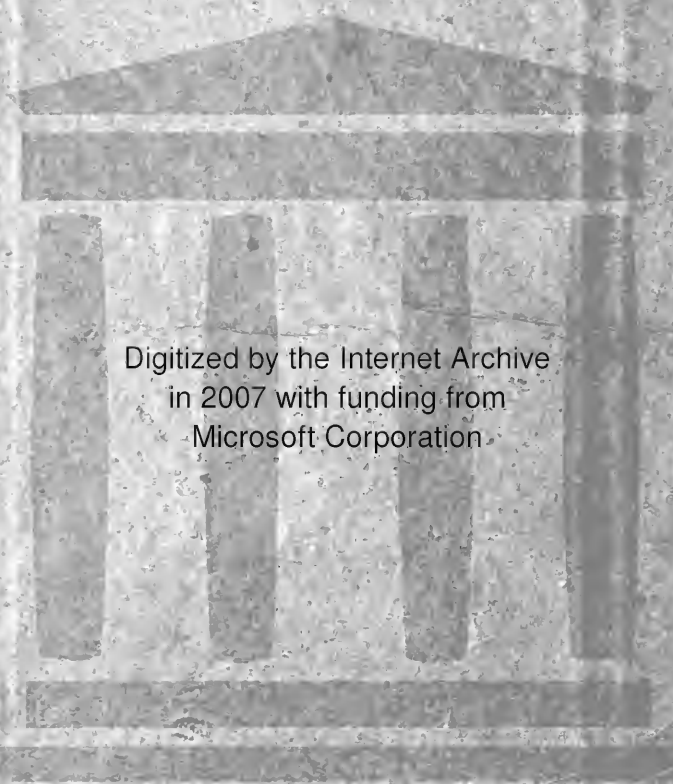


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MĀR JACOB
AND
BAR-HEBRÆUS
ON
SYRIAC ACCENTS,
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A LETTER

BY

MĀR JACOB, BISHOP OF EDESSA,

ON

SYRIAC ORTHOGRAPHY;

ALSO

A TRACT BY THE SAME AUTHOR,

AND

A DISCOURSE BY GREGORY BAR HEBRÆUS ON
SYRIAC ACCENTS.

NOW EDITED, IN THE ORIGINAL SYRIAC, FROM MSS. IN THE BRITISH MUSEUM,
WITH AN ENGLISH TRANSLATION AND NOTES,

BY

GEORGE PHILLIPS, D.D.,

PRESIDENT OF QUEENS' COLLEGE, CAMBRIDGE.

To which are added Appendices.

WILLIAMS AND NORGATE,
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1869.

W. M. WATTS, 80, GRAY'S INN ROAD.

PREFACE.

THE two MSS. of Mār Jacob, Bishop of Edessa, on Grammar, which are edited and translated in the following pages, form part of a Volume of the Nitrian Collection in the British Museum, marked Additional 12,178, and are said to be of the 10th century.

The first is a Letter on Syriac Orthography, addressed to Mār George, Bishop of Sarug. More than thirty years ago, a Latin Translation, with the Syriac Text, of a considerable part of this Letter, and that the most important part, comprising in fact all of it, which really treats of Orthography, was published in Rosen and Forshall's Catalogue of the Syriac MSS. in the British Museum. The remainder of the Letter is almost entirely taken up with scolding copyists.

The next is a Tract, which in the beginning speaks very briefly of genders, persons, tenses and sounds. It then proceeds with the consideration of Syriac Accents, the subject about which the rest, nearly the whole of the Tract; is occupied. Jacob must have been a very early writer on the Accents, for it is supposed, that they were not introduced till the end of the fifth, or the beginning of the sixth century. If so, the system had not been originated more than a hundred and thirty or forty years before Jacob's time. But although an early, he was certainly not the earliest writer on the sub-

ject, for the accentuation system seems in his day to have been pretty well matured. There is also, following this Tract, a Letter on this subject, the beginning of which seems to be wanting, and which I believe is of more ancient date than that of the Tract of Jacob. This Letter I have given, as it is in the MS., with a Translation, in Appendix I. The name of the Author is not mentioned, but I have in the Appendix brought forward reasons, satisfactory to my mind, to show that the Letter must have been, if not the earliest, certainly one of the earliest treatises on the Accents, and that it was written as early as and probably before, the time of Thomas the Deacon, i.e. in the 6th century. The system must then have been in an early stage of development, for the number of Accents mentioned therein, is smaller than that found in the Tract of Jacob, and further, compound ones are designedly not treated of, because the Author says, their system up to that period was unsettled, and there existed no writing on the subject. Compound Accents, however, are treated of by Jacob, and I have no doubt that in his time, the system was tolerably settled and complete, for six hundred years after Jacob, precisely the same compound Accents in number and in name are treated of by Bar Hebræus in his larger Grammar. This remark indeed is applicable to the simple Accents; except that two or three additional ones are named by Bar Hebræus, as having been introduced by the Eastern Syrians, and used only by them. We may hence infer that the system of Accents continued substantially unaltered from the time of Jacob to that of Bar Hebræus; indeed, that it never afterwards

underwent any material change. Some of them are used, as are some of the Hebrew accents, for pausal purposes ; but by far the greater part of them are employed to indicate, whether a syllable be long or short, to mark the rise and fall of the voice, and in fact to perform strictly the office of Accents.

Ewald has stated as his opinion, that these Accents are more ancient than the Hebrew, and that the former suggested the introduction of the latter. His words are, “ Dass diese (die hebräische Accentuation) aus der ältern und einfachen syrischen Accentuation sich hervor gebildet hat, schien mir schon längst, so bald ich jenes syrische system kennen gelernt hatte, sehr wahrscheinlich, und wird sich bei näherer Ansicht immer mehr bestätigen. So sehr auch die hebräische noch viel feiner und genauer ausgebildet ist : in ihrem Wesen und Geist, in ihrem Zweck und Ziel, ja auch in der Stellung und Gestalt der wichtigsten und sichtbar ältesten Zeichen hat sie doch die grösste Aehnlichkeit mit der syrischen.” *Abhandlungen, Erster Theil, S. 130.* Assuming his view to be correct, the Syriac accents may serve to throw light on the theory of Hebrew Accentuation.

Viewed historically, these Accents are interesting. They were introduced at a time, when the vowel punctuation, if indeed it had then any existence, was certainly in a very imperfect state of development, and were designed for a two-fold purpose. First, they were used to regulate the voice in the reading of the Scriptures in churches and in chaunting, and hence we find them sometimes called by Bar Hebræus *نُتْر حَسْبِك*, *metrical signs*. The second purpose of these points was to

serve as a Commentary on the Scriptures, in passages where the sense would be otherwise doubtful. Bar Hebræus says, that they are often *necessary* for determining the sense of a passage. In the first section of the chapter of the larger Grammar, which is edited in this work, he quotes two examples in confirmation of his statement, for which see p. 34 of the translation.

My original intention was not to edit more on the Accents than the Tract of Jacob; but when I examined the MS., I found that it was of itself perfectly useless to the student for the purpose of teaching him the Theory of Syriac Accents. For first there is a list of Accents given; following it, is a repetition of the list, but to the name of each Accent there is a passage of Scripture appended, containing its mark. Now as this mark consists of one or two points, and as points perform many and diverse offices in Syriac MSS. and printed books, it is impossible for the student to distinguish the mark of the Accent from the other points, which are found in the word or the expression. Besides, the marks of the Accents themselves are often not rightly placed, and sometimes are not placed at all, through the blundering of the copyist. In the Vatican MS., of which some lithographs have been just issued at Paris, in respect to the position of the forty-one marks that are named, I have counted not fewer than seventeen errors. In the British Museum MS., which I have edited, there are five. I therefore repeat, that Jacob's Tract is thoroughly useless, unless it be accompanied by a Commentary. I am happy to say that I am able to present to the student, two Commentaries in this work, which

have never before been printed, viz. the Discourse of Bar Hebræus, and the Letter in Appendix I., already spoken of. In each of these Commentaries, is mentioned in *words*, in every instance, where the Accent should be put.^a I have on the authority of these, stated in the foot notes to the Translation of Jacob's Tract, where each Accent should be, so as to remove all doubt that might otherwise exist in the mind of the student. Indeed in the Translations of these documents with the Notes, he will, I trust, find a distinct, consistent and complete theory.

There has been no European writer, so far as I know, who has ever written on Syriac Accents except Ewald. The pausal accents, indeed, are mentioned in Syriac Grammars, and in that of Dr. Adelbert Merx, which is now in the course of publication, the names of some of the others are given, occupying about half a page, but the accents themselves are not treated of. The three Treatises, which I have translated in the following pages, and which are the first Translations that have ever been made of them in a Western language, comprise the earliest and latest productions extant on the system of the accents by native writers.

The copy of Bar Hebræus's larger Grammar, from which I have transcribed the Discourse edited in

^a I beg to say here to the reader, that he must look to the letter-press for learning the system of Accents, and not to the points of the Syriac Text, which through the carelessness of copyists are sometimes inaccurate. I considered the right and honest thing to be to present to him the Syriac Text, as it is in the MSS., with its imperfections.

the following pages, is a MS. in the British Museum, numbered in Rosen and Forshall's Catalogue 720 *l*. This copy I have compared with the two more ancient ones in the Bodleian Library at Oxford.

There is in the British Museum, another copy of the Letter and Tract of Jacob marked in the same Catalogue 7183. It is said to be of the 12th century, and is probably taken from the Nitrian MS. here edited. I have noticed the principal various readings, and have placed them at the foot of each page of the Syriac Text, as the readings of Codex *b*.

I cannot close this Preface without thanking my friend Dr. W. Wright, of the British Museum, which I do now most sincerely, for his kind and valuable help in correcting the proof-sheets.

MĀR JACOB ON SYRIAC ORTHOGRAPHY.

THE Epistle of the holy and wise in divine things, Mār Jacob, bishop of Edessa, to the pious and holy Mār George, bishop of Sarug, and through him to all the scribes, who may meet with this book.

Jacob, poor in the Lord, to the pious and honoured of God, our spiritual brother, one in mind and in the office of the ministry, Mār George, greeting.

I have seen that this is no little reproach, O thou lover of God—for I judge that I may intimate to thee that which I have seen, and through thee also to many others, who may meet with this writing—that in all those arts, which are for the use of men in this life, the artists, *i.e.* the makers and teachers of them, understand them much better than those, who only use them, when they are finished. But this great and primary art (*of writing*), and, as I think, high above all arts, that which, contrary to these, unfortunately befalls it *is*, that they who become acquainted *with it*, when it is completed, know it accurately and fully, its faults and the corrections of them and all the methods, which are useful for its construction, more than its artists, those who perform and make it, more, I say, than such as those I am about to speak of.

Understand, all ye who read these things, that with respect to the art of carpentry, those carpenters, who perform *the work*, understand it, and are versed in the faults and in those blemishes, which are in it, and are sagacious in correcting them, more than those who make use *of it* when *its parts* are finished. I am speaking of a waggon, or a table,

or a chest, or a seat, or of other useful things of those, which are constructed by it (*the art*).^a So also it will appear with respect to workmanship in gold, silver, iron, &c., and also with respect to pottery. I say, that they, the workmen, skilful in making vessels of iron, the rudder of a ploughshare, the mallet, the axe and the hook, *know* more than those, who make use of them. Similarly it is seen that makers of vessels, viz. potters, know how to construct conveniently and very usefully the jar, and the bucket, and the pot, and other earthen vessels, better than the rest of men, who only buy and make use of them. Also with respect to all arts, *these remarks apply*. The makers of bows *understand them* better than the archers; architects more than the dwellers *in the buildings*; those who fix^b ships more than the navigators; shoe-makers more than those who wear the shoes, and tailors more than those who wear the clothes.

But with respect to the great and high art of constructing books, that is called writing, they who make use of *the writing*, when it is finished, i. e. the readers, they who read these books, which are constructed by it (*the art*), know it accurately, both those things, which are useful in it, and the blemishes, which are in it, and their corrections, more than the writers themselves, who made it (*the book*). It is not a reproach, which all arts share with this art. I judge, that it is not a

^a The argument is that a carpenter is a better judge of a waggon, table, &c., than those who only make use of them, after they are made.

^b Adjust the parts of a ship, build it.

little one, and that it doeth not a little detriment. It is right that, as the art is great, and honoured and the first of all arts, the performance of it should also be the most honoured of all useful *arts*; so also they who learn it, and labour at it, should be of those who are skilful, and penetrating and excelling in mind above many, and not of those who are *so* in any degree whatever.^c But I perceive that here also it (the art) is greatly discredited. There are those who, much inferior to others, *being only* as the multitude in mind and natural penetration, enter upon and learn it (*the art*), and work at it and make books, but they know not what they see, nor what they write, concerning those matters they, the scribes, read. It is not for the purpose of their erring more, that these remarks have been brought forward; but that they may receive *them* readily and learn and be corrected. Let them hasten to come wisely and discreetly to understand that we know many things in this art of copying (writing); we, who read, more than they who copy (write). For they, indeed, anxious to complete the number of quarter-nions of leaves according to distances,^d either diminish the lines or expand the letters of the writing. They either lengthen or shorten; or they compress because of the red.^e They either add letters and

^c Dr. Payne Smith in his *Thesaurus Syriacus* p. 149 under ܦܪܝܢܐ says that ܐܦܘܕ ܦܪܝܢܐ means ἐν ποίῳ τινί, or *quocunque modo*, and he quotes several passages from different authors in which this expression occurs.

^d According to distances, i.e. the distances of the lines from each other, so that a certain number of lines may fill the page.

^e They compress because of the red. The red refers to the expression which is added to the end of a book or a chapter, and is

take away *letters*; or they expand a member into two, and divide it where it is not suitable; or they blend inconveniently two into one. But we who read, ardently desire that the reason and sense of those things, which are written, should be preserved, and be carefully kept free for those who may meet with the writings; although the red at the end of the lines may have to be assigned to a *place* beyond the intention of the scribes. This they are instructed of; but they do it not.^f But that the design of those things which we have mentioned may be known to them, behold, I lay before them a few cautions, in order that they may be very careful of our purpose, although it may be that they will despise it, learning that it is more expedient that a line redundant or deficient be brought forth, although there be something to disturb the reason and injure the sense.

1st. I prohibit all those, who may copy the books, which I have translated or composed, from changing of their own accord anything of those which they have undertaken to copy, either in the writings, or in the points, whatsoever they may find; if even a manifest error be found, for every man is liable to error, ourselves, the scribe, who hath received *the book* from us, those who compare *copy with copy*, the eye of the reader which errs and deviates from correct vision. Let them not

usually found in MSS. written with red ink. The engagement of the copyist having been to copy a book or a chapter for a certain sum of money, his object was, to get to the red as soon as possible, and with that purpose in view he was reckless as to the accuracy of his copy, and cared not as to what liberties he took with the text.

^f They do not put the red farther off, although they know that it is required for the preservation of the sense, &c.

have received his request and ܕܘܫܘܥܗܘܢܐ, *I have acquiesced* to make a distinction, as to that which signifies *request*,⁵ viz. *obedience*, and in it ܕ is not placed. They shall not write yūd in the noun, viz. the word for the day, which we call ܕܘܫܘܥܗܘܢܐ, *yesterday*, or ܕܘܫܘܥܗܘܢܐ, *three days ago*. But they shall understand that in the passive verb ܕܘܫܘܥܗܘܢܐ the yūd is required; also in that which we call ܕܘܫܘܥܗܘܢܐ or ܕܘܫܘܥܗܘܢܐ. They shall understand with respect to these matters, where we write ܕܘܫܘܥܗܘܢܐ, *creatures*, and not ܕܘܫܘܥܗܘܢܐ, *streets*. They shall understand where it is needful for them to put the points to these words, that they may distinguish between ܕܘܫܘܥܗܘܢܐ, *streets*, and those ܕܘܫܘܥܗܘܢܐ, which are created, and also ܕܘܫܘܥܗܘܢܐ, *exterior*.^h They will also understand why with these we mention ܕܘܫܘܥܗܘܢܐ, *exterior part*. They shall not write ܕܘܫܘܥܗܘܢܐ together, nor ܕܘܫܘܥܗܘܢܐ, nor ܕܘܫܘܥܗܘܢܐ, nor ܕܘܫܘܥܗܘܢܐ, nor others such as these; so that they may be distinguished from those nouns, which we enunciate; ܕܘܫܘܥܗܘܢܐ, ܕܘܫܘܥܗܘܢܐ, ܕܘܫܘܥܗܘܢܐ, ܕܘܫܘܥܗܘܢܐ, ܕܘܫܘܥܗܘܢܐ, and from the verbs of the præterite tense. The noun

⁵ There must be some word or words omitted in the MS. here; for ܕܘܫܘܥܗܘܢܐ means *request*, and not *obedience*. Ebdokus, however who has adopted Jacob's distinction, makes the matter quite clear, He says that ܕܘܫܘܥܗܘܢܐ signifies ܕܘܫܘܥܗܘܢܐ, *he obeyed*, and ܕܘܫܘܥܗܘܢܐ, ܕܘܫܘܥܗܘܢܐ, *receiving a request*.

^h In the MS. we have the words ܕܘܫܘܥܗܘܢܐ ܕܘܫܘܥܗܘܢܐ, denoting that the sense of ܕܘܫܘܥܗܘܢܐ is the opposite of that of ܕܘܫܘܥܗܘܢܐ, *interior*.

Mār Jacob, Mār Isaac, or Mār Xenaja, nor in any of those *books*, which in those times were translated from the Greek; neither was ܩܕܝܫܘܬܐ, *quality*, known, nor the noun ܩܘܫܘܬܐ, *ovσία*. But instead of ܩܕܝܫܘܬܐ^o, they said ܩܕܝܫܘܬܐ^o; instead of ܩܕܝܫܘܬܐ, *quality* or *species*, ܩܘܝ; instead of ܩܘܫܘܬܐ, they put either ܩܘܫܘܬܐ or ܩܕܝܫܘܬܐ^o, or, as the multitude, they said ܩܕܝܫܘܬܐ. Let them not blend with ܩܕܝܫܘܬܐ^o, the word ܩܕܝܫܘܬܐ^y, which is at the end of discourses. With these I should have had many other things to have taken notice of in this my writing, if they had kept in my memory, for admonition to the Scribes, to those who by custom write, of their own accord, whatsoever is agreeable to them, thinking that they are not to blame for this.

What have I to say concerning those marks, which they make as they please in the beginning of books or discourses, and similarly at the end of them; also concerning the changes, additions and abbreviations? With respect to the position of the points also, every man takes authority to himself to place them as he pleases. A very few words I judge I may add here, if they would acquiesce to receive and attend to *them*. Before these, however, I will mention a certain example from nature, which is nothing but deformity, odiousness, and ugliness, that a natural and living body should be deprived of those members which have been given to it by nature. For example, that it (the body) should have one eye, or one ear, or one horn, or a hand or foot of four digits only. Again there is something absurd and ugly, when the face or the head of a man

or beast is found to have three ears, or three eyes, or any other redundant *member*, besides those which nature in general has granted. For a hand or foot in which are six digits is not pleasing; nor a mouth in which are superfluous teeth, and dog teeth, which move and go forth beyond it; nor lips, which are long and pouting. This also is ugly, that members should be changed and put out of those places, which have been fixed by nature. It is not becoming to have the eye in the chin, nor the ear in the region of the eyes of a man; nor the fingers in the knees or the elbows; nor the nails in the legs, nor in the backs of the middle part of the arms or in the shoulders. But this is the beauty of nature, that there be in it neither superfluity nor defect. Every one of the members should be made fit for the place, which has been prepared and rendered convenient for it by nature, the workman, which God the creator has created.

Similarly it may be seen with respect to the placing of the points, which are distinguishing and explanatory of the various things which are placed in this Mesopotamian, or Edessene, or, to speak more distinctly, Syriac Book; not in abundance or superfluity, nor where a member has no need to be distinguished from another which is similar to it in the letters, is it right that points should be placed; nor that they should be thick, and like to hands and feet in each of which there are six digits. Neither should they be deficient or fewer than the portion by which a member may, if possible, be distinguished from the others, which are like it; because that as superfluity, it has been observed, is not becoming, so also deficiency *is not becoming*.

It is right that they be also put in places, which are convenient for them, and not where there is a vacant place, whether it be suitable or unsuitable. For the sake of argument, I attempt to suppose something, which is not significant of that which I wish to teach. A lady works occasionally¹ and then she commands the men servants and maid servants to work very hard.² ^kI know that the noun ܐܘܠܘܢ does not require Olaph at the beginning of it; because that this my ܐܘܠܘܢܐ would be judged to be ܐܘܠܘܢ ܐܠܢܐ not knowledge or ignorance. Because that I am not a child; but I consider myself to be a producer of inventions, for that nature hath brought to me all those things which are needful to instruct and confirm me; I must, therefore, know against what letter, and whether above it, or below it, I may make the places of the points. These are sufficient at present, for the information of the scribes, lovers of God, who are right minded, acquiescing, and receiving correction, and for thee, my pious brother.

This *thing* I request, I say. With respect to this my writing, which is *intended* for thy piety;

¹ Lit. She does one or two works.

² Lit. To do many works.

^k The meaning of this sentence is probably something like the following. A mistress wants to inculcate industry in her servants. The mode by which she endeavours to effect this purpose is this: she works occasionally herself, and then she commands her servants to work very hard, as if her own example were an argument for supporting her command. This, to use Jacob's language, would not be significant of what she proposed to inculcate, and would be like a copyist placing a point in a vacant place whether suitable or not.

command the scribes copying it *to place it* before the middle book of the work of the Epithronian¹ discourses. Concerning those points which are bound^m in the book which has been mentioned,—most of which I myself have collated, and have bound, first, because of love to you, and second in order that my design may be known,—leave them in it as they are, and erase not one of them from it; so that a copy is written by which the scribe sees both those points which are bound, and those which are put in the place of them. Let them (*the scribes*) understand my design, concerning those points, in this my letter to thee." Afterwards I request thee, my brother, to seal it with thy ring, and with my letter *before it*; when thou writest to the Abbot Mār Julian, and salutest him from my humble self, send to him the letter and the middle book; so that he first may copy it, and also consider the disposition of those points, both those which are bound, and those which are in the place of them, also those illustrations, that were composed by me, which the scribe has not well placed, nor are they in suitable places. I require that you also intimate to him *my* love, for the pious, the elect one spoken of, and that also he

¹ The *Logoi Epithronii* of Severus of Antioch, which were translated into Syriac by Jacob.

^m Points which are bound, are, according to Assemani, those, about which he (Jacob) has placed with the pen a diacritic circle. His words are the following: "Colligata vocat puncta, quæ circum diacriticum calamo apposuerat;" Bibliotheca Orientalis. Tom. i., p. 478.

ⁿ Those points, which Jacob had substituted in the place of those that were bound, and also the bound ones.

may learn of my will, that I wish to undertake to write for his tranquillity. Lastly, he is there who knows what he sees more than others who may meet with those things which have been mentioned. Mayst thou be preserved sound in our Lord, O pious brother, praying for my humble self and seeking for me mercies from God. Amen.

The end of the Epistle of Mār Jacob to the
Scribes.

MĀR JACOB ON PERSONS AND TENSES.^a

THESE things then, it is right for a man to keep in contemplation, respecting persons, genders, tenses, sounds, and names of accents; for the Syrians give names to points, when they are placed on words. They are simple and compound. There are forty seven variations of accents. There are three persons; first, second and third. There are two genders; masculine and feminine. There are three tenses, præterite, present and future. There are sounds, which are thick and pure. Every word or member, where the sound is thick or broad, takes a point above. Where *the sound* is narrow or pure, *it takes the point* below. If it be intermediate, between narrow and broad, and there are two other *words*, which are like it in the writing, it takes two points, one above and the other below, and this is called *ܠܝܕܝܢܐ*, *bridling*; *ܠܝܕܝܢܐ*, *ܠܝܕܝܢܐ*. Also the names of accents; there is a proper name to each one of the points, and they have measure.

CHAPTER I.

PERSONS.

THERE are three persons: e.g. first, *ܠܝܕܝܢܐ*, *I will confess*; second, *ܠܝܕܝܢܐ*, *confess thou*; and third,

^a This Tract is said here to be on Persons and Tenses; but the greater part of it treats of *ܠܝܕܝܢܐ* accents.

ܠܝܘܢܐ ܠܩܘܪܐ, a firebrand.^b But this ܠܩܘܪܐ has ܠܩܘܪܐ for the vowel.

CHAPTER II.

GENDERS.

THERE are two genders, masculine and feminine. Masc. ܘܚܒܐ, I have made, ܘܚܒܐ, I have formed, ܘܚܒܐ, I have eaten.^c Fem. ܘܚܒܐ, she has made, ܘܚܒܐ, she has formed, ܘܚܒܐ, she has eaten. Genders and persons being united in consequence of the equality of the writings (i.e. the consonants of each word being the same), they are distinguished from each other by the points; thus: ܘܚܒܐ, I have approached, ܘܚܒܐ, I have caused to approach, ܘܚܒܐ, thou hast approached, masc. ܘܚܒܐ, thou hast caused to approach, masc. ܘܚܒܐ, she has approached, ܘܚܒܐ, she has caused to approach. Again, I know also of another distinction between the masc. and fem. genders, when they are equal in the consonants or the sounds. In like consonants, the points distinguish; as when we write in the masc. ܘܚܒܐ, doing ܘܚܒܐ

^b Jacob brings forward this example of a third person. A firebrand, when referred to by a pronoun, would be *it*. It seems to have been his object to fix on a word having the same letters for each person, and the person to be distinguished only by the pointing.

^c We should have called the first person common. But as there are only two genders in Syriac, and as the masc. is more worthy than the fem., Jacob calls these examples *masc.*

writing, قَالَ saying, without the placing of the two points, which are called قَالَ , many; or when we write in the fem. قَالِي , do ye, قَالِي , write ye, قَالِي , say ye, with the placing of قَالَ . Again, there are others, which are equal and similar (to the foregoing) and signify a certain person, singular or plural; as, قَالَ , our works; قَالَ , our books, قَالَ , our lambs, the same as saying قَالَ , our works, قَالَ , our books, قَالَ , our lambs. These are equal (to the preceding participial and imperative forms) in the writing; but distinguished in the sound, by the points which are upon them. There are also those distinguished in the consonants; but equal in the sound; i.e. he who hears, distinguishes them by the sense, or he who reads, by the sight. They are such as these: قَالَ , arise, shine (imper. sing. masc.), قَالَ , arise, shine (imper. sing. fem.), قَالَ , arise, shine (imper. plu. masc.), قَالَ , go with so and so, (imper. sing. masc.), قَالَ , go with me (imper. sing. fem.), قَالَ , go thither (imper. plu. masc.), قَالَ , go thou (imper. sing. fem.).

CHAPTER III.

TENSES.

TENSES are such as: the præterite with a point below; as, among a multitude such as, قَالَ , he did, قَالَ , he commanded, قَالَ , he said, and such as these: the present, with a point above; as, قَالَ , doing, قَالَ ,

CHAPTER V.

METRICAL POINTS, OR ACCENTS.

METRICAL Points are those with which accuracy of meaning is especially sought for; because that they contain the elegance and polish *of measure* in this language, as has been previously mentioned.^b They are simple and compound. Simple, when they take one point *only* of those that are named, besides the necessary distinctions, which are placed in the passage, that is to say, ܐܘܠܐ only, ܐܘܠܐ only, &c.; compound, when their passages take on them two of the points, which are named, as ܐܘܠܐܘܠܐ, or ܐܘܠܐܘܠܐ, or ܐܘܠܐ and ܐܘܠܐ,ⁱ &c. It is possible to show that all or many of them may

^b Here seems to be an allusion to the last words of the introductory remarks of this Tract: viz. ܐܘܠܐ ܕܘܪ ܐܘܠܐ, *they have measure.*

ⁱ ܐܘܠܐܘܠܐ is to be here understood as attached to ܐܘܠܐܘܠܐ and ܐܘܠܐܘܠܐ, as well as to ܐܘܠܐ, making three separate examples of compound signs.

be compounded with one another; if not all of them, yet once and twice, and more.¹

Points with their names* are the following. : ܐܠܘܥ, *above*, ܐܚܘܘܢܐ, *beneath*, : ܐܘܐܘܘܐ, *equals*, ܐܠܘܘܥ ܐܘܘܘܐ, *variation of* : ܐܘܘܘܐ, *namely*, ܐܚܘܘܢܐ ܐܘܘܘܐ ܐܠܘܘܥ ܐܘܘܘܐ, *loosening of the discourse*, .. ܐܘܘܘܐ ܐܘܘܘܐ, *the* ܐܘܘܘܐ *which divides*, ܐܘܘܘܐ, *section*, ܐܘܘܘܐ, *weeping*, or ܐܘܘܘܐ, *drooping*, ܐܠܘܘܥ ܐܠܘܘܥ, *variation of* ܐܠܘܘܥ, ܐܚܘܘܢܐ ܐܠܘܘܥ, *variation of* ܐܚܘܘܢܐ, ܐܘܘܘܐ ܐܘܘܘܐ, *commanding*, ܐܘܘܘܐ, *simple*, ܐܘܘܘܐ, *reproof*, ܐܠܘܘܥ ܐܘܘܘܐ, *interrogating*, ܐܘܘܘܐ ܐܘܘܘܐ ܐܘܘܘܐ ܐܘܘܘܐ, *the* ܐܘܘܘܐ, *which divides*, *and that which does not divide*, ܐܘܘܘܐ ܐܘܘܘܐ, *three* ܐܘܘܘܐ, ܐܘܘܘܐ ܐܘܘܘܐ, *praiser*, viz. that which is called in Greek παροξύτονος, i.e. *the accent on the penultimate*; ܐܘܘܘܐ ܐܘܘܘܐ, *giving happiness*, ܐܘܘܘܐ, *calling*, ܐܘܘܘܐ, *indicating*, ܐܠܘܘܥ ܐܘܘܘܐ, *praying*, ܐܘܘܘܐ ܐܘܘܘܐ, *supplicating*, ܐܠܘܘܥ ܐܘܘܘܐ,^k ܐܘܘܘܐ, *making to descend*, ܐܘܘܘܐ ܐܘܘܘܐ, *admiring*, ܐܠܘܘܥ ܐܘܘܘܐ, *discontinuing*, ܐܘܘܘܐ ܐܘܘܘܐ, *uniting*, ܐܠܘܘܥ ܐܘܘܘܐ, *variation of* ܐܘܘܘܐ, is as it went forth from the Greek Language;¹ ܐܘܘܘܐ, *tearing away*,

¹ The sense of this remark I apprehend to be, that a sign may be compounded with others, once, twice, or more, e.g. ܐܘܘܘܐ is found compounded with ܐܚܘܘܢܐ ܐܘܘܘܐ ܐܠܘܘܥ ܐܘܘܘܐ, with ܐܠܘܘܥ ܐܘܘܘܐ, &c. Other signs are also found in several different combinations.

* The points are frequently not put with their names, the copyist through ignorance or carelessness having omitted them. They will, however, be found in the description which follows.

^k This sign has already appeared in the list.

¹ I.e. In the sign ܐܘܘܘܐ one Greek word is translated by two Syriac words; but in *the variation* there are two words in Greek as well as in Syriac.

or *drawing out*, ܠܘܝܝܢܘܬܐ ܘܠܘܝܝܢܘܬܐ, variation of ܠܘܝܝܢܘܬܐ, ܠܘܝܝܢܘܬܐ, resistance, ܠܘܝܢܘܬܐ, motion, ܠܘܝܢܘܬܐ, a prop, ܠܘܝܢܘܬܐ ܘܠܘܝܢܘܬܐ, variation of ܠܘܝܢܘܬܐ; ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ, ܠܘܝܢܘܬܐ and ܠܘܝܢܘܬܐ; ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ, ܠܘܝܢܘܬܐ and ܠܘܝܢܘܬܐ; ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ, ܠܘܝܢܘܬܐ and ܠܘܝܢܘܬܐ; ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ; ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ, ܠܘܝܢܘܬܐ, ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ, and ܠܘܝܢܘܬܐ; ܠܘܝܢܘܬܐ, standing, with the letters, ܠܘܝܢܘܬܐ, turning back, or ܠܘܝܢܘܬܐ, circling (?), a variation of it by letters or by lines;^m ܠܘܝܢܘܬܐ, ܠܘܝܢܘܬܐ ܘܠܘܝܢܘܬܐ, ܠܘܝܢܘܬܐ with, ܠܘܝܢܘܬܐ.ⁿ

Variations of the names of signs with passages (of Scripture) are the following :

:ܠܘܝܢܘܬܐ :ܠܘܝܢܘܬܐ ܘܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ,¹ the book of the generation of Jesus Christ.^o

.ܠܘܝܢܘܬܐ . ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ ܠܘܝܢܘܬܐ,² the former book have I written, O Theophilus.^p

^m Nestorians sometimes put a small line over a letter as a sign. Jacob perhaps calls the sign by this name because it is a line. Bar Hebraeus, however, says he does not know it.

ⁿ Jacob says in the beginning of this Chapter, that there are forty-seven names of signs ; but in this list he has mentioned only forty-one. This may be accounted for in this way. It may be that he has not recorded all the signs which were known in his day. Some of the compound signs may have been omitted. There are indeed two or three of these signs, which are mentioned by Bar Hebraeus, but are not noticed in this tract. The list given by Thomas the Deacon contains only seventeen names. See Appendix II.

¹ Matthew i. 1.

^o The mark of this sign is : as, : ܠܘܝܢܘܬܐ .

² Acts i. 1.

^p The mark of this sign is , as , ܠܘܝܢܘܬܐ .

: ܠܐܝܗ : ܠܝܪܘܟܐ ܠܡܢܐܝܢ ܠܡܘܬܐ ܕܡܢܘܨܐ ܠܝܢܐ ܠܡܘܬܐ,³
*the Lord saw that the wickedness of man was
 great in the earth.*⁹

ܠܐܝܗ ܠܡܘܬܐ, variation of ܠܐܝܗ, ܠܡܘܬܐ,⁴
 : ܠܡܘܬܐ, giants, who were of old.^r This is ܠܝܢܐ
 ܠܡܘܬܐ.

ܠܡܘܬܐ. Every point, which is at the end of a
 sentence, its name is ܠܡܘܬܐ, except ܠܡܘܬܐ.

ܠܡܘܬܐ ܠܡܘܬܐ * ܠܡܘܬܐ ܠܡܘܬܐ,⁵
not to you all ye passing the way.^s

ܠܡܘܬܐ ܠܡܘܬܐ * ܠܡܘܬܐ ܠܡܘܬܐ,⁶
*the God of my
 father Abraham, the God of my father Isaac.*^t

³ Gen. vi. 5.

⁹ The mark of this sign is : as : ܠܝܪܘܟܐ .

⁴ Gen. vi. 4.

^r *The variation of ܠܐܝܗ* does not appear to be distinguished
 from ܠܐܝܗ by the mark, but according to Bar Hebræus, by the
 elongation of the sound in pronouncing it, and it is put at the end
 of the protasis, when the apodosis follows with ܠܡܘܬܐ .

⁵ Lam. i 12.

^s The mark of this sign is put after ܠܡܘܬܐ, and, therefore,
 we learn that its form is (..). Jacob, however, sometimes puts
 it thus ". Bar Hebræus says, "its mark is two points in a
 straight line below." By *below*, I suppose he means, below or
 under the expression, which bears the name of this sign. In
 the example he has cited, the two points are not in a straight
 line, which according to the above rule they ought to be, but in
 an oblique one. This apparent discrepancy is only a blunder of
 the copyist, for in a MS. I have seen of the sixth century in the
 British Museum, the two points are put horizontally, thus " ; and
 so they are in the two copies of the ܠܡܘܬܐ ܠܡܘܬܐ in the
 Bodleian Library.

⁶ Gen. xxxii. 9.

^t The mark of this sign is the same as that of ܠܡܘܬܐ .

ܠܘܥܝܢܐ ܠܡܫܘܚܐ * ܝܘܢܐ ܠܘܥܝܢܐ ܠܘܥܝܢܐ ܠܘܥܝܢܐ ܠܘܥܝܢܐ 11
: ܠܘܢܐ, shall I not visit for these things, saith the Lord? 2

ܠܘܥܝܢܐ ܠܡܫܘܚܐ * ܠܘܥܝܢܐ ܠܘܥܝܢܐ ܠܘܥܝܢܐ 12
. ܠܘܢܐܐ, did I not say to you, go not. 3

ܠܘܥܝܢܐ ܠܡܫܘܚܐ * ܠܘܥܝܢܐ ܠܘܥܝܢܐ 13
God so clothed. b

11 Jer. v. 9.

2a ܠܡܫܘܚܐ is here compounded in 2 with ܠܘܥܝܢܐ and in a with ܠܘܥܝܢܐ. The ܠܡܫܘܚܐ shows that each expression is admonitory, and hence the sign is useful in defining the sense.

12 2 Kings ii. 18.

13 Matth. vi. 30.

b We have come here to a decayed place in the MS. and the writing is altogether obliterated. Happily the blank may be made good by means of Codex ܘ. I have made the following extract from it to supply the defect in our copy.

ܠܘܥܝܢܐ ܠܡܫܘܚܐ * ܠܘܥܝܢܐ ܠܘܥܝܢܐ ܠܘܥܝܢܐ 14
. ܠܘܥܝܢܐ ܠܡܫܘܚܐ, do not groan one against another, brethren, that ye be not condemned. c

ܠܘܥܝܢܐ ܠܡܫܘܚܐ * ܠܘܥܝܢܐ ܠܘܥܝܢܐ 15
.. ܠܘܥܝܢܐ, hear, O Laish, and answer, O Anathoth. d

ܠܘܥܝܢܐ ܠܡܫܘܚܐ * ܠܘܥܝܢܐ ܠܘܥܝܢܐ 16
O my son, and O son of my womb, and O son of my vows. e

ܠܘܥܝܢܐ ܠܡܫܘܚܐ * ܠܘܥܝܢܐ 17
ܠܘܥܝܢܐ ܠܡܫܘܚܐ, Judah is a lion's whelp. f

14 James v. 9.

c The mark of this sign is ".

15 Isaiah, x. 30.

d It will be observed that the sign " after ܠܘܥܝܢܐ does not divide, for it is followed by ܠܘܥܝܢܐ. 16 Prov. xxxi. 2.

e Bar Hebræus calls this sign also ܠܘܥܝܢܐ ܠܡܫܘܚܐ, and quotes this example. 17 Gen. xlix. 9.

f This example is given in Appendix I. as that of ܠܘܥܝܢܐ,

.....
 ܚܕܝܗ, ܝܗܘܐ ܕܝܘܕܝܗܐ ܐܢܢ ܘܢܢ
this is he of whom I said that he cometh after me.

ܠܡܢ ܩܬܠܝܢ ܥܡܘܫ ܩܬܠܝܢ ܩܬܠܝܢ, ¹⁸ ܕܠܡܢ ܩܬܠܝܢ,
*blot out our sins, forgive our iniquities, O Lord.*⁵

ܠܡܢ ܩܬܠܝܢ, ¹⁹ ܠܡܢ ܩܬܠܝܢ, ܠܡܢ ܩܬܠܝܢ,
blessed is he, who feareth the Lord.^h

ܠܡܢ ܩܬܠܝܢ, ²⁰ ܠܡܢ ܩܬܠܝܢ, ²¹ ܠܡܢ ܩܬܠܝܢ,
*call me Nathan; ܕܗܠ ܐܕܝܗܝܐ, ܕܗܠ ܐܕܝܗܝܐ,
 ܕܗܠ ܐܕܝܗܝܐ, come unto me all ye that are wearied;*

ܠܡܢ ܩܬܠܝܢ, ²² ܠܡܢ ܩܬܠܝܢ,
*behold the lamb of God.*ⁱ

and ܠܡܢ ܩܬܠܝܢ is mentioned as another name for the sign ܠܡܢ ܩܬܠܝܢ, because it is said that those beatitudes, which are in the Gospel, were given by the Lord of all, to those doing good, *with praise*. Gen. xlix. 9 is stated to be the only example of this sign, and whether it be called ܠܡܢ ܩܬܠܝܢ or ܠܡܢ ܩܬܠܝܢ, there is no doubt whatever respecting its mark and the position of it. The mark is a point over the penultimate of ܠܡܢ ܩܬܠܝܢ. The accent is acute, and is called in Greek *παροξύτωνος*, i.e. next to the last syllable, which is called *ὀξύτωνος*.

¹⁸ The example is probably from the 51st Psalm, although not exactly the same as what we now have in the Syriac version.

⁵ The mark of this sign is a point over the first letter of ܠܡܢ with ܠܡܢ ܩܬܠܝܢ at the end of . ܠܡܢ ܩܬܠܝܢ. See Appendix I. under ܠܡܢ ܩܬܠܝܢ and ܠܡܢ ܩܬܠܝܢ.

¹⁹ Ps. cxii. 1.

^h The mark of this sign is a point over the first letter of the first word; as, ܠܡܢ ܩܬܠܝܢ. See Appendix I., paragraph ܠܡܢ.

²⁰ 1 Kings i. 32.

²¹ Matth. xi. 28.

²² John i. 29.

ⁱ The mark of this sign is a point over the first letter of the *calling* word. For confirmation of this, see also paragraph ܠܡܢ. The third example, viz. ܠܡܢ ܩܬܠܝܢ, is one of ܠܡܢ ܩܬܠܝܢ and not of ܠܡܢ ܩܬܠܝܢ. The next example of ܠܡܢ ܩܬܠܝܢ is found in our copy, and is that with which the MS. ܠܡܢ recommences.

ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ ܕܥܠܘܢܐ. ²³ ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ. ²³ *I beseech
Thee, o Lord.*^j

ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ ܕܥܠܘܢܐ. ²⁴ ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ. ²⁴ *where is Abel
thy brother?*^k

ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ ܕܥܠܘܢܐ. ²⁵ ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ. ²⁵ *ܕܥܠܘܢܐ ܕܥܠܘܢܐ,
. ܕܥܠܘܢܐ ܕܥܠܘܢܐ, if there be sorrow like unto my sorrow,
which the Lord hath done to me.*^l

ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ ܕܥܠܘܢܐ. ²⁶ ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ. ²⁶ *ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ,
ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ, how is Esau searched out, how are his
secret things sought up!*

ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ ܕܥܠܘܢܐ. ²⁷ ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ. ²⁷ *ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ,
ܘܢܘܩܘܠܐ ܕܥܠܘܢܐ, how suddenly have they become an astonish-
ment!*^m

²³ Luke ix. 38.

j This example is used in Appendix I. for **ܘܢܘܩܘܠܐ**, and the example there given for **ܘܢܘܩܘܠܐ** is that which in this tract is employed for the sign **ܘܢܘܩܘܠܐ**. The truth is, that both signs are intended to mark prayer. The difference, so far as it can be inferred from what is said of each sign in the Appendix is, that **ܘܢܘܩܘܠܐ** marks prayer to God only; while **ܘܢܘܩܘܠܐ** indicates prayer not only to God, but also to man, as that of the prodigal son to his father on his return. The mark according to Bar Hebræus, is the same for both, viz. a point over the beginning of the protasis &c.

²⁴ Gen. iv. 9.

^k The mark of this sign is a point over the asking word.

²⁵ Lam. i. 12.

^l The mark of this sign is a point below the beginning of the clause, as the point under **ܘܢܘܩܘܠܐ** in the example given above. Bar Hebræus says that **ܘܢܘܩܘܠܐ** expresses *humility, gentleness, and contrition of heart.*

²⁶ Obad. i. 6.

²⁷ This example I cannot find in the Syriac Scriptures.

^m The mark of this sign (see Appendix I.) is a point *below* the beginning of the first member, as **ܘܢܘܩܘܠܐ** in the example above; but Bar Hebræus makes the mark one or two points *above*.

כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים³¹
 . אֲדַבְרֵם יְמֵי , ye observe days, and months, and
 times, and years.^r

כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים³²
 . אֲדַבְרֵם יְמֵי אֲדַבְרֵם , in that day ye shall know that
 I am in my father, and ye are in me.^s

כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים³³
 כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים , that which was said today in
 this mountain, the Lord shall appear.

כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים³⁴
 כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים , and beryl and
 sapphire.^t

כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים³⁴
 אֲדַבְרֵם יְמֵי אֲדַבְרֵם , the righteous shall dwell in the
 land, but sinners shall be rooted from it.^u

כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים * כִּי־יִלְדֵי אֱלֹהִים³⁵
 neither death, nor life.^v

³¹ Gal. iv. 10.

^r Here the members are joined by *Vau*. The sign seems to be read with the mark of *כִּי־יִלְדֵי* or *כִּי־יִלְדֵי*.

³² John xiv. 20.

^s The mark of this sign (see Appendix I.) is a point. It seems that this sign is called by Bar Hebræus *כִּי־יִלְדֵי אֱלֹהִים*. The same example, viz. John xiv. 20, is quoted by him as one of *כִּי־יִלְדֵי אֱלֹהִים*. The mark also, he says, is a point like *כִּי־יִלְדֵי*, which corresponds accurately with what is said in the Appendix to which reference has been made in the beginning of this note. In the example cited, the mark is after *כִּי־יִלְדֵי*, thus *כִּי־יִלְדֵי*.

³³ Gen. xxii. 14.

^t The mark of the sign *כִּי־יִלְדֵי* is similar to that of *כִּי־יִלְדֵי*.

³⁴ Prov. ii. 21, 22.

^u The mark of this sign is a point below the final letter of a word, or it may be said to be the same in mark as *כִּי־יִלְדֵי* omitting the upper point.

³⁵ Rom. viii. 38.

^v The mark of this sign is as that of *כִּי־יִלְדֵי*.

ܟܘܥܥܥܘܢ ܟܘܐܝ * ܟܘܝܢܐ ܟܘܟܟܘܢ ܟܘܝܢܐ³⁶
 . ܟܘܟܟܘܢܐ, *an evil seed, children that are cor-*
ruptors.

ܟܘܟܟܘܢܐ ܟܘܥܥܥܘܢ * ܟܘܟܟܘܢܐ ܟܘܥܥܥܘܢܐ ܟܘܟܟܘܢܐ,³⁷
in the beginning was the word.^w

ܟܘܥܥܥܘܢܐ ܟܘܟܟܘܢܐ ܟܘܥܥܥܘܢܐ ܟܘܟܟܘܢܐ * ܟܘܟܟܘܢܐ³⁸
 "ܟܘܟܟܘܢܐ . ܟܘܟܟܘܢܐ, *O death, where is thy victory?*^x

ܟܘܥܥܥܘܢܐ ܟܘܥܥܥܘܢܐ ܟܘܟܟܘܢܐ ܟܘܥܥܥܘܢܐ * ܟܘܟܟܘܢܐ³⁹
 . ܟܘܟܟܘܢܐܐ "ܟܘܟܟܘܢܐܐ ܟܘܥܥܥܘܢܐܐ, *love righteous-*
ness, ye judges of the earth.^y

ܟܘܥܥܥܘܢܐ * ܟܘܟܟܘܢܐ ܟܘܥܥܥܘܢܐ ܟܘܥܥܥܘܢܐ . ܟܘܥܥܘܢܐ,⁴⁰
and he saw, and behold the face of the earth was dry ;

. ܟܘܥܥܘܢܐ . ܟܘܥܥܘܢܐܐ ܟܘܥܥܘܢܐܐ ܟܘܥܥܘܢܐܐ ܟܘܥܥܘܢܐܐ,⁴¹
and the sons of Bilhah, the handmaid of Rachel, were
Dan and Naphtali.^z

³⁶ Is. i. 4.

³⁷ John i. 1.

^w We have in this example ܟܘܥܥܘܢ under ܟ of ܟܘܥܥܘܢܐ and the mark of ܟܘܟܟܘܢܐ is after ܟܘܟܟܘܢܐ .

³⁸ 1 Cor. xv. 55.

^x The accent ܟܘܟܟܘܢܐ is over ܟܘܟܟܘܢܐ; that of ܟܘܐܝ after ܟ of ܟܘܥܥܘܢܐ and the points ܟܘܥܥܘܢܐ ܟܘܟܟܘܢܐ at the end of "ܟܘܟܟܘܢܐܐ .

³⁹ Wisdom i. 4.

^y Here we have ܟܘܥܥܘܢܐ for ܟܘܥܥܘܢܐ, "ܟܘܟܟܘܢܐܐ for ܟܘܥܥܘܢܐ, "ܟܘܟܟܘܢܐܐ for ܟܘܥܥܘܢܐ ܟܘܥܥܘܢܐ and .ܟܘܟܟܘܢܐܐ for ܟܘܥܥܘܢܐ .

⁴⁰ Gen. viii. 13.

⁴¹ Gen. xxxv. 25.

^z The mark of this sign is the same as that of ܟܘܥܥܘܢܐ . Bar Hebræus says, that it is distinguished from ܟܘܥܥܘܢܐܐ in that the clause which comes next, is connected by the letter ܟܘܥܥܘܢܐ . What constitutes ܟܘܥܥܘܢܐܐ is fully explained by him in the discourse here edited.

ܕܘܢܝܢ and ܕܘܢܝܢܐ differ in that ܕܘܢܝܢܐ is alone in the expression, whilst ܕܘܢܝܢܐ is put with ܕܘܢܝܢܐ.

Again there are points which are similar to one another, ܕܘܢܝܢܐ, ܕܘܢܝܢܐ, ܕܘܢܝܢܐ.

The ܕܘܢܝܢܐ are constantly being brought forth in discourse. ܕܘܢܝܢܐ is said to him who is great; such as, ܕܘܢܝܢܐ ܕܘܢܝܢܐ, *I beseech Thee, O Lord, have mercy on me*; ܕܘܢܝܢܐ ܕܘܢܝܢܐ, *I beseech you, my lords, turn to your servant.*^d

ܕܘܢܝܢܐ indicates oppression, or causes to weep from fear, as that which is said by Jacob the patriarch; ܕܘܢܝܢܐ ܕܘܢܝܢܐ. ܕܘܢܝܢܐ ܕܘܢܝܢܐ.^e ܕܘܢܝܢܐ ܕܘܢܝܢܐ. ܕܘܢܝܢܐ ܕܘܢܝܢܐ. *O God of my father Abraham, O God of my father Isaac, the Lord who hath said to me, return to the land of thy birth, and I will deal well with thee.*

It is needful that there be one order of reading of ܕܘܢܝܢܐ and ܕܘܢܝܢܐ. But the reading is distinguished in two ways. One is, that they put ܕܘܢܝܢܐ ܕܘܢܝܢܐ in the place of ܕܘܢܝܢܐ ܕܘܢܝܢܐ. It is put because of the length of the expression on which it is put. The second is, because it is possible that two or three ܕܘܢܝܢܐ, may be placed after one another; this ܕܘܢܝܢܐ ܕܘܢܝܢܐ has ܕܘܢܝܢܐ before it and ܕܘܢܝܢܐ after it. So also ܕܘܢܝܢܐ ܕܘܢܝܢܐ has ܕܘܢܝܢܐ before it and after it, and it is read interrogatively. Similarly ܕܘܢܝܢܐ and ܕܘܢܝܢܐ.

^d Gen. xix. 2.

^d ܕܘܢܝܢܐ, like ܕܘܢܝܢܐ, is farther distinguished by a point at the head of the first word.

^e Gen. xxxii. 9.

Also of ܦܦܘܢܐ, ܦܦܘܢܐ, ܦܦܘܢܐ, ܦܦܘܢܐ, ܦܦܘܢܐ, ܦܦܘܢܐ; ܦܦܘܢܐ is mentioned in two ways; either he who asks is desirous to learn, or he asks temptingly. He who *asks* to learn; as that which is said by the disciples to our Saviour, ܦܦܘܢܐ ܦܦܘܢܐ,⁴⁷ *when shall these things be?* Isaac to his father, ܦܦܘܢܐ ܦܦܘܢܐ,⁴⁸ *behold the fire and the wood; where is the lamb for a burnt offering?* He who *asks* to tempt or try; as that which is said by the Lord, ܦܦܘܢܐ ܦܦܘܢܐ,⁴⁹ *Where art thou Adam?* ܦܦܘܢܐ ܦܦܘܢܐ,⁵⁰ *and where is Abel thy brother?* ܦܦܘܢܐ ܦܦܘܢܐ,⁵¹ *what is this, which is in thy hand?*

ܦܦܘܢܐ, as he who points with the finger, according to that which is said; ܦܦܘܢܐ ܦܦܘܢܐ,⁵² *behold the lamb of God, which taketh away the sin of the world;* also, ܦܦܘܢܐ,⁵³ ܦܦܘܢܐ ܦܦܘܢܐ, *this is he of whom I said that he cometh after me.*

ܦܦܘܢܐ. ✕. ܦܦܘܢܐ ܦܦܘܢܐ,⁵⁴ *call me Nathan the prophet;* ܦܦܘܢܐ ܦܦܘܢܐ,⁵⁵ *come all ye wearied;* ܦܦܘܢܐ ܦܦܘܢܐ,⁵⁶ *come ye blessed of my father.*

ܦܦܘܢܐ. ✕. ܦܦܘܢܐ ܦܦܘܢܐ ܦܦܘܢܐ,⁵⁷ *run, gather the arrows, which I cast.*

ܦܦܘܢܐ, such as that which is said by the priests to God in prayer, ܦܦܘܢܐ ܦܦܘܢܐ, *pardon our crimes;*

47 Matt. xxiv. 3.

48 Gen. xxii. 7.

49 Gen. iii. 9.

50 Gen. iv. 9.

51 Ex. iv. 2.

52 John i. 29.

53 John i. 30.

54 1 Kings i. 35.

55 Matth. xi. 28.

56 Matth. xxv. 14.

57 1 Sam. xx. 36.

Those *sounds*, which indicate ܐܘܢܐ, ܐܘܢܐ, &c., have *points* above.

Those *sounds*, which denote ܐܘܢܐ, ܐܘܢܐ ܐܘܢܐ, *O Lord God*, have two *points* i.e. have ܐܘܢܐ.

that these remarks are headed ܐܘܢܐ ܐܘܢܐ *concerning sounds*, as if vowel sounds were the subject of the remarks.

The object of these remarks seems to be to state the punctuation proper for each of the three persons. For the 1st and 3rd persons the author has selected verbs for his examples; but for the 2nd, the noun ܐܘܢܐ, which, although the points are omitted by the copyist, should have ܐܘܢܐ, viz. ܐܘܢܐ, i.e. a point above and a point below. I suspect that ܐܘܢܐ ܐܘܢܐ, and ܐܘܢܐ ܐܘܢܐ should change places; for the examples of the 1st person should have the point above, as it actually appears in the text, and the examples of the 3rd person should have the point below, according to the received theory; although the copyist has somehow managed to put it above.

Bethlehem?* if he did not see the mark of ܠܒܝܬ ܠܗܡ with ܠܒܝܬ ܠܗܡ ܠ, and ܠܒܝܬ ܠܗܡ with :ܠܒܝܬ ܠܗܡ ܠܒܝܬ ܠܗܡ with .ܠܒܝܬ ܠܗܡ, might think that the Messiah was not born of the seed of David and of Bethlehem. Revelation also is, not whether He was born, but whether the Scripture required him to be born of *David and at Bethlehem*. So also, he who reads .ܠܒܝܬ ܠܗܡ ܠܒܝܬ ܠܗܡ ܠܒܝܬ ܠܗܡ ܠܒܝܬ ܠܗܡ ܠܒܝܬ ܠܗܡ, *is it comely for a woman to pray unto God with her head uncovered?*† except he saw ܠܒܝܬ ܠܗܡ with ܠܒܝܬ ܠܗܡ, and ܠܒܝܬ ܠܗܡ, with .ܠܒܝܬ ܠܗܡ, he would not know whether the blessed Apostle requested a woman to pray with her head uncovered, or forbade. The Scriptures abound with many other *such passages*.

A RAY.

THESE vocal marks, composed of great points, are named *metrical signs*; because that as to every logical speech there is an appropriate measure estimated by the sign and indicated by it, so also to every one of these point marks for every logical speech, there is an appropriate measure estimated in regard to the sign and known by it.

Observation. In the invention of the marks of metrical signs, the Greek and our Syriac Literature are especially distinguished. Hence, with respect to other books, which are deprived of them, they lift up the head, as being shorn. Because that these signs are of the kind of musical sounds, it would not indeed be possible for the ear to find their species from rumour and from the tradition of

* John vii. 42.

† 1 Cor. xi. 13.

the teacher to the learner not flowing from the tongue; nor to comprehend them.

THE SECOND SECTION.

ON the number of the metrical signs and their names with their marks.^a

The Western *Syrians* have forty marks, as metrical signs. Four radical, and they are, : ܠܠܐ above, . ܠܠܐ beneath, : ܠܠܐ equals, ܠܠܐ section, and thirty six branches, which germinate from them. These are either simple or compound. There are twenty-eight simple signs, : ܠܠܐ ܠܠܐ variation of ܠܠܐ, . ܠܠܐ ܠܠܐ variation of ܠܠܐ, : ܠܠܐ ܠܠܐ variation of ܠܠܐ, ܠܠܐ ܠܠܐ, the ܠܠܐ which divides, ܠܠܐ weeping, ܠܠܐ commanding, . ܠܠܐ simple, ܠܠܐ reproof, ܠܠܐ interrogating, ܠܠܐ ܠܠܐ ܠܠܐ, the ܠܠܐ which does not divide and that which does divide, ܠܠܐ ܠܠܐ ܠܠܐ three ܠܠܐ, ܠܠܐ the praiser, ܠܠܐ ܠܠܐ giving happiness, ܠܠܐ calling, ܠܠܐ indicating, ܠܠܐ praying, ܠܠܐ supplicating, ܠܠܐ making to descend, ܠܠܐ admiring, ܠܠܐ discontinuing, ܠܠܐ uniting, ܠܠܐ ܠܠܐ variation of ܠܠܐ, ܠܠܐ tearing away or drawing out, ܠܠܐ ܠܠܐ variation of ܠܠܐ, ܠܠܐ motion, ܠܠܐ a prop, ܠܠܐ ܠܠܐ variation of ܠܠܐ; ܠܠܐ ܠܠܐ, ܠܠܐ and ܠܠܐ; ܠܠܐ ܠܠܐ, ܠܠܐ and ܠܠܐ;

^a The marks of many of the signs, through the ignorance or carelessness of the copyist, are not put with their names. They appear, however, in the description which follows.

ܘܘܩܬܐ ܩܘܩܬܐ ܩܘܩܬܐ, ܩܘܩܬܐ and ܩܘܩܬܐ and ܘܘܩܬܐ ܩܘܩܬܐ; ܩܘܩܬܐ ܩܘܩܬܐ ܩܘܩܬܐ ܘܘܩܬܐ, ܩܘܩܬܐ and ܘܘܩܬܐ ܩܘܩܬܐ and ܩܘܩܬܐ; ܩܘܩܬܐ with the letters, ܩܘܩܬܐ turning back, ܩܘܩܬܐ ܘܘܩܬܐ, variation of ܩܘܩܬܐ; ܩܘܩܬܐ, ܩܘܩܬܐ ܩܘܩܬܐ, ܩܘܩܬܐ with ܩܘܩܬܐ, ܩܘܩܬܐ.

A RAY.

THE mark of the sign ܩܘܩܬܐ is two points, one under^b the end of the clause, and the other before the end, above, thus :

The mark of ܩܘܩܬܐ is two points, one under the end of the clause, and the other before the end, below, thus :

The mark of ܩܘܩܬܐ, which is also named ܩܘܩܬܐ, is two points equal in position, thus :

The mark of ܩܘܩܬܐ is one point under the end of the sentence, thus .

The marks of these four acquire the denominations from the position of their points.

Observation. From the marks of these roots, the marks of their branches are composed. These may be distinctly known by examples of each one of them. Know, O reader, that Doctors perceive a vocal sign to be bound up in its mark, according to the logical purpose of every clause. But it is thought by me that they have not accurately com-

^b It seems to have been the custom of at least some Syrians to write from the top of the page to the bottom, beginning at the left hand. Hence ܩܘܩܬܐ, *under*, would accurately express the position of this point of ܩܘܩܬܐ .

ܕܘܨܐ is bound with ܕܠܗ, and the name David with ܕܘܕܝ, the ally of ܕܠܗ. There are expressions suitable for two species of points, as in the Edessene copies of the prophet Isaiah, ܕܘܨܐ ܕܘܕܝ³ ܕܘܨܐ ܕܘܕܝ⁴, a seed causing shame, children corrupting, upon ܕܘܨܐ is put ܕܘܕܝ, and under ܘܨܐ, ܘܨܐ; but in the copies of Soba ܕܘܨܐ is on ܕܘܨܐ and ܘܨܐ.

I was acquainted at the same time with two old men at ܕܘܨܐ Melitene. There was a deliberation respecting the phrase ܘܨܐ ܕܘܨܐ. One, who was Michael, placed ܘܨܐ ܕܘܨܐ, with ܘܨܐ, as that he had received from his master and our master George. But the other, who was Basil, placed ܘܨܐ ܘܨܐ, with ܘܨܐ, as he had received from his master Constantine. And so every scribe measures according to what seems good to him.

THE THIRD SECTION.

ON the suitability of the positions of the four radical signs.

ܕܠܗ is put, when the first clause is finished by ܕܘܨܐ, and the second clause being long, it is therefore inserted between its members; as ܘܨܐ⁴. ܘܨܐ ܕܘܨܐ, and when thou prayest (:ܕܘܨܐ), : ܘܨܐ ܘܨܐ ܘܨܐ ܘܨܐ, be not as the hypocrites (:ܕܠܗ), ܘܨܐ ܘܨܐ ܘܨܐ ܘܨܐ, who love to stand in the assem-

³ Isaiah i. 4.

[†] The ܕܘܨܐ of ܘܨܐ, the copyist has not put in the Text.

[‡] The ܕܘܨܐ of ܘܨܐ, is also left out by the copyist. In the Bodleian MS. the mark upon ܘܨܐ and ܘܨܐ is "

[‡] Matth. vi. 5.

tempted (ܠܚܘܒܐ), ܠܚܘܒܐ ܘܥܘܒܐ, him (ܘܥܘܒܐ),
 .ܘܥܘܒܐ, and said (.ܘܥܘܒܐ). There are passages,
 where two .ܠܚܘܒܐ may be put before ܘܥܘܒܐ;
 as, ܘܥܘܒܐ ܠܚܘܒܐ .ܠܚܘܒܐ .ܠܚܘܒܐ ܘܥܘܒܐ⁸
 ܘܥܘܒܐ ܘܥܘܒܐ .ܠܚܘܒܐ .ܠܚܘܒܐ .ܘܥܘܒܐ
 .ܘܥܘܒܐ .ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ,
 hypocrite (ܠܚܘܒܐ), first cast out the beam from
 thine eye (ܠܚܘܒܐ), and then thou shalt see plainly
 to cast out the mote from the eye of thy brother.
 (.ܘܥܘܒܐ). There are passages, where there are
 three; as, ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ⁹
 ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ .ܠܚܘܒܐ .ܠܚܘܒܐ
 ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ .ܠܚܘܒܐ .ܠܚܘܒܐ
 .ܘܥܘܒܐ .ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ .ܘܥܘܒܐ
 and there thou rememberest that thy brother hath
 against thee any quarrel (.ܠܚܘܒܐ), leave there thy
 offering upon the altar (.ܠܚܘܒܐ), and go, first,
 be reconciled to thy brother (.ܠܚܘܒܐ), and then
 come, offer thy gift (.ܘܥܘܒܐ). There are now found
 by Doctors more than three ܠܚܘܒܐ coming one
 after another.

A RAY.

ܠܘܐ are placed at the end of the first clause, when
 it is long, then comes ܠܚܘܒܐ, and then ܘܥܘܒܐ; as,
 ܠܘܐ ܠܚܘܒܐ : ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ¹⁰
 ܘܥܘܒܐ ܘܥܘܒܐ ܘܥܘܒܐ .ܠܚܘܒܐ .ܠܚܘܒܐ
 ܘܥܘܒܐ, and if I had not done in their eyes

⁷ Matth. xix. 3.

⁸ Matth. vii. 5.

⁹ Matth. v. 23, 24.

¹⁰ John xv. 24.

. ܡܝܚܝܢܐ, *he who honoureth not the Son* (ܚܘܒܘܚܐ),
honoureth not the Father, who sent him (ܚܘܒܘܚܐ).
 This sign also, where it is connected by a con-
 junction, occurs now and then after ܚܘܒܘܚܐ; as,
 ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ : ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ ܚܘܒܘܚܐ¹⁵
 . ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ, *for there is not a man, who doeth*
miracles in my name (ܚܘܒܘܚܐ), *and can lightly speak*
evil of me (ܚܘܒܘܚܐ). Occasionally ܚܘܒܘܚܐ follows also
 ܚܘܒܘܚܐ, but ܚܘܒܘܚܐ is between; as, ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ¹⁶
 . ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ : ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ
 ܚܘܒܘܚܐ, *this is from the Lord* (ܚܘܒܘܚܐ), *and it is a*
marvel in our eyes (ܚܘܒܘܚܐ). These are accurate
 ܚܘܒܘܚܐ.
 . ܚܘܒܘܚܐ ܚܘܒܘܚܐ, *borrowed posuqo*, is that which
 falls in the beginning of a sentence, then follows
 ܚܘܒܘܚܐ, and after it is ܚܘܒܘܚܐ proper; as, ܚܘܒܘܚܐ¹⁷
 ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ . ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ
 . ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ, *Paul, an*
Apostle of Jesus Christ (ܚܘܒܘܚܐ), *by the command-*
ment of God our Saviour (ܚܘܒܘܚܐ), *and of Christ*
our hope (ܚܘܒܘܚܐ proper). Several^k ܚܘܒܘܚܐ ܚܘܒܘܚܐ
 follow each other, then ܚܘܒܘܚܐ, then ܚܘܒܘܚܐ ܚܘܒܘܚܐ;
 as, ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ . ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ ܚܘܒܘܚܐ¹⁸
 ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ ܚܘܒܘܚܐ ܕܡܝܚܝܢܐ, *bring unto the Lord ye sons*
of the mighty (*lit. of the males*) (ܚܘܒܘܚܐ), *bring unto*
the Lord glory and honour (ܚܘܒܘܚܐ). This whole

¹⁵ Mark ix. 39.¹⁶ Ps. cxviii. 23.¹⁷ 1 Tim. i. 1.^j Lit. one to how many.¹⁸ Ps. xxix. 1.^k Lit. more than one.

of prayer, being the ninth hour (ܠܘܫܘܫܝܬܐ), and behold a certain man lame from his mother's womb (ܠܘܫܘܫܝܬܐ), whom men took, who were accustomed to bring and place him (ܠܘܫܘܫܝܬܐ) at the gate of the Temple, which is called beautiful (ܠܘܫܘܫܝܬܐ). But if the apodosis be not very long, one ܠܘܫܘܫܝܬܐ only is put in the middle of it. Theologus; ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ

. ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ
 : ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ
 . ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ

But time which is measured to us by the course of the sun (ܠܘܫܘܫܝܬܐ), this to eternal is for ever (ܠܘܫܘܫܝܬܐ); that which is extended to those who are existing (ܠܘܫܘܫܝܬܐ), is a certain motion, a temporary duration (ܠܘܫܘܫܝܬܐ). These four radical signs are gathered together in these apostolical and instructive expressions.

THE FOURTH SECTION.

ON THE SIMPLE BRANCH SIGNS.

FIRST. ܠܘܫܘܫܝܬܐ, variation of ܠܘܫܘܫܝܬܐ, is distinguished from ܠܘܫܘܫܝܬܐ by the length of its sound. It is placed after the protasis, ܠܘܫܘܫܝܬܐ following in the apodosis; then he who speaks returns to the thought. James the Apostle. ܠܘܫܘܫܝܬܐ : ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ²¹
 . ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ
 ܠܘܫܘܫܝܬܐ . ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ
 . ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ ܠܘܫܘܫܝܬܐ, all joy be to

²¹ James i. 1, 2.

ܐܠܗܐ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ . ܠܚܠܝܦ ܕܡܠܟܘܗܘܢ .
 . ܦܫܥܐ , and they feared and served the creatures
 more than their creator (ܦܫܥܐ ܕܡܠܟܘܗܘܢ), to whom
 be praises and blessings (ܦܫܥܐ) for ever and ever,
 Amen (ܦܫܥܐ). This Pauline example is called
 ܦܫܥܐ of ܦܫܥܐ, because that in it ܦܫܥܐ follows
 ܦܫܥܐ .

ܦܫܥܐ ܦܫܥܐ establishes the flow of the protasis, and
 possesses the convenience of ܦܫܥܐ,^k but it is distin-
 guished from it by ܦܫܥܐ before it. Its mark is
 two points in a straight line below, and it is called
 ܦܫܥܐ ܦܫܥܐ, because with ܦܫܥܐ is joined
 ܦܫܥܐ; nevertheless another clause follows not
 tardily but quickly. Jeremiah. ܠܐ ܠܗܘ ܠܗܘ²⁶
 ܠܗܘܢ ܕܡܠܟܘܗܘܢ : ܦܫܥܐ ܦܫܥܐ ܦܫܥܐ .
 ܐܠܗܐ ܕܥܡܪܝܢ , not to you all ye passing the way (ܦܫܥܐ
 ܦܫܥܐ ܦܫܥܐ), understand and see. ܦܫܥܐ indeed is
 not in some of the copies after ܦܫܥܐ; but that is not
 correct. Some put¹ ܦܫܥܐ ܦܫܥܐ before ܦܫܥܐ.
 ܦܫܥܐ ܦܫܥܐ . Its sense and also its mark are
 as those which are before it; but it is distinguished
 in that the second member follows the first without
 ܦܫܥܐ; as, ܦܫܥܐ "ܦܫܥܐ ܦܫܥܐ ܦܫܥܐ" ܦܫܥܐ²⁷
 ܦܫܥܐ . ܦܫܥܐ ܦܫܥܐ ܦܫܥܐ ܦܫܥܐ .
 . ܦܫܥܐ ܦܫܥܐ , do not grieve one another brethren
 (ܦܫܥܐ ܦܫܥܐ, i.e. ܦܫܥܐ is not coupled with it)

^k This sign has the force of ܦܫܥܐ, because the expression
 after which it is put may be said to be independent and complete
 in itself.

¹ ܦܫܥܐ perhaps the same as the Greek ἀκρότης.

²⁶ Lam. i. 12.

²⁷ James v. 9.

that ye be not judged. . כלה גיבס ׀ סעט, ²⁸
O foolish Galatians.

The Eastern Syrians recognise a third קתי and its mark is three points as a triangle. They use it for קסס, where they require additional assurance, and they call it קתי קתי from the form of its figure, and also קתי קתי; as, קתי קתי קתי .: קתי קתי קתי, ²⁹ *have mercy on me, O God, according to thy goodness.* וכל ³⁰ . קתי קתי .: קתי קתי קתי, *depart from me ye cursed into everlasting fire.*

קתי. It is also called קתי, because that it is with a drooping and inclining figure, and affliction is poured forth. Its mark with us is קתי, but with the Eastern Syrians קתי קתי; and it is distinguished from קתי by a mournful sound, which is either by a kind of supplication, or by a kind of lamentation. Of the first, the Pentateuch. קתי קתי . קתי קתי, ³¹ *and Jacob prayed and said, O God of my father Abraham, O God of my father Isaac.* Then after other mournful expressions he adds, קתי קתי קתי קתי, *deliver me from the hand of Esau my brother, for I am afraid of him.* Of the second, Jeremiah. קתי קתי, ³² *though thou clotest thyself with scarlet, though thou deckest thyself with ornaments*

²⁸ Gal. iii. 1. ²⁹ Ps. li. 1. ³⁰ Matth. xxv. 41.
³¹ Gen. xxxii. 9. ³² Jer. iv. 30.

of gold, though thou colourest thy eyes with paint, in vain shalt thou make thyself fair.

ܦܦܘܬܐ . Its mark is one point at the head of the commanding word ; as, ܠܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ³² ܕܝܕܘܒܘܩܘܠ, *go, as thou hast believed, be it unto thee.*

ܠܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ³³ ܕܝܕܘܒܘܩܘܠ, *give not that which is holy to dogs.* Know that a point such as this is put without a command, and is called by the name ܦܦܘܬܐ ; but from the mark only, and not from the sense. Paul. ܕܝܕܘܒܘܩܘܠ . ܕܝܕܘܒܘܩܘܠ ³⁴ ܕܝܕܘܒܘܩܘܠ . ܕܝܕܘܒܘܩܘܠ . ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ, *despiteful, proud, boasters, inventors of evil things, foolish, who are disobedient to their parents.*

ܕܝܕܘܒܘܩܘܠ . This *sign* acquires a sound not its own, but it is found in that of the three radical signs, with ܕܝܕܘܒܘܩܘܠ cut off, at the end of a short protasis, even if the apodosis be long. In ܕܝܕܘܒܘܩܘܠ ; as, ܕܝܕܘܒܘܩܘܠ ³⁵ ܕܝܕܘܒܘܩܘܠ , *and the son of man that thou didst visit him.* In ܕܝܕܘܒܘܩܘܠ ; as, ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ³⁶ ܕܝܕܘܒܘܩܘܠ , *at that time Jesus walked on the sabbath day in the corn-fields.* In ܕܝܕܘܒܘܩܘܠ ; as, ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ³⁷ ܕܝܕܘܒܘܩܘܠ , *He saved others, himself he cannot save.* It is called ܕܝܕܘܒܘܩܘܠ because of the amputation of ܕܝܕܘܒܘܩܘܠ .

. ܕܝܕܘܒܘܩܘܠ is called by the Eastern Syrians ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ, being compared with ܕܝܕܘܒܘܩܘܠ, which is ܕܝܕܘܒܘܩܘܠ ܕܝܕܘܒܘܩܘܠ ; they also call it ܕܝܕܘܒܘܩܘܠ, and it is serviceable for perplexed matters. Its mark is two

³² Matth. viii. 13.³³ Matth. vii. 7.³⁴ Rom. i. 30.³⁵ Ps. viii. 5.³⁶ Matth. xii. 1.³⁷ Matth. xxvii. 42.

points, which are put obliquely under *the word* on the fore side, not on the end of the word, nor the beginning, nor the middle of it. This *sign* is found either in a kind of deliberating, chiding question; *ܕܘܢܐܢܝܢܐ ܘܐܝܘܒܐܢܐܢܐ ܕܘܢܐܢܝܢܐ ܗܘܐ ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ*,³⁷ do ye, indeed, speak righteousness? or in an interrogation, to which follows a chiding; *ܘܢܐܘܪܐܢܐ ܕܘܢܐܢܝܢܐ ܕܘܢܐܢܝܢܐ ܕܘܢܐܢܝܢܐ ܕܘܢܐܢܝܢܐ*, behold all of you speak iniquity in the earth, &c.; or in a kind of caustic question; as, *ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ*,³⁸ the honour of Israel is slain upon thy high places; or in a kind of wailing; Jeremiah, *ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ*,³⁹ shall the women eat their fruit? and children be beaten? the priest and the prophet be slain in the sanctuary of the Lord? *ܕܘܢܐܢܝܢܐ* is joined with *ܕܘܢܐܢܝܢܐ ܘܗܘܐ*, *ܕܘܢܐܢܝܢܐ*; as, *ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ*,⁴⁰ until I come (*ܕܘܢܐܢܝܢܐ*) and smite the earth with destruction.

ܕܘܢܐܢܝܢܐ; as, *ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ ܘܗܘܐ ܕܘܢܐܢܝܢܐ*,⁴¹ Judah is a lion's whelp. In Greek it is called παραξύτονος, that is, before the last syllable, for that it (*ܕܘܢܐܢܝܢܐ*) has three points *ܕܘܢܐܢܝܢܐ*, *ܕܘܢܐܢܝܢܐ*, and the third is *ܕܘܢܐܢܝܢܐ*.^{*} The *,* of *ܕܘܢܐܢܝܢܐ* is pronounced mutteringly. The Greeks put in the place of this point *ܕܘܢܐܢܝܢܐ*, a little line. Some of us put it on this word only, i.e. on *ܕܘܢܐܢܝܢܐ* .

³⁷ Ps. lviii. i. ³⁸ 2 Sam. i. 19. ³⁹ Lam. ii. 20.

⁴⁰ Mal. iv. 6. ⁴¹ Gen. xlix. 9.

* If these three points were named in the order of collocation, they would be, first *ܕܘܢܐܢܝܢܐ*, second *ܕܘܢܐܢܝܢܐ*, and third *ܕܘܢܐܢܝܢܐ*.

^{38, 39} These examples should change places with each other.

ܠܘܠܐܢܐ; as, ܠܘܠܐܢܐ ܠܘܠܐܢܐ ܠܘܠܐܢܐ,⁴²
 ܠܘܠܐܢܐ, *blessed is he whose iniquity is forgiven;*
 ܠܘܠܐܢܐ ܠܘܠܐܢܐ ܠܘܠܐܢܐ, *blessed is he who*
looketh on the poor. Its mark is one point at the
 head of the first syllable, and its accent is ܠܘܠܐܢܐ.^m
 According to the opinion of Thomas of Harkel,
 ܠܘܠܐܢܐ and ܠܘܠܐܢܐ are one; and this is
 correct, for they are equal in the sign, although in
 ܠܘܠܐܢܐ, the point is mentioned afterwards upon
 that which is the praising noun, but in ܠܘܠܐܢܐ
 upon the protasis in the beginning of the sentence.
 ܠܘܠܐܢܐ; as, ܠܘܠܐܢܐ ܠܘܠܐܢܐ ܠܘܠܐܢܐ,⁴³
come to me, ye that are wearied and laden, and I
will give you rest. Of this again the mark is one
 point at the head of the calling word, which is pro-
 tracted by its accent.

ܠܘܠܐܢܐ; as, ܠܘܠܐܢܐ ܠܘܠܐܢܐ.⁴⁴
 ܠܘܠܐܢܐ ܠܘܠܐܢܐ, *behold the lamb of*
God! This is He of whom I said, that he cometh after
me. Of this sign also the mark is one point, distin-
 guished by its sound, from that which is without it.
 ܠܘܠܐܢܐ. Its mark is one point, before the head,
 and two behindⁿ in a straight line at the end of
 the protasis; but upon the clauses, which follow,
 the one point only is put; as, ܠܘܠܐܢܐ.⁴⁵

⁴² Ps. xxxii. 1, 2.

^m This word and ܠܘܠܐܢܐ occurring just before are forms
 derived from the root ܠܘܠܐܢܐ, for the sense of which see Castell.

⁴³ Matth. xi. 28.

⁴⁴ John i. 29, 30.

ⁿ When the writing is from the top to the bottom, a point to
 the left of a letter may be said to be *before*, ܠܘܠܐܢܐ, and when it is
 to the right to be *behind*, ܠܘܠܐܢܐ.

⁴⁵ Matth. vi. 9, 10.

brother? *ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ*,⁵² *where is Sarah thy wife?*

ܘܫܘܪܐ. It is derived from humility, gentleness and contrition of heart. The holy Jacob has said: "it is proper to read the word, upon which is *ܘܫܘܪܐ*, not suddenly and with much emotion, but protractedly." Its mark is one point, at the head of the word behind, and as with many, it is placed before *ܘܫܘܪܐ*. Isaiah. *ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ*.⁵³

ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ, *doth the ploughman plough all day to sow? doth he open and break the clods of his ground?*

ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ,⁵⁴ *and was it not said to you from the beginning?* But *ܘܫܘܪܐ* and *ܘܫܘܪܐ* follow one another in a solitary noun; as, *ܘܫܘܪܐ*.⁵⁵

ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ, *Lord, when saw I Thee hungry, &c.* There are passages where *ܘܫܘܪܐ* follows next to *ܘܫܘܪܐ*. The Pentateuch.

ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ.⁵⁶ *ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ*: *ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ* *ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ* *ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ*.

ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ, *the Lord shall look upon you and judge, for ye have made our savour to be abhorred in the eyes of Pharaoh and in the eyes of his servants, to put a sword in their hands to destroy us.* There are passages where *ܘܫܘܪܐ* follows next.

Jer. *ܘܫܘܪܐ ܩܘܝܐ*.⁵⁷ *ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ* *ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ* *ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ*. *ܘܫܘܪܐ ܩܘܝܐ ܘܥܘܪܐܝܐ*, *understand and see, if there is sorrow as my sorrow, which the Lord hath done to me.*

ܘܫܘܪܐ ܩܘܝܐ. Its mark is similar to that of *ܘܫܘܪܐ*,

⁵² Gen. xviii. 9.

⁵³ Is. xxviii. 24.

⁵⁴ Is. xl. 21.

⁵⁵ Matth. xxv. 37.

⁵⁶ Ex. v. 21.

⁵⁷ Lam. i. 12.

SECTION V.

ON THE COMPOUND BRANCH SIGNS.

ܘܘܫܘܢܐ ܘܘܫܘܢܐ ܕܠܐ ܕܠܘܢܝ. Isaiah. ܘܘܫܘܢܐ ܘܘܫܘܢܐ⁸⁰
 ܘܘܫܘܢܐ ܘܘܫܘܢܐ ܘܘܫܘܢܐ "ܘܘܫܘܢܐ, attend, O Laish, and
 answer, O Anathoth, Madmena is removed. ܘܘܫܘܢܐ
 is read with ܘܘܫܘܢܐ ܕܠܐ ܕܠܘܢܝ, and ܘܘܫܘܢܐ with
 ܘܘܫܘܢܐ ܕܠܘܢܝ; then follows the expression "Mad-
 menah is removed."

ܕܠܘܢܝ ܕܠܘܢܝ. Proverbs. "ܘܘܫܘܢܐ ܘܘܫܘܢܐ ܘܘܫܘܢܐ⁸¹
 ܘܘܫܘܢܐܢܐ : ܕܠܘܢܝ ܕܠܘܢܝ ܕܠܘܢܐ ܕܠܘܢܐ ܘܘܫܘܢܐ
 . ܕܠܘܢܐ ܕܠܘܢܐ, O my son! Oson of my
 womb! O son of my cows! Give not thy
 strength to women, nor thy ways for the food of
 kings. Here the first and second, their ܕܠܘܢܝ
 do not divide; but the third, its ܕܠܘܢܝ does divide.
 But the Eastern Syrians do not read these with
 ܕܠܘܢܝ; but the first and second with ܕܠܘܢܝ and the
 third with ܘܘܫܘܢܐ. Theologus. "ܘܘܫܘܢܐ ܘܘܫܘܢܐ
 ܘܘܫܘܢܐ : ܕܠܘܢܐ ܕܠܘܢܐ ܕܠܘܢܐ ܕܠܘܢܐ
 ܕܠܘܢܐ ܕܠܘܢܐ ܕܠܘܢܐ, hear this all ye
 people; hear ye nations, tongues, families, the whole
 race of men, and every thing existing. Here the
 first does not divide, but the second and third do
 divide.

ܕܠܘܢܐ ܕܠܘܢܐ — ܕܠܘܢܐ ܕܠܘܢܐ⁸²
 . ܕܠܘܢܐ ܕܠܘܢܐ ܕܠܘܢܐ, and shall not
 my soul be avenged upon such a people as this?
 (ܕܠܘܢܐ ܕܠܘܢܐ).

⁸⁰ Is. x. 30.⁸¹ Prov. xxxi. 23.⁸² Jer. v. 9.

. ܠܚܝܒܝܗ . ܠܚܝܒܝܗ , and they said one to the other in the temple; what think ye, that he doth not (ܠܚܝܒܝܗ) come to the feast? (ܠܚܝܒܝܗ).

ܠܚܝܒܝܗ ܠܚܝܒܝܗ . ܠܚܝܒܝܗ ܠܚܝܒܝܗ⁸⁷
 . ܠܚܝܒܝܗ , Abraham (ܠܚܝܒܝܗ) begat (ܠܚܝܒܝܗ) Isaac.
 . ܠܚܝܒܝܗ ܠܚܝܒܝܗ⁸⁸ , and thou shalt call his name
 Jesus. . ܠܚܝܒܝܗ ܠܚܝܒܝܗ⁸⁹ , Herod
 the king heard and was troubled. This compound
 more than any other is placed in Syriac books.

ܠܚܝܒܝܗ ܠܚܝܒܝܗ — ܠܚܝܒܝܗ ܠܚܝܒܝܗ⁹⁰
 ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ . ܠܚܝܒܝܗ
 . ܠܚܝܒܝܗ , in the beginning (ܠܚܝܒܝܗ) was the word
 (ܠܚܝܒܝܗ); and the word was with God. ܠܚܝܒܝܗ⁹¹
 ܠܚܝܒܝܗ . ܠܚܝܒܝܗ ܠܚܝܒܝܗ . ܠܚܝܒܝܗ
 ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ
 God (ܠܚܝܒܝܗ) no man hath seen at any time
 (ܠܚܝܒܝܗ); the only begotten Son of God, He who is
 in the bosom of His father, He hath declared.

ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ — . ܠܚܝܒܝܗ⁹²
 . ܠܚܝܒܝܗ ܠܚܝܒܝܗ . ܠܚܝܒܝܗ ܠܚܝܒܝܗ
 where (ܠܚܝܒܝܗ) is thy victory (ܠܚܝܒܝܗ) O death?
 . ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ — ܠܚܝܒܝܗ
 ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ ܠܚܝܒܝܗ
 . ܠܚܝܒܝܗ , love (ܠܚܝܒܝܗ) righteousness (ܠܚܝܒܝܗ) , ye
 judges of the earth (ܠܚܝܒܝܗ ܠܚܝܒܝܗ).

Observation. Of the compound signs, which the Eastern Syrians only use, there is that which they call ܠܚܝܒܝܗ tradition; because it was delivered by the readers of the Persian school at Nisibis. Where

⁸⁷ Matth. i. 2.

⁸⁸ Luke i. 31.

⁸⁹ Matth. ii. 3.

⁹⁰ John i. 1.

⁹¹ John i. 18.

⁹² 1 Cor. xv. 55.

APPENDIX I.

IMMEDIATELY following the Tract of Jacob in the MS. is a fragment of a Letter on the subject of the accents, the author of which is not mentioned. I say a fragment, for the beginning of the Letter as Dr. Land has observed, is evidently wanting.* It may be and probably is the case; that the fragment comprises most of the Letter; but in the beginning, there is no mention, according to custom, of the person by whom the Letter was written, nor of the person to whom it was addressed. Again, the second word אֲנִי of the fragment, intimates that there was something previously treated of. Those who are addressed are called spiritual brethren, and, therefore, it is probable that it was written for the use of a Monastery.

Although we cannot say by whom the letter was written, most likely, because it has not been given entire, yet there is decisive evidence, that it is one of the earliest writings on the subject of the accents. I am disposed to think that it belongs to the sixth century, and that it was written about the time of Thomas the Deacon. There are correspondences in the list of accents given in this Letter with the list of Thomas, which do not exist with the list of Jacob, or with that of Bar Hebræus, and which are of such a kind, as to suggest that they were con-

* See *Anecdota Syriaca*. Tom. i. p. 16.

temporaneous. For instance, both in this Letter, and in the list of Thomas, **ܟܘܠܝ ܘܡܝܢ** and **ܟܘܠܝܢ** are two names of the same sign; but by Jacob and Bar Hebræus they are made, each the name of an independent sign. In the two former lists, **ܟܘܠܝܢ** is mentioned as another name of the sign **ܟܘܠܝܢ**; but in the two latter, it is not given. In the two former, **ܟܘܠܝܢ** is said to be a second name of the sign **ܟܘܠܝܢ**; but in the two latter it is not mentioned. In the two former we have **ܟܘܠܝܢܟܘܠܝܢ** as another name for the sign **ܟܘܠܝܢ**; whilst in the two latter it is the second name of **ܟܘܠܝܢ**. These correspondences in the two former lists afford some evidence that they were written about the same time, and as it is said that Thomas the Deacon flourished in the sixth century, I think that early in that century, this Letter first saw the light. Further; in this Letter there is nothing said about compound signs, and the reason for not treating of them is stated. The reason was because the subject was new, and that there existed **ܟܘܠܝܢܟܘܠܝܢ ܟܘܠܝܢܟܘܠܝܢ ܟܘܠܝܢܟܘܠܝܢ ܟܘܠܝܢܟܘܠܝܢ** no publication, nor disquisition of men on these (accents). This statement is a proof that the Letter must have been written before the compound signs had obtained much consideration, and consequently before the Tract of Mār Jacob, who lived in the succeeding century, and who has therein entered into this subject, perhaps as fully, or nearly so, as any subsequent writer on the accents. On account of the antiquity of this Letter, it is of great importance, and I, therefore, insert it here. It is, like the Discourse of Bar Hebræus, a very useful commentary to the Tract of Jacob, which

precedes it in the MS. We have nothing said in the Tract about the position of the mark. The metrical points are given, and a passage of Scripture for each accent. If these passages were correctly pointed, they would not be sufficient for a student to learn the accents; but from the carelessness and ignorance of the copyist, several of them are without the points, and there are several in which the points are wrongly placed. Towards the end of the Tract, some of the signs are put in groups, each sign of the same group having the same mark in the same place; but no intimation is given, as to where that place is. Hence the information contained here is valuable.

אֲשֶׁר הָיָה לְיִשְׂרָאֵל בְּיַד מֶלֶךְ הַמִּצְרַיִם
 בְּיַד מֶלֶךְ הַמִּצְרַיִם בְּיַד מֶלֶךְ הַמִּצְרַיִם
 אֲשֶׁר הָיָה לְיִשְׂרָאֵל בְּיַד מֶלֶךְ הַמִּצְרַיִם

אֲשֶׁר הָיָה לְיִשְׂרָאֵל בְּיַד מֶלֶךְ הַמִּצְרַיִם
 בְּיַד מֶלֶךְ הַמִּצְרַיִם בְּיַד מֶלֶךְ הַמִּצְרַיִם
 אֲשֶׁר הָיָה לְיִשְׂרָאֵל בְּיַד מֶלֶךְ הַמִּצְרַיִם
 בְּיַד מֶלֶךְ הַמִּצְרַיִם בְּיַד מֶלֶךְ הַמִּצְרַיִם
 אֲשֶׁר הָיָה לְיִשְׂרָאֵל בְּיַד מֶלֶךְ הַמִּצְרַיִם
 בְּיַד מֶלֶךְ הַמִּצְרַיִם בְּיַד מֶלֶךְ הַמִּצְרַיִם
 אֲשֶׁר הָיָה לְיִשְׂרָאֵל בְּיַד מֶלֶךְ הַמִּצְרַיִם
 בְּיַד מֶלֶךְ הַמִּצְרַיִם בְּיַד מֶלֶךְ הַמִּצְרַיִם
 אֲשֶׁר הָיָה לְיִשְׂרָאֵל בְּיַד מֶלֶךְ הַמִּצְרַיִם
 בְּיַד מֶלֶךְ הַמִּצְרַיִם בְּיַד מֶלֶךְ הַמִּצְרַיִם

Aristotle^b very wisely said, that there are five signs of discourse, viz. **κἰκῶ** *interrogating*, **καὶο** *calling*, **κἰαα** *supplicating*, **κἰααα** *commanding*, **καααα** *a section*. With respect to this last *sign*, it perfects the discourse much more exactly than the others. But there are other grammarians, distinguished for knowledge of such matters as these, who have in their writings delivered ten points (or accents) for those who wish to become conversant with these things.

Epiphanius,^c also, holy and a worker of wonders, who in the pastures of the true and orthodox faith, and in the folds strong and inaccessible to the wild (field) swine and ravenous and tearing wolves, and with those, who are found willing to work for the sake of others, fed and did good to the dear and beloved flock of Christ—in the writings engraven by the inspiration of the Holy Spirit, he has delivered (signs or accents) to boasting men. But because Syrian men, such as we, are not familiar

^b In the commentary of Probus on Aristotle *περὶ ἑρμηνείας*, just published by Dr. Hoffmann, p. 66, he says: *the object of Aristotle in this book is to teach us concerning speech; but not concerning all speech; for there are five kinds of speech, καὶο, κἰκῶ, καααα, κἰααα, κἰααα.*

^c Epiphanius was bishop of Salamis in the 4th century. Jerome speaks of him in high terms, and says that he was called *πεντάγλωττος*, a man of five languages, viz. Greek, Syriac, Hebrew, Egyptian and Latin. It seems probable from the context and from the time in which Epiphanius flourished, although he knew Syriac, that what he wrote on accents, was on Greek accents. In the *Bibliotheca Orientalis*, Tom. ii. p. 499, by Assemani, there is mention of a MS. in the Vatican by Epiphanius, *de punctis: de ponderibus et mensuris, et de significatione literarum alphabeti*, a Syriac version.

with these matters, it has appeared to me, that to speak now of the distribution of these *points*, or of how many of these and what each one of them comprises, or of those which are embraced *in the same sentence*, how much power each one of them possesses, or upon what syllables it is right that they should be put, viz. how many places each one of them acquires, would be unseasonable. It seems to me that to occupy ourselves now with such things as these would be ill timed; because there is no publication,^d and no disquisition of men in these matters.

Concerning those *signs*, with which we Syrians are familiar, it is right that I should speak in holy love to you. The *سنة*, namely *سنة* *points*, which we Syrians use, the number of those imposed by men, has attained to twenty three; many of them falling under^e one another, being bound and held by one another.

The naming of them is thus, *سنة* above, *سنة* contention, *سنة* motion, *سنة* beneath, *سنة* a fulcrum, *سنة* praying, *سنة* equals, *سنة*

^d What is here said, is to be understood of compound signs. The writer excuses himself for not treating of these signs, because the subject was new, or at least, there had been no work published on it. He, therefore, invites the attention of those, who are addressed, only to simple or single signs. The treatment of signs, two, three, four, &c., combined in a sentence, and the consideration of all the circumstances of their combination would, he says, be *unseasonable*. We infer from what has been here mentioned, that this must have been one of the first writings on the subject.

^e It is said to have been a custom with many Syrians to write from the top of the page to the bottom. This practice will explain what is here said of signs falling under one another.

tread on the apodosis of the discourse, this they name **ראַע** equals; according to that which is said, **ראַע רבא רבא רבא רבא רבא רבא**³ **ראַע**, *the Lord saw that the wickedness of men was great in the earth*, which has respect to sinners, and by placing it in the beginning, seems to tread lightly on the flood.^c

8. But where that they are above the last letter of the member of those which are found by me placed in the middle, and one purposes to rebuke those, who conduct themselves amiss, as the prophet David said, **אֵינָם רֹאִים וְיָצַק עֵינָיו לְמַעַן יִרְאֶה**,⁴ *he who created the eyes, doth he not see?* this they call **ראַע**.

9. Where one wishes to make an end of the discourse, and it is found placed as the preceding one; as that which is placed by the holy Apostle in the Epistle to the Romans, : **אֲמֵן וְאֲמֵן וְאֲמֵן**⁵ **אֲמֵן**, *to whom be glory and blessing for ever and ever, Amen*; this they call **ראַע**.

10. The fourth group is a duality of points. It consists of **אֵינָם רֹאִים וְיָצַק עֵינָיו לְמַעַן יִרְאֶה**, *the רֹאִים which does not divide*, and of **אֵינָם רֹאִים**, *that which does divide*. The first is as, **אֵינָם רֹאִים וְיָצַק עֵינָיו לְמַעַן יִרְאֶה**,⁶ *look; O Lord, and see what has happened to us*.

³ Gen. vi. 5.

^c The example of **ראַע** here given is from Gen. vi. 5. This passage serves as an introduction to the subject of the flood, and a reason for bringing the flood on the earth. The subject itself may be considered to have its commencement at the 6th verse. There is, then, an interval between **ראַע** and the apodosis, and this interval explains what is meant by *treading lightly on the flood*.

⁴ Ps. xciv. 9.

⁵ Rom. xi. 36.

⁶ Lam. v. 1.

11. The second is as, .. *כִּי לֹא תִפְתָּוּ*, *O Lord, suffer us not to go astray.*

12. The fifth group consists of a sextuple of points. They are *כְּאֵלֶיךָ*, *כְּלִבְיָתְךָ*, *כְּאֵינִי*, *כְּאֵינִי*, *כְּאֵינִי*, and *כְּאֵינִי* or *כְּאֵינִי*. All these take one place; they are put above the first consonant of the first member, and their accent is called according to the particular sense, *which is* in the words which are written. The first is, as when our Saviour was pointed at by John the Baptist, as with the finger, to the multitude, who were not persuaded concerning him, and he said, *כִּי־כִי־כִי־כִי־כִי־כִי*, *behold the Lamb of God, that taketh away the sin of the world.*

13. The second sign is as that which our Saviour asked concerning Lazarus, *כֵּן־כֵּן־כֵּן*,⁸ *where have ye placed him?*

14. The third is according to that which is said by our Saviour, the Word God, in His Gospels, *כֵּן־כֵּן־כֵּן* *come ye that are wearied and heavy laden, and I will give you rest.*⁹

15. The fourth is as the sign, which was mentioned by Jonathan to the boy, *כֵּן־כֵּן* *go, gather the arrows, which I cast.*¹⁰

16. The fifth signifies, when the matter is brought forward by one who is inferior to one who is superior; as, those words which the prodigal son devised to say to his father, *כֵּן־כֵּן*, *receive me as one of thy hired servants.*¹¹

⁷ John i. 29.

⁸ John xi. 34.

⁹ Matth. xi. 28.

¹⁰ 1 Sam. xx. 36.

¹¹ Luke xv. 19.

Also the petition which is brought forward by man to God; *כחבו תפלים*, *cause our sins to pass away*; *למח יאח חטאינו*, *blot out our offences*; *ל' חטאינו ל' חטאינו*, *remember not our iniquities*. This is called *חפס*. Therefore as to *חפס* and *חפס*, when *the expression* is said by one who is superior to another who is inferior, it is *חפס*, because that it is said imperatively; but if the contrary, then it is *חפס*.

17. *חפס* or *חפס*. Such are those beatitudes, which are given with praise in the Gospel by the Lord of all to those doing good works.^f

18. The sixth group consists of a triad of points (accents). These are *חפס* and *חפס* and *חפס*. All these are placed the contrary of those which are before them, i.e. *below* the first letter of the first member of the expression.

19. The first is according to that which the prophet wondering said; *חפס חפס חפס*.¹² *חפס חפס חפס*, *how have the mighty fallen and the vessels of war perished!*¹³

20. The second is, where there is a simple expression, and another following it, thus completing the apodosis of the discourse; as that *passage*, where

^f *חפס* is made here another name for the sign which is called *חפס*; but in Jacob's Tract, and by Bar Hebraeus, *חפס* is treated as an independent sign. See note to *חפס* in the Tract.

¹² 2 Sam. i. 27.

¹³ The mark of this sign is put *above* the first letter by Bar Hebraeus, where see, under *חפס*.

Christ saw those Apostles, whom he wished to choose, mending their nets.^h

21. Again, the third is as the point by John the Evangelist in the beginning of his Gospel; **ܩܘܠܐ ܩܘܡ ܡܘܕܝܟ ܕܘܥܝܝ**¹³ *in the beginning was the word.*ⁱ

22. Then **ܩܝܘܝ** or **ܩܝܘܝܐ**, **ܩܝܘܝܐ** and **ܩܘܘܘܐ** make the triad of points of the seventh group. These are differently put, and each one takes its appropriate place. The place of the first is this. Because there are words in the Greek language, which, when translated into our Syriac language, it is not possible to render, except by two members,—as those prominent negations **ܩܝܝܐ**^j **ܩܝܘܝܐ** *unbegotten*, **ܩܝܘܝܐܐ** **ܩܝܝܐ**^k *immutable*, **ܩܝܝܐܐ**^l **ܩܝܝܐܐܐ** *incomprehensible*, &c.,—it has appeared to the holy fathers and translators of the holy Scriptures, that one point should be placed below the

^h This passage is an example of meekness and humility on the part of the disciples in immediately leaving all, and following Christ, and its sign is **ܩܘܠܐܐ**.

¹³ John i. 1.

ⁱ See this sign explained and illustrated by Bar Hebræus.

The Syriac Text of **ܩܝܝܐ**, i.e. of **ܩܝܘܝܐ** is evidently mutilated. I have not, therefore, attempted a translation. I believe that the text in its integrity is found a folio or two further on in the MS. which contains the Tract of Thomas the Deacon. I have inserted it and given a translation in Appendix II., where see.

^j Greek, *ἀγέννητος*.

^k Greek, *ἀμετάτροπος*.

^l Greek, *ἀσύλληπτος*.

The sign **ܩܘܘܘܐ** is mentioned in the list, but there is not subsequently given any description of it. I have therefore put in Appendix II. the account of it found in the Tract of Thomas the Deacon, as probably similar to what we should have here, if mentioned at all.

three places, i.e., it is put upon the last syllable, upon that which is before the last, and upon that which is before that, which is before the last. This which is placed on $\kappa\alpha\tau\alpha$ is $\omega\upsilon\alpha\lambda\upsilon\sigma\alpha\kappa\iota\kappa\alpha$. It is found put in Greek over many nouns.

$\kappa\theta\alpha\lambda\upsilon\sigma\iota\varsigma$ $\psi\omega\tau\alpha$ $\alpha\omega\mu$: $\kappa\omega\sigma\sigma\alpha$ $\kappa\iota\sigma\theta\eta\tau\alpha$ $\alpha\alpha\theta\iota$ $\alpha\omega\mu$
 $\omega\lambda\lambda\alpha\lambda\upsilon\sigma\iota\kappa$ $\theta\iota\kappa\iota\sigma\theta\iota\sigma$: $\kappa\alpha\alpha\omega\alpha\lambda\epsilon$, $\omega\alpha\lambda\epsilon$ $\mu\beta\eta\iota$
 $\alpha\theta\iota\kappa$ $\kappa\alpha\omega$. $\kappa\theta\alpha\lambda\upsilon\sigma\iota$ $\alpha\kappa$ $\kappa\iota\iota\epsilon$ $\kappa\alpha\omega\sigma\tau\alpha$ $\alpha\theta\eta\iota$ $\alpha\omega\mu$
 $\kappa\iota\sigma\tau\iota$ $\kappa\iota$ $\psi\alpha\omega\theta\theta\iota\sigma$: $\iota\kappa\iota\kappa\alpha$ $\kappa\theta\iota\sigma$ $\omega\omega\sigma\iota\sigma$ $\alpha\omega\mu$
 . $\kappa\omega\lambda\epsilon$, $\omega\alpha\theta\iota\kappa$ $\kappa\alpha\lambda\psi$. $\mu\beta\eta$ κ $\psi\alpha\tau\alpha$. $\psi\alpha\tau\alpha$ μ
 . $\omega\theta\iota\kappa$ $\kappa\theta\alpha\omega\sigma\iota$ $\kappa\iota$ $\kappa\alpha\psi$

Again, that which is called $\kappa\omega\sigma\sigma\alpha$ is that upon which philosophers have been solicitous, especially Aristotle, who said that it announces a truth or falsehood. This is that which divides the discourse, and he said that it cannot be overturned by man; such as, *God is good; the soul is immortal.*

ERRATUM.

In page 13, for names of accents; for the Syrians give names to points, read metrical points; for the Syrians call points $\kappa\omega\sigma\iota\iota$.

APPENDIX III.

IN the British Museum is a volume of MSS. marked Additional 25,876, consisting of a series of Tracts on Syriac Grammar. The compiler of them (see Assemani, *Bibl. Orient.* tom. iii. p. 307) was John Bar Zugbi. The fifth Tract of this compilation is one on the great metrical points. Its title, according to Assemani, is **ܟܠܘܬܐ ܕܟܠ ܟܝܘܢܐ ܕܩܘܠܘܬܐ ܕܩܘܠܘܬܐ ܕܩܘܠܘܬܐ ܕܩܘܠܘܬܐ** **ܟܠܘܬܐ ܕܟܠ ܟܝܘܢܐ ܕܩܘܠܘܬܐ ܕܩܘܠܘܬܐ ܕܩܘܠܘܬܐ**, *the names of the great metrical points, which the holy Mār Elias, the catholic patriarch, explained.* On p. 265 of the same volume of Assemani, he gives a list of the works written by Elias the first patriarch of the name. Of the works which are found mentioned in this list, the last is **ܟܠܘܬܐ ܕܩܘܠܘܬܐ ܕܩܘܠܘܬܐ ܕܩܘܠܘܬܐ ܕܩܘܠܘܬܐ**, *Grammatical Discourses.* On the same page is Note 7, as follows: "Exstat unus *de punctis* sub Eliæ Catholici nomine, quem Joannes Bar Zugbi suæ Grammaticæ inseruit." The evidence then is complete that Elias the catholic patriarch was the same as Elias the first.

The chief object of this Tract appears to be to explain etymologically the names of many of the Accents, of which some are exclusively Nestorian. These Syrians, it is known, carried out in comparatively later times the accentuation system in great detail, exclusively for the purpose of regulating the voice and adapting it to all the varieties and niceties of reading. As this Tract is, however, taken up with merely giving the derivation of the names of the Accents, without saying any thing about the

mark and the position belonging to each Accent, it is of itself too imperfect for publication. I shall, therefore, content myself with making extracts. Some of these may be of use for illustrating what has been already treated of, whilst others will introduce three or four additional Nestorian Accents to the reader.

כ. אִלָּא נָח : מַחַח חֲסִינָא דַּבְּקָא כְּעִבְדָּא כְּזִנְתָּא.
 אִלָּא דַּבְּקָא . כְּנֻמָּא . *Zaugo is so named from the number of the points, i. e. two points.* The word אִלָּא signifies a pair, here of course a pair of points. It seems to be employed in this Tract to express a pair of points, varying very considerably in their position. It may be regarded as a general designation; a name for a number of Accents, each of which has for its mark two points, each of which too has an especial name, derived from the position of the mark, or a name suggesting either the sense of the passage, or the regulation of the voice. For the sake of example I make the following extracts. אִלָּא חַלְלָא כְּחַחְדָּא . כַּד יִנְתָּא חֲסִינָא
 אִלָּא is named חַלְלָא because the metre of its points is elevated, i. e. the chain is above.

ג. אִלָּא לִסְכָּא . אִם חֲבִיבָא . כְּנֻמָּא דַּבְּיָא קָמָא
 מִזְנִימָא . אִם כַּד לִנְדָּא לְחִיזָּא מִלָּא מִלָּא :
 אִלָּא לִסְכָּא or אִם חַחְדָּא is so called, because that the reading is mournful, or because it steals a little from the word. From this explanation of the accent, I infer that it is only another name for either of two accents treated of in previous pages, i. e. either for אִם חַחְדָּא or אִם חַבִּיבָּא . In both cases the etymology of the name is suggested by the situation of the mark, the mark being a little withdrawn from the

word, and lying rather furtively or secretly under it.

ד. אַל אַרְבֵּי יַחְזִיק. אַל אַרְבֵּי לְפָנֶיךָ חַבְבֵּךְ
 אַל אַרְבֵּי חַרְבֵּיךָ * אַרְבֵּי חַרְבֵּיךָ * אַרְבֵּי חַרְבֵּיךָ
 is so named, because it

obstructs the reader in the progress of his reading. This is another instance, which shows that אַל אַרְבֵּי is employed by Elias as a general name for a class of Accents. Bar Hebræus speaks of אַל אַרְבֵּי as only another name for אַרְבֵּי. See p. 37.

* אַרְבֵּי חַרְבֵּיךָ * ד. אַרְבֵּי חַרְבֵּיךָ. אַרְבֵּי חַרְבֵּיךָ אַרְבֵּי חַרְבֵּיךָ אַרְבֵּי חַרְבֵּיךָ

is so named from the motion of the tongue. There are two Accents bearing this name, one of which is called אַרְבֵּי חַרְבֵּיךָ, and the other אַרְבֵּי חַרְבֵּיךָ.

According to Bar Hebræus, the former is the name given by the Eastern Syrians to the Accent אַרְבֵּי חַרְבֵּיךָ, and the latter to that which is more generally called by the name אַרְבֵּי חַרְבֵּיךָ. See p. 50.

א. אַרְבֵּי חַרְבֵּיךָ. אַרְבֵּי חַרְבֵּיךָ אַרְבֵּי חַרְבֵּיךָ. אַרְבֵּי חַרְבֵּיךָ

א. אַרְבֵּי חַרְבֵּיךָ * אַרְבֵּי חַרְבֵּיךָ * אַרְבֵּי חַרְבֵּיךָ * אַרְבֵּי חַרְבֵּיךָ * אַרְבֵּי חַרְבֵּיךָ *
 is so named, because it

and receives this denomination for distinction.

* אַרְבֵּי חַרְבֵּיךָ * ד. אַרְבֵּי חַרְבֵּיךָ. אַרְבֵּי חַרְבֵּיךָ אַרְבֵּי חַרְבֵּיךָ אַרְבֵּי חַרְבֵּיךָ

is so called because it depresses the voice. The mark of this Accent is not given; but it can be ascertained from another quarter.

When Ewald was at Rome in the year 1836, he observed in a Syriac MS. in the Vatican, an account given of the names of the Accents.

The MS., it seems, contained the Nestorian edition of the Epistles of St. Paul. In the first leaf of this MS. there appeared the names of eighteen Accents with the mark of each of them

placed together in a row. There was also seen by him a second copy of these Accents in a different handwriting from that of the first.

Hence he observes: "dass man nicht zweifeln kann hier die echten Namen und Zeichen zu sehen." In pp.

206, 207 of the "Zeitschrift für die Kunde des Morgenlandes," erster Band, Ewald has given these two lists. The first consists of the names and marks of eighteen Accents, the other of the names and vowel points of the same Accents. He states that he has given these two lists to prevent any mistake being made as to what are vowel points and what are Accents. Of the Accents mentioned in these lists כַּחֲסִי is one, and the mark attached to it is : thus כַּחֲסִי .

⋆ כַּחֲסִי . כַּחֲסִי is so called because that it strikes on the tongue in the reading. This Accent is one of those constituting Ewald's list, and the mark attached to it is . thus כַּחֲסִי . See p. 61 for the account given of this Accent by Bar Hebræus.

⋆ כַּחֲסִי is so called because the position of its points is similar to the thumb restrained, or bridled. According to Bar Hebræus its mark is three points ∴ making a triangle. See p. 49. As כַּחֲסִי is derived by Elias from כַּחֲסִי , we infer that כ is the pronominal affix of the third person singular. See Note A, p. 96. When the thumb is restrained or bridled, the position will correspond to the form of the mark of this Accent. The first joint will be the vertex of a triangle, the three points of which will be the first joint, the second joint and the end of the thumb. כַּחֲסִי is the pass. part. of כַּחֲסִי . The root is not found in the Lexicons; but it is perhaps cognate in sense with כַּחֲסִי and כַּחֲסִי . In like manner כַּחֲסִי is from כַּחֲסִי , which is also not found in the Lexicons; although it is no doubt cognate in sense with כַּחֲסִי . But if we

primus Nestorianorum Patriarcha anno Christi 1028, ordinatus, sedit unum supra viginti annos." He then makes a quotation from the Syriac Chronicle of Bar Hebræus, of which the following is an extract.

ܠܘܬܐ ܠܠܗܘܐ ܕܡܘܨܐ ܕܝܗܘ ܕܘܨܐܐ ܕܡܝܬܘܐ ܕܡܘܨܐ
 ܕܝܠܐ : ܕܡܝܬܐ ܕܡܘܨܐܐ ܕܡܘܨܐܐ ܕܡܘܨܐܐ ܕܡܘܨܐܐ
 ܕܡܘܨܐܐ ܕܡܘܨܐܐ ܕܡܘܨܐܐ ܕܡܘܨܐܐ, and there arose after him,
 viz. after Jeshuayab, Elias the first, who was bishop
 of Tirhan, an old man and an excellent scholar.

THOMAS THE DEACON.

IN Appendix I, I have used as an argument for the antiquity of the Letter there published, the points of resemblance between it and the Tract on Accents by Thomas the Deacon. The antiquity of the Letter, indeed, may be established quite independently of this argument; for the internal evidence for it brought forward on p. 67, is, I think, sufficient to show that it must have been written at a time anterior to that of Jacob of Edessa. I have in that Appendix spoken of Thomas the Deacon as living in the vith century. I have, however, offered no proof in confirmation of this statement, and it may be thought by some persons that I should have done so. It seems to me that it is, therefore, desirable that I should produce such evidence as I have to give, especially as it has been recently asserted in a French Periodical, that Thomas the Deacon is known only by name. In seeking for information of this kind, it is usual to have recourse to the Biblioth. Orient. of Assemani, as the storehouse for supplying such intelligence. On consulting that work, I observe that he has mentioned in several

places Thomas the Deacon of Edessa; yet I do not find there that anything whatever is said of a Thomas the Deacon as the author of a Tract on Accents. The heading of the Tract of Thomas is simply, **ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ**. His name and office are only mentioned. Hence establishing the time in which he lived can, I apprehend, be done only by inference. In conducting an inquiry into the circumstances of the life of Thomas, it is fair to suppose that he might at some period or other have changed his designation. By this supposition, we get a Thomas, who has written on Accents, and written, so far as we know, according to the Tract of Thomas the Deacon. The inference which I shall endeavour to draw, and which I shall be able to support by evidence, is that Thomas the Deacon was the same as Thomas of Ḥarkel. This Thomas, it is true, is no where spoken of as Thomas the Deacon, but as Bishop of Germanicia. In the life of this Thomas by an anonymous author, given in *Assem. Biblioth. Orient.* tom. ii. p. 90, it is not said that he wrote a Tract on Accents; but then the account is a very brief one, and, as Assemani has pointed out, although short, yet contains three serious errors. In such a biography we can only expect to meet with a bare statement of the leading points of the life. Again, the Tract itself is very short, and therefore the circumstance that no record of it is found in the biography ought to excite no surprise. It contains only three or four pages, and assuming that it was written by Thomas, it would not be likely to appear as a separate publication; but would be most probably appended to some larger work, such as his Syriac Version of the New Testament. Instances of small works being placed in

a volume comprising a large treatise are not unfrequent. One instance we have in the Letter of Jacob edited in this Volume. It was originally appended to his translation of the *λόγοι ἐπιθρόνιοι* of Severus. The scribes copying the Letter were to place it before the middle book of the Epithronian discourses. See Letter on Syriac Orthography, p. 10. The version of the New Testament was made A.D. 616, when Thomas was Bishop and probably advanced in life. The Tract on Accents was no doubt written at a much earlier period, when the Author was only a Deacon of the Church, and very probably in the latter half of the sixth century.

Although the particular Tract on Accents with the Title as given in Appendix II. is nowhere spoken of as written by Thomas of Harkel; yet we learn from Bar Hebræus, that he certainly wrote on Accents. On p. 53 Bar Hebræus says, "according to the opinion of Thomas of Harkel **ܕܘܠܘܬܐ** and **ܕܘܠܘܬܐ** are one." This is exactly what is stated in the list of Accents by Thomas the Deacon, p. 83. Again on p. 56, Bar Hebræus remarks that the Accent **ܕܘܠܘܬܐ** is also called by Thomas by the name **ܕܘܠܘܬܐ**. This too is the second name of the Accent **ܕܘܠܘܬܐ** in the list of Thomas the Deacon. This coincidence must appear still stronger, when I observe that **ܕܘܠܘܬܐ** and **ܕܘܠܘܬܐ** are treated of as independent Accents by Jacob and all other writers with whom we are acquainted, with the exception of the author of the Letter given in Appendix I.

The inference I draw from all the circumstances which I have here enumerated is that Thomas the Deacon, the Author of the Tract on Accents, was the same as Thomas of Harkel.

ADDITIONAL EXPLANATORY NOTES AND CORRECTIONS.

PAGE viii. l. 3, *for 720 1, read 7201.*

p. 7, l. 5. אבן אבן . אבן אבן . אבן אבן
אבן אבן . אבן אבן . אבן אבן

אלהוהוהוהוהוה . The punctuation of this passage causes much perplexity. The Vat. MS. too has א prefixed to אלהוה, which must be an error. After a very full consideration of the passage, it seems to me that the translation in p. 1 may be improved as follows. I would finish the third paragraph of the page with the word *it*, in line 23. I would then for the rendering there given, viz. "more, I say, than such as those I am about to speak of. Understand all ye, who read these things that," substitute the following: *Understand all ye who read those things of which I am about to speak, I speak for the sake of example.* That the words אבן אבן may be rendered *for the sake of example*, see Payne Smith's *Thesaurus Syriacus* p. 149. The next sentence begins with the word *With* in l. 26.

p. 8, l. 14. Here for the negative particle אל, the Vatican copy has the preposition אלה, which is no doubt correct, and which makes the sense obvious. But in accepting this reading, my explanatory note^k of this passage in p. 10 becomes evidently incorrect. The defence I have to offer, I think a fair one, is, that I was led astray by the particle אל, and that I could only deal with the Syriac which was before me, not having seen the Vat. copy at the time the note was written. With the Syriac of my copy, I do not see that I could do otherwise

than I did. Adopting the reading חל , as of course I do, I would in page 10, l. 4, have instead of: "For the sake of argument, I attempt to suppose something, which is not significant of that which I wish to teach," the following: *For the sake of example, I attempt to put words different in signification (in juxta-position), which is what I wish to teach.* Then follows the next sentence, which is correctly translated, but which in connection with the preceding one must be thus explained. In this sentence the word בבוא occurs four times, and each time in a different sense. This difference is indicated by the points, and by them only. Hence this sentence affords a happy illustration of the justice of Jacob's previous remark to the copyists, that the points should be put in the right places, and not where there is a vacant place, whether it be suitable or unsuitable.

P. 22, note za. For *admonitory* read *chiding*.

P. 25, l. 1. In the Vatican copy there is no point under ר of מבשר , and I think that it is correct.

P. 26, l. 19. For *or* read *and of*.

P. 32, l. 11. Jacob means that לוי is constantly found in the way mentioned by him in this paragraph as accompanying אשר לוי , and also אשר לוי לוי . In the first example we have לוי with the latter named accent, and in the second we have לוי with the former named accent.

P. 38, l. 3. For *By* read *With*.

P. 39, l. 11. למה שלום , *what is this peace?* The difference between Michael and Basil could not have been with respect to the sense of this expression, because it is obvious that it must be interrogative. It is impossible to strip it of that character.

The difference, therefore, which existed must have been rather with respect to the reading or chaunting. An explanation of this difference may be found, if we turn to p. 54, and observe what is there said. Of ܠܘܟܘܢ it is stated, that "its mark is one point, at the head of the word, behind, and as with many it is placed before ܠܘܟܘܢ," i.e. before ܠܘܟܘܢ interrogative. Several examples are there given of ܠܘܟܘܢ before ܠܘܟܘܢ interrogative. I have, therefore, no doubt that Michael put ܠܘܟܘܢ after ܠܘܢ and that he accentuated the expression thus: . ܠܘܢ ܠܘܟܘܢ ܠܘܟܘܢ.

P. 39. Dele note *g*. Bar Hebræus means us to understand that the nouns ܠܘܢ and ܠܘܟܘܢ are in the nominative case according to the Edessene copies, and in the vocative according to the copies of Soba.

P. 43, l. 1. For *being read are*.

P. 51, l. 6. Dele *or in*.

„ 1. 10. For *caustic* read *mournful*.

„ 1. 23. Dele ܠܘܟܘܢ. Some explanation of the paragraph on ܠܘܟܘܢ is necessary to make it intelligible. What is required for this purpose may be found in p. 83 on ܠܘܟܘܢ. We learn there that what has three places is not the Syriac accent ܠܘܟܘܢ, or as it is here called, ܠܘܟܘܢ, but the Greek accent ὀξεῖα, which is found, sometimes on the last syllable, sometimes on the penultimate, and sometimes on the antepenultimate. Bar Hebræus gives to these different positions the respective names of ܠܘܟܘܢ, ܠܘܟܘܢ and ܠܘܟܘܢ.

P. 52, ll. 9, 10. Instead of "mentioned afterwards upon that which is the praising noun," it would be more correct to translate, *upon the praising noun, which is last mentioned*. In p. 81, in the

paragraph on this accent, reference is made to the beatitudes in Matth. v. They afford a happy illustration of the difference of position of the accents **ܕܘܠܘܢܐ** and **ܕܘܠܘܢܐ** as stated by Bar Hebræus. The word **ܕܘܠܘܢܐ** occurs several times. According to him, the mark of **ܕܘܠܘܢܐ** is on the first **ܕܘܠܘܢܐ** mentioned in this passage, and that of **ܕܘܠܘܢܐ** on the last.

P. 53, l. 23. For *my lord* read *the lord*.

P. 79, l. 4. For **ܕܘܠܘܢܐ** read : **ܕܘܠܘܢܐ**.

„ l. 9. For *me* read *us*.

„ l. 16. For *preceding* read *first*.

„ l. 19. For *glory and blessing* read *praises and blessings*.

NOTE A.

The pronominal affix **ܐ** in **ܐܘܕܝܐ** seems to be pleonastic. A similar construction is met with in Assem. Bibl. Orient. tom. i. p. 252, Note 1, where Simeon the Stylite is called **ܐܘܕܝܐ ܕܘܕܝܐ**. Dr. Bickell, in the glossary to his edition of the Nisibene Hymns, page 41, under **ܐܘܕܝܐ ܕܘܕܝܐ** has the following note: “Eadem constructio apparet in **ܐܘܕܝܐ ܕܘܕܝܐ** panthera maculosa, versicolor, **ܐܘܕܝܐ ܕܘܕܝܐ** occisor furiosus, immo cum nominibus propriis, **ܐܘܕܝܐ ܕܘܕܝܐ**, Ephraem sapientissimus.”

In concluding this work, I beg to say that I believe it contains the substance of all which native writers have left us on the subject of the Accents. I doubt if any thing really new could be added to what is here to be found. As there is no other printed book which treats fully and didactically on the Syriac Accents, I hope that it may be long useful to those who desire to engage in the study of them.

Main body of handwritten text, consisting of several lines of cursive script. The text is mostly illegible due to fading and blurring.

Handwritten signature or name, located at the bottom center of the page.

כִּי אֲזַכֵּר אֵת לַיְלָה שֶׁבָּרַח הַיָּמִים מִבְּיַד יְהוָה . כִּי אֲזַכֵּר אֵת
 הַיָּמִים אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף לִּי
 הַיָּמִים : וְעַתָּה לֵב יָחֵס לִּי לְכָל מַעֲשֵׂה יְהוָה . כִּי אֲזַכֵּר אֵת
 הַיָּמִים אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף
 לִּי הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי
 אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים
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 הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי
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 הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי
 אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים
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 הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי
 אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים
 אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף לִּי
 הַיָּמִים . כִּי אֲזַכֵּר אֵת הַיָּמִים אֲשֶׁר חָרַף לִּי הַיָּמִים . כִּי

אזאלתא חכמה לדבולת חכמה דא חכמה
בזא חכמה דחכמה אשה חכמה . און דא חכמה
ניבולת חכמה דא חכמה . חכמה דא חכמה : חכמה
בזא חכמה חכמה לדבולת חכמה חכמה : חכמה
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פה דה. : עשרה דם למי כי יזכי כדכתיב .
 למי דהכלל דהקדמות, פה כן למי כי יזכי כדכתיב ,
 כדכתיב : למי דה כלל דה כלל .
 דה. : * דה דה דה דה דה דה .
 ודכתיב דה דה דה דה דה דה . למי כי יזכי כדכתיב .
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דנטוה טוה פקלע א בחו תניא .. אעלא
 דאע דם ר' חפסכ יע כ. על לטוד אטוה,
 בחפסכ. אעפכ בחוה. אל אטוה כ..
 חפסכ דם אוחכ חפסכ חפסכ לטוד
 אטו ב חפסכ. אוחכ דם חפסכ
 בחפסכ: אטו דם אטו חפסכ לטוד.
 אטוה. חפסכ. חפסכ. חפסכ חפסכ חפסכ
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ב. חפסכ חפסכ. ב. חפסכ חפסכ.

١. لَمَّا جَاءَكَ الْمُؤْمِنَاتُ مِنَ الْقِبْطِ وَالْعَبْدَانِ وَالْحَبَشَةِ وَالْأَنْصَارِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ
 ٢. وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ
 ٣. وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ
 ٤. وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ
 ٥. وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ
 ٦. وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ
 ٧. وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ
 ٨. وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ
 ٩. وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ
 ١٠. وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ وَالْمَدَائِنِ

١. ت. أمرو أمبأ ملك أمبأ. ٢. ت. أمرو أمبأ ملك أمبأ. ٣. ت. أمرو أمبأ ملك أمبأ.

ספר דברי חיים, חלק פתיחה ע"ז

ענין דם דתעב : ענין דילקב קום לילקב
חלוקה כ' ק' דלעולם נחייב קום לילקב .

מלאך מוהרם חלק פתיחה .

פתיחה נב דלוקב . דאין קום מוהרם .
דאין קום . דלוקב קום . דלוקב קום דאין קום
דאין קום . דאין קום דאין קום דאין קום
לעולם .

מלאך דלוקב חלק פתיחה .

דלוקב דם דתעב . דלוקב דלוקב : דלוקב נב
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כ' ת משהן עק . א' ת משהן דאין אב .

מ' ת עק מלך בם . ו' ת משהן בם .

ע' ת דלוקב מלך דלוקב .

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