SHIM-SHAA KUD REE-MAA
on the third day, the sun had risen

تَهْمَنْ كَبْتَنْ مَب يَمِهْمَسْ صَبْقَنْ

BROO-NAA GU-BAA-RAA, MIN SHIN-TOO QEE-MAA
the noble son had woken from his sleep

319

سَوْن لِي سَدَنْ مَدْبَتَانْ

KHZEE-LEH KHDAA MDÉE-TÁA,
he saw an island,

بَقَامْ كَبْتِهْمَسْ حَلْبَتَانْ

QAAM AAY-NOO KLEE-TAA
Standing in front of him

مَدْبَدْ لِي؛

TdEE-LEH
he knew

دَهْمَنْ دَهْمَسْ وَهَبَتَانْ

D' YO-NAA WAA WEE-TAA,
because of the dove

لِمَدِيَّةَ مَدِيَّةَ

L' MDEE-TAA MOO-YEE-TAA
brought to the city

تَكَ دَجْهَوْدَ تَوْدَ لَتَهْتَا،

QAA-LAA D SHAY-POO-REH BZAA-YAA NAT-YAA-TEH
the sound of trumpets piercing his ears

تَتَي دَسْ مَدِيَّةَ فَكْ مَجْهَتَا

NAA-SHEH D' DEH MDEE-TAA, PLAA-TAA MIN BET-WAA-TEH
the people of that city were coming out of their houses

مَدِيَّةَ لَدِيَّوْ حَلْبَا مَتْمَدَا

MOO-TEE-LOON L' REE-SHOO, KLEE-LAA M' SHAA-MEE-RAA
they reached his head, and crown of diamond(s)

دَتَا مَدِيَّةَ لَدِيَّوْ هَلْبَا لَدِيَّوْ دَتَا

D' QAA MDEE-TEH OO GAA-NEH, HAA-WEH U-MEE-RAA
so that for their city and themselves, he would be prince

هَلْبَا يَفَا

OO MU-LIK-TAA YI-MAA,
and the mother queen,

دَفَي كَا لَفَا

D' PRISH-LAA SHI-MAA
chose a name

مَلِي دَفَا كَسَفَا

MA-LIK RAA-MAA LAA-KHOO-MAA
the handsome/becoming high king” (Malik Rama)

دِسَّوْ لِس اُحَقَّتْ اُوْ دِ مِ دِسَّو تَهْ مَ

D' WEE-LEH HUCH-MAA-NAA L' UM-RAA-NEH DEH MDEE-TAA
he became governor of the dwellers of that city

مِ دِسَّو لَهْ تَقْ كِ مَكْتِ لِكْوَدَاْ

MIN RIKH-QAA L' PAA-TAA D YAA-MAA, LAA MTdAA-YAA L' GU-ZAAR-TAA
From far away, on the surface of the sea, haven't reached the island??

تَهْ تَقْ كِ لِكْوَدَاْ لِهْ دِسَّو مَسَّو كِهْ دِتْدَاْ

KHAA-ZO-QEH BEE EL-PAA-YEH, L' OOR-KHEH EE-WAA GO DYAAAR-TEH
the voyagers by their thousands, went on there way to return

321

سِوْ لِسْ سِوْ مَدِيتَاْ

KHZEE-LOON KHDAA MDEE-TAA
KHZEE-LOON KHDAA MDEE-TAA

اَمْ مَسَّو تَبَاْ

TAA-MUN EE-WAA BNEE-TAA
There it was built???

حَمْبَاْ مَسَّو كِ دِسَّو

KOO-SEE-TAA WAA BEE DAA-WAA
his hat was of gold

قُسْ-رُوْ حَرْيِيْ كِهْ غُوْ هَاا-وَاا

QUS-RO CHREE-KHEH GOO HAA-WAA
his palace climbed in the air

تِيْ لِيْ رَا-مَآا لَآ-كُوه-مَآا

,TEE-LEH RA-MAA LA-KHOO-MAA
Malik Rama came

د' قَاا عَر-كِهْ يِيْ-وَهْ شَلَاا-مَآا

D' QAA ERR-KHEH YE'-WEH SHLAA-MAA
and was giving greetings to his guests

قُووب-لِيْ-لِيْ ب'شِيْ-نِيْ ل' بِيْ-تَاا

QOOB-LE-LEH B'SHE-NEH L' BE-TAA
he accepted the greetings to the house

ب' مِيْش-تُوو-تَاا وُوْ كُهْل-تَاا، شِيْ-تَاا .

B' MISH-TOO-TAA OO KHUL-TAA, SHE-TAA
with a party/reception and food, and drinks

הָתֵּינָנִי מִיָּמֶיךָ מֵהָרְחֵק הֵיטֵב

HAA-QOON-LEE, MEE-KE-TOON TEE-YEH

Tell me, where have you come from

מֵיָּמִן דֶּה דוּק־תָּא, גַּא־וִי־טוֹן כִּי־יֶה

YEN MIN DEH DOOK-TAA, GAA-WI-TOON KHI-YEH

or from that place, from which you lived

M' UT-RAA-WAA-TEH WAA-RAA
And passing through countries

We are selling and buying

M' UT-RAA-WAA-THE WAA-RAA
And passing through countries

لَسِيذًا نَسِيذًا نَسِيذًا ،

KHEE-NAA NEE=KHAA NEE-KHAA
Now gradually

يَعْقِلُ مَهْمَا تَزِدُّهُ ذِيًا .

BIN-PAA-LAA WAAKH B' OORR=KHAA
We are starting our path

مَهْمَا تَزِدُّهُ ذِيًا تَجَلُّهُ ،

M' UT-ROOKH YAA SHU-LEE-TAA
From your country your ruler/governor

لَسِيذًا ذِيًا دَمَلِي هَلِيًا ،

L' UT-RAA D MAA=LIK SLEE-TAA
To the land of Malek Slita,

325

دَاهِيًا تَزِدُّهُ ذِيًا نَسِيذًا ،

B' HAA OORR-KHAA YU-RIKH=TAA
On this long path

سَوَّاهُ جَهْمًا تَذِيذًا .

KHZAAQ-TO-KHOON BRIKH-TAA
Blessed be your voyage/trip

دَاهِيًا جَهْمًا مِيَّابًا .

HU-LOON MI-NEE TAA-MAA
You convey over there from me.”

لَمَلِي هَلِيًا تَكَمَلِي ،

L' MAA-LIK SLEE-TdAA SHLAA-MAA
To Malek Slita greetings

Track 10

تَهْتَن لَاسْ سَوْنْ لَاسْ يُونَاا

TEE-LAA KHZÉE-LAA YO-NAA
the dove came and saw

لَبْتَن فَبْتَن بَرُونَاا

L' KHU-SHAA PEE-SHAA BROO-NAA
that the son remained sad

بِلْفَن نَاا اِلْفَن رَهْ

B' EL-PEH NAA IL-PU-REH,
sailors in the thousands,
aa

قَاا خُشْ-تَاا هُو-دُو-رَهْ

QAA KHUSH-TAA HU-DOO-REH
Were gathering for the voyage

Track 11

لَا دَعَا كَسَهُ مَلَا ،

YAA RAA=MAA LAA-KHOO-MAA
“O Rama Lakhouma

بَاهِ دِيَّتْ دِيَّهْ مَلَا .

BUH-RI=NAA-NAA D' YOO=MAA
Brightening of the day

فَمَهْ دَبَّ بِيَّهْ هِيَّ بِيَّتْ ؟

QAA-MOO-DEE EE-WIT KHU-SHAA-NAA?
Why are you sad?

مَهْ دَبَّ كَبَّحْ . فَمَهْ هِيَّ لِيَّ ؟

MOO=DEE O-DAAN QAA-TOOKH AA-NAA?
What can I do for you?

لَا تَهَبَّ

YAA YO-NEE-TAA
O dove

فَمَهْ دَبَّ بِيَّهْ هِيَّ بِيَّتْ ؟

QAA-MOO-DEE EE-WIT KHU-SHAA-NAA?
Why are you sad?

لَا تَهَبَّ كَبَّ ،

YAA YO-NEE-TAA, LIB-EE
O dove, my heart

سَلْبِيَّ لِيَّ هِيَّ قَلَّ كَبَّ .

KHLEE-SAA LEH QAA BAA-BEE
is tight for my father (I miss him).

يَا بَرُوْنَا،

YAA BROO-NAA

Oh boy

لَا تُفَكِّرْ فِي هَذِهِ،

LAA TUKH-MIN, YAA BROO-NAA

Do not think about it, Oh boy

يَتِمُّ لَكَ الْحُزْنُ،

KHU-SHOOKH AA-TEH L' PRAAQ-TAA

Your sadness to come to an end

تَبْهُتُ سَجَّةً خَسْفًا!

BED HAA-WIT KHDAA BUQ-TAA!

You will become a mosquito!

Track 12

مَئْتِ مَئْتِ مَئْتِ ،

MEE-YEH M' YAA-MAA, YO-NAA
Water from sea, the dove

مِهْ ذِيهْ كُكْ حَذَهْ كُ.

MOOR-YIS-LAA UL BROO-NAA
She sprinkled over the boy

سَئِ كِي سَئِ هَ وَهْ ذَهْ كُ.

WEE LIH OH SOO-ROO-NAA
He became small

تَئِ مَئْتِ مَئْتِ .

YO-NAA M' AAY-NAA TLIQ-TAA
The dove disappeared

هَ سَجْذَ كَسْجَ خَصْ!

OH KHDEE-RAA L' KHDAA BUQ-TAA
And he turned into a mosquito

فَئِ سَئِ هَ هَ هَ هَ .

PRIKH-LEH O WOOZ-WIZ-LEH
He flew buzzing

حَسْجَ مَ حَئِ مَئِ .

B' KHDAA QOON-JEE-TAA QNIZ-LEH
And squeezed in corner

كُ يَ كُفْ كُفْ تَئِ ،

GO IL-PAA L' PAA-TAA YAA-MAA
In the ship afloat on the sea

حَسْجَ حَئِ .

BIKH-DAA-YAA, BIP-SHAA-MAA
Happy and sad (with mixed feelings).

Track 13

مِنْبَعِ الْبُؤْدَةِ لِسُ تَبَقَّةِ

M' KHAA GU-ZAAR-TAA L' EH-KHEE-TAA
from one island to the other

وَهَذِهِ دَنَقْزْ كَلْ حَذْبَةٍ

OOR-KHAA D' YAA-MAA LAA KREE-TAA
the way of the sea wasn't short

330

مِنْبَعِ لِسُ الْبُؤْدَةِ تَبَقَّةِ

M-TdEE-LOON L' UT-REH B' KHAA-DOO-TAA
they reached the country in happiness

فَبَعْلَسُهُ حَيَّةِ الْبُؤْسَةِ

PISH-LOON CHEE-DEH L' ER-KHOO-TAA
they were invited for a gathering

لِصِّدِّ دَمَلِي تَبَقَّةِ

L' QUS-RAA D' MAA-LIK B' EE-QAA-RAA
on the palace of the honored Malik

تَبَقَّةِ لِسُ وَهَذِهِ الْبُؤْدَةِ

BAA-REH SOO-RAA GU-BAA-RAA
behind them, the small noble warrior

سَوَز لَه تَه تَحَوَس مَهَبَز

KHZEE-LEH HAA BAA-BOO TEE-WAA
he saw his father sitting

مَذَعَوَس لَهَلَوَس لَه دُشَز

M' REE-SHOO HEL AAQ-LOO DAA-WAA
gold, from his head to his feet

331

بَنَز مَفْزَهَوَس بَذَعَوَز

EE-NAA KHU-SHAA M' PAA-TOO SHUR-SHOO-REH
but sadness was pouring from his face

مَهَبَز لَهفَوَس فُحَوَز

TEE-WAA L' DIP-NOO PAA-CHOO-REH
he sat next to him watching him

بَهَلَوَس سَلَبَه تَكَلَه

KHEL-TOO KHLEE-TAA, BAASH-LAAN-TAA
his sweet aunt, the cook

هَوَس مَهَدَه كَكَلَه

KHAA-TO KHEE-TAA, GAAD-LAAN-TAA
his other aunt, the weaver

بَح تَحَوَس تَنَزَبَت

UM NAA-NOO. NAA-NAA-REE-KHAA
with his granny.

OH NAA-KHEE-RO YAA-REE-KHAA

with that long nose of hers

...MAA-LIK SLEE-TdAA BID-LAA-BAA

Malik Slita was asking...

332

D' TAA-NEE KHAA-CHAA MIN RAA-BAA

tell me a little from a lot (here and there)

M' UT-RAA-WAA-TEH BUR YAA-MAA

about the countries beyond the sea.

M' ES-KAA-WAA-TOO BOO-SAA-MAA

difficulties/hardships and delights/pleasures

EN IL-PAA-REH B' EE-QAA-RAA

those sailors with honor

...REE-SHEH KIP-LOON, BEE-MAA-RAA

lowered their heads, and said...

بِيحْتَدِّ مَبْأَدَّاهُ ،

BI-WAA-RAA M' UT-RAA-WAA-TEH
Passing through countries

بِيهَقْتَلَبْ ب مَهَبَّةَاهُ ،

BIT-PAA-QAA BEE M' HEE-RAA-TEH
Coming upon skills (trades)

لَبَّتْ مِ سَدِّ كُؤْدَاهُ ،

EE-NAA MIN KHDAA GAA-ZUR-TAA
But from an island

مَهْدَبْ سِيوْنْ مَسْ كَم دَنْدَاهُ !

MOO KHIZ-YAA WUKH GO DYAAAR-TAA
Upon our return what have we seen!

بِنْدَ خَلْمَكْ سَدِّ دِئَا ،

KHAA BU-LOO-TdAA B' KHDAA DISH-TAA
An acorn tree out in the plain

سَدِّ لَسَدِّ مَدْبَعْ صَبْتَا .

KHDEE-RAA L' KHDAA MDEE-TAA NQISH-TAA
Has turned into an embroidered/decorated city.

فِي دِي هَدِيَّةْ هَجْدَمِي ،

QUS-REH OO DAA Y-REH OO KUR-MAA-NEH
The palaces, the monasteries, and the orchards/vineyards

مَتَمَقْدَبْ مَكَبْ خِيذْ أَهْلْ !

M' SHOOP-RAA MAAY BAA-SHIR TAA-NEH!
Who can describe their beauty!

كَمْ مَدِّي مَقْدَبْ دِئَسَا ،

OOM-RAA-NEH QOO-BAAY D DAA-WAAH
The churches with domes of gold

مَسِيحْدَبْ مَكَبْ خِيذْ حَاكَا !

M' KHIQ-RAA MAAY BU-SHIR KTAA-WAA!
Who can write of it's glory!

مَلِكْ دَمَكْ كَسَمَكْ ،

MAA-LIK RAA-MAA LAA-KHOO-MAA
Malek Rama Lakhouma

لَمَصَمَصَدَهْ هِي دَسَجَن تَكَمَكْ ،

L' MYOOQ-ROO-TOOKH YAA-WAA SHLAA-MAA
Is sending to your honor/reverence greetings

فَذَهَمِي دَتَصِيكِي دَهْ ذَسْ ،

PUR-POO-LEH D' SHAAQ-LIT OOR-KHAA
And request that you take the road

لَهْ سَجَبَمَشْ هَفَصْجْ دَهْ ذَسْ .

L' OOKH-DAA-NOOY PUQ-DIT AAR-KHAA
And be his guest at his region/state.

بَتَب دَسَجَب كَب كَدَتَب ،

KHU-YEE YAA-WEE LEE DAA-NAA
If my life gives me time

لِيَهْ سَيَقِي مِي دَوَكْتَب .

L' BET KHIR-SHAA WIN AA-ZAA-NAA
Onto this house of magic, I will visit

Track 15

יִלְפָּא־רֵחַ הוּו־קֵי־לוֹן קֵא מֵא־לִיק סְלֵי־טֵאא,

IL-PAA-REH HOO-QEE-LOON QAA MA-LIK SLEE-TdAA,
The sailors told Malik Slita, of the city of gold

בּוּט דֵּחַ מְדֵי־טֵאא ד' דֵּאא־וֹאא

BOOT DEH MDEE-TAA D' DAA-WAA
of that city of gold

335

וּמִן שׁוּ־לֵי־טֹו קֵחֵא סְלֵי־וֹאא אִחַ מִי־חֵאֹו־טֵאא,

OO MIN SHU-LEE-TdO KHAA SLEE-WAA AKH MU-HAAW-TAA,
and from it's ruler, a cross as a gift,

מוּ־יֵאא, ל' יֵאא־וֹאא

MOO-YAA, L' YAA-WAA
he brought, and he gave

בִּשׁ־לֵאן־טֵאא וּמ גֵּאָד־לֵאן־טֵאא

BUSH-LAAN-TAA UM GAAD-LAAN-TAA
the cook and the weaver

וּנֵאֵא־נֵאֵא־רֵי־קֵחֵא שֵׁי־דֵּן־טֵאא

OO NAA-NAA-REE-KHAA SHEE-DEN-TAA
and the crazy nanny

مَقَام دَاا-نَاا رَلَبَتَا رَلَبَتَا

MIN QAAM DAA-NAA, SLEE-WAA GNIW-LOON
before the time, they stole the cross

رَلَبَتَا رَلَبَتَا رَلَبَتَا رَلَبَتَا

SHIL-YEH, KIS MUL-KAA TIW-LOON
quietly, they sat next to the king

لېي، عم گيټ،

LEE-TIN OO-JAA-BAA

There are no miracles

دېکې بهه، نه بهه، ډک.

D' UJ-BEE-TOON UKH-TOON RAA-BAA

That you all be amazed by much.

مېنډ، سيډن، ډک، سټن،

M' KHAA KHIR-SHAA TUN-YIN KHSHEE-KHAA

I will tell about a the best/most effective magic

مستعين، هم مکن، هه پتن.

M' KHAAR-SHAA-NEH POO-MAA PTEE-KHAA

That will have magicians' mouths wide open.

سېنډ، لېگن، کېنډ، گېن،

B' KHAA EE-LAA-NAA L' KHA AA-WAA

On a tree in a forest

حېمېب، پېډېټن، دډه شېن.

K' QAA-MEE PIN-DI-QEH D DAA-WAA

The hazelnuts of gold do grow

ډېن، پېن، ډهه، سډن، همدن،

KEE GAAB-YAA LOON KHAA SUM-RAA

That a squirrel would gather them

ډهنگن، پکن، جې، وهدن.

B' QAA-LAA KHIL-YAA KEE ZEM-RAA

While singing with sweet voice.

پیدیتل مخسجیل وڈڈل ،

PIN-DI-QEH M' DAA-WAA ZUR-DAA
The hazelnuts of yellow gold

میتل لبتل و مخکڈل .

QIN-TAA EE-NAA IZ-MUR-DAA
But the kernal/fruitstone of emeralds.

دیل لبتل کسہ سڈل فمڈل ،

KEE GUB-YAA LOON KHAA SUM-RAA
That a squirrel would gather them

دسنگل یگل ج و مڈل .

B' QAA-LAA KHIL-YAA KEE ZEM-RAA
While singing with sweet voice.

لآل بلس یڈل سبیل ،

AA-HAA EE-LEH KHIR-SHAA KHSHEE-KHAA
This is the the best/most effective magic

ددبم سد ددہیل گل مٹجیل .

B' DEE-YOH B' DOON-YEH LAA MAA-CHEE-KHAA
That like it cannot be found in the world.

دوگل

DOOG-LEH
Lies

سڈل فمڈل ، ج و مڈل .

KHAA SUM-RAA, KEE ZAAM-RAA
One squirrel, it sings

Track 17

هولجيس تان دان مې جندې دجنگه

OO-JIB-LEH BAA-BAA RAA-BAA MIN KHUB-RAA-NEH D' BAASH-LAAN-TAA
the father was much amazed from the words of the cook

دهوت ميلن مې جندې ده جلهه جينگه

BROO-NAA MIL-YEH MIN KER-BAA BOOT KHEL-TOO BUK-KHE-LEN-TAA
the son was filled with anger about his jealous aunt

وښيک دېسه دند

RAA-MAA WEE-EH-WAA BUQ-TAA
Rama was a mosquito ???

ان وهوت هولقيته

B' AAN SOO-REH GOOL-PAA-NOO
aa

مېديت فيسيس مې ده

a???a 314
aa

هل مدهه له ل' ټ راء د' غاء نو

HEL MDEE-LEH L' UT-RAA D' GAA-NOO
until he reached his country

ان سهه دته، دند كسه

QAA KHZE-TAA D' YO-NAA, RA-MAA LAA-KHOO-MAA
The Rama Lakhouma, for the sake of seeing the dove

تهه بهت بهتد بك مدهه دند

TEE-WAA BIS-PAA-RAA L' MER-ZAA D' YAA-MAA
was sitting and waiting on the edge of the sea (shore)

Track 18

يَا رَاا-مَآا لَآا-كُحُوء-مَآا ،

YAA RAA-MAA LAA-KHOO-MAA
O Rama Lakhouma

بُرِي-نَآا-نَآا د' يُوو-مَآا .

BURI-NAA-NAA D' YOO-MAA
Brightening of the day

قَمْعِدْ ب' بِي هِي هِي ؟

QAA-MOO-DEE WIT KHU-SHAA-NAA?
Why are you sad?

مَهْ دَبْ كَبْ . قَمْعِدْ ؟

MOO-DEE O-DAAN QAA-TOOKH, AA-NAA
What can I do for you?

لِي-بِي لِي بِي كَتْ ،

LI-BEE LEH BITd-LAA-BAA
My heart desires

كَبْ مَحْدَبْ دَعْمْ كَتْ .

KHAA MIN-DEE D' OO-JAA-BAA
Something amazing.

پِي-دِي-قَه مِي دَا-وَاا ،

PIN-DI-QEH MIN DAA-WAA
The hazelnuts with gold

ب' عِي-لَآا-نَآا ب' كُحُوء-مَآا .

B' EE-LAA-NAA B' KHAA AA-WAA
On a tree in a forest

كِي-غُب-يَاا كُحُوء-مَآا ،

KEE GUB-YAA KHAA SUM-RAA
That a squirrel would gather

هَجَبْذَا حِ وَهَذَا.

OO SHU-PEE-RAA KEE ZUM-RAA
And sings beautifully

لِب بِلِه بِلْه لَآءْ بَا

LI-BEE LEH BI-Td-LAA-BAA
My heart desires

خَا مَن دِءْ أْءْ بَا

KHAA MIN-DEE D OO-JAA-BAA
Something amazing.

بِنْدِي قَهْ عَءْءْ زُرْ دَهْ

PIN-DI-QEH EE-NAA ZUR-DEH
The hazelnuts are yellow (of gold)

قِنْ تَا مَن اِزْ مُرْ دَهْ

QIN-TAA MIN IZ-MUR-DEH
But the kernel/fruitstone are emeralds.

لِنْ وِنْ بِلْءَا يَا، آءْ نَا

LEN WIN BI-DAA-YAA, AA-NAA
I am not sure though

خُبْ رَهْ عَءْءْ م' دُءْ لَا نَا

KHUB-REH EE-NAA M' DUG-LAA-NAA
The words are from a liar.

لِيْمَهْ كَزْ مُذْبَدْ.

LI-BOOKH LAA MU-REE-RAA
Your heart not to be bitter (do not worry)

بُتْدْ بِيْهْ تُذْبَدْ.

KHU-BRAA EE-LEH SHU-REE-RAA
The words are true/sincere.

بِهْ كَبْ مَدَكْ سِيْذَتْ ،

IT LEE DAA-TAA B' KHIR-SHAA
I know magic

ذِيْكَلْ مِيْمَهْ يْ بُتْ.

RIKH-QAA MI-NOOKH KHU-SHAA
The sorrow be far away from you (cheer up)

بِكَلْهَتْ مِيْبْ فِذْتْ ،

TdLOOB MI-NEE PIR-YAA
Ask me abundantly

بِدْ قِيْهْ فِذْبْ.

BED PAA-YISH PREE-AA
You will be rewarded (paid).

لِيْهْ بِيْهْ بِيْهْ ، لِيْهْ

LI-BEE BI-TdLAA-BAA LEH
My heart desires

Track 19

مې تەد بې مېتە دېك تەتە ھتەدە

MIN BUR KHAA MIT-KHAA, L' YO-NAA SPAAR-TAA
after a space of time (while), on the waiting of the dove

بې ديار-توو او وار-توو مې تۇ-راا دەر-تاء

BEE DYAAR-TOO OO WAAR-TOO MIN TU-RAA D DER-TAA
with his return and entering of the door and yard/courtyard

343

سې لېس دېگتە ګە دتە دېفە

KHZEE-LEH EE-LAA-NAA GOO DER-TAA REE-MAA
he saw a risen tree in the yard/courtyard

د' اووم-توو مې دتە لھ دتە جتە جتە

D' OOM-TOO MIN DAA-WAA L' KOOL GEE-BAA SHEE-MAA
his nation with gold, every side perfect/flawless

دەم سې لېس دتە

RA-MAA LAA-KHOO-MAA OO-JIB-LEH OO KHDEE-LEH
Rama Lakhouma was amazed and became happy???

إِذَا مَدَّكَ حَمِيْقٌ

دینے کے لئے

ཡུལ་དུ་ཕྱིན་པའི་ཕྱི་ལོ་

لِحَدَّثِهِ، تَهْمَتِهِ، ذَمُّهُ حَسَنٌ لِّهِ ذَنْبٌ

قَا مَالِك رَامَا بْ زُووقْ يَاا خَاا-بُوو-رِه

QAA MA-LIK RA-MAA, B' ZOOQ-YAA KHAA-BOO-REH
to Malik Rama, with ?? calling

بْ رَاا-بَاا خَاا-دُوو-تَاا، پ-شِه-نَاا قُووب-لِه-لِه

B' RAA-BAA KHAA-DOO-TAA, P-SHE-NAA QOOB-LE-LEH
with much happiness, he accepted them with greetings

م' پِن-دِي-قِه د دَاا-وَاا، مَآو-هَو-تَاا لُووب-لِه-لِه

M' PIN-DI-QEH D DAA-WAA, MAAW-HEW-TAA LOOB-LE-LEH
with hazelnuts of gold, he sent as a gift

ב' דוֹן-יֶה וּכְח בִּיח-דֹּא-רֶא

B' DOON-YEH WUKH BIKH-DAA-RAA
We are traveling the world

מ' אֶט-רֶא-וֹא-טֶח וֹא-רֶא

M' UT-RAA-WAA-TEH WAA-RAA
And passing through countries

מ' סוֹ-סֶח גּוֹ-רֶח אוֹ סוֹ-רֶח

M' SOO-SEH GOO-REH OO SOO-REH
From big and small horses

שׁוּי-נֶא-יֶח אוֹ נֶא-וֹו-רֶח

SHUY-NAA-YEH OO NAA-WOO-REH
Domesticated and wild

גּוֹ קֶנ-טֶא, גּוֹ זֵיֶא-נֶא

GO QNE-TAA, GO ZYAA-NAA
At profit or loss

זוּ-בוֹ-נֶח וּכְח אוֹ בִּיז=וֹא-נֶא

ZU-BOO-NEH WUKH OO BIZ=WAA-NAA
We are selling and buying.

لَيَذَن بَيَن بَيَن ،

KHEE-NAA NEE-KHAA NEE-KHAA
Now gradually

يَعْلَن مَه بَلَهْ ذَن ،

BIN-PAA-LAA WUKH B' OOR-KHAA
We are departing

مَهْ ذَهْ لَيَ بَلَهْ ،

M' UT-ROOKH YAA SHU-LEE-TdAA
From your country, oh ruler/governor

لَيَ ذَهْ دَمَلِيْ هَلَهْ .

L' UT-ROOKH D' MAA-LIK SLEE-TdAA
To the land of Malek Slita.

دَاهْ لَيَ ذَهْ بَلَهْ ،

B' HAA OOR-KHAA YU-RIKH-TAA
On this long path

سَوَّاهْ جَهْ بَلَهْ .

KHZAAQ-TO-KHON BRIKH-TAA
Blessed be your voyage/trip

دَاهْ بَلَهْ مَيَبْ أَهْ ،

HU-LOON MI-NEE TAA-MAA
You convey over there from me

لَمَلِيْ هَلَهْ تَكَمَلْ .

L' MAA-LIK SLEE-TdAA SHLAA-MAA
To Malek Slita greetings

Track 21

يِلْقَتْنِ مَجِيهَلَسْ دِيِيهَلَسْ

IL-PAA-REH M' KIS-LOO RKHIQ-LOON
the sailors ran away from him

دَمْنِ شَتْنِ عِيهَلَسْ

RA-MAA KHU-SHAA-NAA SHWIQ-LOON
they left Rama sad

348

تَهْتَنْ خِدْ تَهْهَسْ سَوْنِ كَسْ

YO-NAA KUD QAA-TOO KHZEE-LAA,
the dove saw him,

فَزِيكْسْ هَلْ لِيِيهَلَسْ تَهْتَنْ كَسْ

PRIKH-LAA HEL KIS-LOO TEE-LAA
and flew and came to him

Track 22

يَا رَاا-مَآا لَآا-كُحُوء-مَآا ،

YAA RAA-MAA LAA-KHOO-MAA
O Rama Lakhouma

بُرِي-نَآا-نَآا د' يُو-مَآا .

BU-RI-NAA-NAA D' YO-MAA
Brightening of the day

قَآَآ-مُوء-دَآَآ عَآ-وِيتْ كُحُوء-شَآَآ-نَآا ؟

QAA-MOO-DEE EE-WIT KHU-SHAA-NAA
Why are you sad?

مُوء-دَآَآ أ-دَآَآنْ قَآَآ-تُوكْهْ ، آَآ-نَآا ؟

MOO-DEE O-DAAN QAA-TOOKH, AA-NAA
What can I do for you?

يَا يُو-نَآَآ-تَآَآ

YAA YO-NEE-TAA
O dove

قَآَآ-مُوء-دَآَآ عَآ-وِيتْ كُحُوء-شَآَآ-نَآا ؟

QAA-MOO-DEE EE-WIT KHU-SHAA-NAA?
Why are you sad?

يَا يُو-نَآَآ-تَآَآ لِي-بَآَآ ،

YAA YO-NEE-TAA LI-BEE
O dove, my heart

كُحُوء-شَآَآ لَآَآ قَآَآ-بَآَآ-بَآَآ .

KHLEE-SAA LEH QAA BAA-BEE
is tight for my father (I miss him)."

نَ حَذَهْ نَ ،

YAA BROO-NAA
Oh boy

كَ اَسْمِي نَ حَذَهْ نَ ،

LAA TUKH-MIN, YAA BROO-NAA
Do not think about it, Oh boy

بِدْ اَمِي سَجْ مِي كْ !

BID HAA-WID KHAA QI-TdAA
You will became a piece

بِ مَسْمَكْ دَوْ ذِي كْ .

B' DIM-YOO-TAA D' ZIR-QI-TdAA
Looking like a wasp.

Track 23

מֵי יָם מִמָּלְאָה יוֹנָה ,

MEE-YEH M' YAA-MAA, YO-NAA
Water from sea, the dove

מִדִּיּהָהּ בָּרַח עָלָיו מָוֹר .

MOOR-YIS-LAA UL BROO-NAA
She sprinkled over the boy

וְהָיָה קָטָן כִּי הָיָה לוֹ שֶׁלִּי .

WEE LIH OH SO-ROO-NAA
He became small

וְהָיָה קָטָן כִּי הָיָה לוֹ שֶׁלִּי .

WEE LIH OH KHAA QI-TdAA
He became a piece

ב' דימ-יוו-טא ד' זיר-קי-טאא
B' DIM-YOO-TAA D' ZIR-QI-TdAA

Looking like a wasp.

פריח-לח או ווז-ויז-לח
PRIKH-LEH OH WOOZ-WIZ-LEH

He flew buzzing

ב' קחא קון-זי-טא קניז-לח
B' KHAA QOON-JEE-TAA QNIZ-LEH

And shrunk into a corner

352

גו יל-פא ל' פא-טא יאא-מא
GO IL-PAA L' PAA-TAA YAA-MAA

In the ship afloat on the sea

ביח-דאא-יאא ביי-שאא-מא
BIKH-DAA-YAA BIP-SHAA-MAA

Happy and sad (with mixed feelings).

ב' אא-חא ברו-נאא
B' AA-HAA BROO-NAA

This boy



דִּי־רֹון ל'ּוֹת־רֵה, יִל־פֶּא־רֵה

DI-ROON L' UT-REH, IL-PAA-REH
they returned to their country, the sailors

וּמ־עֵה, זִיר־קִי־טֶאֶא זִשֶּׁא־רֵה

UM-EH, ZIR-QI-TdAA ZShAA-REH
with them, the poor wasp

353

רֶא־מֶאֶ גֻּב־בֶּאֶ־רֶאֶ גֻּוֹ־רֶאֶ

RA-MAA GU-BAA-RAA GOO-RAA
Big Mighty/Noble Rama

וּוֹ־יֵה זִיר־קִי־טֶאֶא שֻּׁוֹ־רֶאֶ

WEE-YEH ZIR-QI-TdAA SHOO-RAA
became a small wasp

קֶאֶ מִל־קֶאֶ, עֵן יִל־פֶּא־רֵה

QAA MUL-KAA, EN IL-PAA-REH
to the king, those sailors

כֻּד בִּי־יֶאֶ־וֵה וֶאֶ אֵן־פֻּוֹ־רֵה

KUD BEE-YAA-WEH WAA AN-POO-REH
While the sailors were giving him the reports

ሐዘን ለሰው ማለቅ ደብዘ

HOO-QEE-LOON M' MA-LIK RA-MAA
they told of Malik Rama

ይህን ወላጅ ለሰው ማለቅ ደብዘ

YOO-WIH WAA QAA-TOO SHLAA-MAA
and gave his greetings to him.

يَسْجُذْ كَسِجْذْ دَدِهِيْ ،

BIKH-DAA-RAA L' KHID-RAA D' DOON-YEH
traveling around the world

يُوْنِ مَـسْ عَمَّيْـتْ هِيْـتْـيْـ.

KHIZ-YAA WIKH OO-JAA-BAA TOON-YEH
We have seen of spoken of miracles.

سَجْ ذَاْ كُوْذَاْ لَبْهْ تَمَّـنْ ،

KHDAA GAA-ZUR-TAA EET B' YAA-MAA
There is an island in the sea

مَدْبَعَهْ هِيْ عَمَّـفْـهْ كْـ تَمَّـنْـ.

MDEE-TO SHOOP-RAA LAA TYAA-MAA
With limitless beauty of its city

سَوْنِ بِيْ تَجَبْ دِيْـكْـهْـقْـيْـ ،

KHZEE LUN BE-TAA D BI-LOO-REH
We saw in a house of pearls

فَمَّـذْ دَحْـمَّـذْ فُـوْـمَـهْـقْـيْـ.

SUM-RAA K' ZAAM-RAA MUZ-MOO-REH
The squirrel that sings psalms

فَمَّـذْ لَبْـفَـقْـ فِلْـتْـيْـ ،

SUM-RAA LIP-TAA PIL-KHAA-NAA
The squirrel that has been trained to work

لُـجْـهْـيْـ مِـنْ لَبْـكْـيْـ ،

GU-BOO-YEH MIN EE-LAA-NAA
Is gathering from a tree

يَحْدِقْلِي مَحْدَقْلِي وَدَدْلِي ،

PIN-DI-QEH M' DAA-WAA ZUR-DAA
Hazelnuts of yellow gold

مِيْنِي لِي بَلِي ، وَمَحْدَقْلِي .

QIN-TAA EE-NAA IZ-MUR-DAA
But the kernals/fruitstones are of emerald

كِيْدَدْلِي دَبْلِي دِيكِيْدَلِي ،

L' KHID-RAA D BE-TAA D BI-LOO-REH
Around the house of pearls

حِيْلِي مَعْلِي تَعْلِيْدَلِي ،

KIL-YEH B' IM-EH NAA-TdOO-REH
There are hundreds of guards standing

هَبْدَلِي تَعْلِيْدَلِي حَحْلِيْدَلِي .

OO KHAA NAA-TdOO-RAA BIK-TWAA-WAA
One guard is writing

مَعْلِي لِي وَمَحْدَقْلِي هَدَقْلِي ،

MNAA-YAA IZ-MUR-DEH OO DAA-WAA
And counting the emeralds and gold

مَحْدَقْلِي مَعْلِي تَعْلِيْدَلِي ،

M' DAA-WAA MKHAA-YAA SHAA-MO-NEH
They are minting gold coins

حَد دَهْقْلِي وَحَمِي .

B' KOOK DOO-KAA-NEH ZU-BOO-NEH
And selling them all over the places

مَلَا مَلَا دَمَلَا كَسَمَلَا ،

M' TAA-MAA RAA-MAA LAA-KHOO-MAA
From there Rama Lakhouma

كَمَمَصَدَهْ هِي دَسَجَلَا تَكَمَلَا ،

L' MYOO-QRO-TOOKH YAA-WAA SHLA-MAA
Is sending to your honor/reverence greetings

فَذَعَمَلَا دَتَمَلَا لَهْ دَسَلَا ،

PUR-POO-LEH D SHAAQ-LIT OOR-KHAA
And begging that you take the road

لَهْ سَدَجَمَلَا فَمَدَلَا لْ دَسَلَا .

L' OOKH-DAA-NOO PUQ-DIH AAR-KHAA
And be his guest at his region/state.

سَتَب دَسَجَب كَب كَدَلَا ،

KHAA-YEE YAA-WEE LEE DAA-NAA
If my life allows me

كَيَه سَيَدَلَا مِ لْ وَكَلَا .

L' BET KHIR-SHEH WIN, AA-ZAA-NAA
I will visit the house of magic.

تُتَلَّعَةُ بِمِ تَتَلَّعَةُ

aa

aa

لِتَبْسَمِ ذُقْهُ فِي مِودَعَةٍ

aa

aa

دَمْلِي نَوْدَ لِكِبْذَةٍ

aa

aa

لِتَبْسَمِ يَهْ بِذِي مَعَةٍ

aa

aa

دوگله بډډې ب ډډې ،

DOOG-LEH. KHU-CHAA YEN RAA-BAA
Lies. Be it a little or a lot.

له مـ ښوونـ مـ ښوونـ .

LE WIN BIKH-ZAA-YAA OO-JAA-BAA
I am not seeing a miracle.

اوس مېنډ ښوونـ سترې ،

TUN-YAAN M' KHAA KHIR-SHAA KHSHEE-KHAA
I will tell about a the best/most effective magic

مستعين مـ مـ مـ مـ .

M' KHAAR-SHAA-NEH POO-MAA PTEE-KHAA
That will have magicians' mouths open wide.

سډ ډ ډ ډ ډ ډ ډ ډ ډ ،

KHDAA BRAA-TAA EE-TIN B' YAA-MAA
There is a girl in the sea

مـ مـ مـ مـ مـ مـ مـ مـ .

SHOOP-RO LAA TYAA-MAA
With no limit to her beauty

تـ مـ مـ مـ مـ مـ مـ مـ ،

B' YO-MAA M' BAAH-RAA K' QUL-QI-LAA
She would diminish light from day

مـ مـ مـ مـ مـ مـ مـ .

M' LE-LEH KHISH-KAA K' MUSH-QI-LAA
And would remove the darkness from night

مـ مـ مـ مـ مـ مـ مـ مـ ،

M' HUM-ZUM-TO LAA BIS-WAA-YAA
You never get bored of her talk

مـ مـ مـ مـ مـ مـ مـ .

ZMAAR-TAA M' AAY-NAA BIN-WAA-YAA
Her songs resemble water out of a fountain

سډ ډ ډ ډ ډ ډ ډ ډ ،

KHDAA BRAA-TAA EE-TIN B' YAA-MAA
There is a girl in the sea

هم فذهبه هم فذله دگر انصاف.

SHOOP-RO LAA TYAA-MAA
With no limit to her beauty

مَدِّحٌ مَّجِيدٌ ذِكْرُهُ أَكْبَرُ مِنْ دَعْوَتِهِ ،

KHAA KIKH-WAA RKEE-KHAA L' QI-SO
There is a star on her forehead

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

KHAA SAA-RAA TEE-WAA B' KO-SO
And a moon on her hair

حَسْبُكَ ذَمُّكَ خَلْعُكَ ،

B' QOOM-TAA RAA-MAA BUL-BOO-SEH
With a tall figure that is sparkling

وَذَهَبَ لِيَ حِجَابٌ مِّنْ دُكَّانٍ.

ZUR-KOO-LEH B' DOOM-YAA D TdAAOO-SEH
And walks gracefully like a peahen.

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ،

AA-HAA LEH KHIR-SHAA KHSHEE-KHAA
This is the best/most effective magic

كُنْ بِحَذَرٍ لِّقَوْمٍ هَبَّاتٍ.

LAA KHUB-RAA L' PO-KHAA NPÉE-KHAA
It is not just a word on the swollen wind.

Track 28

مُجِيعٌ ذَنْبٍ اِسْمُؤْمِنَةٍ

aa

aa

مُجِيعٌ لَمْ اِسْمُؤْمِنَةٍ

aa

aa

تَذَوُّنٌ جِيْلُهُذٌ اِلْمُؤْمِنَةِ

aa

aa

فِيْلِيْهِ كَمْ اِسْمُؤْمِنَةٍ

aa

aa

حَلْ تَمْ اِسْمُؤْمِنَةٍ

aa

aa

يَمْ كَمْ اِسْمُؤْمِنَةٍ

aa

aa

شَلَاا-مَآا-لُوكْه يَآا رَآا-مَآا ،

SHLAA-MAA-LOOKH YAA RAA-MAA
Greetings O Rama

بُهِرِي-نَآا-نَآا د' يُو-مَآا

BUH-RI-NAA-NAA D' YO-MAA
Brightening of the day

قَآا-مُوءِ-دِي وِيْتْ كُوش-آا-نَآا ؟

QAA-MOO-DEE WIT KHUSH-AA-NAA
Why are you sad?

مُوءِ-دِي اَوْدَن قَآا-تُوكْه آا-نَآا ؟

MOO-DEE O-DEN QAA-TOOKH AA-NAA
What can I do for you?

لِي-بِي لِه كُوش-شَآا-نَآا ،

LI-BEE LEH KHU-SHAA-NAA
Deep in my heart I am sad

كُود بَنُو-شِي وِيْن ، آا-نَآا

KUD BNO-SHEE WIN, AA-NAA
Because I am lonely.

كُوءِ تَدِلِي-بَآا وُم تَدِلِي-تَآا ،

KOOL TdLEE-BAA UM TdLIB-TAA
Because everyone is with a betrothed one

آَآا-نَآا د' لَآا مُوءِ-كُوب-تَآا !

AA-NAA D' LAA MOO-KHIB-TAA!
But I without a beloved one.

هَلْ قَآا-تِي هِي-مَن-تُوكْه ،

HUL QAA-TEE HE-MEN-TOOKH
Put your faith in me

تَآا-نِي لِي م' تُوكْه-مَن-تُوكْه !

TAA-NEE LEE M' TUKH-MEN-TOOKH!
And tell me your thoughts.

مَآا-رَآا عِيْتْ بَرَاا-تَآا ب' يَآا-مَآا ،

MAA-RAA EET BRAA-TAA B'YAA-MAA
They say there is a girl in the sea

HE EET KHDAA HAAD-KHAA BRAA-TAA
Yes. There is such a girl

دَجِيذَهٗ اِنَّ لِّىْ لَكُذٰبًاۙ

D' KIT-RO LAA AA-THE L' CHRAA-TAA
That her problem cannot be solved (she is mysterious).

لِيُخَبِّرَ ۚ بِدِّ ۚ كَسْفِهِ ۚ.

LEH SHO-AA EE-DAA L' KHPAAQ-TOH
She would not let any arm to embrace her.

لِيَقُولَ لَهُمْ رَبُّهُمْ أَفَلَا تَتَّقُونَ

LEH MAATd-UAA EE-DAA L' DWAA-QO
There is no hand to reach her

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْجَنَّةَ ،

TUKH-MIN EH GAA BAA-OO-TOOKH
Think about your wish/prayer

تَذَكُّرٌ مِّنْ مَّا هَذِهِ شَيْءٌ.

B' TU-MI-MAAN QAA MYOO-QROO-TOOKH
I will fulfill/complete, for your honor/reverence.

بِدْ يَآءِ مِينْ

BID YAA-MIN

I swear

يَآءِ يَوْنَاا، د' كُھُو-بِي كُھَاا-مِينْ

YAA YO-NAA, D' KHOO-BEE KHAA-MIN

O dove, to keep my love

بِدْ آءِ زِيْن ل' پَرَاا-قِ تَاا د' دُون-يَهْ ،

BID AA-ZIN L' PRAAQ-TAA D' DOON-YEH

I will go to the end of the world

هَلْ كُھَاا-يِي لِيْ نَاا شُون-يَهْ .

HUL KHAA-YEE LEH NAA SHOON-YEH
Until my life has not moved on (as long as I live).

يَا تُل-قِيْنْ أُوْ هَاا-وِيْنْ قِيِي-دَاا ،

IN TUL-QIN OO HAA-WIN QEE-DAA

Even if I am lost or burned

مَ كُھُو-بُو لِيْ غَاار-شِيْنْ عِي-دَاا .

M' KHOO-BO LEH GAAR-SHIN EE-DAA

I will not quit loving her.

قَمْعِدْ دَبَّ يَمَّ دَّيِّ يَمَّ دَّيِّ ،

QAA-MOO-DEE JOO-RAA-BEH JOOR-BAA?
Why should you experience difficulties?

تَكَمَّه دَّهْ بَكَّه صَمَّ دَّيِّ .

BAA-OO-TOOKH EE-LAA QOOR-BAA
Your wish/prayer is near.

قَمْعِدْ دَبَّ يَمَّ دَّيِّ يَمَّ دَّيِّ ،

QAA-MOO-DEE JOO-RAA-BEH JOOR-BAA
Why should you experience difficulties

شَمِّدْ شِيْخْ دَاا مُكْخْ دِيَّ يَاا نَاا ،

SHMEE SHIKH-DAA MUKH-DEE-YAA-NAA
Listen to good enjoyable good tidings/good news

فَدَّهْ صَبَّ شَكَّائْ ،

PU-ROO-QEE KHUL-TAA-NAA
O my mighty/powerful savior

هَـ بْ بَرَّائْ بَمَّ نَ تَ !

EH BRAA-TAA WAN, AA-NAA !
I am that girl !

Track 30

תֵּנָה מִנְדָּן דְּבִינָה לֵישׁ

YO-NAA, MIN UR-AA DWEE-QAA-LEH
from the ground, he grabbed the dove

בִּיבַּי שׁוּתָהּ שׁוּ פִּיבִּיבִּי לֵישׁ

BEE-YAAD SOO-PAA-TO CHREE-KHAA-LEH
and she climbed up his fingers

מִתְפַּיִסָּה מִבִּידָהּ מִפִּיבִּיבִּי

M' NAA-GI-STAAAN M' EE-DOO, PRIKH-LAA
suddenly from his hand, she flew away

לִתְפֹּחַ מִנְדָּן מִשִּׁיבִיבִּי

L' GAA-NO M' NO-RAA MOOSH-PIKH-LAA
and she poured herself out into the light.

וַיֵּי, תֵּנָה דְּבִיבִיבִיבִּי

WEY, YO-NAA TID-MOR-TAA
oh that dove, a wonder/a marvel

וַיֵּי לֵישׁ בִּיבִּיבִּיבִּי בִּיבִּיבִּיבִּי

WEE-LAA BRAA-TAA SHAA-PIR-TAA
she became a beautiful girl

דָּמָה לְסֹפֶהָ, חֵבֵד אֶת עֲשֻׁקָהּ דָּתָהּ שֶׁהָיָה לָהּ

RA-MAA LAA-KHOO-MĀA, BEE DO SHOOKH-LAA-PAA, HAA RAA-BAA KHDEE-LEH
Rama Lakhouma, with that changing, became extremely happy

וְהָיָה יָדָהּ לְמִי שֶׁהָיָה חֵבֵד אֶת אִמָּהּ שֶׁהָיָה לָהּ

OOP ZEH, QAA YI-MOO BOOT TdLIP-TOO KHLĒE-TAA
and also, told his mother about his sweet fiancé

חֵבֵד אֶת הַבְּשָׂרָה הַטֹּבָה

B' SHIGH-DĀA MOO-DEE-LEH
he spoke of the good news/good tidings

Track 31

يحب موميته،

YI-MEE MOO-KHIB-TAA

O beloved mother

متحبيته لى قلوبى حبيته.

M'CHIKH-TAA LAA QAA-TEE, TdLIB-TAA

She has found for me a betrothed one.

سجدة حبيته ملكة مهيمنة،

KHDAA TdLIB-TAA MLEE-TAA M' KHIQ-RAA

An admired betrothed one

قاعة حب تسمو به منيمنة.

QAA-TAAKH B' KHAA-YOO-TO MYUQ-RAA

She will honor you in her life.

يحب بلى قلبى سجدة بركة،

YI-MEE, SAA-LEE QAA-TUN KHAA SLOO-TAA

Mother, pray for us

دعوتك لى سجدة تكمل.

D' MAA-TdAAAKH HEL L' KOOL KHDAA BAA-OO-TAA

So that all our wishes/prayers will be granted.

نبت لى سموتى هتكملى،

KHAA-YAAKH GO KHOO-BAA OO SHLAA-MAA

So that we shall live in love and peace

هتد نبتى لى لى لى.

HEL KHAA-YAAN AA-TEE L' TYAA-MAA

Until our lives reach the end.

ʔkəp səbʔa ʔiʔkə ,

AA-LAA-HEE, KHQEE-RAA B' SHI-MAA

O my god, who's name is glorified/praised

ʔəp kəfə . ʔiʔtə ʔəʔbʔə ,

KHAA-MEE LOON KHID-YEH OO BREE-KHEH

Protect them happy and blessed

ʔəʔtə ʔiʔkə ʔəʔbʔə .

B' KHAA-YEH KHIL-YEH OO MU-KEE-KHEH

In a sweet and kind/gentle life.

Track 32

مِيَلْ تَيْدَتَّ لِي تَانْ كِيَتَتَّ (لِيَدَتَّ)

MI-TIL-TAAN KHEE-NAA LAA ET-YAA L' RYAA-KHAA
our tale/fable will not be any longer lengthened

دَمَّ بَمَ دَا تَحْبِلَسْ هَوَّ حَوْدَجْ

RA-MAA UM BRAA-TAA, WID-LOON BOO-RAA-KHAA
Rama and the girl, had the wedding ceremony

مِيَدِيَدَّ يِلْفَقَتَّ تَانْ لَسْ هَوَّ لِيَدَتَّ

MID-REH IL-PAA-REH TEE-LOON GU-ZAAR-TAA
The same sailors came again to the island

مَوَكْبَسْ لِي حَبَّتْ كَهْ خَبَا

QOOB-LE-LEH B' PSHE-NAA, GOO UT-RAA WAAR-TAA
he accepted them with greetings when the entered the country

لَيَذَكُّنَّ حَبَسَ حَبَسَ ،

KHEE-NAA NEE=KHAA NEE-KHAA
Now gradually

يَبْكَرُ بَعْدَ لَهْ ذَسَ .

BIN-PAA-LAA WAAKH B' OORR=KHAA
We are starting our path

مَنْ أَذَهْ تَ تَجَبَّ ،

M' UT-ROOKH YAA SHU-LEE-TAA
From your country, oh ruler/governor

لَنْ أَذَلْ دَمَلِي هَلَبَّ ،

L' UT-RAA D MAA=LIK SLEE-TAA
To the land of Malek Slita,

دَاثَ لَهْ ذَسَ بَذَجَّ ،

B' HAA OOR-KHAA YU-RIKH-TAA
On this long path

سَوَّاهْ جَهْ تَذَجَّ .

KHZAAQ-TO-KHON BRIKH-TAA
Blessed be your voyage/travels

دَاهْ جَلَمْ مَتَبَّ أَفَّ ،

HU-LOON MI-NEE TAA-MAA
You convey over there from me

لَنْ مَلَكْهْ جَهْ تَكَمَّ ،

QAA MUL-KO-KHOON SHLAA-MAA
To your king greetings

لَمَّهْ دَبَّ لِي لِي أَفَّ ،

QAA-MOO LE LEH TEE-AA
Why has he not come

لَحْهْ بْ أَفَّ لْ دَبَّ ؟

L' KIS-LAAN HEL AA-DEE-AA
To visit us until now?

Track 34

يَلْقَوْنَ الْكَافَّةَ بِحَيْثُ لَسَهُ لَفْنَهُ بَقْدَ

IL-PAA-REH B' IL-PEH, DREE-LOON L' PA-TAA D' YAA-MAA
the sailors with the ships, poured upon the face of the sea

فَمِنْ مَتَكَّةَ لِنَهْدَسُ قَبْلَهُ كَ بَقَدَ

QAAM MTdE-TAA UT-REH, PSHITd-LOON LAA QAA-MAA
to their city and country, the went forward

مِنْ تَعَدَّ عَمَلَهُ دُنْتَعَفَدَ

MIN BUR SHME-TAA D' IL-PU-REH,
after listening to sailors,

مَلِكٌ سَأَلَ لِسَ خَسَمَدَ

ME-LIK WEE-LEH BAA-QOO-REH
Malik was asking

أَتَسْأَلُ (أَتَسْأَلُ لَب) مِنْ كَوْدَةَ

HAA-QOON-LEE MIN GU-ZAAR-TAA
tell me about the island

بِحَيْثُ حَسِبَتْ سَهَبَتْ بِخَسَمَدَ

B' DAA-WOO WEE-LAA U-TIR-TAA
with it's gold it became rich/wealthy

مِ مَلِكْ دَقْ لَسَهْ مَقْ

...MIN MA-LIK RA-MAA LAA-KHOO-MAA

...with Malik Rama

تُسْتَلَبْ لِهْ حَلْ تَهْ مَقْ

TUKH-MEN-TEE LEH KOOL YOO-MAA

all day, my thoughts are with with him???

Track 35

بِسْجَدًا كَسِجْدًا دَدُوْهِيْ ،

BIKH-DAA-RAA L' KHID-RAA D' DOON-YEH
traveling around the world

يُوْنِ مَعَنَا كَمُكَيِّتِنَا هِيْتِنَا .

KHIZ-YAA WIKH OO-JAA-BEH TOON-YEH
We have seen the spoken of miracles.

سَجْدًا كُوْدَاً لَبْهَ تَمَكْ ،

KHDAA GAA-ZUR-TAA EET B' YAA-MAA
There is an island in the sea

مَدِيْنَتُنَا هِيْتِنَا هِيْتِنَا كَرَامَتُنَا .

MDEE-TOO SHOOP-RO LAA TYAA-MAA
With limitless beauty of its city

بِيْرَتِنَا هَدِيْنَتِنَا هَدِيْنَتِنَا ،

QUS-REH OO DE-REH OO KUR-MAA-NEH
The palaces, the monasteries, and the orchards/vineyards

مَنْ هَدِيْنَتِنَا مَكْتَبُ بِيْرَتِنَا !

M' SHOOP-RAA MAAY BAA-SHIR TAA-NEH
Who can describe their beauty!

كَمُكَيِّتِنَا مَقَاتِدُ دَدُوْهِيْ ،

OOM-RAA-NEH QOO-BEH D' DAA-WAA
Churches with domes of gold

مَنْ هَدِيْنَتِنَا مَكْتَبُ بِيْرَتِنَا !

M' KHIQ-RAA MAAY BAA-SHIR KTAA-WAA
Who can write of it's glory!

20 به كه سد جة, فكه ,

OO EET LEH KHDAA BUKH-TAA, MUL-KAA
And there is the king's wife...

تفكهه كه كه سد كخ

B' SHOOP-RO LET LAA KHAA LU-KAA
Without any flaw in her beauty

تفكه مدسد حكهكه ,

B' YO-MAA M' BAAH-RAA K' QUL-QI-LAA
She would diminish light from day

مكهكه سد حكهكه .

M' LE-LEH KHISH-KAA K' MUSH-QI-LAA
And would remove the darkness from night

سد خمجد ذجد ككهه ,

KHAA KIKH-WAA RKEE-WAA L' QI-SO
There is a star on her forehead

سد هسد به جد خمهم .

KHAA SAA-RAA TEE-WAA B' KO-SO
And a moon on her hair.

RAA-MAA HU-KHOO-MEH LEH TAA-MAA
Rama is reigning there

QAA-TOOKH SHAA-DOO-REH SHLAA-MAA
And sending you his regards.

GAA-NOO OO BE-TOO B' KHAA QAA-LAA
He and his wife with a united voice

KOOL MI-NOOKH BIQ-WAA-LAA
 Are complaining (about you)

L' KIS-LAA, QAA-MOO LAA TEE-AA
That why you are not visiting them

MOOS-BI-RAA HUL AA-DEE-YAA
And have kept them in anticipation until now.

بُشْكَتْ لَانْ جَدْكَتْ،

BUSH-LAAN-TAA UM GAAD-LAAN-TAA
The cook and the weaver

مَتْنَدْبَسْ يَدْجَتْ،

M' NAA-NAA-REE-KHAA SHEE-DEN-TAA
Along with the crazy granny

تُكْه-مُو-نَهْ وَاا وُو تَدَاا-وُو-يَهْ

TUKH-MOO-NEH WAA OO TdAA-WOO-YEH
Were thinking and searching

لَهْ دَسْ لُكْخْ مُكْه-يَهْ.

L' OOR-KHAA L' MUL-KAA MUK-LOO-YEH
How they can stop the king from his path.

379

مُكْخْ بَهْ بْ يَتْبْ،

MUL-KAA WIN YUN SAA-BEE-YAA ?
Am I a king or a infant?

مِنْ يِي-مَآا، اِي-يُوومْ وِي-يَآا ؟

MIN YI-MAA, ID-YOOM WEE-YAA ?
From the mother, was I born today?

لَسِيْدَتْ لَ حَكْ لَجْ،

KHEE-NAA LEH KAA-LUKH LU-KHAA
We will no longer wait here

هُرْ اِي-يُوومْ بْ نَآَآ-لُكْخْ ل' وُو-كْهَآا

HUR ID-YOOM B' NAAP-LUKH L' OOR-KHAA
Right today, we will get on the way.

Track 36

لَعَمِيَّتْ دِمْلَحْ يِلْقِيْ، دِيْه سَهْ يِلْقِيْ سَوِيْدَسَهْ

L' POOQ-DAA-NEH D MUL-KAA, IL-PEH HOO-DE-ROON
on the command/order of the king, gathered their ships

مَلِكْ بَحْ تَتَعَمَسْ بَكْ فَيَاْ دِمِيْتْ كَهْ بَقْ حَتَسَهْ

MAA-LIK, UM'NAA-SHOO, L' M'PAA-TAA D MEE-YAA, GOO YAA-MAA WI-ROON
Malik, with his people, onto the surface of the water, went into the sea

380

مِيْ تَعَدْ حَقْ كَلَكَّةْ هَتَمِيْتْ

MIN BUR KMAA LE-LE-WAA-TEH OO YOO-MAA-NEH
after so many nights and days

كَيَاْ مَوِيْتْ مَلَبْ مَدِيْتْ

GU-ZAAR-TAA MOOB-YI-NAA... MLEE-TAA M' EE-LAA-NAA-NEH
the island revealed itself... Filled with many trees

لَقِي دُفْ دُفْ يَلِي ،

LU-PEH D' YAA-MAA SHIL-YEH
The waves in the sea are quiet

فَدُفْ دُفْ يَلِي .

QUR-QUM-YAA-THE KIL-YEH
The thunders have stopped.

مَحْبِي ذَهْ سَ مَحْدِ ذَا دُفْ ،

From his palace again, Rama

فَحْمِ ذَا لِي تَمْ .

Is gazing at the sea.

كَمْ لَهْ قَهْ مَحْبِي ،

GO OOP-QEH MEE-LAA-NEH
In the blue horizon

لَقِي نَا مَحْبِي .

IL-PEH NAA MUB-YOO-NEH
There are ships appearing

حَبْ لَقِي حَسْ ،

On one of the ships he sees

كَبْ لِي لَهْ ،

BAA-BOO LEH BEE-TAA-YAA !
My father is coming !

تَاا بُكْه-تِي، تَاا يِي-مِي

TAA BUKH-TEE, TAA YI-MEE
Come my wife, come mother

تِي-مُونْ كْهِي-يِي م' دِي-مِي

TE-MOON KHIL-YEH M' DI-MEE
Come my sweets from my blood (beloved ones)

بَاا-بِي لِي بِي-تَاا-يَاا

BAA-BEE LEH BI-TAA-YAA
My father is coming

إِل-پَاا ل' مُر-زَاا م-تَاا-يَاا

IL-PAA L' MUR-ZAA M-TAA-YAA
And bringing the ship to the shore.

بِي مِدِي-تَاا د' أُو-جَاا-بَاا

BEE MDEE-TAA D' OO-JAA-BAA
By the miraculous/amazing city

قَاا بَاا-بَاا بِي شِلَاا-مَاا

QAA BAA-BAA BE SHLAA-MAA
With greetings to father

قَاا-بُوو-لِي لِي رَاا-مَاا

QAA-BOO-LEH LEH RAA-MAA
Rama welcomes him

لَاا-بُوو-لِي لِي ل' بِي-تُوو

LAA-BOO-LEH LEH L' BE-TOO
He is taking to home

نَاا-نُوو أُو كْهَال-تَاا-وَاا-تُوو

NAA-NOO OO KHAAL-TAA-WAA-TOO
His grandmother and aunts

كُحُب رَاا نِه قَاا بَاا بُوو ،

KHUB-RAA-NEH QAA BAA-BOO
Words to his father

كُحُووم يِه لِه ب' لِي بُوو .

KHOOM-YEH LEH B' LI-BOO
He has kept in his heart (secret).

مِدِي بَتَا دِي مِ كِتَا .

MDEE-TAA D' OO-JAA-BAA
By the miraculous/amazing city

سُم رَاا ب' زِيْم رِه تَاا نُوو يِه ،

SUM-RAA B' ZIM-REH TAA-NOO-YEH
The squirrel is singing and telling (narrating)

پِيْن دِي قِه زِه غُو بُوو يِه .

PIN-DI-QEH ZEH GU-BOO-YEH
And also gathering hazelnuts.

پِيْن دِي قِه م' دَاا وَاا زُر دَاا ،

PIN-DI-QEH M' DAA-WAA ZUR-DAA
Hazelnuts of yellow gold

ب' كِيْس تَاا مِلِيي تَاا اِيْز مُر دِه

B' KIS-TAA MLEE-TAA IZ-MUR-DEH
Bag full of emeralds

مِدِي بَتَا دِي مِ كِتَا .

MDEE-TAA D' OO-JAA-BAA
By the miraculous/amazing city

لْذِيْزِ كُزِيْزِ مِّنْ كُكُزِ ،

ER-KHEH BRIIKH-SHAA NAA L' QAA-MAA
The guests are moving forward

يِسُوْمُهٗ كُكُهٗ اَكُهٗ .

B' KHZAA-YO KAA-LOO TAA-MAA
And seeing the bride.

بِ بَدِّ تَمَقْدِ سَدَّتْ ،

BEE KHAA SHOOP-RAA KHAAR-SHAA-NAA
With a magical beauty

قَلْ يَكَلْ هُذِيَّتْ .

QAA KOOL TdIL-YAA MU-RI-SHAA-NAA
That wakens the asleep.

مَدْبَعْ دَعْمُ كَيْتْ .

MDEE-TAA D' OO-JAA-BAA
By the miraculous/amazing city

كَلْبْ مَكْهٗ كُجْهَمُهٗ سَمَّهٗ ،

KLEE-TAA LAA L' KIS-LO KHAA-MAA-TO
Next to her stands her mother-in-law

يِسُوْنِ كِهٖ هَدِيْكِهٖ قُأَهٗ .

KHIZ-YAA LEH OO DIY-LEH QAA-TO
He (Malek Slita) saw her (his wife) and recognized her

مَلِيْ هَلْبَهٗ زِيْ دَدَّ :

MAA-LIK SLEE-TdAA UKH B-DAA-YAA
Malek Slita begins to know and realize

بُتَبْ مَهْدَبْ مِّنْ يِسُوْنِ ؟

AAY-NEE MOOY-NAA BIKH-ZAA-YAA
What are my eyes seeing?

لي بوه م-خاه-ياه بيش-لاه-ياه ،
 LI-BOO M-KHAA-YAA BISH-LAA-YAA

His heart was racing and calming down

دي مه م' آاي-نوه بيش-لاه-ياه .
 DI-MEH M' AAY-NOO BIS-LAA-YAA

His eyes were tearful

قاه بوك-توه وه برو-نوه خبيق-له
 QAA BUKH-TOO OO BRO-NOO KHPIQ-LEH

He embraced his wife and his son

قاه كاه-لوه م' كيك-واه ن-شيق-له .
 QAA KAA-LOO M' KIKH-WAA N-SHIQ-LEH

And kissed the bride on her star

مدية ديم-كاه .
 MDÉE-TAA D' OO-JAA-BAA

By the miraculous/amazing city

بوش-لان-تاه وم غاد-لان-تاه ،
 BUSH-LAAN-TAA UM GAAD-LAAN-TAA

The cook and the weaver

م' ناه-ناه-ريه-خاه شيه-دين-تاه ،
 M' NAA-NAA-REE-KHAA SHEE-DEN-TAA

And crazy granny

غو بي-زاه-زه واه خريه-كه
 GO BI-ZAA-ZEH WAA CHREE-KHEH

Were hiding in holes

هول-تيل-واه پيش-لوه م-شير-كه .
 HUL TIL-WAA PISH-LOON M-CHEE-KHEH

Until three of them were found.

بُشْ-لَان-تَاا اُمْ غَااد-لَان-تَاا

BUSH-LAAN-TAA UM GAAD-LAAN-TAA
The cook and the weaver

مَتَّذِبَّةٌ يَدُّوْكَ،

M' NAA-NAA-REE-KHAA SHEE-DEN-TAA
And crazy granny

مِنْ مَوْ-تَاا رَاا-بَاا زِدِّي-لُونْ،

MIN MO-TAA RAA-BAA ZDEE-LOON
They were scared of death

بَعَثَتْهُنَّ يَلْكُنْ مَوْ دِي دَشَهْ.

GAA-NEH JUL-DEH MOO-DEE LOON
And quickly admitted to their guilt.

كُودُ غُور-تَاا عِي-وَاا كُحَا-دُود-تَاا

KUD GOOR-TAA EE-WAA KHAA-DOO-TAA
Because the happiness was immense

مَحْبَبَتُهُنَّ كَانَتْ حُرًّا يَلْ ذَوَّاهُ.

M-TdEE-LAA QAA-TEH KHAA-DOO-TAA
Freedom reached them (they were pardoned).

مَدَّ بَعَثَتْ دَعْمَ كَيْتْ.

MDEE-TAA D' OO-JAA-BAA
By the miraculous/amazing city



לִקְיָה דְּנִמְךָ יִיֻלֵּי ،

LU-PEH D' YAA-MAA SHIL-YEH
The waves in the sea are quiet

הַדְּבָמִי חָלָה .

QUR-QUM-YAA-THE KIL-YEH
The thunders have stopped.

מִדְּבָרֵהּ שֶׁחֶפְצֵהּ גַּם אֵין מִנֶּה .

MDEE-TO SHOOP-RAA LAA TYAA-MAA
With limitless beauty of its city

יָמָה פְּרִיחָה לָא ל' יִיֻלֵּי ،

YO-NAA PRIKH-LAA L' YAA-MAA
The dove flew over the sea

מִדְּבָרֵהּ דְּעִמְיָה .

MDEE-TAA D' OO-JAA-BAA
By the miraculous/amazing city

Assyrian Words

Special thanks to AssyrianLanguages.org
and Oraham's Dictionary

ܩܝܢܬܐ

QIN-TAA

Fruitstone, kernel, inner portion of fruit

ܒܪܐܢܐ

BRO-NAA

diminutive of ܒܪܐ : a sonny , a little son , a little male child , a little lad

ܒܪܐܢܬܐ

BRAA-TAA

a girl , a lass , a young maiden , a daughter ; ܒܪܐܢܬܐ ܕܩܝܢܬܐ : Pharaoh's daughter brought him up / raised him for herself as her (own) son

ܟܫܝܬܐ

KHSHEE-KHAA

:appropriate , beneficial , useful , effective ; ܟܫܝܬܐ ܬܡܝܢܐ : the best , the most useful / effective , the fittest / the most appropriate

ܢܦܝܬܐ

NPEE-KHAA

swollen / swelling , tumefied , tumescent

ܫܘܠܝܬܐ

SHU-LEE-TdAA

a) a governor , a ruler , b) a man's name ; ܫܘܠܝܬܐ : the palace presidential, Governor' s... ; 2) a taskmaster , one who imposes a task / assigns tasks , a foreman , a headman , an overseer , a supervisor / inspector (?) ; 3) an officer , an office holder , a leader , a ruler , a boss ; 4) an authoritative person , a tyrant , a person with power ; ܫܘܠܝܬܐ ܡܚܪܐ : a harsh and wicked leader / a tyrant ; 5) a prince ;

ܢܩܐܫܐ

NQAASH-TAA

1) embroidering ; 2) decorating ; 3) engraving ; 4) hitting / beating / knocking 5) a vowel , a syllable

فُدْهَلْ

PUR-POO-LEH

to beseech , to ask / entreat with urgency , to supplicate , to implore , to ask earnestly , to beg / pray / supplicate / adjure / to plead with

مُحِبَّةٌ

MU-KEE-KHAA (male) / MU-KIKH-TAA (female)

meek , kind , gentle , mild , tender , generous (?) , self-effacing , humble in spirit or manner / modest , docile , subservient (?) , submissive (?) , compliant (?) , good-tempered (?) , patient (?)

إُمْبِدَّةٌ , إُمْبِدَّةٌ

U-MEE-RAA (male) / U-MIR-TAA (female)

Prince princess

389

شُدْبِدَّةٌ

SHU-REE-RAA

true , loyal , faithful , steady (in adhering to friends, promises ...) , staunch , steadfast , trusted / trusty , dependable, trustworthy , reliable , honest , upright , just , actual , not counterfeit , authentic , sincere , genuine

شَنْبِ

SHNEE

1) to depart , to pass away , to perish , to quit this world , to die ; 2) to recede , to retreat ; 3) with شَنْبِ : to turn oneself away from ; 4) to be dislocated bone ... ; 5) to turn pale ; 6) with or without شَنْبِ : to be out of one's mind / to be mad , to be crazy , to lose all sense

شَنْبِ

SHAA-NE-TAA

transference , the act of transferring / moving from one place to another , changing a position , conveyance (?) / transportation (?) , transferring (?) / posting (an employee) to another assignment (?) , moving away (?) / changing residence (?) , migration (?) , money : transfer (?) / money ordering (?) , allegiance, support : transferring to another party (?) ;

هَنْدِ

HO-NAA

:1) the intellect , the mind , reason , understanding / sense ; Rhétoré ; هَنْدِ : for he was a good man and was not lacking in sense / had a sound mind ; 2) wisdom , common sense

رُفْهَلْ

RUP-ROO-PEH

(intransitive verb) : to flutter , to move / flap the wings rapidly without flying or with short flights (as an eagle)

سَمْدَةٌ

KHOOR-TAA

a poplar , a willow ,

بِلْتٌ

BIL-YAA

worn , worn out , exhausted by wear , impaired , damaged by usage

تَلْدَةٌ

YAA-LOO-NAA (male) / YAA-LOON-TAA (female)

diminutive of تَلْدٌ : a little boy , Rhétoré : تَلْدَةٌ : a young man , a teenager

390

لَبْتٌ

LEE-TdAA

cursed , being under a curse , damned , accursed

سَلْفٌ

KHLAAP-TAA

verbal noun of سَلَفٌ : a change , a transformation , a modification , a variation , an evolution , being changed or exchanged , changing places , being swapped ; 2) an offering

تِيْدَمْوَرٌ

TID-MOOR-TAA

a marvel , a wonder , a prodigy , a miracle , what causes astonishment or wonder

بِلْمَدَةٌ

BI-LO-RAA

Pearl/necklace (MAAR-GAA-NEE-TAA is Greek)

بِلْفَدٌ

IL-PU-RAA

a seaman , a mariner , a sailor , a seafarer

حِلْفٌ

CHIL-PAA

Crack/split. a split , a crack , a partial separation of parts with or without a perceptible opening , a breach , a schism ;

كَلْبَة

KLEE-LAA

(1) a crown ; 2) a chaplet , a garland , a festive wreath ; 3) a trophy / a victory award / a prize , see
كَلْبَة (TAAJ is Persian)

زَجْجَة

ZGHO-GHEE-TAA.

Glass (SHOO-SHAA is Arabic/Persian)

مِثْلَة

MI-TIL-TAA

a maxim , an adage , a saying (of a proverbial nature embodying a moral or practical precept) , a by-word , a proverb , a fable , a story ; 2) Lishani : a) a story , b) a novel

تَنَقَّذَ

TYAA-MAA

transitive verb) : to finish , to bring to an end , to arrive at the end of , to accomplish , to conclude ,
ressources ... : to exhaust , to consume , to use up , to deplete completelyexhausted

تَمَّضَ

TEE-MAA

finished , ended , concluded , having arrived at the end of , exhausted

تَبْعَةُ ذِي

SHEE-PO-RAA

Trumpet

بُحْصَمَة

US-QOO-TAA

difficulty , arduousness , hardness / toughness (of a job, problem ...) , figurative sense : a roadblock , a spoke in the wheels ; بُحْصَمَة : to contend , to make difficulties , to throw up roadblocks , to put a spoke in the wheels ; سُبْحَتَانِ حَتَّى بُحْصَمَة : a long journey rife with difficulties , a journey full of hardships , a difficult / arduous hike , a trek ;

تَبْقُذَ

SHEE-MAA

entire , complete , whole ; 2) adverb : so much ; 3) past participle of تَبْقُذَ : unlucky , miserable / poor , unfortunate ; 4) Oraham : perfect , ideal , flawless (?) / faultless (?) , consummate , utter , sheer , absolute , entire / pure ; feminine

فهمت

POOQ-DAA-NAA

1) a command , a thing commanded , an order given / a rule / a tradition to keep , a behest , a decree , a visitation ; فهمت : a royal command ; 2) authority , rule ;

حفت

SPAA-KHAA

(intransitive verb) : liquid : to shed / to pour , to be poured , to be spilled , to flow , to empty out , to burst forth , to overflow ;

نُفَعْدَ

U-NU-PO-RAA

1) a report ; 2) an accusation ; 3) anaphora part of the Church of the East mass , covering of chalice ; 4) celestial equator ; 5) the rising of a star ; 6) Vernacular Sureth : نُفَعْدَ / [an ' pu ra:] : a news report ; نُفَعْدَ : a media report ;

ميت

MIT-KHAA

a space of time , a while (?) , a time ; 2) a machine for keeping calico straight during manufacture ; 3) Oraham : the extent , the space to which a thing is extended , the scope (?) , the range

كُتَقَدَ

GU-BAA-RAA (male) / GU-BAAR-TAA (female)

1) a giant , a hero , a man of extraordinary bulk and stature , a big man ; كُتَقَدَ : how could they move were they not pushed by a giant and all-powerful one like our Lord God ? / how could they move from their place if they were not pushed by a gigantic and all-mighty / almighty like our Lord God ? ; 2) masculine adjective : huge , gigantic , titanic / powerful , strong , project, task : mammoth (?) ; feminine : كُتَقَدَ - a heroine ; 3) Job : 9, 9 : Orion ; plural : كُتَقَدَ : Isaiah : 13, 10 : Orion ;

بِلْدَ

BIL-DAA-RAA

a) courier , an express messenger ; b) a travelling attendant ; c) Awde/Lamassu/Al Jeloo : mail / post ; بِلْدَ : an email / an e-mail ;

شَت

KHU-SHAA

suffering / pain / ache , disease , sorrow , grief / bereavement , care , heartache / heartbreak , pain / agony / misery , anguish / distress , heartsickness , sadness ; 2) Oraham : worrying , feeling / expressing great care or anxiety / heartbreak / heartache (?)

خَلْمَ

BU-LOO-TdAA

1) an oak / oak-tree ; 2) an acorn

تَمِيْدٌ

SHAA-MEE-RAA

1) adamant / adamantine / adamantite , a stone imagined (in Ancient times) to be of impenetrable hardness ; 2) a diamond (AL-MAAS is Arabic)

قَانٌ

QAA-YAA

Boulder/ large fixed stone

لَتْنٌ

L-YAA-YAA

verbal noun of لَتِنٌ : a lamentation , a wail , wailing / bemoaning / moaning ;

دِيْدٌ

DE-RAA

monastery

تَبَلَةٌ

AA-GUL-TAA

1) a wheel ; 2) a vehicle / a carriage / a conveyance ; 3) a girl's coffin ; 4) constellation : the Big Dipper

فَقْطٌ

PSAA-SAA

a permit , a license , a permission , a written authorization given by the authorities / a leave ; فَاقْطٌ : giving permission / license

كُوهَمٌ

KHAA-ZO-QAA

Pilgrim

كُوهَمٌ

KHAA-ZOO-QAA

1) a wayfarer , a traveller especially on foot , a voyager ; 2) a diaphragm , a membrane ;

سَوَهْمٌ

KHZOOQ-YAA

a trip , a travel , a voyage , wayfaring , traveling , a journey , passage from one place to another (distant or near) , a walk (?) / a ramble (?) / a jaunt (?) / a wander (?) / a ride (?) , a crossing (?) ; سَوَهْمٌ حَقِيْقٌ : a long journey rife with difficulties , a journey full of hardships , a difficult / arduous hike , a trek ;

كُؤْدَةٌ

GAA-ZUR-TAA

an island/an isle

سَمَدٌ

U-MAA-RAA

to dwell , to abide as a permanent resident , to live in a place , to inhabit , to sojourn / to stay / be settled -in a place- ;

سَمَدَانٌ

UM-RAA-NAA

1) a dweller , an inhabitant , one who inhabits / dwells / lives in a place , a resident , an occupier / occupant , a denizen , a native (?) ; 2) a sojourner ; 3) a settler ;

سَمَدٌ

EE-SAA-RAA

a bundle, a roll, bunch of straw, tied things

سَمَدٌ

BRAA-MAA

to gnaw , to bite off , to eat away by degrees , to corrode , to erode ;

سَمَدٌ

SHUR-SHUR-TAA

liquid, fine matter ... : pouring , the act of one who pours , shedding (?) , spilling

سَمَدٌ

SHUR-SHOO-REH

(intransitive verb) : 1) to pour , to fall continuously and abundantly (waterfall, pelting rain, shower ...) , to shower , to be shedding (tears ...) , to stream , to flow in a stream , to sprout , to spirt 2) plants : to sprout

سَمَدٌ

KHOOTd-RAA

1) a stick , a staff , a walking stick , a rod , a scepter / a sceptre , a pastoral staff , a shepherd's crook ;
2) a pestle , see سَمَدٌ ;

قووکھتا

Quwukhtaa

QU-WUKH-TAA

clamoring , uttering loud and continued outcries , shouting , yelling , bawling , hollering ;

سیم

SIM-YAA (male) / SMEE-TAA (female)

blind. KOO-RAA is Turkish/Persian

دوگه

DU-GEE-GAA

deaf. KU-RAA is Kurdish

دوگه

DOO-GAA

a deaf-mute , one deprived of speech or hearing , a deaf person , a mute person , a dumb person ;

کاکه

dumb , destitute of the power of speech , unable to utter articulate sounds , mute , silent ;

خه

U-TEE-RAA

rich , wealthy , well-to-do

هه

STAA-MAA

Iron. Steel

خه

CHRAA-TAA

1) (intransitive verb) : to slip , to slide involuntarily and suddenly , to pass away or escape without notice ; 2) to fire (a gun) , to go off (a firearm) , 3 , مخه to obtain by resorting to trickery

مَكْبِتَة

M-UYNAA

a spring (of water) an issue of water from the ground , a natural fountain ;

سَوْرَة

SOOR-TAA

an image , a picture , an imitation / representation -of a person, things ...- (sculptures, drawn ...) ; 2) a similar form / a same shape , a same figure , a statue , a likeness / a resemblance ; **قِيْلَ حَبَبَةً سَوْرَةً** : to be formed / created / made / shaped ; 3) a drawing , an illustration ; **سَوْرَةٌ مَكْتُوبَةٌ** : a painting ; 4) a description ; 5) plural : **سَوَرٌ** : chronicles not the Book of the Bible , a history ;

396

وَقَصْرٌ

OOP-QAA

1) the horizon , the skyline (?) ; 2) the range

نَسْمَتٌ

NAA-QO-SHAA

1) a sounding-board (used instead of a bell and struck with a mallet) , a gong ; 2) Rhétoré : one who strikes , a cithar player , a bell ;

شَاةٌ

SHAA-WAA

the name of a black stone ;

سَفَتٌ

SPAA-KHAA

(intransitive verb) : liquid : to shed / to pour , to be poured , to be spilled , to flow , to empty out , to burst forth , to overflow ;

بَقِيعَةٌ

TdU-MOO-TAA

1) tastiness , the state of being pleasing to the palate , the flavor / flavour , the savor / savour ; 2) Lishani : acumen , innate ability / gift , desire (?) / strong liking (?) / partiality (?) ;

رِيْكَةٌ

RIK-TAA

a macaroni , a noodle , a spaghetti , a thin strip of dough flattened and cut fine and dried ;

تِكْ-تَاا

TIK-TAA

a string running in a hem to hold up trousers

a drawstring , a string (ribbon, tape, rope) running through a casing of hem for the purpose of drawing up / tightening / narrowing an opening , a lace

رْدْ-تَاا

RDE-TAA

1) approval , approbation , sanction , assent , consent , endorsement / indorsement ,

قَنْزْ-تَاا

QNEZ-TAA

1) shrinkage , the act of shrinking / contracting (into less bulk) / getting more compact 2) fear ... : cringing , recoiling / drawing back , flinching ; 3) people, animals ... : drawing together , gathering (together) , packing together ; 3) plaits , sewing : gathers , see مَقْفِصْ ;

فَشِيْ-مَآا

PSHEE-MAA

masculine past participle of فَيَّحْ : sad , sorrowful , mournful , affected with grief or unhappiness , gloomy , depressed

هِيْ-رَآا

HEE-RAA

1) see حَبْزْ : at a loss , embarrassed , puzzled ; Rhétoré : هَمَّوْ هَمَّوْ / هَمَّوْ هَمَّوْ : I am embarrassed (masculine / feminine) ; 2) at a standstill

تَحْمَ-تَاا

BAA-OO-TAA

a wish , a request , a desire expressed , a petition , a solicitation , an entreaty / a prayer / a begging for something ;

سُ-بِيْ-آَا

SU-BEE-AA

Infant . baby

وَمَّ-تَاا

OO-MAA-NAA (masculine) / OO-MAAN-TAA (feminine)

1) a workman , a maker , a craftsman , an artificer , a carpenter , a manualist , a worker , a laborer ; 2) adjectif : professional , occupational / vocational , workmanlike (?) / well-done (?) / correctly done (?) / done right (?) ; فَوَلْسْتِيْ : professional jobs

مُتَنِّ

U-MAA-NAA (masculine) / U-MAAN-TAA (feminine)

An artist

زُنْ

ZUR-AA

1) a seed , metaphor : a child , a son or daughter , the immediate progeny of human parents , a male or female descendant ; زُنْ زُنْ : sexual relations , sexual intercourse , see also سَحْمَنْ / نَصْبَمَنْ : زُنْ زُنْ زُنْ زُنْ : sperme / "semen of getting laid" ; زُنْ زُنْ زُنْ زُنْ : ejaculation / "placing sperm" outside the womb to prevent pregnancy / onanism ; 2) Yoab Benjamin : ancestry , descendants (?) , descent (?) ; 3) زُنْ زُنْ : a seed literally

قُلْ

QUL-QUL-TAA

diminishing , reducing , decreasing , lessening , curtailing / curtailment , abridging , making smaller / less in any

لَبَّ

لَبَّ

TdLEE-BAA (masculine) / TdLIB-TAA (feminine)

1) a fiancé , a betrothed man , a spouse , a suitor , a beau , a man engaged to marry ; 2) adjective : wanted ; لَبَّ لَبَّ : wanted by the police ;

جُوْدَنْ

JOO-RAA-BAA

1) temptation , enticing to evil , seduction , an allurement to something evil ; 2) a trial

قَهْ

PAA-KO-REH

(intransitive verb) : to gaze , to fix the eyes with a steady and intent look , to look with eagerness , to regard , to consider ;

كِيه

KHIQ-RAA

1) glory , praise , honor / honour , admiration accorded to someone or something , high reputation , honorable fame ; 2) Oraham : boasting , bragging , speaking of oneself in loud and vain terms , showing off ;

كِيه

PEER-MAA

1) a censer , an incensory , thurible , a vessel in which incense is burned ; 2) see كِيه : a slice , a form , an appearance

كِيه

LU-KAA

1) a spot , a mark on a substance or body made by foreign matter , a blot , a blemish , a speck , a stain , a shortcoming ; 2) Corinthians : 8, 20 : كِيه : to blame , to find fault with , to criticize , to charge , to censure ; 2) Rhétoré (NENA / Al Qosh) : = كِيه ;

كِيه

KHUB-RAA

1) information , news , tidings , Oraham : a report , an account , a rumour / rumor , an unverified word / hearsay , a story circulating by common talk , gossip ; Rhétoré (with a corroborative pronoun) : كِيه : according to their words, those of some people , according to what people say , they say / it is said / rumour has it that , = كِيه : I have not heard ; كِيه : uninformed , ignorant , not in the loop , philistine (?) ; كِيه : he is privy to the matter , he is in the know , he is in the loop , he knows about it ; كِيه : a newspaper , a magazine ; كِيه : without the knowledge of , not knowing , without being aware of , without being cognizant of ; 2) common in NENA, Azerbaijan, less usual in Urmiah : a word , song : a lyric (?) ; Rhétoré : كِيه : do not believe the words that you have heard ; Rhétoré ; كِيه : see 6) : we did as he said , we have executed his order ; Rhétoré ; كِيه : I have kept your word in my heart ; 3) a vote , an opinion ; كِيه : to agree ; 4) a price asked or offered for a thing ; كِيه : to stick to the price named / agreed ; 5) a thing , a matter ; 6) a request , a command / an order , advice ; كِيه / كِيه : true ! , indeed it's true ! , literally : "your word (is true)" ;

ٲٲٲٲٲ

PIT-GHAA-MAA

an answer , a solution

ٲٲٲٲٲ

KHAA-ZOO-QAA

1) a wayfarer , a traveler especially on foot , a voyager ; 2) a diaphragm , a membrane ;

ٲٲٲٲٲ

TUKH-MUN-TAA

1) meditation / contemplation , thought , reflection , the act of meditating , close or continued thought / thinking , mental activity , cogitation / reasoning / chewing over / rumination - of ideas - / consideration / pondering (?) / wondering (?) ; 2) foresight , foreseeing ; 3) Bailis Shamun : sentiment / feeling / opinion / viewpoint / point of view

ٲٲٲٲٲ

QEE-RAA

tar/pitch

ٲٲٲٲٲ

RIT-MAA

1) tone , voice ; 2) pronunciation ;

ٲٲٲٲٲ

MO-HUW-TAA

1) a gift , a present ; plural : ٲٲٲٲٲ : gifts , presents , donations (?) ; 2) Lishani ; see ٲٲٲٲٲ : a queen ; 3) Bailis Shaumun ; see ٲٲٲٲٲ : a trophy

ٲٲٲٲٲ

DAA-NAA

1) (passing) time ; ٲٲٲٲٲ ٲٲٲٲٲ : from time to time , now and then , every now and then ; ٲٲٲٲٲ : as aforetime , as before ; Daniel : 2,8 : ٲٲٲٲٲ : to gain time ; ٲٲٲٲٲ : to take time ; ٲٲٲٲٲ : immediately , then ; Al Qosh : ٲٲٲٲٲ : now , voir ٲٲٲٲٲ ; ٲٲٲٲٲ : always ; ٲٲٲٲٲ : whenever ; Al Qosh : ٲٲٲٲٲ : immediately , at once , on the spot , right away ; Al Qosh, conjunction : ٲٲٲٲٲ : when , as ; ٲٲٲٲٲ : temporary / provisional ; 2) a (convenient) season , the right time , the fit time , the suitable time , the nick of time ; 3) a moment , a while , a minute ; ٲٲٲٲٲ ٲٲٲٲٲ : there were times / moments when

U-TEE-RAA

حکمت

UIT-RAA

riches , an abundance of property , wealth , affluence ;

U-NAA-PO-RAA

1) a report ; 2) an accusation ; 3) anaphora part of the Church of the East mass , covering of chalice ; 4) celestial equator ; 5) the rising of a star ; 6) Vernacular Sureth : ܢܝܥܡܕܐ / [an ' pu ra:] : a news report ; ܡܕܝܢܬܐ ܢܝܥܡܕܐ : a media report ;

TID-MOOR-TAA

1) a marvel , what causes astonishment / wonder , a wonder , a prodigy , a miracle ; 2) a portent , an omen (?) , a miraculous sign ;

TISH-MISH-TAA

1) especially ecclesiastical : service, serving, duty / job, ministration, attendance ; Rhétoré ;
 حَسَنَ مَحْمُودًا لِّهِ : the priest has carried out his service, the priest has performed his
 duty, the priest has done his job / his part, the priest has completed his task ; 2) especially : a
 funeral service ;

MI-TIL-TAA

1) a maxim , an adage , a saying (of a proverbial nature embodying a moral or practical precept) , a by-word , a proverb , a fable , a story ; 2) Lishani : a) a story , b) a novel ;

KHEE-AAL

a feeling , what one thinks / a thought ; **أُسَيْقَتُهُ** **حَوَاهِ** **سَبْكُ** **هَوَاهِوَتُهُ** **دُسَيْقَتِهِ** : concerned by the feelings, rights and needs of others ;

SIP-YÄÄ-EET

purely , in a pure manner , without admixture of anything inharmonious or injurious , clearly ,
cleanly , lucidly ;

ܐܢܝܬܐ

TI-NUKH-TAA

a sigh , the act of sighing ;

ܚܘܬܐ

KOO-TAA-SHAA

struggle , wrestling , fighting , tussle (?) , competition (?) , feelings : struggle (?) ;

ܬܘܠܡܐ

TU-LUM-TAA

1) training , the act of instructing / drilling , breaking in horse ... ; 2) punishing / disciplining , punishment

ܕܝܬܐ

GEE-BAA

side , the edge , the margin , the verge , the border of a surface , one of the surfaces which define a solid ; ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ : something with eight angles or sides , an octagon ;

ܩܝܕܐ

PAA-QID

1) sometimes with ܬ and object, and ܕܝܬܐ or ܕܝܬܐ for the person -second object- : to command , to order , to bid / to ask / to invite to , to instruct / to give instructions / to give an order , to summon , Classical Syriac : ܩܝܕܐ ; 2) on a mission / task : to appoint ; 3) used by interpreters : to say , see ܩܝܕܐ : to vouch for ; ܩܝܕܐ ܕܝܬܐ : "So and so" says ... ; 4) imperative : ܩܝܕܐ ; used by a host or an inferior : enter / come in !, sit down / be seated , oblige me ; 5) a) to visit , to pay a visit , to go and see , b) to look at / to have a look / to get a load ; Rhétoré ; ܩܝܕܐ ܩܝܕܐ : I will pay you a visit tomorrow , I will see you tomorrow ; 6) to set in order / to plan ; 7) 1 Samuel : 20, 18 : to miss / to be missing / to fail to be present ; 8) to send someone with a message to ܩܝܕܐ , to send a message to ;

403

1) a way , a road , a path ; **سَمِيذْ** ("the road of the thieves") the Milky Way , see **سَمِيذْ** **تَجَم قَلِي** / **لَهْذَنْ د قَلِي** : to go to meet a person ; **تَجَم قَلِي** / **لَهْذَنْ د قَلِي** : to go to meet a person ; **دَجَم بَك لَهْذَنْ** : to expect a person ; **دَجَم لَهْذَنْ** : to start a person on a journey ; **دَجَم لَهْذَنْ** : he went his way ; **دَجَم لَهْذَنْ** : to prosper , to rub along (?) ; **دَجَم دَجَم لَهْذَنْ** : to bear with , to put up with , to tolerate , to stand / to suffer ; **دَجَم دَجَم لَهْذَنْ** : a day's journey , a one day-trip ; Mathew : 22, 9 : **دَجَم دَجَم لَهْذَنْ** : the parting of the ways , the crossroads (?) ; **دَجَم دَجَم لَهْذَنْ** : a high road ; **دَجَم دَجَم لَهْذَنْ** : you did not see anybody along the way / on the road ; Rhétoré ; **دَجَم دَجَم لَهْذَنْ** : poor Purto sat down on the side of the path / by the wayside of the road ; 2) Yoab Benjamin : a way , a custom , see **دَجَم دَجَم لَهْذَنْ** ; 3) Bailis Shamun : a trip , a voyage on foot / by road , a walk (?) , a wander (?) , a ramble (?) , a jaunt (?) ; 4) Bailis Shamun : preposition, see also **دَجَم دَجَم لَهْذَنْ** : by means of / by way of , via , to talk on the telephone ;

KUD

1) when , while , whilst , at the time that , whereas , it being the case that / given that , as / while ; Rhétoré : **حَمْدٌ تَمَّهَ إِذَا أَتَيْتَ حَتَّى أَكُونَ** : when you come, if I am at home stay there ; 2) Maclean : after that , although ; **وَحَمْدٌ فَتَرَى** : and when he was abandoned by his mother ; John : 21, 14 : **حَمْدٌ تَمَّهَ إِذَا أَتَيْتَ حَتَّى أَكُونَ** : when he was risen ; temporal conjunct : **حَمْدٌ تَمَّهَ إِذَا أَتَيْتَ حَتَّى أَكُونَ** : since , see **حَمْدٌ تَمَّهَ إِذَا أَتَيْتَ حَتَّى أَكُونَ** ; 3) if , in case of ; 1 Corinthians : 14, 27 : **حَمْدٌ تَمَّهَ إِذَا أَتَيْتَ حَتَّى أَكُونَ** : let it be by two / or if many , or by three at the most ; Esther : 4, 16 : **حَمْدٌ تَمَّهَ إِذَا أَتَيْتَ حَتَّى أَكُونَ** : if I perish : I perish ; 4)