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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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AND 20, SOUTH FREDERICK STREET, EDINBURGH.

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

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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-

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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

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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 ܢܝ̈ܫ ܡܫܘܚܬܐ, *metrical signs.* The second purpose of these points was to

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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

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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

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[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.

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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.

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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,

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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; shoemakers 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

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[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.

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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 quarternions 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

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[c] Dr. Payne Smith in his *Thesaurus Syriacus* p. 149 under ܐܝܟܢ says that ܐܝܟܢ ܕܗ̣ܘ means *ἐν μορίῳ 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

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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

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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.

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afterwards introduce again those letters which we have cut off from nouns and verbs, and from other parts of speech; not, if the nouns be from the Hebrews, nor if they be from the Greeks and Romans. They shall not write ܫܠܡܘܢ according to their custom for my ܫܘܠܡܘܢ, *Solomon.* I well know what I have written. They shall not put for me ܒܪܫܬ without a yūd, for ܒܪܫܝܬ, which I put. Neither the noun ܪܝܫܐ, nor ܪܝܫܘܬܐ, nor any words which are derived from this noun ܪܝܫܐ, shall they write without a yūd. They shall not introduce for us ܗ in the noun ܪܘܡܝܐ, *the Romans*; nor in that of ܪܘܡܝ, *Rome,* their city: nor in that of ܣܘܢܗܕܘܣ, *Synod;* nor in that of ܦܪܪܗܣܝܐ Παρρησία, *freedom* or *confidence,* nor in other nouns such as these, because of ancient custom. They shall not write ܗܝ ܕܝܢ, which are separate, and are significant of something, together in the form ܗܝܕܝܢ, which, blended, signify a particle of time. Let them also understand that, when they are separate, ܗܝ requires a point above it, but when blended and made significant of time, *it does not require* any *point* whatever. Let them not in any place confound the particle ܐܝܟܢܐ. But let them understand where we have written ܐܝܟܢܐ together, and where we have written ܐܝܟ ܢܐ separate. Let them know where we have written ܐܟܠܐ blended, and where we have written ܐܟ and have not blended it with that which is adduced after it. They shall not write ܠ in ܐܬܬܦܝܣܬ, nor in those *words* which *are derived* from this same verb; because I have been entreated by a man and I

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

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

[h] In the MS. we have the words ܬܘܒ ܡܢ ܓܘܝܬܐ, denoting that the sense of ܒܪܝܬܐ is the opposite of that of ܓܘܝܬܐ, *interior*.

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ܡܬܟܬܫܢܐ, *a fighter*, must be distinguished, in writing it, from the verb ܡܬܟܬܫ ܐܢܐ, *I am fighting*, and from others which are like it in sound. ܓܒܢ, ܩܢܢ, ܒܢܢ, ܕܝܢܢ, ܡܢܢ.[i] They shall not take away any of those letters, which are written by us in those nouns, which are Greek or Hebrew, and they shall not add to them; viz. ܩܐܛܐܣܛܐܣܝܣ κατάστασις, ܦܐܢܛܐܣܝܐ φαντασία, ܬܐܘܠܘܓܝܐ θεολογία, ܦܠܝܪܘܦܘܪܝܐ πληροφορία, ܦܝܠܘܣܘܦܝܐ φιλοσοφία, and many others. ܩܘܣܛܢܛܝܢܘܣ *Constantine*, ܐܬܢܐܣܝܘܣ *Athanasius*, ܐܡܦܝܠܘܟܝܘܣ *Amphilochius*,[i] ܐܘܐܢܓܠܝܐ Εὐαγγέλια, ܐܘܐܢܓܠܝܣܛܐ Εὐαγγελισταί or ܕܝܐܬܝܩܐ διαθήκη, or others such as these, which I am not able now to remember.

Let them not reject the noun ܗܝܕܝܘܬܐ, by changing it, because they do not know what it is, *viz.* that it denotes ܗܝ ܕܝ ܗܝ, *identity* of something. Neither let them reject ܬܐܪܬܝܬܐ, which signifies *the second time*. Neither ܕܝܠܝܬܐ, *a property*, nor ܕܝܠܝܘܬܐ, *a property*, was known a hundred years ago to the Syriac language, and is certainly not found among the Syrian Doctors, viz. Mār Ephraim,

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[i] These words which are singular nouns with the pronominal affix of the 1st. pers. plur. should evidently follow the word *enunciate* above; then should follow "and from the verbs of the præterite tense," and then should come the examples ܓܒܢ, etc.

[i] Amphilochius was Bishop of Iconium in the fourth century. He attended the first general council at Constantinople A.D. 381, and also the councils held A.D. 385 and 394. He was the friend of Gregory Nazianzen and Basil.

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Mār Jacob, Mār Isaac, or Mār Xenaja, nor in any of those *books*, which in those times were translated from the Greek; neither was ܐܝܟܢܝܘܬܐ, *quality*, known, nor the noun ܐܘܣܝܐ, *οὐσία.* But instead of ܕܝܠܝ̈ܬܐ, they said ܡܢܝ̈ܢܝܬܐ; instead of ܐܝܟܢܝܘܬܐ, *quality* or *species*, ܙܢܐ; instead of ܐܘܣܝܐ, they put either ܟܝܢܐ or ܐܝܬܘܬܐ, or, as the multitude, they said ܐܝܬܝܐ. Let them not blend with ܠܚܠܡ, the word ܐܕܡ, 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

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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.*

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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 occasionally[1] and then she commands the men servants and maid servants to work very hard.[2] [k] I know that the noun ܝܕܥܬܐ does not require Olaph at the beginning of it; because that this my ܠܝܕܥܬܐ would be judged *to be* ܠܐ ܝܕܥܬܐ *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;

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[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.

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command the scribes copying it *to place it* before the middle book of the work of the Epithronian[l] 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.[n] 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

[l] 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, queis circulum 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.

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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.

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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 ܡܦܓܕܢܐ, *bridling;* ܦܬܳܐ, ܦܘܬܐ. 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, ܐܘܕܐ, *I will confess;* second, ܐܘܕܐ, *confess thou;* and third,

[a] This Tract is said here to be on Persons and Tenses; but the greater part of it treats of ܢܝ̈ܫܐ accents.

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ܐܘܩܕܐ ܕܢܘܪܐ, *a firebrand.*[b] But this ܐܘܩܕܐ has ܡܦܩܕܢܐ for the vowel.

CHAPTER II.

GENDERS.

THERE are two genders, masculine and feminine. Masc. ܥܒܕܬ, *I have made,* ܓܒܠܬ, *I have formed,* ܐܟܠܬ, *I have eaten.*[c] Fem. ܥܒܕܬ, *she has made,* ܓܒܠܬ, *she has formed,* ܐܟܠܬ, *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: ܩܪܒܬ, *I have approached,* ܩܪܒܬ, *I have caused to approach,* ܩܪܒܬ, *thou hast approached,* masc. ܩܪܒܬ, *thou hast caused to approach,* masc. ܩܪܒܬ, *she has approached,* ܩܪܒܬ, *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. ܥܒܕܝܢ, *doing* ܬܥܒܕܝܢ

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[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.*

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writing, ܐܡܪܝܢ *saying, without* the placing of the two points, which are called ܣܝܡܐ, *many;* or when we write in the fem. ܥܒܕܝܢ, *do ye,* ܟܬܒܝܢ, *write ye,* ܐܡܪܝܢ, *say ye, with* the placing of ܣܝܡܐ. Again, there are others, which are equal and similar (to the foregoing) and signify a certain person, singular or plural; as, ܥܒܕܝܢ, *our works;* ܟܬܒܝܢ, *our books,* ܐܡܪܝܢ, *our lambs,* the same as saying ܥܒܕܐ ܕܝܠܢ, *our works,* ܟܬܒܐ ܕܝܠܢ, *our books,* ܐܡܪܐ ܕܝܠܢ, *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: ܩܘܡ ܐܢܗܪ, *arise, shine* (imper. sing. masc.) ܩܘܡܝ ܐܢܗܪܝ, *arise, shine* (imper. sing. fem.), ܩܘܡܘ ܐܢܗܪܘ, *arise, shine* (imper. plu. masc.), ܙܠ ܥܡ ܦܠܢ, *go with so and so,* (imper. sing. masc.), ܙܠܝ ܥܡܝ, *go with me* (imper. sing fem.), ܙܠܘ ܠܗܠ, *go thither* (imper. plu. masc.), ܙܠܝ ܠܟܝ, *go thou* (imper. sing. fem.).

CHAPTER III.

TENSES.

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

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commanding, ܐܡܪ, *saying*, and such as these: the future, as, ܟܬܒ, ܦܩܕ, ܐܡܪ.[d]

CHAPTER IV.

SOUNDS.

SOUNDS which are broad *are* ܡܬܚܠܠ, ܡܬܡܫܟܠ, ܐܬܕܪܓ, ܐܬܦܫܟܠ, ܕܠܢܠ, and such as these, i.e. those which keep the place of persons, genders and tenses together.[e] With a point above are also, ܢܚܝܢܐ, ܟܕܪܐ ܚܒܪܐ ܚܒܪܐ ܡܠܟܐ ܓܠܒܐ. With a point below are ܓܠܒܐ ܕܒܪܐ ܥܒܝܕܐ. We have also ܐܡܪ. ܐܡܪ. ܐܡܪ. ܐܡܪ. ܐܬܐ. ܐܬܐ. ܐܬܐ. ܐܬܐ. ܐܟܠ. ܐܟܠ. ܐܟܠ. ܒܢܐ. ܒܢܐ. ܒܢܐ. ܟܐܢܐ. ܟܐܢܐ. ܒܪܐ. ܒܪܐ. ܒܪܐ. ܦܓܪܐ. ܦܓܪܐ. ܦܢܝܐ. ܡܢܝܐ. ܡܢܝܐ.[f] These are also named both in the singular and the plural, being distinguished by the points or the letters; such as, ܐܠܗܐ. ܐܠܗܐ. ܒܢܝܐ ܒܢܝܐ. ܒܢܝܐ. ܒܢܝܐ. ܠܒܢܐ. ܠܒܢܐ. ܕܝܢܗ. ܕܝܢܐ. ܫܘܪܗ. ܫܘܪܝܗ. ܬܪܒܗ. ܬܪܒܝܗ, and such as these.

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[d] The copyist has here through carelessness copied the examples just mentioned of the present tense, as examples also of the future. In the MS., which I have called codex ܒ, the examples of the future are omitted.

[e] Jacob is probably speaking of words, which in themselves indicate the person, gender and tense, respectively belonging to them.

[f] These examples consist of groups of words, each word of the group having the same letters, but with sounds, coarse or fine or intermediate, according to the sense of that word.

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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.[h] 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, ܥܠܝܐ only, ܙܘܓܐ only, &c.; compound, when their passages take on them two of the points, which are named, as ܦܩܘܕܐ, or ܬܚܬܝܐ, or ܙܘܓܐ and ܫܡܫܐ,[i] &c. It is possible to show that all or many of them may

[h] Here seems to be an allusion to the last words of the introductory remarks of this Tract: viz. ܟܝܠܐ ܐܝܬ ܠܗܘܢ, *they have measure.*

[i] ܫܡܫܐ is to be here understood as attached to ܦܩܘܕܐ and ܬܚܬܝܐ, as well as to ܙܘܓܐ, making three separate examples of compound signs.

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

Points with their names* are the following. :ܠܥܠܐ, *above*, .ܬܚܬܝܐ, *beneath*, :ܫܘܝܐ, *equals*, ܫܘܚܠܦ ܫܘܝܐ, *variation of* :ܫܘܝܐ, namely, ܫܪܝܐ ܕܬܫܥܝܬܐ *loosening of the discourse*, ..ܪܗܛܐ ܕܦܣܩ, *the* ܪܗܛܐ *which divides*, ܦܣܘܩܐ, *section*, ܡܒܟܝܢܐ, *weeping*, or ܡܦܣܩܢܐ, *drooping*, ܫܘܚܠܦ ܠܥܠܐ, *variation of* ܠܥܠܐ, ܫܘܚܠܦ ܬܚܬܝܐ, *variation of* ܬܚܬܝܐ, ܦܩܘܕܐ, *commanding*, ܥܒܝܕܢܐ, *simple*, ܬܟܣܐ, *reproof*, ܡܫܐܠܢܐ, *interrogating*, ܪܗܛܐ ܕܦܣܩ ܘܕܠܐ ܦܣܩ, *the* ܪܗܛܐ, *which divides, and that which does not divide*, ܬܠܬܐ ܪ̈ܗܛܐ, *three* ܪ̈ܗܛܐ, ܡܫܒܚܢܐ *praiser*, viz. that which is called in Greek παροξύτονος, i.e. *the accent on the penultimate;* ܝܗܒ ܛܘܒܐ *giving happiness*, ܩܪܘܝܐ, *calling*, ܡܚܘܝܢܐ, *indicating*, ܡܨܠܝܢܐ, *praying*, ܡܦܝܣܢܐ, *supplicating*, ܡܫܐܠܢܐ,[k] ܡܚܬܢܬܐ, *making to descend*, ܡܬܕܡܪܢܐ, *admiring*, ܡܒܛܠܢܐ, *discontinuing*, ܡܚܝܕܢܐ, *uniting*, ܫܘܚܠܦ ܡܚܝܕܢܐ, *variation of* ܡܚܝܕܢܐ, is as it went forth from the Greek Language;[l] ܠܚܪܘܪܐ, *tearing away*,

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[j] The sense of this remark I apprehend to be, that a sign may be compounded with others, once, twice, or more, e.g. ܬܟܣܐ is found compounded with ܫܪܝܐ ܕܬܫܥܝܬܐ, with ܡܫܐܠܢܐ, ܫܘܝܐ, &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.

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

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or *drawing out*, ܫܘܚܠܦ. ܓܘܪܪܐ, *variation of* ܓܘܪܪܐ, ܟܠܝܐ, *resistance*, ܙܘܥܐ, *motion*, ܣܡܟܐ, *a prop*, ܫܘܚܠܦ ܣܡܟܐ, *variation of* ܣܡܟܐ; ܙܘܥܐ ܘܣܡܟܐ, ܙܘܥܐ and ܣܡܟܐ; ܣܡܟܐ ܘܡܫܠܡܢܐ, ܣܡܟܐ and ܡܫܠܡܢܐ; ܙܘܥܐ ܘܡܫܐܠܢܐ, ܡܫܐܠܢܐ and ܙܘܥܐ; ܦܩܘܕ ܕܠܐ ܪܗܛܐ ܘܙܘܥܐ ܕܦܩܘܕ ܪܗܛܐ ܘܦܩܘܕܐ; ܕܦܩܘܕ ܪܗܛܐ, ܙܘܥܐ, ܦܩܘܕ ܕܠܐ ܪܗܛܐ, and ܦܩܘܕܐ; ܩܝܡܐ, *standing*, with the letters, ܡܗܦܟܢܐ, *turning back*, or ܡܬܦܢܝܢܐ, *circling* (*?*), a variation of it by letters or by lines;[m] ܬܚܘܬܝܬܐ ܢܩܦ ܥܡ ܬܫܡܫܬܐ, ܬܫܡܫܬܐ with ܢܩܦ ܬܚܘܬܝܬܐ.[n]

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

:ܟܠܐ :ܡܫܝܚܐ ܕܝܫܘܥ ܕܝܠܝܕܘܬܗ ܟܬܒܐ,[1] *the book of the generation of Jesus Christ.*[o]

. ܬܘܬܝܬܐ . ܬܐܘܦܝܠܐ ܐܘ ܟܬܒܬ ܩܕܡܝܐ ܟܬܒܐ,[2] *the former book have I written, O Theophilus.*[p]

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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 Hebræus, 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 Hebræus, 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, :ܡܫܝܚܐ.

2 Acts i. 1.

p The mark of this sign is . as . ܬܐܘܦܝܠܐ.

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ܚܙܐ ܡܪܝܐ ܕܣܓܝܬ ܒܝܫܘܬܐ ܕܐܢܫܐ ܒܐܪܥܐ: ܥܨܝܐ:[3] *the Lord saw that the wickedness of man was great in the earth.*[q]

ܫܘܚܠܦ ܥܨܝܐ, *variation of* ܥܨܝܐ, ܓܢܒܪ̈ܐ ܕܡܢ ܥܠܡ:[4] *giants, who were of old.*[r] This is ܥܝܪܐ ܕܬܚܬܝܬܐ.

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

ܠܐ ܠܟܘܢ ܟܠ ܥܒ̈ܪܝ ܐܘܪܚܐ .. ※ ܪܗܛܐ ܕܦܣܘܩ ..[5] *not to you all ye passing the way.*[s]

ܐܠܗܐ ܕܐܒܝ ※ ܡܡܠܠܢܐ ܐܘܟܝܬ ܦܣܘܩܝܢܐ[6] ܐܒܪܗܡ. ܐܠܗܐ ܕܐܒܝ ܐܝܣܚܩ. *the God of my father Abraham, the God of my father Isaac.*[t]

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[3] Gen. vi. 5.

[q] The mark of this sign is : as : ܒܐܪܥܐ.

[4] Gen. vi. 4.

[r] *The variation of* ܥܨܝܐ does not appear to be distinguished from ܥܨܝܐ 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 ܦܣܘܩܐ.

[5] Lam. i 12.

[s] The mark of this sign is put after ܐܘܪܚܐ, 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 ܟܬܒܐ ܕܫܡ̈ܗܐ in the Bodleian Library.

[6] Gen. xxxii. 9.

[t] The mark of this sign is the same as that of ܬܚܝܬܐ.

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ܟܠ ܚܕܘܐ ܢܗܘܐ ܠܟܘܢ ܐܚܝ̈ : ※ ܫܘܚܠܦ ܩܠܝܐ:[7] *all joy be to you brethren.*[u]

ܫܐܘܠ ܐܚܝ . ※ ܫܘܚܠܦ ܬܚܬܝܐ .[8] *brother Saul.*[v]

ܢܦܘܩ ܚܬܢܐ ܡܢ ܩܝܛܘܢܗ . ※ ܦܩܘܕܐ[9] *the bride-groom shall go forth from his chamber.*[w]

ܘܟܠܬܐ ܡܢ ܒܝܬ ܓܢܘܢܗ̇ . ※ ܫܚܝܡܐ, *and the bride from her closet.*[x]

ܐܢ ܡܬܩܛܠ ܒܡܩܕܫܗ ܕܡܪܝܐ ܟܗܢܐ ※ ܬܟܣܐ .[10]
ܘܢܒܝܐ . , *Alas, shall the priest and the prophet be slain in the sanctuary of the Lord.*[y]

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[7] James i. 2.

[u] The mark of ܫܘܚܠܦ ܩܠܝܐ is the same as that of ܩܠܝܐ, but is distinguished from it, according to Bar Hebræus, by the length of its sound, &c.

[8] Acts ix. 17.

[v] The same as ܬܚܬܝܐ in its mark. See Bar Hebræus for the mode by which one sign is distinguished from the other.

[9] Joel. ii. 16.

[w] The mark is a point over the ܢ of ܢܦܘܩ. See Appendix I.

[x] The mark of ܫܚܝܡܐ is the same as that of ܦܣܘܩܐ. It is said of ܦܣܘܩܐ (see p. 20) "that every point which is at the end of a sentence is ܦܣܘܩܐ except ܫܚܝܡܐ." The word ܦܬܓܡܐ used in the Syriac, in the case of ܦܣܘܩܐ means a *sentence*, and in the case of ܫܚܝܡܐ, *a member of a sentence*, or *a clause.* Bar Hebræus says that ܫܚܝܡܐ may be each of the three first radical signs ܩܠܝܐ, ܬܚܬܝܐ, or ܥܠܝܐ, as to its pausal value. It has no ܕܬܒܐ, i.e. it has not the second point of any one of these three signs, and therefore it is called ܫܚܝܡܐ, *simple*, or *single.*

[10] Lam. ii. 20.

[y] ܬܟܣܐ has for its mark two points, which are placed obliquely (see Appendix I.) over the last letter of the member of those found placed in the middle, the tenour of the sentence being that of chiding. A further explanation of this sign is given by Bar Hebræus.

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[11] ܥܠ ܗܠܝܢ ܠܐ ܐܣܥܘܪ. ܐܡܪ ※ ܬܟܣܝܬܐ ܘܫܘܐܠܐ
: ܡܪܝܐ, *shall I not visit for these things, saith the Lord?*[z]

[12] ܠܐ ܐܡܪܬ ܠܟܘܢ ܠܐ ※ ܬܟܣܝܬܐ ܘܡܟܠܢܐ
. ܬܐܙܠܘܢ, *did I not say to you, go not.*[a]

[13] ܐܠܗܐ, ܗܟܢܐ ܡܠܒܫ. ※ ܬܟܣܝܬܐ ܘܬܘܬܝܬܐ
God so clothed.[b] . . . .

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[11] Jer. v. 9.

[za] ܬܟܣܝܬܐ is here compounded in [z] with ܫܘܐܠܐ and in [a] with ܡܟܠܢܐ. The ܬܟܣܝܬܐ 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 ܒ. I have made the following extract from it to supply the defect in our copy.

[14] ܠܐ ܬܬܬܢܚܘܢ ܚܕ ܥܠ ܚܕ ܐܚܝ̈ ※ ܪܗܛܐ ܕܠܐ ܦܣܩܐ
. ܕܠܐ ܬܬܕܝܢܘܢ , *do not groan one against another, brethren, that ye be not condemned.*[c]

[15] ܨܘܬܝ ܠܝܫ̈ ܘܥܢܝ ※ ܪܗܛܐ ܕܠܐ ܦܣܩܐ ܘܥܢܝܢܐ
.. ܥܢܬܘܬ , *hear, O Laish, and answer, O Anathoth.*[d]

[16] ܡܐ ܒܪܝ̈ ܘܡܐ ܒܪ ܟܪܣܝ̈ ܘܡܐ ܒܪ ܢܕܪܝ̈ ※ ܬܠܬܐ ܪܗܛܐ
O my son, and O son of my womb, and O son of my vows.[e]

[17] ܓܘܪܝܐ ※ ܡܫܠܡܢܐ ܐܘܟܝܬ ܒܐܪܝܐ ܦܣܩܘܢ
ܕܐܪܝܐ ܝܗܘܕܐ, *Judah is a lion's whelp.*[f]

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[14] James v. 9.

[c] The mark of this sign is ̈.

[15] Isaiah, x. 30.

[d] It will be observed that the sign ̈ after ܠܝܫ does not divide, for it is followed by ܘܥܢܝ. [16] Prov. xxxi. 2.

[e] Bar Hebræus calls this sign also ܬܠܬܐ ܪܗܛܐ, and quotes this example. [17] Gen. xlix. 9.

[f] This example is given in Appendix I. as that of ܓܘܪܝܐ,

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. . . .

. . . . ܗܘ ܗܘ ܕܐܡܪܬ ܕܒܬܪܝ، ܐܬܐ

this is he of whom I said that he cometh after me.

[18], ܠܚܣ ܚܛܗܝܢ ܫܒܘܩ ܚܘ̈ܒܝܢ ܡܪܝܐ. ※ ܡܓܠܝܢܐ

blot out our sins, forgive our iniquities, O Lord.[g]

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[19], ܛܘܒܘܗܝ، ܠܓܒܪ ܕܕܚܠ ܡܢ ܡܪܝܐ. ※ ܝܗܒ ܛܘܒܐ

blessed is he, who feareth the Lord.[h]

[20], ܩܪܘ ܠܝ ܠܢܬܢ ※ ܩܪܘܝܐ *call me Nathan;* [21] ܬܘ ܠܘܬܝ، ܟܠܟܘܢ ܠܐܝ̈ܐ, *come unto me all ye that are wearied ;*

[22], ܗܐ ܐܡܪܗ ܕܐܠܗܐ *behold the lamb of God.*[i]

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and ܡܩܠܣܢܐ is mentioned as another name for the sign ܝܗܒ ܛܘܒܐ, 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 ܬܪܘܪܐ or ܡܩܠܣܢܐ, there is no doubt whatever respecting its mark and the position of it. The mark is a point over the penultimate of ܝܗܘܕܐ. The accent is acute, and is called in Greek παροξύτονος, i.e. next to the last syllable, which is called ὀξύτονος.

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

[g] The mark of this sign is a point over the first letter of ܠܚܣ with ܬܚܬܝܐ at the end of . ܡܪܝܐ . See Appendix I. under ܡܦܝܣܢܐ and ܡܓܠܝܢܐ.

[19] Ps. cxii. 1.

[h] The mark of this sign is a point over the first letter of the first word; as ܛܘܒܘܗܝ. See Appendix I., paragraph ܝܒ.

[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 ܝܒ. The third example, viz. ܗܐ ܐܡܪܗ ܕܐܠܗܐ, is one of ܡܫܘܚܝܐ and not of ܩܪܘܝܐ. The next example of ܡܫܘܚܝܐ is found in our copy, and is that with which the MS. ܐ recommences.

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ܒܥܐ ܐܢܐ ܡܢܟ ܡܪܝܐ. ※ ܡܦܝܣܢܐ,[23] *I beseech Thee, o Lord.*[j]

ܐܝܟܘ ܗܒܝܠ ܐܚܘܟ ※ ܡܫܐܠܢܐ,[24] *where is Abel thy brother?*[k]

ܐܢ ܐܝܬ ܟܐܒܐ ܐܝܟ ܟܐܒܝ ܕܥܒܕ ※ ܡܟܝܟܘܬܐ[25]
ܠ ܡܪܝܐ. , *if there be sorrow like unto my sorrow, which the Lord hath done to me.*[l]

ܐܝܟܢܐ ܐܬܒܨܝ ܥܫܘ ܘܐܬܒܥܝ ※ ܡܬܕܡܪܢܘܬܐ[26]
ܡܛܫܝܬܗ. , *how is Esau searched out, how are his secret things sought up!* ܐܝܟܢܐ ܗܘܘ ܠܬܡܗܐ ܡܢ[27] ܫܠܝ, *how suddenly have they become an astonishment!*[m]

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[23] Luke ix. 38.

j This example is used in Appendix I. for ܡܨܠܝܢܐ, and the example there given for ܡܦܝܣܢܐ is that which in this tract is employed for the sign ܡܨܠܝܢܐ. 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 ܡܨܠܝܢܐ marks prayer to God only; while ܡܦܝܣܢܐ 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 ܐܢ in the example given above. Bar Hebræus says that ܡܟܝܟܘܬܐ 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 ܐܝܟܢܐ in the example above; but Bar Hebræus makes the mark one or two points *above.*

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ܐܝܬܘܗܝ, ܓܝܪ ܐܠܗܐ ܫܪܝܪܐ ※ ܡܦܣܩܢܐ,[28] *for God is true.*[n]

ܫܘܐ ܒܐܘܣܝܐ ※ ܡܫܘܝܢܐ *equal in substance;* ܫܠܝܛ ܒܟܠ *omnipotent;* ܠܐ ܡܝܘܬܐ *immortal.*[o]

ܡܙܕܪܥ ܒܚܒܠܐ . ܘܩܐܡ ܕܠܐ ※ ܚܘܠܦ ܡܫܘܝܢܐ[29] ܚܒܠܐ, *sown in corruption, raised in incorruption.*[p]

ܒܫܗܪܐ, ܒܨܘܡܐ ܒܠܐܘܬܐ ܒܐܣܘܪܐ ※ ܓܪܘܪܐ,[30] *in watching, in fasting, in labour, in bonds.*[q]

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[28] Rom. iii 4.

[n] The mark of this sign is the same as that for ܡܫܝܚܬܐ, according to Appendix I.; but not according to Bar Hebræus. Further on in this tract it is stated that the sign ܡܦܣܩܢܐ is the contrary of ܙܘܥܐ *motion* or *progress,* and therefore the mark is required to be put wherever the progress is expected, but not had. The English of this remark I apprehend to be, that wherever there is a sudden change or interruption of the subject, this change or interruption is called by the name ܡܦܣܩܢܐ. See ex. above and John iii. 7.

[o] These examples are expressed by one word in Greek. Its mark (see Appendix I.) is a point below the last letter of the first member, and another point below the first letter of the second member. ܕܢܘܡܐ ܚܕ ܠܫܡܥܘܢ ܠܬܚܬ ܡܢ ܐܬܘܬܐ ܐܚܪܝܬܐ ܕܗܕܡܐ ܩܕܡܝܐ . ܘܢܘܡܐ ܐܚܪܝܢܐ ܠܬܚܬ ܡܢ ܐܬܘܬܐ ܩܕܡܝܬܐ ܕܗܕܡܐ ܕܬܪ̈ܝܢ . ܕܒܫܘܡ ܕܐܝܟ ܒܠܒܪܢܫܐ ܬܪ̈ܝܢ ܐܢܘܢ ܗܕ̈ܡܐ . ܐܠܐ ܒܢܘܒܐ ܚܕ ܗܕܡܐ ܐܬܝܗܘܢ. Bar Hebræus says the mark is a point after the first member.

[29] 1 Cor. xv. 42.

[p] The mark of this sign is, according to Bar Hebræus, a point after the first member. He says, ܒܬܪ ܗܕܡܐ ܩܕܡܝܐ.

[30] 2 Cor. vi. 5.

[q] The mark of this sign is similar to that of ܦܩܘܕܐ. See Bar Hebræus.

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ܝܘ̈ܡܐ· ܘܝܪ̈ܚܐ· ܘܙܒ̈ܢܐ. ܘܫ̈ܢܝܐ ※ ܫܘܚܠܦ ܓܪܘܪܐ [31]
· ܢܛܪܝܢ ܐܢܬܘܢ, *ye observe days, and months, and times, and years.*[r]

ܒܗܘ ܝܘܡܐ ܬܕܥܘܢ ܕܐܢܐ ܒܐܒܝ· ※ ܡܓܢܐ [32]
ܘܐܢܬܘܢ ܒܝ ܐܢܬܘܢ, *in that day ye shall know that I am in my father, and ye are in me.*[s]

ܕܐܬܐܡܪ ܝܘܡܢܐ ܒܛܘܪܐ ※ ܡܫܝܬܐ ܘܡܓܢܐ [33]
ܗܢܐ· ܡܪܝܐ ܢܬܚܙܐ, *that which was said today in this mountain, the Lord shall appear.*

ܘܒܪܘܠܐ· ܘܣܦܝܠܐ ※ ܙܘܟܐ, *and beryl and sapphire.*[t]

ܙܕ̈ܝܩܐ ܢܥܡܪܘܢ ܒܐܪܥܐ. ܘܥ̈ܘܠܐ ※ ܣܡܟܐ [34]
ܢܬܥܩܪܘܢ ܡܢܗ̇, *the righteous shall dwell in the land, but sinners shall be rooted from it.*[u]

ܠܐ ܡܘܬܐ. ܘܠܐ ܚ̈ܝܐ. ※ ܫܘܚܠܦ ܣܡܟܐ, [35]
neither death, nor life.[v]

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31 Gal. iv. 10.

r Here the members are joined by *Vau*. The sign seems to be read with the mark of ܪܬܡܐ or ܣܡܟܐ.

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 ܫܘܚܠܦ ܡܓܢܐ The same example, viz. John xiv. 20, is quoted by him as one of ܫܘܚܠܦ ܡܓܢܐ. The mark also, he says, is a point like ܪܬܡܐ, 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 ܒܐܒܝ, thus ܒܐܒܝ·.

33 Gen. xxii. 14.

t The mark of the sign ܙܘܟܐ is similar to that of ܡܓܢܐ.

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 ܬܚܬܝܐ omitting the upper point.

35 Rom. viii. 38.

v The mark of this sign is as that of ܣܡܟܐ.

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ܙܪܥܐ ܒܝܫܐ· ܒܢ̈ܝܐ ✱ ܙܘܥܐ ܘܦܣܘܩܐ [36]
ܡܚܒ̈ܠܢܐ., *an evil seed, children that are corruptors.*

ܒܪܫܝܬ ܐܝܬܘܗܝ ܗ̄ܘܐ ܡܠܬܐ. ✱ ܣܡܟܐ ܘܡܦܩܕܢܐ, [37]
in the beginning was the word.[w]

ܐܝܟܐ ܗܘ ✱ ܡܫܐܠܢܐ ܘܙܘܥܐ ܘܪܗܛܐ ܕܦܘܫܐ [38]
ܙܟܘܬܟܝ· ܡܘ̈ܬܐ, *O death, where is thy victory?*[x]

✱ ܦܩܘܕܐ ܘܙܘܥܐ ܘܪܗܛܐ ܕܠܐ ܦܘܫܐ ܘܦܣܘܩܐ [39]
ܪܚܡܘ ܙܕܝܩܘܬܐ· ܕ̈ܝܢܝܗ̇ ܕܐܪܥܐ., *love righteousness, ye judges of the earth.*[y]

ܘܚܙܐ. ܘܗܐ ܝܒܫܘ ܐܦ̈ܝ ܐܪܥܐ ✱ ܩܘܡܐ, [40]
and he saw, and behold the face of the earth was dry;

ܘܒܢ̈ܘܗܝ ܕܒܠܗܐ ܐܡܬܗ̇ ܕܪܚܝܠ ܕܢ. ܘܢܦܬܠܝ., [41]
and the sons of Bilhah, the handmaid of Rachel, were Dan and Naphtali.[z]

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36 Is. i. 4. 37 John i. 1.

w We have in this example ܣܡܟܐ under ܬ of ܒܪܫܝܬ and the mark of ܡܦܩܕܢܐ is after ܡܠܬܐ.

38 1 Cor. xv. 55.

x The accent ܡܫܐܠܢܐ is over ܐܝܟܐ; that of ܙܘܥܐ after ܟ of ܙܟܘܬܟܝ and the points ܪܗܛܐ ܕܦܘܫܐ at the end of ܡܘ̈ܬܐ.

39 Wisdom i. 4.

y Here we have ܪܚܡܘ for ܦܩܘܕܐ, ܕܙܕܝܩܘܬܐ for ܙܘܥܐ, ܕ̈ܝܢܝܗ̇ for ܪܗܛܐ ܕܠܐ ܦܘܫܐ and ܕܐܪܥܐ. for ܦܣܘܩܐ.

40 Gen. viii. 13. 41 Gen. xxxv. 25.

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

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ܡܦܘܟܢܐ or ܡܗܦܟܢܐ ※ . ܨܘܬܘ ܫܡܝܐ ܘܐܡܠܠ, [42] *give ear, O ye heavens, and I will speak.*[a]
A *variation* of it by letters, ܬܫܡܥ ܐܪܥܐ [42] ܡܐܡܪܗ ܕܦܘܡܝ, *the earth shall hear the word of my mouth.*[a]
Another *variation* by lines, ܢܪܣܦ ܐܝܟ ܡܛܪܐ [43] ܝܘܠܦܢܝ, *my doctrine shall drop as the rain.*[a]
With respect to the letters, when *the point* is below, it is that of ܕܠܝ; above, of ܪܡܝ.
ܕܠܐ ܐܬܐ : ※ ܬܚܘܡܐ ܥܡ ܫܪܝ ܬܚܬܝܬܐ [44] ܘܐܡܚܝܗ ܠܐܪܥܐ ܠܓܡܪ . *lest I come and smite the earth with destruction.*[b]

It is thought that because of the proximity of the place, or because of the suitability of the expressions and the similitude of the points, it is possible for a man to change the order of the reading of the points. But this distinction must be added.[c]

. . . .

. . . .

There may be many ܥܢ̈ܝܐ after one another; but ܫܪܝܐ or ܥܢ̈ܝܐ ܦܫܝܛܐ, is only one *accent* in the discourse, and ܫܘܚܠܦܐ is after it, and not ܬܚܬܝܐ.

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[42] Deut. xxxii. 1.

[a] It is not stated by Jacob, what may be the mark of this accent. Bar Hebræus confesses that he does not know the sign, nor had he ever heard it in his time. See his discourse, where he quotes the authority of a learned Greek.

[43] Deut. xxxii. 2. [44] Mal. iv. 6.

[b] In the list of signs in this tract, ܫܪܝ ܬܚܬܝܬܐ is mentioned as another name for ܥܢ̈ܝܐ ܦܫܝܛܐ. In the example we have ܬܚܘܡܐ and ܫܪܝ ܬܚܬܝܬܐ together after ܐܬܐ.

[c] Here is another decayed place in the MS. The blank thus caused is filled up by the following extract from Codex ܒ.

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ܡܟܝܢܐ and ܗܘܠܐ differ in that ܡܟܝܢܐ is alone in the expression, whilst ܗܘܠܐ is put with ܦܩܕܐ.

Again there are points which are similar to one another, ܡܒܟܝܢܐ, ܡܦܝܣܢܐ, ܫܐܠܬܐ.

The ܫܐܠ̈ܬܐ are constantly being brought forth in discourse. ܡܦܝܣܢܐ is said to him who is great; such as, ܒܥܐ ܐܢܐ ܡܢܟ ܡܪܝ܇ ܐܬܪܚܡ ܥܠܝ. *I beseech Thee, O Lord, have mercy on me;* ܒܥܐ ܐܢܐ ܡܢܟܘܢ ܡܪܝ܇ ܦܢܘ ܠܘܬ ܥܒܕܟܘܢ.[45] *I beseech you, my lords, turn to your servant.*[d]

ܡܒܟܝܢܐ indicates oppression, or causes to weep from fear, as that which is said by Jacob the patriarch; ܐܠܗܗ ܕܐܒܝ ܐܒܪܗܡ. ܐܠܗܗ ܕܐܒܝ[46] ܐܝܣܚܩ. ܡܪܝܐ ܕܐܡܪܬ ܠܝ. ܗܦܘܟ ܠܐܪܥܐ ܕܬܘܠ̈ܕܬܟ܆ ܘܐܘܛܒ ܠܟ. *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 ܚܠܝܐ and ܚܠܝܐ ܦܫܝܛܐ. But *the reading* is distinguished in two ways. One is, that they put ܚܠܝܐ ܦܫܝܛܐ in the place of ܪܗܛܐ ܕܠܐ ܦܣܩ. 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 ܚ̈ܠܝܐ, may be placed after one another; this ܚܠܝܐ ܦܫܝܛܐ has ܡܫܝܢܐ before it and ܡܫܝܢܐ after it. So also ܫܐܠܬܐ ܦܫܝܛܐ has ܡܫܝܢܐ before it and after it, and it is read interrogatively. Similarly ܥܘ̈ܝܐ and ܥܘ̈ܝܐ ܦܫܝܛܐ.

45 Gen. xix. 2.

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

46 Gen. xxxii. 9.

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Also of ܦܘܩܕܢܐ, ܩܪܝܢܐ, ܡܚܘܝܢܐ, ܡܫܐܠܢܐ, ܛܠܘܒܐ ܒܗܪܝ, ܡܬܟܫܦܢܐ; ܡܫܐܠܢܐ 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, ܐܡܬܝ، ܗܠܝܢ ܢܗܘ̈ܝܢ,[47] *when shall these things be?* Isaac to his father, ܗܐ ܢܘܪܐ ܘܩܝ̈ܣܐ. [48] ܐܝܟܘ ܐܡܪܐ ܠܥܠܬܐ, *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, ܐܝܟܐ ܐܢܬ ܐܕܡ,[49] *Where art thou Adam?* ܘܐܝܟܘ ܗܒܝܠ ܐܚܘܟ,[50] *and where is Abel thy brother?* ܡܢܘ ܗܢܐ ܕܒܐܝܕܟ,[51] *what is this, which is in thy hand?*

ܡܚܘܝܢܐ, as he who points with the finger, according to that which is said; ܗܐ ܐܡܪܗ ܕܐܠܗܐ[52] ܗܘ ܕܫܩܠ ܚܛܝܬܗ ܕܥܠܡܐ, *behold the lamb of God, which taketh away the sin of the world;* also, ܗܢܘ[53] ܗܘ ܕܐܡܪܬ ܕܒܬܪܝ، ܐܬܐ, *this is he of whom I said that he cometh after me.*

ܩܪܝܢܐ ※ . ܩܪܘ ܠܝ ܠܢܬܢ ܢܒܝܐ,[54] *call me Nathan the prophet;* ܬܘ ܟܠܟܘܢ ܠܠܐ̈ܝܐ,[55] *come all ye wearied;* ܬܘ ܒܪ̈ܝܟܘܗܝ ܕܐܒܝ,[56] *come ye blessed of my father.*

ܦܘܩܕܢܐ ※ . ܗܪܛ ܠܘܛ ܠܓܐܪ̈ܐ ܕܫܕܐ ܐܢܐ[57] *run, gather the arrows, which I cast.*

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

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[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.

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ܠܒܝ ܬܠܗܡ, *blot out our sins;* ܫܒܘܩ ܣܟܠܘܬܢ, *forgive our iniquities;* &c.

ܢܗܒ ܛܘܒܐ is in the word by which happiness is conveyed, ܛܘܒܘܗܝ, ܠܓܒܪܐ,[58] *blessed is the man.*

There is also ܬܫܒܣܐ with ܫܪ, ܬܫܥܝܬܐ, thus: ܕܠܡܐ ܐܬܐ: ܘܐܡܚܝܘܗܝ ܠܐܪܥܐ ܠܐܒܕܢ,[59] *lest I come and smite the earth with destruction;* ܘܢܗܘܘܢ[60] ܕܘܡܪܐ: ܠܟܠ ܒܣܪ, *and they shall be a wonder to all flesh.*

ܡܬܕܡܪܢܐ varies from ܡܢܝܚܬܐ and ܡܒܛܠܢܐ. ܡܬܕܡܪܢܐ, looking to the greatness of the thing, admires it, thus: ܐܝܟܢܐ ܗܘܘ ܠܬܡܗܐ ܡܢ ܫܠܝܐ, *how suddenly have they become for an astonishment!* ܐܝܟܢܐ ܐܬܒܨܝ, ܥܣܘ ܘܐܬܒܨܝ ܡܛܡܪ̈ܢܘܗܝ,[61] *how is Esau searched out, and how are his secret things sought up!*[e]

ܡܢܝܚܬܐ one will read without being suddenly and quickly excited; the word on which ܡܢܝܚܬܐ is placed, will be read slowly.

ܡܒܛܠܢܐ is the contrary of ܪܗܛܐ, and, therefore, ܡܒܛܠܢܐ is put everywhere when motion is thought to be required, (*but is not had.*[f]) It is also put against ܡܫܐܠܢܐ, where the two erect points[g]

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58 Ps. i. 1. 59 Mal. iv. 6. 60 Ps. lxvi. 24.

61 Obad. i. 6.

e Jacob in the last two pages has been recapitulating some of the names of ܢ̈ܩܙܐ, arranging them in groups according to the similarity of the marks and their positions, as is done more fully in Appendix I. We have first a group of three signs, then one of six, and here one of three.

f ܥܠ ܠܐ ܐܝܬ ܡܫܟܚ. Bar Hebræus.

g By the two erect points, ܙܘܩܐ is to be understood, and not the two points of the accent ܦܩܘܕܐ, for that would not at all

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are mentioned. But it is the contrary, ܗܘܒܐ and ܣܡܟܐ being put, i.e. ܡܒܠܠܢܐ will stand by the sign ܬܫܥܝܬܐ, when we mention neither ܗܘܒܐ nor ܣܡܟܐ in the sentence.

ܦܣܘܩܐ and ܫܚܝܡܐ differ in that with respect to every point which is put at the end of a sentence, it is named ܦܣܘܩܐ; but ܫܚܝܡܐ, we say of this *sign*, it is private, because that it is in the sentence by itself, without another point, i.e. without ܬܚܬܝܐ, ܥܠܝܐ, &c.

ܪܗܛܐ. ܕܦܣܘܩ ܘܕܠܐ ܦܣܘܩ. There is ܗܘܒܐ with it constantly, upon the member which is before ܪܗܛܐ, as, ܚܘܪ܂ ܡܪܝܐ܃ ܘܚܙܝ ܫܘܥܒܕܝ, *look, O Lord, and see my subjection;* ܪܚܡ ܥܠܝ܂ ܡܪܝܐ܃, *have mercy on me, O Lord.*

Again, with respect to the sounds, which indicate ܐܪܐ ܐܡܪܬ ܐܥܒܕ, with all others which are similar, and after these ܐܕܘ܀, have points below.[i]

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agree with the context; also the mark of ܦܘܩܕܐ is not two points, but one, and further on ܙܘܥܐ ܕܬܫܥܝܬܐ is mentioned, the same as ܫܘܠܡ ܙ̈ܘܥܐ, which possesses the same mark as ܙ̈ܘܥܐ. The meaning is that ܡܒܠܠܢܐ will stand against ܡܫܐܠܢܐ, by ܙܘܥܐ ܕܬܫܥܝܬܐ, when ܗܘܒܐ and ܣܡܟܐ are not put.

[i] I think that this and the following remarks belong to the introduction or the 1st Chapter of this tract. It is probable that the copyist may have omitted these sentences in their proper place, and so added them at the end of the tract. A similar omission is to be found in the letter. See note [h] p. 7. Why I consider that these sentences are out of place here is, 1st, that ܡܦܠܓܢܐ occurs in the last of them, and this is the name of the intermediate vowel sound mentioned in the introduction. 2nd,

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

Those *sounds*, which denote ܐܢܬ, ܐܠܗܐ ܐܕܘܢܝ, *O Lord God*, have two *points* i.e. *have* ܡܦܩܕܢܐ.

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that these remarks are headed ܠܒܢ̈ܬ ܩ̈ܠܐ *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 ܐܕܘܢܝ, which, although the points are omitted by the copyist, should have ܡܦܩܕܢܐ, viz. ܐܕܘܢ̇ܝ̣, i.e. a point above and a point below. I suspect that ܡܢ ܠܬܚܬ, and ܡܢ ܠܥܠ 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.

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THE BOOK OF RAYS,

BY

GREGORY BAR HEBRÆUS.

THE FOURTH DISCOURSE, SIXTH CHAPTER, ON THE GREAT POINTS, FIVE SECTIONS.

THE FIRST SECTION.

ON THE NECESSITY OF METRICAL SIGNS.[a]

Because in all speech, the hearer is able from the hearing of one real word, without addition to it, by connection of nouns, verbs and conjunctions, to acquire the different senses, but by a vocal variation only, Syrian Scribes have been industrious in composing structures, directing their speech, and have ordained point marks for metrical signs; so that there is an appropriate sign indicating the various sounds of every one of them. After this manner, those who speak barbarously may become at once (lit. at sight) known, from hearing the speaking, or from the reading.

A RAY.

That placing the points of metrical signs is necessary, may be known from this : he who reads, ܠܐ ܗܘܐ ܡܢ ܙܪܥܗ ܕܕܘܝܕ : ܘܡܢ ܒܝܬ ܠܚܡ ܐܬܐ ܡܫܝܚܐ. *did not Christ spring from the seed of David, and from*

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[a] A summary of these sections is to be found in the 2nd. Vol. of the *Zeitschrift für die Kunde des Morgenlandes*, by Ewald.

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*Bethlehem?** if he did not see the mark of ܬܡܗܐ with ¨ܠܐ ܗܘܐ, and ܙܪܥܐ with : ܕܘܝܕ and ܡܐܠܐ with . ܡܫܝܚܐ, 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 ܝܐܐ ܠܐܢܬܬܐ ܕܟܕ ܓܠܐ ܪܫܗ ܬܨܠܐ ܠܐܠܗܐ., *is it comely for a woman to pray unto God with her head uncovered?*† except he saw ܬܡܗܐ with ܠܐܢܬܬܐ, and ܬܨܠܐ, with . ܠܐܠܗܐ, 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.

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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, :ܥܠܝܐ *above*, .ܬܚܬܝܐ *beneath*, :ܫܘܝܐ *equals*, ܦܣܘܩܐ *section*, and thirty six branches, which germinate from them. These are either simple or compound. There are twenty-eight simple *signs*, :ܥܠܝܐ ܫܘܚܠܦ *variation of* ܥܠܝܐ, .ܬܚܬܝܐ ܫܘܚܠܦ *variation of* ܬܚܬܝܐ, :ܫܘܝܐ ܫܘܚܠܦ *variation of* ܫܘܝܐ, ܙܘܓܐ ܕܦܣܩ, *the* ܙܘܓܐ *which divides*, ܡܒܟܝܢܐ *weeping*, ܦܩܘܕܐ *commanding*, .ܦܫܝܛܐ *simple*, ܬܟܣܐ *reproof*, ܡܫܐܠܢܐ *interrogating*, ܙܘܓܐ ܕܠܐ ܦܣܩ ܘܕܦܣܩ, *the* ܙܘܓܐ *which does not divide and that which does divide*, ܬܠܬܐ ܙܘܓܐ *three* ܙܘܓܐ, ܡܫܒܚܢܐ *the praiser*, ܝܗܒ ܛܘܒܐ *giving happiness*, ܩܪܘܝܐ *calling*, ܡܚܘܝܢܐ *indicating*, ܡܨܠܝܢܐ *praying*, ܡܦܝܣܢܐ *supplicating*, ܡܢܚܬܐ *making to descend*, ܡܬܕܡܪܢܐ *admiring*, ܡܦܠܓܢܐ *discontinuing*, ܡܚܝܕܢܐ *uniting*, ܡܚܝܕܢܐ ܫܘܚܠܦ *variation of* ܡܚܝܕܢܐ, ܥܨܘܪܐ *tearing away* or *drawing out*, ܥܨܘܪܐ ܫܘܚܠܦ *variation of* ܥܨܘܪܐ, ܙܘܥܐ *motion*, ܣܡܟܐ *a prop*, ܣܡܟܐ ܫܘܚܠܦ *variation of* ܣܡܟܐ; ܣܡܟܐ ܘܙܘܥܐ, ܙܘܥܐ and ܣܡܟܐ; ܣܡܟܐ ܘܡܦܠܓܢܐ, ܣܡܟܐ and ܡܦܠܓܢܐ;

[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.

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ܡܐܒܠܢܐ, ܡܐܒܠܢܐ ܘܪܘܚܐ ܘܪܗܛܐ ܕܦܣܩ and ܘܥܒܐ and ܪܗܛܐ ܕܦܣܩ; ܕܠܐ ܪܗܛܐ ܘܥܒܐ ܘܡܫܡܫܢܐ ܦܣܩ, ܘܥܒܐ and ܦܣܩ ܕܠܐ ܪܗܛܐ and ܡܫܡܫܢܐ; ܦܘܡܐ *with the letters,* ܡܗ̈ܦܟܢܐ *turning back,* ܫܘܚܠܦ ܡܗ̈ܦܟܢܐ, *variation of* ܡܗܦܟܢܐ; ܬܚܡܫܐ ܥܡ ܙܥ̇ ܬܚܬܝܬܐ, ܬܚܡܫܐ with ܙܥ̇ ܬܚܬܝܬܐ.

A RAY.

THE mark of the sign ܥܠܝܐ is two points, one under[b] the end of the clause, and the other before the end, above, thus ·

The mark of ܬܚܬܝܐ is two points, one under the end of the clause, and the other before the end, below, thus ·.

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

The mark of ܡܫܡܫܢܐ 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 ܬܚܘܬ, *under*, would accurately express the position of this point of ܥܠܝܐ.

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prehended, and, therefore, because knowledge such as this was difficult to be learned, they cut off opinion.[c] By the excision, they decreed and declared that it was not by human intelligence the measures were put in the Holy Scriptures, but as it appeared[d] they were inspired by the Holy Ghost, by whom was the placing of them. This thing is, therefore, confessed by those teaching it, that they are not to take the Holy Scriptures as immutable, as did the ancients. This is a very lofty *notion* and to which human power is unable to attain. But with respect to the signs, which *the marks* bind, let them be understood as they appear; and as they have heard from their masters, let *persons* learn to call these sounds.

Observation. In some places it is a possible matter to bring forth a logical reason for the signs. In the Old *Testament*, ܒܪܫܝܬ ܒܪܐ ܐܠܗܐ . ܝܬ[1] ܫܡܝܐ ܘܝܬ ܐܪܥܐ, *in the beginning God created the heaven and the earth.* Because that He, the lofty *one*, descended for the creation of heaven, the name ܐܠܗܐ is put with ܝܬܝܬܐ, the noun ܫܡܝܐ with ܣܡܟܐ, the ally of ܝܬܝܬܐ. In the New *Testament* we have ܟܬܒܐ ܕܝܠܝܕܘܬܗ ܕܝܫܘܥ ܡܫܝܚܐ:[2] ܒܪܗ ܕܕܘܝܕ[e] ܒܪܗ ܕܐܒܪܗܡ, *the book of the generation of Jesus Christ, the son of David, the son of Abraham.* Because that Christ the son enters into the family not *by* David emitting in the flesh, the noun

[1] Gen. i. 1.

[2] Matth. i. 1.

[c] I.e. private judgment.

[d] Lit., according to that which has been seen.

[e] The ܪܬܒܐ of ܕܘܝܕ: is omitted in the Text.

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ܡܥܝܢܐ is bound with ܚܠܝܐ, and the name David with ܬܚܬܝܐ, the ally of ܚܠܝܐ. There are expressions suitable for two species of points, as in the Edessene copies of the prophet Isaiah, ܙܪܥܐ[f] ܒܝܫܐ[3] ܒܢܝܐ[g] ܡܚܒܠܐ, *a seed causing shame, children corrupting*, upon ܒܝܫܐ is put ܬܚܬܝܐ, and under ܒܢܝܐ, ܣܡܟܐ; but in the copies of Soba ܪܗܛܐ is on ܙܪܥܐ and ܒܢܝܐ.

I was acquainted at the same time with two old men at ܡܠܝܛܝܢܐ Melitene. There was a deliberation respecting the phrase ܚܒܘ ܥܡܠܐ ܗܢܐ. One, who was Michael, placed ܚܒܘ ܥܡܠܐ ܗܢܐ, with ܡܚܣܝܬܐ, as that he had received from his master and our master George. But the other, who was Basil, *placed* ܚܒܘ ܥܡܠܐ ܗܢܐ, with ܡܥܐܠܐ, 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 suitableness of the positions of the four radical signs.

ܚܠܝܐ is put, when the first clause is finished by ܬܚܬܝܬܐ, and the second clause being long, it is therefore inserted between its members; as ܘܡܐ[4] ܕܡܨܠܐ ܐܢܬ., *and when thou prayest* (ܬܚܬܝܬܐ:), ܠܐ ܬܗܘܐ ܐܝܟ ܢܣܒܝ ܒܐܦܐ:, *be not as the hypocrites* (ܚܠܝܐ:), ܕܪܚܡܝܢ ܠܡܩܡ ܒܟܢܘܫܬܐ ܘܒܙܘܝܬܐ ܕܫܘܩܐ ܠܡܨܠܝܘ:, *who love to stand in the assem-*

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[3] Isaiah i. 4.

[f] The ܪܗܛܐ of ܙܪܥܐ, the copyist has not put in the Text.

[g] The ܪܗܛܐ of ܒܢܝܐ, is also left out by the copyist. In the Bodleian MS. the mark upon ܙܪܥܐ and ܒܢܝܐ is ..

[4] Matth. vi. 5.

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blies, and in the corners of the streets to pray (:ܥܠܝܐ), .ܕܢܬܚܙܘܢ ܠܒܢܝ̈ܢܫܐ, *that they may be seen of men* (. ܦܣܘܩܐ). It is also put in a long question; as, :ܡܢܘ ܡܢܟܘܢ ܓܒܪܐ ܕܐܝܬ ܠܗ ܥܪܒܐ ܚܕ[6] *what man of you hath a sheep* (:ܥܠܝܐ), ܘܐܢ ܢܦܠ :ܒܚܦܪܬܐ ܒܝܘܡܐ ܕܫܒܬܐ, *and if it fall in the ditch on the Sabbath day* (:ܥܠܝܐ), . ܐܠܐ ܐܚܕ ܘܡܩܝܡ ܠܗ *but he taketh and raiseth it* (. ܦܣܘܩܐ). It is also put when many different thoughts come together. Theologus.[h] ܕܬܕܥܘܢ ܕܐܝܟܢܐ ܡܪܒܐ ܐܟܣܢܝܐ :ܕܬܪܒܝܬܐ ܠܒܢܝ ܐܬܪܐ, *that ye may know how a stranger may nourish the sons of the country* (:ܥܠܝܐ), :ܘܠܟܦܪ̈ܝܐ ܡܕܝܢܝܐ, *and a villager citizens,* (:ܥܠܝܐ), :ܘܠܗܘܢ ܕܡܒܣܡܝܢ ܗܘ ܕܠܐ ܒܣܝܡ *and he who is not mirthful those who are mirthful* (:ܥܠܝܐ) ܘܠܗܘܢ ܕܡܬܥܬܪܝܢ ܢܨܝܚ: ܡܣܟܢܐ . ܦܣܘܩܐ . ܘܒܪܒܝܬܐ, *and the poor man and the domestic* (:ܥܠܝܐ) *those who exceed in wealth.* (. ܦܣܘܩܐ).

A RAY.

ܬܚܬܝܐ is put at the end of the first clause, when the second ends with ܦܣܘܩܐ; as, ܘܐܙܠܘ ܒܬܪܗ[7] . ܟܢ̈ܫܐ ܣܓܝ̈ܐܐ . ܘܐܣܝ ܐܢܘܢ, *and many multitudes came after him* (. ܬܚܬܝܐ), *and he healed them* (. ܦܣܘܩܐ). But if the second be long, it will end with ܙܘܓܐ and ܫܡܝܢܐ and ܦܣܘܩܐ; as, ܘܩܪܒܘ ܠܘܬܗ ܦܪ̈ܝܫܐ . ܬܚܬܝܐ, *and the pharisees drew near to him* (ܬܚܬܝܐ), ܘܡܬܚܫܒܝܢ· ܙܘܓܐ, *and*

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6 Matth. xii. 11.

7 Matth. xii. 15.

h Gregory Nazianzen.

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tempted (ܢܣܐ), ܠܗ ܗܘܘ, *him* (ܦܫܝܛܐ), ܘܐܡܪܝܢ . *and said* (ܦܣܘܩ .). There are *passages*, where two ܬܚܬܝ̈ܐ . may be put before ܦܣܘܩܐ; as, ܢܣܒ ܒܐܦ̈ܐ . ܬܚܬܝܐ . ܐܦܩ ܠܘܩܕܡ[8] ܩܪܝܬܐ ܡܢ ܥܝܢܟ . ܬܚܬܝܐ . ܘܗܝܕܝܢ ܬܚܙܐ ܒܦܪܝܫܘ ܠܡܦܩܘ ܓܠܐ ܡܢ ܥܝܢܗ ܕܐܚܘܟ . ܦܣܘܩ ., *thou hypocrite* (ܬܚܬܝܐ), *first cast out the beam from thine eye* (ܬܚܬܝܐ), *and then thou shalt see plainly to cast out the mote from the eye of thy brother.* (ܦܣܘܩܐ). There are *passages*, where there are three; as, ܘܬܡܢ ܬܬܕܟܪ ܕܐܚܘܟ ܢܛܪ ܥܠܝܟ[9] ܐܝܬ ܠܗ ܥܩܬܐ . ܬܚܬܝܐ . ܫܒܘܩ ܬܡܢ ܩܘܪܒܢܟ ܥܠ ܡܕܒܚܐ . ܬܚܬܝܐ . ܘܙܠ ܠܘܩܕܡ ܐܬܪܥܝ ܥܡ ܐܚܘܟ . ܬܚܬܝܐ . ܘܗܝܕܝܢ ܬܐܬܐ ܩܪܒ ܩܘܪܒܢܟ . ܦܣܘܩ . *and there thou rememberest that thy brother hath against thee any quarrel* (. ܬܚܬܝܐ), *leave there thy offering upon the altar* (. ܬܚܬܝܐ), *and go, first, be reconciled to thy brother* (. ܬܚܬܝܐ), *and then come, offer thy gift* (. ܦܣܘܩ). There are now found by Doctors more than three ܬܚܬܝ̈ܐ coming one after another.

A RAY.

ܙܘ̈ܓܐ are placed at the end of the first clause, when it is long, then comes ܬܚܬܝܐ, and then ܦܣܘܩ; as, ܘܐܠܘ ܥܒ̈ܕܐ ܠܐ ܥܒܕܬ ܒܥܝܢܝܗܘܢ : ܙܘ̈ܓܐ . ܐܝܠܝܢ[10] ܕܐܢܫ ܠܐ ܥܒܕ . ܬܚܬܝܐ . ܠܐ ܗܘܐ ܠܗܘܢ ܚܛܝܬܐ . ܦܣܘܩ, *and if I had not done in their eyes*

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[7] Matth. xix. 3.
[8] Matth. vii. 5.
[9] Matth. v. 23, 24.
[10] John xv. 24.

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(: ܙܘ̈ܓܐ), *those things which no other man hath done* (. ܬܚܬܝܐ), *they had not had sin* (ܦܣܘܩܐ). There are *passages*, where, after two ܙܘ̈ܓܐ, there follows ܬܚܬܝܐ, then ܦܣܘܩܐ; as, [11] ܡܐ ܕܝܢ ܕܐܬܐ ܦܪܩܠܝܛܐ: ܙܘ̈ܓܐ . ܗܘ ܕܐܢܐ ܡܫܕܪ ܐܢܐ ܠܟܘܢ ܡܢ ܠܘܬ ܐܒܝ: ܙܘ̈ܓܐ . ܪܘܚܐ ܕܫܪܪܐ ܗܘ ܕܡܢ ܠܘܬ ܐܒܝ ܢܦܩ. ܗܘ ܢܣܗܕ ܥܠܝ . ܦܣܘܩܐ ., *but when there is come the Comforter* (: ܙܘ̈ܓܐ), *whom I send unto you from my Father* (: ܙܘ̈ܓܐ), *the Spirit of truth, who from my Father proceedeth* (. ܬܚܬܝܐ), *He shall testify of me* (ܦܣܘܩܐ). There are *passages*, where many ܙܘ̈ܓܐ follow one another, then ܬܚܬܝܐ, then ܦܣܘܩܐ; as, [12] ܐܢ ܠܗܘܢ ܐܡܪ ܐܠܗ̈ܐ: ܙܘ̈ܓܐ . ܘܠܐ ܡܫܟܚ ܕܢܫܬܪܐ ܟܬܒܐ: ܙܘ̈ܓܐ . ܠܐܝܢܐ ܕܐܒܐ ܩܕܫܗ ܘܫܕܪܗ ܠܥܠܡܐ: ܙܘ̈ܓܐ . ܐܢܬܘܢ ܐܡܪܝܢ ܐܢܬܘܢ ܕܡܓܕܦ ܐܢܬ: ܙܘ̈ܓܐ . ܥܠ ܕܐܡܪܬ ܠܟܘܢ: ܕܒܪܗ ܐܢܐ ܕܐܠܗܐ. ܘܐܢ ܠܐ ܥܒܕ ܐܢܐ ܥܒ̈ܕܐ ܕܐܒܝ ܠܐ ܬܗܝܡܢܘܢܢܝ. ܦܣܘܩܐ., *if he called them gods* (: ܙܘ̈ܓܐ), *and the Scripture cannot be broken* (: ܙܘ̈ܓܐ), *whom the Father hath sanctified and sent into the world* (: ܙܘ̈ܓܐ)*; ye say, Thou blasphemest* (ܙܘ̈ܓܐ), *because I said unto you that I am the Son of God* (. ܬܚܬܝܐ)*; and if I do not the works of my Father, believe me not* (ܦܣܘܩܐ).

Observation. ܙܘ̈ܓܐ are placed as the legs of sandals,[i] when there are many in the protasis,

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[11] John xv. 26. [12] John x. 35, 36, 37.

[i] This expression is designed to represent the case when many members of a sentence come together, each bearing the mark of ܙܘ̈ܓܐ.

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which being terminated by ܬܚܬܝܐ, the apodosis ending with ܦܣܘܩ. Theologus, ܟܕ ܢܫܒܘܩ ܐܢ ܨܒܐ
ܠܟܠܗܘܢ ܗܢܘܢ ܐܚܪܢܐ : ܥܢܝܐ. ܠܡܘܫܐ : ܠܐܗܪܘܢ
ܗܘ : ܥܢܝܐ. ܠܕܝܢܐ : ܥܢܝܐ. ܠܫܡܘܐܝܠ : ܥܢܝܐ.
ܠܕܘܝܕ : ܥܢܝܐ. ܠܝܫܘܥ : ܥܢܝܐ. ܠܐܠܝܫܥ : ܥܢܝܐ.
ܠܟܢܫܐ ܕܢܒܝܐ : ܥܢܝܐ. ܠܝܘܚܢܢ : ܥܢܝܐ. ܠܐܠܝܐ :
ܥܢܝܐ. ܠܬܪܥܣܪ ܬܠܡܝܕܐ : ܥܢܝܐ. ܠܗܘܢ ܕܒܬܪ
ܗܠܝܢ ܠܚܪܬܐ : ܗܢܘܢ ܕܒܥܩܬܐ ܣܓܝܐܐ ܘܥܡܠܐ
ܢܦܩܘ ܗܘ ܠܦܘܠܚܢܐ ܟܗܢܝܐ ܕܠܗܘܢ ܟܠܚܕ ܒܙܒܢܗܘܢ :
ܥܢܝܐ. ܟܕ ܠܗܠܝܢ ܟܠܗܘܢ ܢܥܒܪ. ܠܦܘܠܘܣ ܒܠܚܘܕ
ܒܪܫ ܡܠܬܐ. ܦܣܘܩ., *we omit, if you please, all the others* (:ܥܢܝܐ), *Moses* (ܥܢܝܐ), *Aaron himself* (ܥܢܝܐ), *the Judges* (ܥܢܝܐ), *Samuel* (ܥܢܝܐ), *David* (ܥܢܝܐ), *Joshua* (ܥܢܝܐ), *Elisha* (ܥܢܝܐ), *the congregation of the prophets* (ܥܢܝܐ), *John* (ܥܢܝܐ), *Elias* (ܥܢܝܐ), *the twelve disciples* (ܥܢܝܐ); *lastly, those who were after them, who with much toil and labour went forth, each one of them in his time, to the (sacerdotal) office* (ܥܢܝܐ); *all these we pass by* (ܬܚܬܝܐ); *Paul only is at the head of the discourse.* (ܦܣܘܩ).

A RAY.

Every point which is placed at the end of the apodosis is ܪܫܝܐ ܦܣܘܩ, *Posuqo proper* ܡܩܕܡܐ going before; as, [13] ܐܠܗܐ ܡܩܕܡܐ ܠܐ. ܚܙܐ ܐܢܫ ܡܡܬܘܡ. ܦܣܘܩ, *God* (ܡܩܕܡܐ) *no man hath seen at any time* (ܦܣܘܩ); or ܬܚܬܝܐ going before; as, [14] ܗܘ ܕܠܐ ܡܝܩܪ ܠܒܪܐ. ܬܚܬܝܐ. ܠܐ ܡܝܩܪ ܠܐܒܐ

[13] John i. 18. [14] John v. 23.

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. ܕܫܕܪܗ, *he who honoureth not the Son* (ܬܚܬܝܐ), *honoureth not the Father, who sent him* (ܦܣܘܩܐ). This sign also, where it is connected by a conjunction, occurs now and then after ܥܠܝܐ; as, (ܠܝܬ) ܓܝܪ ܐܢܫ ܕܥܒܕ ܚܝܠܐ ܒܫܡܝ : ܘܡܫܟܚ ܠܩܠܝܠ[15] . ܐܡܪ ܥܠܝ ܕܒܝܫ, *for there is not a man, who doeth miracles in my name* (ܥܠܝܐ), *and can lightly speak evil of me* (ܦܣܘܩ). Occasionally ܦܣܘܩ follows also ܡܪܝܐ, but ܡܫܡܥܢܐ is between; as, ܡܢ ܠܘܬ ܡܪܝܐ[16] ܗܘܬ ܗܕܐ : ܡܪܝܐ . ܘܐܝܬܝܗ̇ ܬܕܡܘܪܬܐ ܒܥܝܢܝܢ . ܦܣܘܩ, *this is from the Lord* (ܡܪܝܐ), *and it is a marvel in our eyes* (ܦܣܘܩ). These are accurate ܦܣܘܩܐ̈.

. ܦܣܘܩ ܫܐܝܠܐ, *borrowed posuqo*, is that which falls in the beginning of a sentence, then follows ܬܚܬܝܐ, and after it is ܦܣܘܩ *proper;* as, ܦܘܠܘܣ[17] ܫܠܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ . ܦܣܘܩ . ܒܦܘܩܕܢܐ ܕܐܠܗܐ . ܡܚܝܢܢ . ܬܚܬܝܐ . ܘܕܡܫܝܚܐ ܣܒܪܢ, *Paul, an Apostle of Jesus Christ* (ܦܣܘܩ), *by the commandment of God our Saviour* (ܬܚܬܝܐ), *and of Christ our hope* (ܦܣܘܩ *proper*). Several [k] ܦܣܘܩܐ̈ ܫܐܝܠܐ̈ follow each other, then ܬܚܬܝܐ, then ܬܚܬܝܬܐ ܦܣܘܩ; as, ܐܝܬܘ ܠܡܪܝܐ ܒܢܝ ܕܟܪܐ . ܦܣܘܩ . ܐܝܬܘ ܠܡܪܝܐ[18] ܫܘܒܚܐ ܘܐܝܩܪܐ . ܦܣܘܩ, *bring unto the Lord ye sons of the mighty* (*lit. of the males*) (ܦܣܘܩ), *bring unto the Lord glory and honour* (ܦܣܘܩ). This whole

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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.*

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Psalm is divided by ܦܣܘܩܐ ܙܥܘܪܐ; lastly; ܡܪܝܐ ܢܬܠ ܚܝܠܐ ܠܥܡܗ . ܬܚܬܝܐ . ܘܡܪܝܐ ܢܒܪܟ ܠܥܡܗ . ܦܩܘ̄ . ܡܪܝܐ., *the Lord will give power to his people* (ܬܚܬܝܐ), *and the Lord will bless his people* (ܡܪܝܐ ܦܩܘ̄). There are passages, where instead of this ܬܚܬܝܐ, ܥܠܝܐ enters; as, ܦܘ̄ [19] ܥܒܕܐ ܕܝܫܘܥ ܡܫܝܚܐ . ܦܩܘ̄ . ܩܪܝܐ ܘܫܠܝܚܐ . ܦܩܘ̄ . ܕܐܬܦܪܫ ܠܐܘܢܓܠܝܘܢ ܕܐܠܗܐ . ܕܡܢ ܩܕܝܡ ܡܠܟ ܒܝܕ ܢܒܝܘܗܝ ܒܟܬܒܐ ܩܕ̄ : ܥܠܝܐ . ܥܠ ܒܪܗ ܗܘ ܕܐܬܝܠܕ ܒܒܣܪ ܡܢ ܙܪܥܐ ܕܒܝܬ ܕܘܝܕ . ܦܩܘ̄, *Paul, a servant of Jesus Christ* (ܦܩܘ̄), *called and sent* (ܦܩܘ̄), *who was separated to the Gospel of God* (ܦܩܘ̄), *which He had promised of old by His prophets in the Holy Scriptures* (ܥܠܝܐ), *concerning His Son, who was born in the flesh of the seed of the house of David* (ܦܩܘ̄).

Observation. When the protasis is long, it is divided by ܙܘܓܐ, finishing with ܬܚܬܝܐ; then follows the apodosis. But if the *apodosis* be long, ܥ̈ܠܝܐ are put in the middle between its members; then follows ܦܩܘ̄. The Acts; ܘܗܘܐ ܕܟܕ ܫܡܥܘܢ [20] ܟܐܦܐ ܘܝܘܚܢܢ ܐܟܚܕܐ ܠܗܝܟܠܐ : ܙܘܓܐ . ܒܥܕܢܐ ܕܨܠܘܬܐ ܕܬܫܥ ܫ̈ܥܝܢ . ܬܚܬܝܐ . ܘܗܐ ܠܓܒܪܐ ܚܕ ܚܓܝܪܐ ܕܡܢ ܟܪܣ ܐܡܗ : ܥܠܝܐ . ܫܩܝܠܝܢ ܗܘܘ ܐܢܫܐ ܐܝܬܝܢ ܕܡܫܡܫܝܢ ܗܘܘ ܟܠܝܘܡ ܘܡܣܝܡܝܢ ܠܗ : ܥܠܝܐ . ܠܬܪܥܐ ܕܗܝܟܠܐ ܕܡܬܩܪܐ ܫܦܝܪܐ . ܦܩܘ̄ ., *and it came to pass that when Simon Peter and John went up together to the temple* (ܙܘܓܐ), *at the time*

[19] Rom. i. 1. [20] Acts iii. 1, 2.

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of prayer, being the ninth hour (ܬܚܬܝܐ), *and behold a certain man lame from his mother's womb* (ܚܠܝܐ), *whom men took, who were accustomed to bring and place him* (ܚܠܝܐ) *at the gate of the Temple, which is called beautiful* (ܦܣܘܩܐ). But if the apodosis be not very long, one ܚܠܝܐ only is put in the middle of it. Theologus; ܐܠܐ ܗܘ ܡܢܐ ܕܠܢ ܙܒܢܐ ܕܒ ܡܪܕܝܬܐ ܕܫܡܫܐ ܡܬܡܫܚ: ܫܢܝܐ. ܗܢܐ ܠܡܬܘܡܝܐ ܠܥܠܡ. ܬܚܬܝܐ. ܗܘ ܕܥܡ ܗܘܝܢ ܕܐܝܬܝܗܘܢ ܡܬܡܬܚ: ܚܠܝܐ. ܐܝܟ ܙܘܥܐ ܡܕܡ ܘܡܬܘܚܐ ܙܒܢܝܐ. ܦܣܘܩܐ. *But time which is measured to us by the course of the sun* (ܫܢܝܐ), *this to eternals is for ever* (ܬܚܬܝܐ); *that which is extended to those who are existing* (ܚܠܝܐ), *is a certain motion, a temporary duration* (ܦܣܘܩܐ). These four radical signs are gathered together in these apostolical and instructive expressions.

THE FOURTH SECTION.

ON THE SIMPLE BRANCH SIGNS.

First. ܚܠܝܐ ܥܨܠܝܐ, *variation of* ܚܠܝܐ, is distinguished from ܚܠܝܐ by the length of its sound. It is placed after the protasis, ܦܣܘܩܐ following in the apodosis; then he who speaks returns to the thought. James the Apostle. ܥܨܠܝܐ: ܐܡܪ ܠܟܘܢ ܫܠܡܐ ܢܬܕܐ ܚܠ[21] ܚܠܝܐ. ܕܒ ܬܚܠܝܢ ܠܫܘܬܐܝܐ ܗܢܝܐܐ ܘܡܥܢܝܢܐ. ܦܣܘܩܐ. ܢܬܚܒܬܘܢ ܟܠܢ ܕܟܦܘܬܐ ܕܗܘܢ. ܬܚܬܝܐ ܚܕܘܬܐ ܠܟܘܢ ܡܬܡܢܝܬܐ. ܦܣܘܩܐ., *all joy be to*

[21] James i. 1, 2.

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you, brethren (ܥܘܫܠܡ ܟܠܐ), *when ye enter into many and divers temptations* (ܦܩܘܕ); *for ye know that the trial of faith* (ܬܚܝܬܐ) *worketh for you patience* (. ܦܩܘܕ).

ܥܘܫܠܡ ܬܚܝܬܐ, *variation of* ܬܚܝܬܐ, is distinguished from ܬܚܝܬܐ by its additional confirmation; and therefore the Eastern Syrians add a third point to it, and they call it ܬܚܝܬܐ ܕܬܠܬܬܐ. The Acts.
[22] ܗܝܕܝܢ ܚܢܢܝܐ ܐܙܠ ܠܘܬܗ . ܘܣܡ ܥܠܘܗܝ ܐܝܕܐ
ܘܐܡܪ ܠܗ . ܫܐܘܠ ܐܚܝ . ܥܘܫܠܡ ܬܚܝܬܐ . ܡܪܢ
ܝܫܘܥ . ܫܕܪܢܝ . ܘܫܪܟܐ ., *then Ananias went to him, and put a hand upon him, and said to him, Brother Saul* (ܥܘܫܠܡ ܬܚܝܬܐ), *our Lord Jesus hath sent me*, &c. The Gospel. [23] ܘܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟ .
ܥܘܫܠܡ ܬܚܝܬܐ . ܕܠܐ ܬܦܘܩ ܡܢ ܬܡܢ ܥܕܡܐ ܕܬܬܠ
ܫܡܘܢܐ ܐܚܪܝܐ ., *and verily I say unto thee* (ܥܘܫܠܡ ܬܚܝܬܐ), *that thou shalt not depart from thence, until thou shalt have paid the last farthing.*

ܥܘܫܠܡ ܫܘܝܐ, *variation of* ܫܘܝܐ, is distinguished from ܫܘܝܐ by the length of the sound, and is put at the end of the protasis, when the apodosis with ܦܩܘܕ follows, and there is not a return of the thought, and therefore it is called ܫܪܝܐ, *loosening*. Pentateuch. [24] ܘܝܠܕܝܢ ܠܗܘܢ ܓܢܒܪܐ ܕܡܢ ܥܠܡ : ܥܘܫܠܡ
ܫܘܝܐ . ܓܢܒܪܐ ܕܫܡܗܬܐ . ܦܩܘܕ ., *and they bore to them the Giants of old* (ܥܘܫܠܡ ܫܘܝܐ); *men of renown* (ܦܩܘܕ). Paul. [25] ܘܣܓܕܘ ܘܫܡܫܘ :
ܠܒܪܝܬܐ ܝܬܝܪ ܡܢ ܕܠܒܪܘܝܗܘܢ : ܥܘܫܠܡ ܫܘܝܐ .

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[22] Acts ix. 17.
[23] Matth. v. 26.
[24] Gen. vi. 4.
[25] Rom. i. 25.

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ܕܠܗ ܬܫ̈ܒܚܢ ܘܒܘ̈ܪܟܢ ܥܢܝܐ . ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ .
. ܦܩܘܕ, *and they feared and served the creatures more than their creator* (ܫܘܠܡ ܥܨܝܐ), *to whom be praises and blessings* (ܥܢܝܐ) *for ever and ever, Amen* (. ܦܩܘܕ). This Pauline example is called ܥܨܝܐ of ܥܢܝܐ, because that in it ܥܢܝܐ follows ܥܨܝܐ.

ܪܗܛܐ ܕܦܩܘܕ establishes the flow of the protasis, and possesses the convenience of ܦܩܘܕ,[k] but it is distinguished from it by ܬܚܘܬܝܐ before it. Its mark is two points in a straight line below, and it is called ܪܗܛܐ ܕܦܩܘܕ, because with ܪܗܛܐ is joined ܦܩܘܕ; nevertheless another clause follows not tardily but quickly. Jeremiah. ܠܐ ܠܟܘܢ ܟܠ[26] ܥ̈ܒܪܝ ܐܘܪܚܐ: ܪܗܛܐ ܕܦܩܘܕ ܘܦܩܘܕ. ܐܬܒܩܘ ܘܚܙܘ, *not to you all ye passing the way* (ܪܗܛܐ ܕܦܩܘܕ ܘܦܩܘܕ), *understand and see.* ܦܩܘܕ indeed is not in some of the copies after ܐܘܪܚܐ; but that is not correct. Some put[1] ܪܗܛܐ ܕܩܪܬܗ before ܐܘܪܚܐ.

ܪܗܛܐ ܕܠܐ ܦܩܘܕ. 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 ܦܩܘܕ; as, ܠܐ ܬܬܐܢܚܘܢ ܚܕ ܥܠ ܚܕ ܐܚ̈ܝ[27] ܪܗܛܐ ܕܠܐ ܦܩܘܕ. ܐܟܙܢܐ ܠܐ ܬܠܝܐ ܠܗ ܦܩܘܕ. ܕܠܐ ܬܬܐܢܚܘܢ., *do not grieve one another brethren* (ܪܗܛܐ ܕܠܐ ܦܩܘܕ, i.e. ܦܩܘܕ is not coupled with it)

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

[1] ܩܪܬܗ perhaps the same as the Greek ἀκρότης.

[26] Lam. i. 12. [27] James v. 9.

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that ye be not judged. ܐܘ̈ ܚܣܝܪ̈ܝ ܪܥܝܢܐ ܓܠܛܝܐ.[28] *O foolish Galatians.*

The Eastern Syrians recognise a third ܪܗܛܐ and its mark is three points as a triangle. They use it for ܦܘܩܕܢܐ, where they require additional assurance, and they call it ܪܗܛܐ ܕܬܪܒܝܬܗ from the form of its figure, and also ܪܗܛܐ ܕܬܠܬܐ; as, ܪܚܡ ܥܠܝ ܐܠܗܐ ∴ ܐܝܟ ܛܝܒܘܬܟ,[29] *have mercy on me, O God, according to thy goodness.* ܙܠܘ ܠܟܘܢ[30] ܡܢܝ ܠܝ̈ܛܐ ∴ ܠܢܘܪܐ ܕܠܥܠܡ., *depart from me ye cursed into everlasting fire.*

ܡܒܟܝܢܐ. It is also called ܡܟܦܦܢܐ, because that it is with a drooping and inclining figure, and affliction is poured forth. Its mark with us is ܬܚܝܬܐ, but with the Eastern Syrians ܬܚܝܬܐ ܕܬܠܬܐ; and it is distinguished from ܬܚܝܬܐ by a mournful sound, which is either by a kind of supplication, or by a kind of lamentation. Of the first, the Pentateuch. ܘܨܠܝ[31] ܝܥܩܘܒ ܘܐܡܪ. ܐܠܗܗ ܕܐܒܝ ܐܒܪܗܡ. ܐܠܗܗ ܕܐܒܝ ܐܝܣܚܩ., *and Jacob prayed and said, O God of my father Abraham, O God of my father Isaac.* Then after other mournful expressions he adds, ܦܨܝܢܝ ܡܢ ܐܝ̈ܕܘܗܝ ܕܥܣܘ ܐܚܝ ܡܛܠ ܕܕܚܠ ܐܢܐ ܡܢܗ., *deliver me from the hand of Esau my brother, for I am afraid of him.* Of the second, Jeremiah. ܐܢ[32] ܬܠܒܫܝܢ ܙܚܘܪܝܬܐ. ܘܐܢ ܬܬܨܒܬܝܢ ܒܬܨܒܝܬܐ ܕܕܗܒܐ. ܐܢ ܬܟܚܠܝܢ ܒܟܘܚܠܐ ܥܝ̈ܢܝܟܝ. ܠܣܪܝܩܘܬܐ ܗܘ ܒܓܠܠܬܐ ܐܢܬܝ., *though thou clothest 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.

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

ܦܩܘܕܐ. Its mark is one point at the head of the commanding word; as, ܙܠ ܐܝܟܢܐ ܕܗܝܡܢܬ ܢܗܘܐ[32] ܠܟ, *go, as thou hast believed, be it unto thee.* ܠܐ ܬܬܠܘܢ ܩܘܕܫܐ ܠܟ̈ܠܒܐ,[33] *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 ܦܩܘܕܐ; but from the mark only, and not from the sense. Paul. ܡܨܥܪ̈ܢܐ[34] . ܫܝܛ̈ܐ . ܫܒܗܪ̈ܢܐ . ܡܫܟܚܝ ܒܝܫ̈ܬܐ . ܫܛ̈ܝܐ, ܕܚܝܠܐ . ܕܠܐܒ̈ܗܝܗܘܢ ܠܐ ܡܫܬܡܥܝܢ, *despiteful, proud, boasters, inventors of evil things, foolish, who are disobedient to their parents.*

ܦܣܝܩܐ. This *sign* acquires a sound not its own, but it is found in that of the three radical signs, with ܬܚܬܝܐ cut off, at the end of a short protasis, even if the apodosis be long. In ܫܐܠܐ; as, ܘܒܪܢܫܐ[35] ܕܣܥܪܬܝܗ, :. *and the son of man that thou didst visit him.* In ܬܫܥܝܬܐ; as, ܒܗܘ ܕܝܢ ܙܒܢܐ. ܡܗܠܟ ܗܘܐ[36] ܝܫܘܥ ܒܫܒܬܐ ܒܝܬ ܙܪ̈ܥܐ, *at that time Jesus walked on the sabbath day in the corn-fields.* In ܦܣܘܩܐ; as, ܠܐܚܪ̈ܢܐ ܐܚܝ : ܢܦܫܗ ܠܐ ܡܫܟܚ[37] ܠܡܚܝܘ., *He saved others, himself he cannot save.* It is called ܦܣܝܩܐ because of the amputation of ܬܚܬܝܐ.

.ܬܟܣܐ is called by the Eastern Syrians ܡܦܝܣܢܐ ܪܒܐ, being compared with ܬܚܬܝܐ, which is ܡܦܝܣܢܐ ܙܥܘܪܐ; they also call it ܫܘܝܐ, 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.

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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; ܐܢ܁ ܫܪܝܪܐܝܬ ܙܕܝܩܘܬܐ ܡܡܠܠܝܢ ܐܢܬܘܢ,[37] *do ye, indeed, speak righteousness?* or in an interrogation, to which follows a chiding; ܗܐ ܟܠܟܘܢ ܥܘܠܐ ܡܡܠܠܝܢ ܐܢܬܘܢ ܒܐܪܥܐ . ܘܫܪ., *behold all of you speak iniquity in the earth,* &c.; or in a kind of caustic question; as, ܠܒܢܐ ܡܫܬܐܠ܇ ܥܠ ܪ̈ܡܬܟ ܡܩܛܠܐ,[38] *the honour of Israel is slain upon thy high places;* or in a kind of wailing; Jeremiah, ܐܢ܇[39] ܢܐܟܠܢ ܢܫ̈ܐ ܦܐܪ̈ܝܗܝܢ. ܬܠܘ̈ܕܐ ܕܡܬܒܥܬܝܢ. ܐܢ܇ ܢܬܩܛܠ ܒܡܩܕܫܗ ܕܡܪܝܐ. ܟܗܢܐ ܘܢܒܝܐ., *shall the women eat their fruit? and children be beaten? the priest and the prophet be slain in the sanctuary of the Lord?* ܬܡܣܐ is joined with ܬܫܒܘܚܬܐ ,ܙܪ; as, ܥܕ ܐܬܐ܇ ܬܡܣܐ . ܘܐܡܚܝܗ ܠܐܪܥܐ ܠܚܪܒܐ.,[40] *until I come* (ܬܡܣܐ) *and smite the earth with destruction.*

ܦܩܘܠܝܬܐ.; as, ܠܓܘܪܝܐ ܕܐܪܝܐ ܝܗܘܕܐ,[41] *Judah is a lion's whelp.* In Greek it is called παροξύτονος, that is, before the last syllable, for that it (ܝܗܘܕܐ) has three points ܡܫܐܠܢܐ, ܪܗܛܐ, and the third is ܦܩܘܠܝܬܐ.* The ܂ of ܝܗܘܕܐ is pronounced mutteringly. The Greeks put in the place of this point ܦܩܘܠܝܬܐ, a little line. Some of us put it on this word only, i.e. on ܝܗܘܕܐ .

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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 ܪܗܛܐ, second ܦܩܘܠܝܬܐ, and third ܡܫܐܠܢܐ.

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

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ܚܒܝܫ ܛܘܒܐ; as, ܛܘܒܘܗܝ ܠܐܢܫ ܕܐܫܬܒܩ ܠܗ ܥܘܠܐ,[42] *blessed is he whose iniquity is forgiven;* ܛܘܒܘ̄ ܠܐܢܫ ܕܚܐܪ ܒܡܣܟܢܐ, *blessed is he who looketh on the poor.* Its mark is one point at the head of the first syllable, and its accent is ܡܦܪܣ ܪ݀.[m] According to the opinion of Thomas of Ḥarḳel, ܡܫܒܚܢܐ and ܚܒܝܫ ܛܘܒܐ are one; and this is correct, for they are equal in the sign, although in ܡܫܒܚܢܐ, the point is mentioned afterwards upon that which is the praising noun, but in ܚܒܝܫ ܛܘܒܐ upon the protasis in the beginning of the sentence.

ܩܪܘܝܐ; as, ܬܘ ܠܘܬܝ ܠܐܝܢܐ ܘܫܩܝܠܝ ܡܘܒܠܐ ܘܐܢܐ ܐܢܝܚܟܘܢ[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 protracted by its accent.

ܡܚܘܝܢܐ; as, ܗܐ ܐܡܪܗ ܕܐܠܗܐ. ܗܢܘ ܗܘ[44] ܕܐܡܪܬ ܥܠܘܗܝ ܕܒܬܪܝ ܐܬܐ, *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, distinguished by its sound, from that which is without it.

ܡܫܠܢܐ. Its mark is one point, before the head, and two behind[n] in a straight line at the end of the protasis; but upon the clauses, which follow, the one *point* only is put; as, ܐܒܘܢ ܕܒܫܡܝܐ.[45]

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[42] Ps. xxxii. 1, 2.

[m] This word and ܦܘܪܣܐ occurring just before are forms derived from the root ܦܪܣ, 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*, ܩܕܡ, and when it is to the right to be *behind*, ܒܣܬܪ.

[45] Matth. vi. 9, 10.

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ܢܬܩܕܫ ܫܡܟ . ܬܐܬܐ ܡܠܟܘܬܟ . ܢܗܘܐ ܨܒܝܢܟ.
Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done.

ܡܦܣܩܢܐ. Its mark is similar to that of ܡܫܠܡܢܐ; as, ܡܪܝܐ ܬܛܪ ܠܢ ܒܫܠܡܐ, *Thou, O Lord, wilt keep us in peace.* When the protasis is long, ܪܬܡܐ follows, and at the conjunction of the apodosis, is ܬܚܬܝܐ; as, ܡܪܝܐ ܐܝܟ ܟܠܗ ܙܕܝܩܘܬܟ · ܪܬܡܐ . ܕܥܒܕܬ ܥܡܢ .[46] ܬܚܬܝܐ . ܢܗܦܘܟ ܪܘܓܙܟ ܘܚܡܬܟ ܡܢ ܡܕܝܢܬܟ ܐܘܪܫܠܡ ܘܡܢ ܛܘܪܟ ܩܕ., O *Lord, according to all Thy righteousness, which Thou hast done to us, let Thine anger and Thy wrath be turned away from Thy city Jerusalem, and from Thy holy mountain.*

ܡܫܐܠܢܐ. Of this also the mark is one point, at the head before; and it is joined, among many, to ܡܢܘ, ܡܢܐ, ܐܝܢܐ, ܐܝܡܟܐ and ܐܝܟܐ; as, ܘܐܪܟܢܬ[47] ܪܦܩܐ ܡܢ ܥܠ ܓܡܠܐ ܘܐܡܪܬ ܠܥܒܕܐ . ܡܢܘ ܓܒܪܐ ܗܢܐ ܕܐܬܐ ܒܚܩܠܐ ܠܐܘܪܥܢ., *and Rebecca lighted off the camel, and she said to the servant, who is this man, who cometh in the field to meet us?* ܘܣܓܕ ܘܐܡܪ ܡܢܐ ܐܡܪ ܡܪܝ ܠܥܒܕܗ:,[48] *and he made obeisance and said, what saith my lord unto his servant?* ܡܢ ܐܝܡܟܐ ܐܢܬ.,[49] *from whence art thou?* ܐܝܟܢܐ ܠܐ ܕܚܠܬ ܠܡܘܫܛܘ ܐܝܕܟ ܠܡܚܒܠܘ[50] ܠܡܫܝܚܗ ܕܡܪܝܐ, *how wast thou not afraid to stretch forth thy hand to destroy the Lord's anointed.* ܐܝܟܐ ܗܘ ܗܒܝܠ ܐܚܘܟ,[51] *where is Abel thy*

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46 Dan. ix. 16. 47 Gen. xxiv. 64, 65. 48 Josh. v. 14.
49 2 Sam. i. 13. 50 2 Sam. i. 14. 51 Gen. iv. 9.

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brother? ܐܝܟܐ, ܗܝ ܣܪܐ ܐܢܬܬܟ,[52] *where is Sarah thy wife?*

ܡܟܝܟܬܐ. 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 ܡܟܝܟܬܐ, 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 ܬܚܬܝܐ. Isaiah. ܕܠܡܐ ܝܘܡܐ ܟܠܗ· ܕܒܪ·[53] ܐܟܪܐ, ܠܡܙܪܥ. ܘܦܬܚ ܘܡܦܚ ܐܪܥܗ. *doth the ploughman plough all day to sow? doth he open and break the clods of his ground?* ܘܠܐ ܐܬܐܡܪ ܠܟܘܢ[54] ܡܢ ܪܫܝܬܐ., *and was it not said to you from the beginning?* But ܡܟܝܟܬܐ and ܬܚܬܝܐ follow one another in a solitary noun; as, ܡܪܢ. ܐܡܬܝ,[55] ܚܙܝܢܟ ܕܟܦܢ ܐܢܬ ܘܬܪܣܝܢܟ., *Lord, when saw I Thee hungry, &c.* There are *passages* where ܚܠܝܐ follows next to ܡܟܝܟܬܐ. The Pentateuch. ܢܚܙܐ ܡܪܝܐ[56] ܥܠܝܟܘܢ ܘܢܕܘܢ: ܕܐܒܐܫܬܘܢ ܠܪܝܚܢ ܒܥܝܢܝ ܦܪܥܘܢ ܘܒܥܝܢܝ ܥܒܕܘܗܝ: ܠܡܬܠ ܠܗ ܣܝܦܐ ܒܐܝܕܝܗܘܢ ܠܡܚܣܪܢ., *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 ܦܩܘܕܐ follows next. Jer. ܐܣܬܟܠܘ[57] ܘܚܙܘ. ܐܢ ܐܝܬ ܟܐܒܐ ܐܝܟ ܟܐܒܝ ܕܓܒܪ ܠܝ ܡܪܝܐ., *understand and see, if there is sorrow as my sorrow, which the Lord hath done to me.*

ܡܬܕܒܪܢܐ. Its mark is similar to that of ܬܚܡܐ,

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[52] Gen. xviii. 9. [53] Is. xxviii. 24. [54] Is. xl. 21.
[55] Matth. xxv. 37. [56] Ex. v. 21. [57] Lam. i. 12.

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but it is distinguished from it, in that it has position at the head of the word; as, ܐܝܟܢܐ ܢܦܠܘ ܓܢܒܪܐ.[58] *how have the mighty fallen!* ܐܝܟܢܐ ܐܥܒܛ ܡܪܝܐ[59] ܒܪܘܓܙܗ ܠܒܪܬ ܨܗܝܘܢ., *how hath the Lord obscured in His anger the daughter of Zion!* There are *passages* where ܫܠܝܐ follows next; as, ܐܝܟܢܐ[60] ܡܣܬܠܐ ܕܗܒܐ ܛܒܐ : ܘܫܢܐ ܓܘܢܐ ܫܦܝܪܐ., *how is the fine gold despised, and the beautiful colour changed!* But some of us make its mark one point, as that of ܡܫܐܠܢܐ. Then it acquires a distinction by the accent, not by the mark.

ܡܒܛܠܢܐ from ܒܘܛܠ *a cessation* of motion,[o] where it is thought that there is motion, although not obtained; as, ܠܐ ܬܬܕܡܪ ܕܐܡܪܬ ܠܟ ܕܘܠܐ ܠܟܘܢ[61] ܠܡܬܝܠܕܘ ܡܢ ܕܪܝܫ., *marvel not that I say unto you, it is needful for you to be born again.* Here the necessity of motion is apparent, of ܫܠܝܐ or ܬܚܬܝܐ or some other, for the apodosis is not yet completed; but motion ceases, because that it (the apodosis) is presented to the mind, very lofty, elevated, and too far removed by the protasis, to be plainly understood; as, ܪܘܚܐ· ܐܬܪ ܕܨܒܝܐ ܢܫܒܐ ܘܩܠܗ.[62], *the wind bloweth where it willeth,* &c.

ܡܫܡܫܢܐ is put when there is one word only in Greek, but two in Syriac. Its mark is one point after the first member,[p] and by it, *the member* is woven

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[58] 2 Sam. i. 19. [59] Lam. ii. 1. [60] Lam. iv. 1.

[o] *Motion* seems here to mean, continuance of the subject. It ceases at the end of John iii. 7, for the reason above stated, and ܦܣܘܩܐ is therefore put instead of ܫܠܝܐ or some other minor point.

[61] John iii. 7. [62] John iii. 8.

[p] I.e. the first member of the expression.

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with the other, and therefore Thomas calls it ܙܘܡܪܐ ; as, . ܫܘܐ . ܒܐܘܣܝܐ *equal in substance*, . ܚܝܠܬܢ ܟܠ *omnipotent*, ܠܐ . ܡܝܘܬܐ *immortal*, ܠܐ . ܝܠܝܕܐ *unbegotten*, ܠܐ . ܡܫܬܚܠܦܢܐ *unchangeable*.

ܫܘܚܠܦ ܡܥܝܪܢܐ , *the variation of* ܡܥܝܪܢܐ . Its mark is the same as that of ܡܥܝܪܢܐ , but it is distinguished from it in the mind, namely, that in Greek, as in Syriac, its expression has two members; as, ܡܙܕܪܥܝܢ . ܒܚܒܠܐ ܡܩܝܡܝܢ . ܕܠܐ ܚܒܠܐ .[63] *sown in corruption, raised in incorruption.*

ܠܚܘܕܪܐ joins single disjointed members, attracted to one another, and its mark is one point, similar to that of ܦܩܘܕܐ , before the moveable letter, which is at the head of every member. Paul. ܐܠܐ[64] ܒܟܠ ܡܕܡ ܢܚܘܐ ܢܦܫܢ . ܕܡܫܡ̈ܫܢܐ ܚܢܢ ܕܐܠܗܐ . ܒܡܣܝܒܪܢܘܬܐ ܣܓܝܐܬܐ . ܒܐܘܠܨܢܐ . ܒܐܢܢ̈ܩܐܣ . ܒܚܒܘܫܝܐ . ܒܡܚ̈ܘܬܐ . ܒܐܣܘܪ̈ܐ . ܒܫܓܘ̈ܫܝܐ . ܒܠܐܘܬܐ . ܒܫܗܪܐ . ܒܨܘܡܐ . ܒܕܟܝܘܬܐ . ܒܝܕܥܬܐ . ܒܢܓܝܪܘܬ ܪܘܚܐ . ܒܒܣܝܡܘܬܐ . *But in every thing we approve ourselves as the ministers of God, in much patience, in afflictions, in necessities, in prison, in stripes, in bonds, in tumults, in labour, in watching, in fasting, by pureness, by knowledge, by longsuffering, by kindness.* So far we have ܠܚܘܕܪܐ ; from here and beyond, although the members are joined together, ܠܚܘܕܪܐ ceases, and ܢܓܘܕܐ , whose mark is a line above, is introduced, especially by the Eastern Syrians; as, ܒܪܘܚܐ ܕܩܘܕܫܐ . ܒܚܘܒܐ

[63] 1 Cor. xv. 42. [64] 2 Cor. vi. 4—6.

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ܕܠܐ ܢܟܠܐ. ܒܡܠܬܐ ܕܩܘܫܬܐ, *by the Holy Ghost, by love unfeigned, by the word of truth.*

ܡܫܚܠܦ ܙܘܓܐ, *variation of* ܙܘܓܐ, is similar in that it joins single disjointed members, which are bound to one another by the letter Vau; but it is read with ܪܬܡܐ and ܣܡܟܐ; as, ܝܘܡܬܐ. ܘܝܪܚܐ.[65] ܘܙܒܢܐ ܘܫܢܝܐ ܢܛܪܝܢ ܐܢܬܘܢ., *days and months and times and years ye observe.*

ܚܝܢܐ. Its mark is similar to that of ܬܚܡܐ, but it is put in close proximity to ܥܨܝܐ. Isaiah. ܘܐܠܘ ܠܐ ܡܪܝܐ ܕܚܝܠܬܐ ܐܘܬܪ ܠܢ ܫܪܟܐ.[66] ܐܝܟ ܣܕܘܡ ܗܘܝܢ ܗܘܝܢ ܚܝܢܐ : ܥܨܝܐ. ܘܠܥܡܘܪܐ ܡܬܕܡܝܢ ܗܘܝܢ., *except the Lord of Hosts had left us a remnant, we should have been as Sodom, and we should have been like unto Gomorrah.* The Gospel. ܡܛܠ ܕܟܠ ܐܡܬܝ؛ ܕܒܟܒܠܐ ܘܒܫܫܠܬܐ[67] ܡܬܐܣܪ ܗܘܐ. ܫܫܠܬܐ ܡܦܣܩ ܚܝܢܐ ܗܘܐ : ܥܨܝܐ. ܘܟܒܠܐ ܡܫܪܐ ܚܝܢܐ ܗܘܐ : ܥܨܝܐ. ܘܠܐ ܡܫܟܚ ܗܘܐ ܠܡܐܣܪܗ., *because that every time, when he was bound with fetters and chains, he broke the chains, and the fetters he cut off, and no (man) was able to bind him.*

ܡܫܚܠܦ ܚܝܢܐ, *variation of* ܚܝܢܐ.[q] Its mark is one point, like ܪܬܡܐ; and it is distinguished from ܚܝܢܐ by the feebleness of the sound. As with many, it falls in close proximity to ܬܚܝܬܐ; as, ܚܠܦ ܕܗܠܟܬܝ، ܒܐܘܪܚܗ ܕܚܬܟܝ. ܐܬܠ ܟܣܗ[68]

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[65] Gal. iv. 10. [66] Is. i. 9. [67] Mark v. 4.
[68] Ezek. xxiii. 31.
[q] This sign is called ܚܝܢܐ by Jacob and in Appendix i.

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ܒܐܝ̈ܕܝܟܝ. , *because that thou hast walked in the way of thy sister, I will deliver her cup into thy hands.*
69 ܘܗܐ ܩܠܐ ܡܢ ܫܡܝܐ• ܕܐܡܪ. ܗܢܘ ܒܪܝ ܚܒܝܒܐ ܕܒܗ ܐܨܛܒܝܬ. , *and behold a voice from heaven, which said, This is my beloved son in whom I am well pleased.* But it falls also before ܥܠܝܐ in close proximity; as, 70 ܒܗܘ ܝܘܡܐ ܬܕܥܘܢ ܕܐܢܐ ܒܐܒܝ· ܘܐܢܬܘܢ ܒܝ ܐܢܬܘܢ : ܘܐܢܐ ܒܟܘܢ, *in that day, ye shall know that I am in my Father, and, ye are in me, and I in you.*

ܝܘܒܠܐ, by the Eastern Syrians is named ܬܪܡܐ, and in the intonation it possesses the power (use) of half of ܥܠܝܐ, and its mark is one point on the fore side; as, 71 ܘܐܙܠܘ ܒܬܪܗ ܟܢ̈ܫܐ ܣܓܝ̈ܐܐ ܡܢ ܓܠܝܠܐ· ܝܘܒܠܐ . ܘܡܢ ܥܣܪ ܡܕܝܢ̈ܬܐ ܘܡܢ ܐܘܪܫܠܡ· ܝܘܒܠܐ ܘܡܢ ܝܗܘܕ, *and many multitudes went after Him, from Galilee* (ܝܘܒܠܐ), *and from Decapolis, and from Jerusalem* (ܝܘܒܠܐ), *and from Judah.*

ܫܡܡܐ. It possesses the power (use) of half of ܬܚܬܝܐ in softness *of sound.* Its mark is one point behind; as, 72 ܠܐ ܒܫܡ̈ܝܐ ܫܡܡܐ. ܕܟܘܪܣܝܐ ܗܘ ܕܐܠܗܐ. ܘܠܐ ܒܐܪܥܐ ܫܡܡܐ. ܕܟܘܒܫܐ ܗܝ ܕܬܚܝܬ ܪ̈ܓܠܘܗܝ. ܘܠܐ ܒܐܘܪܫܠܡ ܫܡܡܐ. ܕܡܕܝܢܬܗ ܗܝ ܕܡܠܟܐ ܪܒܐ., *not by heaven* (ܫܡܡܐ), *for it is God's throne, neither by earth* (ܫܡܡܐ), *for it is His footstool, neither by Jerusalem* (ܫܡܡܐ), *for it is the city of the great king.* And so, 73 ܐܙܠܘ ܐܡܪܘ ܠܝܘܚܢܢ ܟܠܡܕܡ ܕܚܙܝܬܘܢ ܘܫܡܥܬܘܢ. ܣܡ̈ܝܐ. ܕܫܡܝܐ ܚܙܝܢ. ܘܚܓܝ̈ܪܐ ܡܗܠܟܝܢ. ܘܓܪ̈ܒܐ ܡܬܕܟܝܢ.

[69] Matth. iii. 17. [70] John xiv. 20. [71] Matth. iv. 25.
[72] Matth. v. 34, 35. [73] Matth. xi. 4, 5, 6.

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ܘܚܪ̈ܫܐ ܫܡܥܝܢ. ܘܡܝ̈ܬܐ ܩܝܡܝܢ. ܘܡܣܟ̈ܢܐ ܡܣܬܒܪܝܢ. ܣܒܪܬܐ ܦܫܝܛܐ. ܘܛܘܒܘܗܝ ܠܐܝܢܐ ܕܠܐ ܢܬܟܫܠ ܒܝ., *go, say to John every thing which you have seen and heard* (ܦܩܘ̄); *that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor are preached to* (simple ܣܒܪܬܐ), *and blessed is he, whosoever shall not be offended in me.* But if a verb with ܕ follows a noun in such as these, not ܡܫܒܚܢܐ but ܟܠܝܐ follows; as, ܕܢܬܕܡܪܘܢ ܟܢ̈ܫܐ ܗܘܘ: ܟܠܝܐ. ܕܚܙܘ[74] ܚܪ̈ܫܐ ܕܡܡܠܠܝܢ: ܘܦܫܝ̈ܓܐ ܕܡܬܚܠܡܝܢ: ܟܠܝܐ. ܘܚܓܝ̈ܣܐ ܕܡܗܠܟܝܢ: ܟܠܝܐ. ܘܣܡܝ̈ܐ ܕܚܙܝܢ. ܦܩܘ̄. ܘܫܒܚܘ ܠܐܠܗܐ ܕܐܝܣܪܝܠ., *That the multitude* (ܟܠܝܐ) *wondered, when they saw the dumb speaking, the maimed made whole* (ܟܠܝܐ), *the lame walking* (ܟܠܝܐ), *the blind seeing* (ܦܩܘ̄); *and they glorified the God of Israel.*

ܫܘܚܠܦ ܡܫܒܚܢܐ, *variation of* ܡܫܒܚܢܐ, is distinguished from ܡܫܒܚܢܐ by the extension of the single and simple sound (ܙܘܥܐ);† but is not as ܣܒܪܬܐ double of the sound. Its mark is as the mark of ܡܫܒܚܢܐ; as, ܠܐ ܡܘܬܐ. ܘܠܐ ܚ̈ܝܐ. ܘܠܐ ܡܠܐ̈ܟܐ. ܘܠܐ ܫܘ̈ܠܛܢܐ.[75] ܘܠܐ ܚ̈ܝܠܐ. ܘܠܐ ܕܩ̈ܝܡܢ. ܘܠܐ ܕܥܬ̈ܝܕܢ. ܘܠܐ ܪܘܡܐ. ܘܠܐ ܥܘܡܩܐ. ܘܐܦܠܐ ܒܪܝܬܐ ܐܚܪܬܐ ܬܫܟܚ ܬܦܪܫܢ ܡܢ ܚܘܒܗ ܕܐܠܗܐ ܕܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ, *neither death, nor life, nor angels, nor principalities,*

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[74] Matth. xv. 31.

† ܙܘܥܐ is *motion;* here it seems to mean the motion of the sound. Bar Hebræus is speaking of an extension of the motion of the sound, i.e. an extension of the sound.

[75] Rom. viii. 38, 39.

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nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God, which is in Christ Jesus our Lord.

ܦܣܩܐ is distinguished from ܫܐܠܐ . ܦܣ̄ܩ in that the clause which follows it, is united to it by the letter Vau; as, . ܘܚܙܐ· ܘܗܐ ܢܓܒܘ ܐܦ̈ܝ ܐܪܥܐ [76]
ܦܣܩܐ . ܘܒܝܪܚܐ ܕܬܪܝܢ . ܒܥܣܪܝܢ ܘܫܒܥܐ ܒܗ
ܒܝܪܚܐ ܝܒܫܬ ܐܪܥܐ, *and he saw, and behold the face of the earth was dry* (ܦܣܩܐ), *and in the second month, in the twenty-seventh day of the month, the earth was dried.* . ܘܒܢ̈ܝ ܕܒܠܗܐ ܐܡܬܗ ܕܪܚܝܠ [77]
ܕܢ ܘܢܦܬܠܝ . ܦܣܩܐ . ܘܒܢ̈ܝ ܙܠܦܐ ܐܡܬܗ ܕܠܐܝܐ .
ܓܕ ܘܐܫܝܪ, *and the sons of Bilhah, the handmaid of Rachel, Dan and Naphtali* (ܦܣܩܐ); *and the sons of Zilpah, the handmaid of Leah, Gad and Asher.*

ܡܫܡܥܢܐ . I wished to hear the reading of this sign from a distinguished old man in Melitene. He confessed, "I do not know it, nor have I heard it in my time. But formerly a pious man learned it from a Greek, and he called it ܒܪܘܣܝܢܐ. But now, as concerns the various sounds of its expressions, *the sign* is not known in our regions even by the Greeks." An example of it is, ܨܘܬܘ ܫܡܝܐ [78]
ܘܐܡܠܠ . ܬܫܡܥ ܐܪܥܐ ܡܐܡܪܐ ܕܦܘܡܝ . ܢܪܣܡ .
ܐܝܟ ܡܛܪܐ ܡܠܦܢܘܬܝ . ܘܢܚܘܬ ܐܝܟ ܛܠܐ ܡܐܡܪܝ .
Give ear, O ye heavens, and I will speak, and hear, O earth, the word of my mouth. My doctrine shall drop as the rain, and my speech shall descend as the dew.

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76 Gen. viii. 13, 14. 77 Gen. xxxv. 25, 26.
78 Deut. xxxii. 1, 2.

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The pious man taught that the measure of the first expression was ܦܬܓܡܐ, of the second ܦܣܘܩ ܦܬܓܡܐ by letters, and the third ܦܣܘܩ ܦܬܓܡܐ by lines. But we, not knowing these, call the first expression by ܪܗܛܐ ܕܠܐ ܦܣܩ, the second by ܦܣܘ̄ . ܫܐܝܠܐ, and the third by ܬܚܬܝܐ.

Observation. With the Eastern Syrians there is another sign, which they call ܢܦ̈ܩܐ; because *one* proclaiming its sign, thrusts forth as much in the reading as he can of strength of voice and shouting. And this is either ܡܪܝܐ *proper*, when it is not fitting that the sign should be disregarded; or ܫܐܝܠܐ *borrowed*, when the reader stays for those, who are wishing for his strength. But ܢܦܩܐ *proper* is constantly joined to ܐܡܪ, and ܢܦܩܐ *borrowed* to what is without ܐܡܪ; as, ܐܡܪ ܕܝܢ ܪܘܡܝܫܘ ܐܣܟܘܠܣܛܝܩܐ ܥܠܝܗܘܢ, *Romishu a scholastic said of them*, where there is with ܢܦܩܐ either ܐܡ̇ܪ, or ܐܡܪ̇; or, as, ܥܢܐ ܝܫܘܥ ܘܐܡܪ., *Jesus answered and said*, ܘܡܟܪܙ ܗܘܐ ܒܡܕܒܪܐ ܕܝܗܘܕ ܘܐܡܪ, *and preached in the wilderness of Judea, saying*, ܘܗܢܘܢ ܕܝܢ ܥܢܘ ܘܐܡܪܝܢ, *and they answered, saying*, ܘܥܢܝ̈ܢ ܗܝ̈ܢ ܚܟܝ̈ܡܬܐ ܘܐܡܪ̈ܢ, *and the wise women answered, saying*. Where ܦܘܩܕܐ and ܢܦܩܐ come together, read first ܦܘܩܕܐ, and then if you wish, read ܢܦܩܐ; as ܘܠܥܒܕܝ ܕܥܒܕ[79] ܗܕܐ ܘܥܒܕ., *and to my servant, do this, and he doeth* (*it*). So far these our signs. It is not right *for people* to estimate *them*, as they hear *them*.

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[79] Matth. viii. 9.

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SECTION V.

ON THE COMPOUND BRANCH SIGNS.

ܪܗܛܐ ܕܠܐ ܦܣܩ ܘܕܦܣܩ. Isaiah. ܨܘܬܝ ܠܝܫ̈ ܘܥܢܝ[80] ܥܢ̈ܬܘܬ ܐܬܬܙܝܥܬ ܡܕܡܢܐ, *attend, O Laish, and answer, O Anathoth, Madmena is removed.* ܠܝܫ is read with ܪܗܛܐ ܕܠܐ ܦܣܩ, and ܥܢܬܘܬ with ܪܗܛܐ ܕܦܣܩ; then follows the expression "Madmenah is removed."

ܬܠܬܐ ܪܗܛ̈ܐ. Proverbs. ܡܐ ܒܪܝ̈ ܘܡܐ ܒܪ ܟܪܣܝ̈[81] ܘܡܐ ܒܪ ܢܕܪܝ̈ ܠܐ ܬܬܠ ܚܝܠܟ ܠܢܫ̈ܐ: ܘܐܘܪܚܬܟ ܠܡܐܟܘܠܬܐ ܕܡܠܟ̈ܐ. *O my son! O son of my womb! O son of my vows! Give not thy strength to women, nor thy ways for the food of kings.* Here the first and second, their ܪܗܛ̈ܐ do not divide; but the third, its ܪܗܛܐ does divide. But the Eastern Syrians do not read these with ܪܗܛ̈ܐ; but the first and second with ܬܒܪܐ and the third with ܦܩܘ. Theologus. ܫܡܥܘ ܗܕܐ ܟܠܟܘܢ̈ ܥܡ̈ܡܐ ܫܡܥܘ ܥܡ̈ܡܐ ̈ ܠܫܢ̈ܐ ̈ ܫܪܒ̈ܬܐ: ܟܠܗ ܓܢܣܐ ܕܒܢܝ̈ܢܫܐ. ܘܟܠ ܡܕܡ, *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.

ܘܒܥܡܐ ܕܗܟܢܐ̈ ܠܐ — ܬܬܒܥ ܢܦܫܝ[82] . ܐܝܟܢܐ ܬܬܒܥ. ܢܦܫܝ ܬܬܒܥ, *and shall not my soul be avenged upon such a people as this?* (ܬܬܒܥ ܐܝܟܢܐ).

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80 Is. x. 30. 81 Prov. xxxi. 23. 82 Jer. v. 9.

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ܐܢ ܚܢܢ ܕܪܘܚܢܝܐ — ܫܐ̈ܠܐ ܘܬܡܗܐ ܘܡܥܐܠܢܐ[83]
ܙܪܥܢ ܒܟܘܢ: ܫܐ̈ܠܐ. ܪܒܐ ܗܝ. ܬܡܗܐ. ܐܢ ܚܢܢ
ܡܢܟܘܢ ܕܦܓܪܢܝܬܐ ܢܚܨܘܕ. ܡܥܐܠܢܐ., *if we sow in you spiritual things* (ܫܐ̈ܠܐ), *is it a great matter* (ܬܡܗܐ), *if we reap of you carnal things?* (ܡܥܐܠܢܐ).

There are *passages*, where ܬܚܝܬܐ not interrogative is put for ܬܚܝܬܐ interrogative; as, ܐܢܕܝܢ[84]
ܠܥܡܒܐ ܕܚܩܠܐ ܕܝܘܡܢܐ ܐܝܬܘܗܝ ܘܡܚܪ ܢܦܠ
ܠܬܢܘܪܐ: ܫܐ̈ܠܐ. ܐܠܗܐ ܗܟܢܐ ܡܠܒܫ. ܬܚܝܬܐ.
ܠܐ ܦܝܫ ܡܬܪ ܠܟܘܢ ܙܥܘܪ̈ܝ ܗܝܡܢ., *but if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall He not much more* (*clothe*) *you, O ye of little faith?* But the Eastern Syrians read the verb ܡܠܒܫ with ܫܐ̈ܠܐ.
ܘܐܢ ܢܗܘܐ: ܬܡ̇ܗܐ. — ܬܡܗܐ ܘܦܢܝܐ ܘܫܐ̇ܠܐ
ܦܘܢܝܐ: ܘܦܢܝܐ. ܠܒܢ̈ܝ ܐܝܣܪܝܠ: ܫܐ̈ܠܐ., *and will there be* (ܬܡ̇ܗܐ) *an answer* (ܘܦܢܝܐ) *to the children of Israel?* (ܫܐ̈ܠܐ). This compound the Eastern Syrians name ܡܣܢܕܠܝܐ; because the sole of the expression is adorned with ܘܦܢܝܐ as with a sandal.
ܕܠܡܐ[85] ܬܡ̇ܗܐ. ܠܛܝܒܘܬܗ—ܬܪܝܢ ܬܡ̈ܗܐ ܘܡܥܐܠܢܐ
ܡܩܒܠ ܗܘ̇ ܥܒܕܐ: ܬܡܗܐ. ܕܥܒܕ ܡܕܡ
ܕܐܬܦܩܕ ܠܗ. ܡܥܐܠܢܐ, *whether* (ܬܡܗܐ) *does that servant receive his thanks* (ܬܡ̇ܗܐ), *because that he hath done whatsoever has been commanded of him?* (ܡܥܐܠܢܐ).
ܘܐܡܪܝܢ ܗܘܘ. ܚܕ. ܠܚܕ. — ܡܫܐܠܬܐ ܘܡܥܐܠܢܐ[86]
ܒܗܝܟܠܐ. ܡܢܐ ܣܒܪܝܢ ܐܢܬܘܢ. ܕܠܐ ܡܫܐܠܬܐ. ܐܬܐ

[83] 1 Cor. ix. 11.
[84] Matth. vi. 30.
[85] Luke xvii. 9.
[86] John xi. 56.

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

ܐܒܪܗܡ· ܙܘܓܐ. ܐܘܠܕ̣ ܡܫܡܥܢܐ. ܙܘܓܐ̣ ܘܡܫܡܥܢܐ[87]
ܠܐܝܣܚܩ., *Abraham* (ܙܘܓܐ) *begat* (ܡܫܡܥܢܐ) *Isaac.*
ܘܬܩܪܐ· ܫܡܗ ܝܫܘܥ,[88] *and thou shalt call his name Jesus.* ܫܡܥ̣,[89] ܗܪܘܕܣ ܡܠܟܐ̣ ܘܐܬܬܙܝܥ. *Herod the king heard and was troubled.* This compound more than any other is placed in Syriac books.

ܒܪܫܝܬ̣ ܡܫܡܥܢܐ. ܐ̣ܝܬܘܗܝ, ܗܘܐ—ܡܫܡܥܢܐ ܘܡܟ̇ܠܠܢܐ[90]
ܡܠܬܐ. ܡܟܠܠܢܐ ܘܗܘ̇ ܡܠܬܐ ܐܝܬܘܗ̄ܝ ܗܘ̱ܐ ܠܘܬ̣
ܐܠܗܐ., *in the beginning* (ܡܫܡܥܢܐ) *was the word* (ܡܟܠܠܢܐ); *and the word was with God.* ܐܠܗܐ̣[91]
ܡܫܡܥܢܐ. ܠܐ ܐܢܫ ܚܙܐ ܡܢ ܡܬܘܡ. ܡܟ̇ܠܠܢܐ. ܝܚܝܕܝܐ
ܐܠܗܐ̇ ܗܘ̇ ܕܐܝܬܘܗܝ ܒܥܘܒܐ ܕܐܒܘܗܝ, ܗܘ ܐܫܬܥܝ
God (ܡܫܡܥܢܐ) *no man hath seen at any time* (ܡܟܠܠܢܐ); *the only begotten Son of God, He who is in the bosom of His father, He hath declared.*

ܐܝܟܐ ܗܘ. — ܡܫܐܠܢܐ ܘܙܘܓܐ ܘܪܗܛܐ ܕܦܣܘܩ[92]
ܡܫܐܠܢܐ. ܙܟܘܬܟ· ܙܘܓܐ. ܡܘܬܐ̈ ܪܗܛܐ ܕܦܣܘܩ.
where (ܡܫܐܠܢܐ) *is thy victory* (ܙܘܓܐ) *O death?*
ܪܚܡܘ. ܦܩܘܕܐ—ܦܩܘܕܐ ܘܙܘܓܐ ܘܪܗܛܐ ܕܠܐ ܦܣܘܩ.
ܙܕܝܩܘܬܐ· ܙܘܓܐ ܕܝ̈ܢܘܗܝ ܕܐܪܥܐ̈ ܪܗܛܐ ܕܠܐ
ܦܣܘܩ., *love* (ܦܩܘܕܐ) *righteousness* (ܙܘܓܐ), *ye judges of the earth* (ܪܗܛܐ ܕܠܐ ܦܣܘܩ).

Observation. Of the compound signs, which the Eastern Syrians only use, there is that which they call ܡܫܠܡܢܘܬܐ *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.

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they found an adherence to one another, of ܪܬܡܐ before ܬܚܬܝܐ, followed by ܦܣܘ, they read and taught to read in a restrained way, for ornament and excellence. This *sign* however was not in every place; but in some rare passages; as, [94] ܢܬܟܢܫܘܢ ܡܝܐ ܕܠܬܚܬ ܡܢ ܫܡܝܐ ܠܐܬܪܐ ܚܕ܂ ܘܬܬܚܙܐ ܝܒܝܫܬܐ܂, *let the water be gathered together under heaven to one place, and let the dry land be seen.* Zechariah; [95] ܐܝܕܘܗܝ܆ ܕܙܘܪܒܒܠ܂ ܣܡܘ ܫܬܐܣܘܗܝ ܕܒܝܬܐ ܗܢܐ, *the hands of Zerubbabel laid the foundations of this house.* [96] ܘܐܬܬ ܡܢ ܥܒܪܝܗ ܕܐܪܥܐ ܕܬܫܡܥ܆ ܚܟܡܬܗ ܕܫܠܝܡܘܢ܂ ܘܗܐ ܕܝܬܝܪ ܡܢ ܫܠܝܡܘܢ ܗܪܟܐ܂, *and she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.*

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[94] Gen. i. 9. [95] Zech. iv. 9. [96] Matth. xii. 42.

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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 ܕܐܦ 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-

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

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temporaneous. For instance, both in this Letter, and in the list of Thomas, ܗܒ ܠܘܒܐ and ܡܫܠܡܢܐ 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, ܡܙܗܪܢܐ is mentioned as another name of the sign ܡܒܠܠܢܐ; but in the two latter, it is not given. In the two former, ܥܘܒܪܐ is said to be a second name of the sign ܡܣܝܒܪܢܐ; but in the two latter it is not mentioned. In the two former we have ܦܐܪܐܒܘܠܘܣ as another name for the sign ܬܪܘܪܐ; whilst in the two latter it is the second name of ܡܫܠܡܢܐ. 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 ܠܐ ܡܦܩܘܬܐ ܘܠܐ ܡܒܨܝܢܘܬܐ ܕܐ̈ܢܫܝܢ ܕܒܗܠܝܢ *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

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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.

ܬܘܒ ܡܛܠܬܗܘܢ ܕܫܠܗܘܢ ܕܢܘܩܕܐ ܗܠܝܢ ܕܐܡܝܢܐ
ܡܬܝܕܥܢܐ ܕܒܬܪܐ ܕܟܠ ܚܕ ܚܕ ܡܢܗܘܢ ܗܢܘܢ ܕܡܢ
ܐܢܫܝܢ ܡܫܠܡܢܐ ܐܬܬܥܝܕܘ.

ܐܝܬܝܗ ܕܐܦ ܗܠܝܢ ܐܚܪܢܐ ܕܐܬܪܥܝܬ ܡܢ ܦܠܘܣܘܦܐ
ܒܪ̈ܢܫܐ. ܗܠܝܢ ܕܠܫܡܥܐ ܓܪܡܡܛܝܩܘܬܐ ܚܝܕܘ:
ܕܚܝܕ ܒܬܚܘܬܐ ܕܟܠ ܗܕܐ ܡܬܪܬܐ ܐܬܩܢܬ ܠܡܫܟܚܬ
ܐܠܗܐ ܕܫܠܚܘܢ ܐܢܫܝܢ ܗܟܢ ܡܢ ܦܠܘܣܘܦܐ:
ܡܚܝܕܥܢܬܐ ܕܝܢ ܐܪܝܣܛܛܠܝܣ: ܕܡܫܟܚܐ ܝܘ̈ܢܝܐ
ܕܡܠܬܐ ܐܝܬܝܗܘܢ ܐܪ̈ܒܥ. ܗܢܘ ܕܝܢ. ܡܫܡܠܝܐ.
ܦܪܘܫܐ. ܡܦܫܩܢܐ. ܦܩܘܕܐ. ܫܘܐܠܐ. ܡܛܠ ܗܢܐ
ܕܝܢ ܐܦܢܝ ܦܠܓ ܣܘܓܐܗ ܕܒܝܬ ܡܠܬܐ: ܗܢܘ ܡܢ
ܗܢܘܢ ܐܢ̈ܫܝܐ. ܐܢ̈ܫܝܐ ܕܝܢ ܓܪܡܡܛܝܩܘܬܐ ܬܚܘܡܐ،
ܒܡܕܒܪܢܘܬܐ: ܕܗܠܝܢ ܕܐܝܟ ܗܟܢ. ܒܡܫܪܐ ܡܫܬܡܫܐ

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ܐܫܠܡܘ ܒܝܕ ܡܬܪܥܝܬܐ ܕܠܗܘܢ ܠܗܠܝܢ ܕܒܐܝܕܝ ܗܠܝܢ
ܢܟ̈ܣܝܢ ܕܬܒܥܘܢ. ܕܐܦ ܡܕܝܢܐ ܐܦܝܣܩܘܦܘܣ ܘܫܒܩ
ܬܕܒܪܬܐ: ܘܕܒܪ̈ܢܠܐ ܕܗܝܡܢܘܬܐ ܫܪܝܪܬܐ
ܘܬܪܬܝܢ ܫܒܩܝܢܐ: ܘܠܒܪ̈ܝܐ ܕܫ̈ܡܝܢܐ ܘܠܐ
ܡܫܬܘܕܝܢܐ: ܠܚܣ̈ܝܪܐ ܕܟܪ̈ܝܐ ܘܕܐܟ̈ܝܐ ܕܡܘܪ̈ܕܐ
ܘܡܫ̈ܟܢܐ: ܘܕܗܠܝܢ ܕܠܗܘܢ ܥܒܝܕ ܢܟܣܝܢ ܕܐܦ
ܒܐܣ̈ܝܢܐ ܢܒܕܘܢ: ܙܒܢܐ ܘܐܒܕܪ، ܠܒܝܬܗ ܙܢܝܬܐ
ܘܣܒܝܬܐ ܕܡܥܝܟܐ. ܒܝܕ ܡܬܪ̈ܥܝܬܐ ܙܥܝܪܬܐ ܒܝܕ
ܡܬܬܪܝܢܘ̄ ܕܪܘܚܐ ܩܕܝܫܐ ܒܠܡ ܠܐܢ̈ܫܝܢ ܕܡܫܬܟܚܝܢ.
ܡܛܠ ܕܝܢ ܕܒܗܠܝܢ ܐܢ̈ܫܝܢ ܫܘܪ̈ܝܐ ܕܐܒܕܘܬܗ ܠܐ
ܡܬܒܥܝܢ. ܬܬܪ̈ܬܐ ܡܬܚܝܢܐ ܠܗ: ܕܗܫܐ ܡܛܠ
ܦܘܠܚܢܐ ܕܗܠܝܢ ܕܠܐ ܙܕ̈ܩܐ ܐܘ ܗ̇ܝ ܕܒܠܚܘܕ ܡܢܗܘܢ
ܒܢܝܐ ܡܢ ܗܠܝܢ ܫܒܩ ܘܐܝܠܝܢ. ܐܘ ܗ̇ܝ ܕܗܘܢ ܗܠܝܢ
ܕܡܬܚܝܢ ܒܢܝܐ ܫܒܠܐ ܦܝܫܐ ܒܠܚܘܕ ܡܢܗܘܢ ܐܘ ܕܒܠ
ܐܝܠܝܢ ܦܘܠܐ̈ܓܐ ܘܗܘ ܕܬܦܩܝܕܘܢ ܐܘܟܝܬ ܒܢܝܐ
ܕܘܟ̈ܬܐ ܦܝܫܐ ܒܠܚܘܕ ܡܢܗܘܢ ܢܦܩܘܢ. ܡܛܠ ܕܝܢ ܗ̇ܝ
ܕܒܐܝܕܝ ܗܠܝܢ ܒܬܒܥܐ: ܐܬܚܫܒܬ ܒܐܢܐܝܬ ܕܠܘ
ܕܙܕܩܐ ܗ̇ܝ ܗܫܐ: ܡܛܠ ܠܐ ܡܬܦܩܕܢܘܬܐ ܘܠܐ
ܡܕܒܪܢܘܬܐ ܕܐܢ̈ܫܝܢ ܕܒܗܠܝܢ: ܡܛܠ ܗܠܝܢ ܕܡܬܒܥܝܢ
ܒܗܘܢ ܚܝܠ ܫܘܪܝܐ: ܐܬܚܙܝ ܕܕܦܩܐ ܕܐܡܪ ܐܝܟ
ܫܘܒܚܘܢ ܐܠܗܐ. ܫܡ̈ܝܐ ܐܘܟܝܬ ܢܦܩܪܐ ܕܒܗܘܢ
ܡܬܚܫܚܝܢ ܚܝܠ ܫܘܪܝܐ: ܒܕܡܝܐ ܠܫܠܝܡܝܢ ܘܬܠܬܐ
ܐܬܡܠܠ. ܡܫܝܚܐ ܕܠܗܘܢ. ܡܢ ܐܢ̈ܫܝܢ ܡܫ̈ܩܠܢܐ.
ܦܓܥܐܐ ܠܢ ܡܢܗܘܢ ܬܫܥܬ ܚܕ̈ܪܐ ܢܦܠܝܢ. ܡܢ ܚܕ̈ܪܐ
ܒܬ ܡܫܬܟܚܝܢ ܘܡܫܬܬܚܕܝܢ ∴ ܐܬܬܘܗܝ ܕܝܢ ܫܘܒܚܐ
ܕܠܗܘܢ ܗܘܝܐ ∴ ܒܠܝܐ. ∴ ܒܝܢܝܐ ∴ ܘܒܬܐ ∴

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ܬܫܥܬܐ ܀ ܡܫܒܚܐ ܀ ܡܠܟܝܐ ܀ ܬܪ̈ܥܐ : ܬܫܒܚܬܐ ܀
ܬܪ̈ܥܐ ܀ ܪ̈ܗܛܐ ܕܦܩܘ ܀ ܘܕܠܐ ܦܩܘ ܀ ܡܫܐܠܢܐ ܀
ܡܫܘܢܐ ܀ ܦܪ̈ܘܩܐ ܀ ܦܩܘܕܐ ܀ ܡܦܫܩܢܐ ܀ ܗ̇ܢܒ
ܠܩܘܒܠܐ ܐܘܟܝܬ ܡܠܫܢܐ ܀ ܡܬܪܓܡܢܐ ܀ ܡܫܝܚܬܐ ܀
ܡܡܠܠܢܐ ܐܘܟܝܬ ܡܗܪܓܢܐ ܀ ܘܦܘܪܐ ܐܘܟܝܬ
ܡܫܢܝܢܐ ܀ ܠܗ̇ܘܪܐ ܐܘܟܝܬ ܦܐܪܐܒܘܠܘܣ ܀
ܦܫܘܩܐ ܀ ܗܠܝܢ ܐܬܬܣܝܡܘܢ ܥܡ̈ܗܐ ܕܫܠܝܚܐ.
ܕܐܫܟܚܬ ܕܐܬܢܒܝ ܘܐܬܒܢܝ ܠܗܘܢ ܕܫܒܥܬܐ. ܐܘ̈
ܐܚ̈ܐ ܪ̈ܚܝܡܐ. ܡܛܠ ܕܝܢ ܕܐܬܪ ܠܡܠܬܐ ܐܦܗܬܐ ܠܗܘܢ
ܢܒܥܬܐ ܫܬܬܬܐ ܕܡܛܠ ܗܠܝܢ : ܘܕܐܝܟ ܐܝܟܢ
ܡܬܬܣܡܝܢ ܥܠܘܗܝ ܡܫܡܫܘܬܗܘܢ. ܘܒܐܝܢܐ ܚܝܐ ܡܬܬܣܪܝܢ
ܗܐ ܐܝܟ ܕܐܡܪ ܒܪܝܐ ܠܗܘܢ؛ ܥܠܝ ܡܫܡܫܘܬܗܘܢ ܥܡ ܦܬܟܪܐ
ܕܥܡ ܬܓܡܐ ܐܠܗܐ : ܘܕܥܡ ܪܘܚܐ ܡܕܝܢܐ ܐܬܬܠܠ
ܘܒܐܝܕܝ̈ ܩ̈ܕܝܫܐ ܘܕܝܢܝܢ ܠܗܠܝܢ ܬ̈ܠܬܝܬܐ ܐܝܬܝܗܝܢ
ܠܟܠܗ̇ ܬܫܒܘܚܬܐ ܀ ܐ̄ ܀ ܡܫܒܚܐ ܚܝܬ ܐܘ̇ ܢܘܡܪܐ ܕܠܟܠ
ܡܢ ܬܠܬܬܐ ܐܝܬܘܬܐ ܕܗܕܡܐ ܐܝܢܐ : ܕܡܬܬܣܝܡ
ܥܠ ܦܫܘܩܐ : ܠܗܢܐ ܟܠܢܐ ܦܐܝܢ. ܐܝܟ ܕܐܡܝܪܐ
ܠܡܕܝܢܐ ܗ̇ܝ، ܟܘܢܝ ܬܠܬܐ ܕܐܘܪܫܠܡ ܕܠܗ ܀
ܒ̄ ܀ ܒܗ ܕܝܢ ܗܘ ܢܘܡܪܐ ܢܬܒܥܣ ܕܫܡܝܐ ܐܝܟܐ ܕܐܡܪ :
ܡܠܬ ܡܢ ܗܘ̇ ܕܦܩܘ ܠܬܓܡܐ : ܒܗ ܠܗܬ ܡܫܡܫܢܘܬܗ
ܕܗܢܐ ܒܣܪ ܡܢ ܡܕ̈ܒܪܐ ܡܢ̇ܗܘܢ ܕܟܬܒܝ. ܠܗܢܐ
ܡܠܝܢܐ ܬܫܒܚܬܡܝܢ ܫܡ. ܐܝܟ ܗ̇ܝ ܕܐܡܪܬܐ : ܒܗ̇ܘ
ܬܕܒܚܘܢ ܕܐܬܐ ܒܐܝܕܝ ܘܐܬܢܘܢ ܒܢ ܐܬܢܘܢ ܀
ܓ̄ ܀ ܐܡܪܬ، ܬܘܒ ܕܗ̇ܘ ܡܫܒܚܐ : ܐܝܟ ܕܐܬܢܘܗܝ،
ܢܬܦܪ : ܘܡܫܡܫܢܘܬܗ ܕܗܢܐ ܢܬܒܥܣ ܒܣܪ ܡܢ ܡܕܒܪܐ
ܕܬܦܪ. ܠܗܢܐ ܘܐܝܟܢܐ ܦܐܝܢ. ܐܝܟ ܕܐܡܝܪܐ. ܕܠܐ

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ܐܬܝܬ ܕܐ̈ܢܫܐ ܢܚܘܣܐ ܐܠܐ ܕܐܠܗܐ. ܗܕܐ
ܐܬܬܗܝ̇ ܬܠܝܬܝܘܬ ܫܡܗ̈ܐ ܗ̇ܝ ܡܕܒܪܢܝܬܐ ÷ ܕ ÷ ܕܬܪ̈ܬܝܢ
ܕܝܢ ܗܘܢܐ ܐܬܬܗ̇. ܒܗ̇ ܚܢܢ ܢܣܒܪܐ ܒܟܠ ܦܫܝܩܐ
ܡܬܬܦܫܩ: ܠܬܚܬ ܡܢ ܐܬܘܬܐ ܐܣܝܪܬܐ ܕܗܘܢܐ
ܐܝܟܢܐ ܕܦܬܓܡܐ: ܐܝܟ ܕܐ̈ܢܫܐ ܡܠܬܐ ܘܕܝܢܐ
ܕܦ̈ܐܪܢܣܐ. ܗܢܘ̇ ܬܫܥܝܬܐ ܕܡܫܝܚܘ ܕܡܫܝܚܘܬܗ ÷ ܗ ÷
ܐܡܬܝ, ܕܝܢ ܕܡܦܫܩ ܡܢ ܦܫܝܩܐ: ܢܗܘܐ ܗܘ ܢܣܒܪܐ ܐܝܟ
ܕܐܬܘܗܝ, ܡܫܡܥܐ. ܐܝܟ ܗ̇ܝ, ܕܡܬܒܥܝܐ ܠܢܒܝܐ
ܐܠܗܐ ܕܐܘܕܝ. ܠܫܡܥܢ ܦܬܚܘܢ ܠܒܗ ܕܒܢܝܢܐ ÷ ܘ ÷
ܐܡܬܝ, ܬܘܒ ܕܗ̇ܝ, ܡܠܬܐ ܠܘܬ ܐܠܗܐ ܫܪܝܪܐ ܐܘܟܝܬ
ܡܬܒܥܝܐ: ܘܗ̇ܘ ܢܣܒܪܐ ܐܝܟ ܬܫܥܝܬܐ ܢܬܦܫܩ
ܕܦܫܝܩ: ܐܝܟ ܐܢܫ ܕܐܡܪ ܒܪܐ ܐܢܐ ܐܝܟ ܡܪܢܐ.
ܗܢܐ ܡܠܦܢܐ ܐܘܟܝܬ ܡܬܒܥܝܢܐ ܕܡܬܒܥܝܢܗ ÷ ܙ ÷
ܬܠܝܬܝܘܬ ܫܡܗ̈ܐ ܗ̇ܝ ܕܬܠܬ ܗܕܐ ܐܬܬܗܝ̇. ܐܟܘܬ
ܕܬܪ̈ܝܢ ܢܩ̈ܘܪܐ ܢܬܚܫܒܘܢ ܕܦܫܝܩܝܢ ܥܡܐܝܬ:
ܒܡܘܠܦܢܐ ܕܦܬܓܡܐ ܒܗܢܐ ܗܢܐ: ܒܗ̇ ܠܦܘܪܣܢܐ
ܕܡܠܬܐ ܙܡܢܝܢ ܕܢܕܪܘܢ. ܠܗܢܐ ܩܘܡܐ ܬܫܡܫܬܗܘܢ
ܠܗ. ܐܝܟ ܗ̇ܝ, ܕܐܡܢܝܪܐ: ܕܣܝܐ ܡܪܝܐ ܕܐܣܬܒܥ
ܒܢܝܬܐ ܕܐܬܪܐ ܒܐܪܒܥܐ: ܕܠܫܠܝܐ ܕܢܒܐ ܡܫܡܫܪܢܐ
ܠܦܘܩܐ ܫܪܝܐ ܕܡܠܠܘܬܐ ܕܪܕܬ ܐܝܟ ÷ ܚ ÷ ܐܝܟܢܐ ܕܝܢ
ܕܠܒܠ ܡܢ ܐܬܘܬܐ ܐܣܝܪܬܐ ܕܡܕܗܡܢܐ: ܡܢ ܗܠܝܢ
ܕܡܬܡܝܬܐ ܕܐܬܦܫܩ ܠܝ ܕܦܫܝܩܝܢ. ܘܪܓܫܐ ܕܢܬܪܬܐ
ܠܐܝܠܝܢ ܕܒܠܐܝܬ ܡܬܪܓܡܝܢ: ܐܚܪܢܐ ܢܣܒܪ ܕܐܘܕܝ. ܗܘ
ܕܒܪܐ ܚܘܒܐ ܕܠܡܟܐ: ܠܐ ܫܟܝ. ܠܗܢܐ ܬܡܟܬܐ ܦܬܡ.
÷ ܛ ÷ ܐܝܟܢܐ ܕܝܢ ܕܡܠܟ ܬܡܠܟܬܐ ܢܣܒܪܐ ܕܢܒܪܢ:
ܘܐܝܟ ܗܘ ܡܕܡܢܐ ܢܬܟܢܫ ܕܦܫܩ. ܐܝܟ ܗ̇ܝ, ܕܡܫܒܚܐ

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ܠܟܠܢܫܐ ܐܠܗܐ ܒܐܓܪܬܐ ܕܠܘܬ ܪ̈ܗܘܡܝܐ: ܕܠܗ
ܬܫܒ̈ܚܘܢ ܘܬܘܕܘܢ: ܠܟܠܗ ܒܟܠܗܘܢ ܐܚܝܢ. ܠܗܢܝܢ ܫܪܝܐ
ܐܡܪܝܢ ܠܗ ÷ ܝ̄ ÷ ܬܫܘܪܝܬ ܢܘܩܪܐ ܕܝܢ: ܗܝ ܕܐܬܪ̈ܒ
ܗܝ ܕܪܘܡܝܐ ܕܠܐ ܦܫܩ ܘܐܘܕܝ ܕܦܫܩ ܗܕܐ ܗܘ. ܘܗܘ
ܡܢ ܡܕܢܚܐ ܢܘܪ ܡܪ̈ܢܐ ܘܚܝ. ܡܪܢܐ ܦܘܩܐ ܠܗ.
÷ ܝ̄ܐ ÷ ܘܗܘ ܕܝܢ ܕܐܬܐܡܪ ܠܐ ܬܬܓܒܐ ܠܗ ܡܪܢܐ.. ÷ ܝ̄ܒ ÷.
ܬܫܬܥܝܬ ܢܘܩܪܐ ܕܝܢ ܗܝ ܕܫܡܫܐ: ܗܝ ܕܫܘܚܠܦܐ.
ܘܡܫܐܠܢܐ. ܘܦܘܪܩܢܐ. ܘܦܩܕܢܐ. ܘܡܦܩܢܐ. ܘܢܘܗܪ
ܠܘܟܐ ܐܘܪܚܬ ܡܠܟܘܬܐ. ܗܕܐ ܐܬܬܝܗ. ܗܠܝܢ
ܕܠܟܘܢ ܚܕܐ ܕܘܟܬܐ ܐܚܝܕܝܢ: ܗܝ ܕܠܟܠ ܡܢ
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ܠܘܬ ܐܒܘܗܝ. ܡܬܚܫܒ ܗܘܐ ܕܒܐܡܪ. ܕܦܠܚ ܐܝܟ

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ܚܕ ܡܢ ܐܠܦܝ̈ܢ. ܗܘ̇ ܕܡܢ ܐܬܪ̈ܝܢ ܒܟܘܬܐ ܠܘܬ
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ܠܐ ܬܬܕܪ ܠܠܐ ܢܡ̈ܣܘܬ: ܗܢܐ ܡܦܫܩܢܐ ܡܬܦܢܝܢܐ.
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ܕܦܘܕܐܝܬ ܡܬܐܡܪ. ܐܝܕܝܢ ܐܝܟ ܕܒܦܘܩܕܢܐ
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ܫܘܒܠܢܐ ܕܗܠܝܢ ܕܡܫܕܪܝܢ ܡܬܬܫܡܫܝܢ. ܗ̄ ܠܬܝܬ
ܡܢ ܟܬܝܒܬܐ ܡܕܡܝܢܘܬܐ ܕܗܕܡܐ ܡܕܡܝܢܐ ܕܒܬ ܠܒܐ ܀
܀ ܝ̄ܒ ܀ ܘܡܕܡܝܢܐ ܟܡ ܐܝܟ ܗ̇ܝ ܕܟܕ ܡܬܕܪܟܢ ܢܒܝܐ
ܐܡܪ. ܐ̇ܡܪܢܐ ܢܗܘܐ ܠܟܪܣܐ: ܘܐܟܪܘ ܬܚܘܝܢܐ ܕܡܪܟܐ.
܀ ܝ̄ܓ ܀ ܕܬܪ̈ܝܢ ܬܘܒ ܐܝܟ ܕܐܝܬ ܒܬܟܠܡܬܐ ܦܫܝܛܬܐ:
ܘܐܢܫܝܢܐ ܕܐܝܟ ܒܬܪܗ. ܘܡܢ ܚܒܠܝܢ ܦܘܪܢܝܐ
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ܗ̇ܝ ܕܐܢܫܐ ܕܡܬܓܒܝܐ ܕܡܬܦܠܓܝܢ ܡܢ̈ܬܐ ܕܬܘܗܝ
܀ ܝ̄ܕ ܀ ܀ ܕܬܠܬܐ ܬܘܒ ܐܝܟ ܗ̇ܝ ܕܠܝܘܚܢܢ
ܘܐܢܦܠܣܛܐ ܫܒܥܐ ܕܒܪܘܢܐ ܕܐܘܢܓܠܝܘܢ ܕܝܠܗ:
ܒܪܝܟܬ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ. ܀ ܝ̄ܗ ܀ ܗ̇ܢܝܢ ܕܦܘܪܐ
ܐܘܟܝܬ ܚܙܝܢܐ ܗܘ̇، ܕܠܩܘܪܐ ܘܦܘܩܕܢܐ. ܬܠܬܝܬ
ܢܩܘܪܐ ܗ̇ܝ ܕܥܒܕ. ܗܠܝܢ ܡܫܠܡܢܝܬܐ ܡܬܬܫܡܫܝܢ
ܘܕܠܝܢܝܬ ܐܝܟ ܟܠܗ ܕܟܘܬܐ ܕܠܗ. ܘܕܘܟܬܐ ܡܢ
ܕܗܘ̇ ܡܕܡܝܢܐ ܗܕܐ ܐܝܬܝܗ̇. ܡܛܠ ܕܐܝܬ ܚ̈ܠܐ ܟܠܡܢܐ

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ܘܗܢܐ: ܕܒܕ ܠܠܫܢܐ ܕܝܠܢ ܣܘܪܝܝܐ ܢܦܩ. ܠܐ ܡܬܝܬܐ
ܕܣܦܪ ܡܢ ܬܪ̈ܝܢ ܗ̈ܕܡܝܢ ܒܬ̈ܦܩܝܢ. ܐܟܢܐ ܕܗܟܝܠ
ܐܦ̈ܘܦܣܝܣ: ܗ̄ ܡܕܪ̈ܫܢܝܬܐ. ܐܝܟ ܗܿܝ ܕܠܐ ܒܠܚܘܕ
ܘܠܐ ܒܡܫܬܠܡܢܘܬܐ. ܘܠܐ ܒܡܬܕܪܟܢܐ ܘܕܪ̈ܫܐ. ܐܬܚܫܒܬ
ܠܐܘܡܢܘܬܐ ܘܪ̈ܫܐ: ܘܡܦ̈ܩܢܐ ܕܟܬ̈ܒܐ ܐܠܗ̈ܝܐ
ܕܢܘܗܪܐ ܚܕ ܒܬܘܣܦܬ ܠܬܚܬ ܡܢ ܐܬܘܬܐ ܐܚܪܬܐ
ܕܗܕܡܐ ܡܕܡܟܢܐ. ܘܢܘܗܪܐ ܐܚܪܢܐ ܠܬܚܬ ܡܢ
ܐܬܘܬܐ ܡܕܡܟܬܐ ܕܗܕܡܐ ܕܬܪ̈ܝܢ. ܕܢܝܫܡܢ ܕܐܦ
ܒܠܫܢܐ ܣܘܪ̈ܝܝܐ ܬܪ̈ܝܢ ܐܢܘܢ ܗܕ̈ܡܐ. ܐܠܐ ܒܢܘܢܐ ܚܕ
ܗܕܡܐ ܐܬܝܢܘܢ ܐܝܟ ܕܒܗܘܠܐ ⁘ ܟ̄ܠ ⁘ ܘܗܿܘ ܬܘܒ
ܚܙܝ ܕܦܘܪ̈ܫܐ ܡܢ ܣܘܪ̈ܝܝܐ ܒܬܘܪܐ: ܘܟܠ ܢܘܗܪܐ
ܕܟܠܗ ܡܢ ܐܝ̈ܢܝܢ ܒܬܘܣܦܬܐ: ܗܢܐ ܒܗܿ، ܕܡܢ ܠܟܠ
ܡܫܒܚܐ ܘܡܬܘܪܬܐ ܐܘܟܡܫܐ ܢܚܝܫ. ܘܬܠܬ ܕܟܬ̈ܒܢܘܬܐ
ܐܢܬ ܠܗ ⁘ ܗ̄ ܡܠܐܟ ܐܚܪܬܐ ܒܬܘܣܦܬ. ܘܟܠ
ܕܡܕܡ ܗܿܝ ܐܚܪܬܐ. ܘܟܠ ܗܿܝ ܕܡܕܡ ܗܢܐ ܕܟܠ
ܢܘܗܪܐ ܒܬܘܣܦܬ ܒܬܘܪܐ.

Again: concerning these points; how the place of each one of them is known, as they have been fixed by studious men.[a]

There are also those, as I have ascertained from foreign philosophers, who have worked out grammatically the position *of these points,* which I will, therefore, in this my short writing, make known, for the love of God, to you men, from the philosophers.

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[a] This Title to the Letter was most likely put by the copyist, and was intended to apply only to the fragment which he copied.

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Aristotle[b] very wisely said, that there are five signs of discourse, viz. ܡܫܐܠܢܐ *interrogating*, ܩܪܘܝܐ *calling*, ܡܒܥܝܢܐ *supplicating*, ܦܩܘܕܐ *commanding*, ܦܣܘܩܐ *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

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[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,* ܩܪܘܝܐ, ܡܫܐܠܢܐ, ܦܣܘܩܐ, ܦܩܘܕܐ, ܡܒܥܝܢܐ.

[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.

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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 ܡܫ̈ܡܗܐ, namely ܢܘ̈ܩܙܐ *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, ܥܠܝܐ *above*, ܚܪܝܢܐ *contention*, ܙܘܥܐ *motion*, ܬܚܬܝܐ *beneath*, ܡܫܡܟܐ *a fulcrum*, ܡܨܠܝܢܐ *praying*, ܫܘ̈ܝܐ *equals*, ܬܡܗܐ

[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.

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reproof, ܟܐܝܐ *loosening*, ܦܠܓܐ ܕܦܣܩ, i.e. ܦܠܓܐ *which divides*, ܘܠܐ ܦܣܩ *and* (ܦܠܓܐ) *which does not divide*, ܡܫܐܠܢܐ *interrogating*, ܡܚܘܝܢܐ *indicating*, ܩܪܘܝܐ *calling*, ܦܩܘܕܐ *commanding*, ܡܦܝܣܢܐ *supplicating*, ܝܗܒ ܛܘܒܐ *giving happiness*, or ܡܫܒܚܢܐ *praising*, ܡܬܕܡܪܢܐ *admiring*, ܡܚܬܢܬܐ *making to descend*, ܡܦܠܓܢܐ *discontinuing*, or ܡܢܗܪܢܐ *shining*, ܙܩܘܪܐ *a weaver*, *or* ܡܚܝܕܢܐ *uniting*, ܓܪܘܪܐ *drawing out*, or ܦܪܐܟܣܘܛܘܢܘܣ,* παροξύτονος, ܦܣܘܩܐ *a section*.*

These are the names of the points, O spiritual brethren, which I have been able to make known and collect for you on the instant. But that an accurate knowledge may be more manifested to you concerning these, and of how each one of them (ܡܢ̈ܝܢܐ) is placed, and by what accent it is read; behold I write for you each one of them with a passage from Holy Scripture, which was spoken by the Holy Spirit and delivered to all the earth by hands holy and fit for these exalted matters.

1. The point which is above the last writing† of the last member, being placed by ܦܣܘܩܐ; this they call ܫܠܝܐ, according to that which is said by St. Matthew in the beginning of the book of his gospel.[a]

2. But when the point is found placed, where it is said (in 1), without that (*the point* ܦܣܘܩܐ) which divides the expression, there being not any

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* In MS. ܦܪܐܟܣܘܛܘܢܘܣ is omitted, and ܦܩܘܕܐ is by mistake for ܦܣܘܩܐ.

† ܐܬܘܬܐ here, as in many other places in this Tract, means a *letter*, or *consonant*.

[a] ܟܬܒܐ ܕܝܠܝܕܘܬܗ ܕܝܫܘܥ ܡܫܝܚܐ : *the book of the generation of Jesus Christ.*

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thing contrary to *this member* in one of those members, which are after it; this we name ܡܥܝܢܐ; as, that which is said, ܒܗܘ ܬܕܥܘܢ ܕܐܢܐ ܒܐܒܝ. [b] ܘܐܢܬܘܢ ܒܝ ܐܢܬܘܢ, *in that (day) ye shall know that I am in my father, and ye are in me.*[c]

3. Again: when the point remains as it was, but there is found something contrary to *this member* in one of the members, which are after it; this they call ܙܘܓܐ, as that which is said, ܠܐ[1] ܐܬܝܬ ܕܐܫܪܐ ܢܡܘܣܐ. ܐܠܐ ܕܐܡܠܐ, *I came not to destroy the law, but to fulfil.* This is the first triad of points.

4. The second *triad* is thus. When the point is put with ܦܩܘܕܐ, below the last letter of the last member of the expression, as that which begins the Holy Book of the Acts; this is named by them (the accentuators) ܬܚܬܝܐ.

5. But when it is without ܦܩܘܕܐ, the point will be ܡܣܡܟܢܐ;[d] as that which is written by the holy prophet David, ܠܚܡܐ ܣܡܟ ܠܒܗ ܕܒܪܢܫܐ,[2] *bread sustaineth the heart of man.*

6. When again the speech looketh unto God, that is, is supplicating, then the point is found placed as ܬܚܬܝܐ; as one would say, ܒܥܐ ܐܢܐ ܡܢܟ ܡܪܝܐ. *I beseech Thee, O Lord.* This is named ܡܨܠܝܢܐ *praying*, or ܡܬܟܫܦܢܐ *supplicating.*

7. The third triad of points is this: where two points are found placed equally, at the end of an expression, in this way (:), being incited to

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[b] In the margin is ܝܘܡܐ. [c] John xiv. 20.

[d] Literally: "as that which is ܡܣܡܟܢܐ."

[1] Matth. v. 17. [2] Ps. civ. 15.

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tread on the apodosis of the discourse, this they name ܫܘܝܐ *equals;* according to that which is said, ܘܚܙܐ ܡܪܝܐ ܕܐܣܓܝܬ ܒܝܫܘܬܐ ܕܐܢܫܐ[3] ܒܐܪܥܐ, *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.[e]

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, ܗܘ ܕܒܪܐ ܥܝܢܐ ܕܠܡܐ· ܠܐ ܚܙܐ,[4] *he who created the eyes, doth he not see?* this they call ܬܡܗܐ.

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, : ܕܠܗ ܬܫܒܘܚܬܐ ܘܒܘܪܟܬܐ[5] ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ, *to whom be glory and blessing for ever and ever, Amen;* this they call ܫܪܝܐ.

10. The fourth *group* is a duality of points. It consists of ܪܗܛܐ ܕܠܐ ܦܣܩ, *the* ܪܗܛܐ *which does not divide,* and of ܗܘ ܕܦܣܩ, *that which does divide.* The first is as, ܚܘܪ ܡܪܝܐ ܘܚܙܝ ܡܢܐ ܗܘܐ ܠܢ,[6] *look, O Lord, and see what has happened to us.*

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[3] Gen. vi. 5.

[e] The example of ܫܘܝܐ 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 ܫܘܝܐ 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.

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11. The second is as, .. ܠܐ ܬܛܥܐ ܠ ܡܪܝܐ, *O Lord, suffer us not to go astray.*

12. The fifth *group* consists of a sextuple of points. They are ܡܚܘܝܢܐ, ܡܫܐܠܢܐ, ܩܪܝܐ, ܦܩܘܕܐ, ܡܦܝܣܢܐ, and ܠܘܩܒܠܐ ܡܗܒ or ܡܫܠܡܢܐ. 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, ܗܐ ܐܡܪܗ[7] ܕܐܠܗܐ ܗܘ ܕܫܩܠ ܚܛܝܬܗ ܕܥܠܡܐ, *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, ܐܝܟܐ ܣܡܬܘܢܝܗܝ,[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, ܬܘ ܠܟܘܢ ܠܐܝܐ ܘܫܩܝܠܝ ܡܘܒܠܐ ܘܐܢܐ ܐܢܝܚܟܘܢ, *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, ܙܠ ܠܩܘܛ ܠܐܓܪܐ ܕܫܕܐ ܐܢܐ, *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, ܥܒܕܝܢܝ ܐܝܟ ܚܕ ܡܢ ܐܓܝܪܝܟ, *receive me as one of thy hired servants.*[11]

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[7] John i. 29. [8] John xi. 34. [9] Matth. xi. 28.
[10] 1 Sam. xx. 36. [11] Luke xv. 19.

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Also the petition which is brought forward by man to God; ܐܥܒܪ ܚܛ̈ܗܝܢ, *cause our sins to pass away;* ܥܛܝ ܣܟܠ̈ܘܬܢ, *blot out our offences;* ܠܐ ܬܬܕܟܪ ܥܘ̈ܠܘܬܢ, *remember not our iniquities.* This is called ܡܦܝܣܢܐ. Therefore as to ܦܩܘܕܐ and ܡܦܝܣܢܐ, when *the expression* is said by one who is superior to another who is inferior, it is ܦܩܘܕܐ, because that it is said imperatively; but if the contrary, then it is ܡܦܝܣܢܐ.

17. ܡܫܠܡܢܐ or ܦܘܠܚܢܐ ܕܒܗ. 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 ܡܬܕܡܪܢܐ and ܡܫܝܚܬܐ and ܡܟܠܠܢܐ. 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; ܐܝܟܢܐ ܢܦܠܘ ܓܢ̈ܒܪܐ. ܘܐܒܕܘ[12] ܡܐܢ̈ܐ ܕܩܪܒܐ, *how have the mighty fallen and the vessels of war perished!*[g]

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

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[f] ܡܫܠܡܢܐ is made here another name for the sign which is called ܦܘܠܚܢܐ ܕܒܗ; but in Jacob's Tract, and by Bar Hebræus, ܡܫܠܡܢܐ is treated as an independent sign. See note to ܡܫܠܡܢܐ in the Tract.

[12] 2 Sam. i. 27.

[g] The mark of this sign is put *above* the first letter by Bar Hebræus, where see, under ܡܬܕܡܪܢܐ.

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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; ܒܪܫܝܬ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ[13] *in the beginning was the word.*[i]

22. Then ܢܘܗܪܐ or ܡܢܚܬܢܐ, ܠܥܘܪܐ and ܦܩܘܕܐ 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 ܠܐ[j] ܝܠܝܕܐ *unbegotten*, ܠܐ[k] ܡܫܬܚܠܦܢܐ *immutable*, ܠܐ[l] ܡܬܕܪܟܢܐ *incomprehensible*, &c.,—it has appeared to the holy fathers and translators of the holy Scriptures, that one point should be placed below the

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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 ܡܫܬܡܥܢܘܬܐ.

13 John i. 1.

i See this sign explained and illustrated by Bar Hebræus.

The Syriac Text of ܦܩܘ, i.e. of ܠܥܘܪܐ 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 ܦܩܘܕܐ 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.

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last letter of the first member, and the other point below the first letter of the second member, which show that in the Syriac language there are two members, but in the Greek they are one member, *as is the case* with many.

APPENDIX II.

ܫܡܗܐ ܕܢܘܩܙܐ ܕܡܒܥܝܢ ܠܬܐܘܡܐ ܡܫܡܫܢܐ.
ܡܙܝܢܐ .. ܙܘܥܐ .. ܬܫܥܝܬܐ .. ܬܗܡܬܐ. ܫܘܐܠܐ:
ܪܗܛܐ ܕܠܐ ܦܣܩ.. ܫܐܠܢܐ. ܫܡܝܢܐ.
ܦܘܩܕܢܐ.. ܦܣܘܩܐ. ܡܦܣܩܢܐ. ܢܗܪ ܠܦܘܬܐ ܐܘܚܕܬܐ
ܫܠܡܘܢܐ. ܡܬܕܡܪܢܐ. ܡܢܣܝܬܐ. ܫܒܠܠܝܢܐ ܐܘܚܕܬܐ
ܫܪܗܝܢܐ .. ܙܩܘܦܐ ܐܘܚܕܬܐ ܡܣܝܕܢܐ. ܥܨܘܪܐ
ܐܘܚܕܬܐ ܦܪܐܓܡܛܝܩܘܣ ܘܦܣܘܩܐ.
ܥܨܘܪܐ ܐܝܬ ܠܘܬ ܡܢ ܣܘܪܝܝܐ ܡܬܩܪܐ. ܘܥܠ ܣܡܕܐ
ܒܠܚܘܕ ܡܢ ܐܢܫܝܢ ܡܬܬܣܝܡ. ܗܢܐ ܕܝܢ، ܕܡܬܩܪܝܐ
ܐܘܟܣܝܐ ܢܝܫܐ ܕܬܠܬ ܕܘܟܝܬܐ ܐܝܬ ܠܗ. ܗ̄. ܥܠ
ܣܘܠܐܒܐ ܐܚܪܝܬܐ ܡܬܬܣܝܡ. ܘܥܠ ܗ̇ܝ، ܕܩܕܡ ܐܚܪܝܬܐ.
ܘܥܠ ܗ̇ܝ، ܕܩܕܡ ܗ̇ܝ، ܐܚܪܝܬܐ. ܘܗܢܐ ܕܥܠ
ܣܡܕܐ ܡܬܬܣܝܡ ܦܪܐܣܦܘܠܝܣ. ܗܢܐ ܒܝܘܢܝܐ
ܥܠ ܫܡܗܐ ܡܫܠܢܐ ܡܬܬܣܝܡ ܕܡܫܡܫ. ܘܐܝܬܘ
ܡܦܠܓܢܐ.

There is the sign, which is called ܥܨܘܪܐ by us Syrians, and is put by some on ܣܡܕܐ only. This is bound in that which is called ὀξύς, which has

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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 ܚܘܕܐ is ܦܪܘܦܪܘܣܛܘܛܘܣ. It is found put in Greek over many nouns.

ܗܘ ܬܘܒ ܕܡܬܩܪܐ ܦܣܘܩܐ: ܗܘ ܕܥܠܘܗܝ ܢܨܝܦܘܬܐ
ܥܒܕܘ ܟܠܗܘܢ ܦܝܠܘܣܘܦܐ: ܘܝܬܝܪܐܝܬ ܐܪܣܛܘܛܠܝܣ
ܗܘ ܕܗܘ ܡܣܒܪܐ ܫܪܪܐ ܐܘ ܕܓܠܬܐ. ܗܢܐ ܐܬܘ
ܗܘ ܕܦܣܩ ܡܠܬܐ ܘܐܡܪ: ܘܕܬܬܗܦܟ ܠܐ ܒܪܢܫܐ
ܡܢ ܐܢܫ. ܕܐܝܟ ܐܡܪ. ܛܒܐ ܐܝܬܘܗܝ ܐܠܗܐ.
ܢܦܫܐ ܠܐ ܡܝܘܬܬܐ ܐܝܬܝܗ̇.

Again, that which is called ܦܣܘܩܐ 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 ܫܘܕܗܐ.

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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 ܫܡܗܐ ܕܦܘܚܡܐ ܪܘܪܒܐ ܕܦܫܩ ܐܢܘܢ ܩܕܝܫܐ ܡܪܝ ܐܠܝܐ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܝܣ, *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 ܡܐܡܪܐ ܓܪܡܛܝܩܝܐ, *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

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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.

ܐ. ܙܘܓܐ ܗܘ ܀ ܡܢ ܡܢܝܢܐ ܕܢܘܩܙܐ ܐܬܩܪܝ ܗܟܢܐ. ܗܢܘ ܕܬܪܝܢ. ܬܪܝܢ ܢܘܩܙܐ *Zaugo is so named from the number of the points,* i. e. *two points.* The word ܙܘܓܐ 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. ܙܘܓܐ ܥܠܝܐ ܐܬܩܪܝ. ܡܛܠ ܕܡܫܘܚܬܐ ܗܘ ܕܢܘܩܙܘܗܝ. ܗ̇. ܫܫܠܬܐ ܕܠܥܠ ܀ ܙܘܓܐ *is named* ܥܠܝܐ *because the metre of its points is elevated,* i.e. *the chain is above.*

ܒ. ܙܘܓܐ ܠܟܐܒܐ. ܐܘ ܟܒܝܫܐ. ܡܛܠ ܕܒܝܫܐ ܗ̇ܘ ܩܪܝܢܗ. ܐܘ ܡܛܠ ܕܓܢܒ ܠܒܨܝܪܘܬ ܡܢ ܡܠܬܐ ܀ ܙܘܓܐ ܠܟܐܒܐ *or* ܟܒܝܫܐ 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 ܬܚܬܝܐ or ܡܟܒܫܢܐ. In both cases the etymology of the name is suggested by the situation of the mark, the mark being a little withdrawn from the

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word, and lying rather furtively or secretly under it.
ܕ. ܗܘܠܟܐ ܚܢܝܩܐ. ܡܛܠ ܕܚܢܩܐ ܠܩܪܘܝܐ ܒܡܪܕܝܬܐ
ܕܩܪܝܢܗ ܀ ܗܘܠܟܐ ܚܢܝܩܐ is so named, *because it obstructs the reader in the progress of his reading.* This is another instance, which shows that ܗܘܠܟܐ is employed by Elias as a general name for a class of Accents. Bar Hebræus speaks of ܗܘܠܟܐ as only another name for ܥܨܝܐ. See p. 37.

ܡܙܝܥܢܐ ܀ ܘ. ܡܙܝܥܢܐ. ܡܢ ܙܘܥܗ ܕܠܫܢܐ ܀
is so named *from the motion of the tongue.* There are two Accents bearing this name, one of which is called ܡܙܝܥܢܐ ܪܒܐ, and the other ܡܙܝܥܢܐ ܙܥܘܪܐ. According to Bar Hebræus, the former is the name given by the Eastern Syrians to the Accent ܬܚܬܝܐ, and the latter to that which is more generally called by the name ܪܬܡܐ. See p. 50.

ܙ. ܢܒܝܚܐ. ܡܙܝܥܢܐ ܐܒܝܠܘܬܗ܆ ܘܦܓܝܠ
ܡܙܝܥܢܐ *is* ܢܣܝܒܐ ܀ ܥܘܗܕܢܐ ܗܢܐ. ܐܝܟ ܕܠܦܘܪܫܢܐ ܀
and receives this denomination for distinction.

ܡܪܟܢܐ ܀ ܚ. ܡܪܟܢܐ. ܡܛܠ ܕܡܪܟܢ ܠܩܠܐ ܓܪ ܡܬܩܪܐ ܀
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.

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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 ܚܒܝܫܐ is one, and the mark attached to it is ⁖ thus ܚܒܝܫܐ.

ܗܘ. ܢܩܝܫܐ. ܡܛܠ ܕܢܩܫ ܠܠܫܢܐ ܒܡܩܪܝܢܘܬܐ ܀

ܢܩܝܫܐ 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 ܢܩܝܫܐ. See p. 61 for the account given of this Accent by Bar Hebræus.

ܗܝ. ܙܗܠܐ ܕܒܠܝܡܬܗ. ܟܕ ܕܡܝܐ ܣܝܡܬ ܢܘܩܙܘܗܝ،

ܙܗܠܐ ܕܒܠܝܡܬܗ ܀ ܠܒܠܝܡܬܐ ܕܒܘܗܢܐ 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 ܒܠܝܡܬܗ is derived by Elias from ܒܠܝܡܬܐ, we infer that ܗ 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. ܒܠܝܡܐ is the pass. part. of ܒܠܡ. The root is not found in the Lexicons; but it is perhaps cognate in sense with ܒܠܡܐ and ܒܠܡ. In like manner ܚܒܝܫܐ is from ܚܒܫ, which is also not found in the Lexicons; although it is no doubt cognate in sense with ܟܒܫܐ. But if we

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cannot state precisely the sense of خجي by analogy with ܚܢܐ and ܚܢ̇ܩ; we are assisted by finding ܚܢܩܘܬܐ in Castell with the meaning *constrictio*, which he gives. If the sense of the participle be corresponding to this, we may translate it *restrained* or *bridled* as above.

ܟܠ ܀ ܦܣܘ̇ܩܐ ܕܬܠܬܐ. ܡܢ ܡܢܝܢ ܢܘܩܙܘܗܝ، ܐܬܩܛܝܠ.
܀ ܦܣܘ̇ܩܐ ܕܬܠܬܐ ܀ ܗ̄ܘ. ܬܠܬܐ ܢܘܩܙܐ ܀ *is named from the number of its points*, i. e. *three points*. According to the Vatican MS. as copied by Ewald, its mark is ⁖ the same as that of ܬܚܬܝܐ ܕܬܠܬܐ. See p. 47.

ܕܪ ܀ ܡܥܡܕܢܐ. ܗܢܐ ܕܡܥܡܕ ܠܫܡܐ. ܘܐܝܟ ܗܘ
ܡܥܡܕܢܐ ܀ ܕܦܣܩ ܡܢ ܗܘ ܕܒܬܪܗ is so named, *because that it abides on the noun, and as that which cuts off* the expression *from what is after it.* Its mark consists, on the authority before mentioned, of two points; thus, : ܡܥܡܕܢܐ. This Accent and those marked ܠ, ܫ, ܐ, ܕ, ܘ, ܝ, and ܟܠ are exclusively Nestorian.

ܡܗ ܀ ܡܢܚܬܢܐ. ܡܢ ܢܚܬܐ ܐܫܬܘܪܒ ܫܡܗ.
its name is derived (lit. *germinates*) *from* ܢܚܬܐ *descent.*

The Tract concludes with the following observation. ܗܫܐ ܗܟܝܠ ܕܢܫܠܡ ܠܡܠܬܐ ܕܥܠ ܦܘܠܓܐ ܩܕܡܝܐ ܕܛܘܥܡܐ ܕܢܘܩܙܐ ܕܡܫܘܚܬܐ ܪܘܪܒܐ ܀, *now, therefore, we end the discourse on the first part of the accentuation of the great metrical points.* We infer from this remark that Elias compiled a second Tract on this subject. It is probable that the two Tracts together made a complete work on the accents. Concerning the time in which Elias lived, Assemani in his Bibl. Orient., tom. iii. p. 262, says, "Elias hujus appellationis

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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. ܘܩܡ ܒܬܪܗ ܐܘܟܝܬ ܒܬܪ ܝܫܘܥܝܗܒ ܐܠܝܐ ܩܕܡܝܐ ܕܐܝܬܘܗܝ ܗܘܐ ܐܦܝܣܩܘܦܐ ܕܛܝܪܗܢ: ܓܒܪܐ ܣܒܐ ܘܡܠܦܢܐ ܡܗܝܪܐ, *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

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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, ܥܠܬܐ ܕܢܘܚܡܐ ܕܦܬܓܡܝܢ ܠܬܐܘܡܐ ܡܫܡܫܢܐ. 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 Ḥarḳel. 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

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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 Ḥarḳel; 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 Ḥarḳel ܡܫܠܡܢܐ and ܗܒ ܠܘܒܐ 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 ܡܣܝܥܢܐ is also called by Thomas by the name ܙܩܘܪܐ. This too is the second name of the Accent ܡܣܝܥܢܐ in the list of Thomas the Deacon. This coincidence must appear still stronger, when I observe that ܡܫܠܡܢܐ and ܗܒ ܠܘܒܐ 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 Ḥarḳel.

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ADDITIONAL EXPLANATORY NOTES AND CORRECTIONS.

Page viii. l. 3, *for* 720 l, *read* 7201.

p. ܒ, l. 5. ܕܐܝܟ ܐܝܡ. ܐܡܪ ܐܢܐ. ܡܢ ܗܠܝܢ ܕܒܬܪ ܐܢܐ ܕܐܡܪ ܐܬܦܪܫܘ. ܟܠܟܘܢ ܗܠܝܢ ܕܠܗܠܝܢ ܩܪܝܢ ܐܢܬܘܢ. The punctuation of this passage causes much perplexity. The Vat. MS. too has ܘ prefixed to ܟܠܟܘܢ, 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 ܕܐܝܟ ܐܝܡ 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. ܓ, l. 14. Here for the negative particle ܠܐ, the Vatican copy has the preposition ܠܘܬ, 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 ܠܐ, 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

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than I did. Adopting the reading ܠܘܬ, 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 ܥܒܕܐ 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 ܐ of ܐܝܬܘܗܝ, and I think that it is correct.

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

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

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

P. 39, l. 11. ܡܢܘ ܫܠܡܐ ܗܢܐ, *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.

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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 ܟܫܝܦܬܐ it is stated, that "its mark is one point, at the head of the word, behind, and as with many it is placed before ܫܐܠܬܐ," i.e. before ܫܐܠܬܐ interrogative. Several examples are there given of ܟܫܝܦܬܐ before ܫܐܠܬܐ interrogative. I have, therefore, no doubt that Michael put ܫܐܠܬܐ after ܗܢܐ and that he accentuated the expression thus: . ܡܢܘ ܥܠܡܐ ܗܢܐ.

P. 39. Dele note *g*. Bar Hebræus means us to understand that the nouns ܪ̈ܘܚܐ and ܟܢܫܐ 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*.

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

„ l. 23. Dele ܦܘܩܕܐ. Some explanation of the paragraph on ܟܠܡܣܝܐ is necessary to make it intelligible. What is required for this purpose may be found in p. 83 on ܥܠܘܪܐ. We learn there that what has three places is not the Syriac accent ܥܠܘܪܐ, or as it is here called, ܟܠܡܣܝܐ, but the Greek accent ʾοξεῖα, 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 ܦܣܩܐ, ܟܠܡܣܝܐ and ܪܬܡܐ.

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

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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 ܒܗܝ ܛܘܒܐ and ܡܫܠܡܢܐ as stated by Bar Hebræus. The word ܛܘܒܝܗܘܢ occurs several times. According to him, the mark of ܒܗܝ ܛܘܒܐ is on the first ܛܘܒܝܗܘܢ mentioned in this passage, and that of ܡܫܠܡܢܐ on the last.

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

P. 79, l. 4. For ܒܐܪܥܐ read : ܒܐܪܥܐ.

„ 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 ܗ in ܒܪܬܗ 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 ܫܡܥܘܢ ܕܐܣܛܘܢܗ. Dr. Bickell, in the glossary to his edition of the Nisibene Hymns, page 41, under ܐܬܘܬܐ ܕܫܡܗ has the following note: "Eadem constructio apparet in ܢܡܪܐ ܕܨܒܬܗ panthera maculosa, versicolor, ܩܛܘܠ ܪܘܓܙܗ occisor furiosus, immo cum nominibus propriis, ܐܦܪܝܡ ܕܚܟܝܡܘܬܗ, 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.

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[illegible]

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ܕܦܫܛ. ܐܚܕܐ ܗܝ ܡܢܐܠܐ. ܕܒܗܬܢ· ܘܒܗܐ.
ܦܬܘܐ܆ ܕܗܝܠܐ ܕܦܫܛ. ܦܫܝܕܐ ܘܪܘܒܐ ܘܕܗܝܠܐ
ܕܠܐ ܦܫܛ. ܪܘܚܐ ܦܫܝܕܐ. ܘܕܝܩܘܬܐ· ܘܒܗܐ.
ܕܢܬܒܗ ܕܐܪܒܐ̈ ܪܗܝܠܐ ܕܠܐ ܦܫܛ. ܡܒܝܢܘܬܐ.
ܘܟܠ ܒܥܝܐ ܡܬܒܥܐ ܕܡܕܝܢܬܐ ܚܠܝܨ ܡܬܢܥܝܢ
ܒܗ ܐܬܪܘ. ܗܘ ܕܚܠܡܢܘܬܐ ܦܪܝܫ ܠܗ. ܒܕܟܠ
ܚܡܪܢܝܐ ܕܐܣܟܘܠܝܐ ܦܪܫܬܐ ܢ̇ܛܝܪܝܢ ܐܬܬܚܠܡܬ:
ܒܗ ܐܝܟܐ ܕܢܩܝܦܘܬ ܪܬܡܐ ܠܡܕܝܢܬܐ ܗܝܟ ܕܬܚܝܬܐ
ܕܢܩܦ ܠܗ ܦܫܛ ܐܝܟܢܐ ܬܦܣܐܢܬ ܐܝܟ ܕܠܚܡܬܐ
ܘܗܕܪܐ ܩܪܘ ܘܐܣܩܝܢ. ܠܐ ܗܘܐ ܒܪܡ ܒܠܒܘܟ.
ܐܠܐ ܒܬܘܪܡܐ ܗܕܡ ܕܬܠܝܐ. ܐܝܟ ܕܬܓܡܘܢ ܡܪ̈ܝܐ·
ܠܬܘܬ ܡܢ ܥܠܡܐ̈ ܠܐܬܪܐ ܚܕ. ܘܬܬܚܝܐ ܒܥܒܪܬܐ.
ܘܪܒܐ. ܐܝܟܘܗܝ ܕܘܪܟܒܠ. ܗܢܘܢ ܥܬܝܩܘܬܗܝ ܕܟܝܬܐ
ܗܝܐ. ܘܐܬܬ· ܡܢ ܒܢܝ̈ܗ ܕܐܪܒܐ̈ ܕܡܬܚܫܒ
ܚܝܡܬܗ ܕܫܠܡܘܢ. ܘܗܘܐ ܕܡܬܪ ܡܢ ܫܠܡܘܢ
ܗܪܒܐ ܀ ○ ܀

ܬܫܥܬܐ ܡܫܐܠܢܐ. ܥܡܐ ܘܬܠܡܝܕܐ ܘܡܫܐܠܢܐ.
ܐܝ ܣܡ ܕܪܘܫܐ ܘܕܝܢ ܒܟܘܢ: ܥܡܐ. ܪܒܐ̈ ܬܠܡܝܕܐ.
ܐܝ ܣܡ ܡܒܟܘܢ ܕܦܠܓܐ ܢܒܝܘܬ. ܡܫܐܠܢܐ. ܘܐܝܬ
ܐܝܟܐ ܕܣܠܩ ܬܫܥܬܐ ܡܫܐܠܢܐ. ܬܫܥܝܬܐ ܠܐ
ܡܫܐܠܢܐ ܒܬܪܟܝܢ. ܐܝܟ ܐܢܫ ܠܡܟܢܫܐ ܕܢܫܠܘܢ
ܕܡܟܢܐ ܐܝܬܘܗܝ ܘܡܣܟܢ ܢܦܠ ܒܬܘܪܐ: ܥܡܐ.
ܐܠܗܐ̈ ܡܟܢܐ ܢܬܠܒܫ. ܬܫܥܬܐ. ܠܐ ܦܓܪ ܢܬܬܢ
ܠܟܘܢ ܘܟܘܪ̈ ܡܢܝܢ. ܘܡܕܢܚܝܐ ܠܡܠܟܘܬ ܢܬܠܒܫ
ܬܘܒ ܒܥܡܐ ܦܪܝܢ. ܬܠܡܝܕܐ ܘܪܒܐ ܘܥܡܐ. ܘܐܝ
ܢܘܡܐ̈ ܬܠܡܝܕܐ. ܦܘܫܐ̈ ܘܪܒܐ. ܠܟܢ̈ ܫܪܐܝܠ:
ܥܡܐ. ܘܠܗܢܐ ܙܒܒܢܐ ܡܕܢܚܝܐ ܡܫܝܚܝܐ ܡܢܝܢ.
ܒܕܘܟܬܐ ܐܚܪܢܝܐ ܐܝܟ ܕܒܦܠܚܝܐ ܡܬܠܒܫܬܐ ܦܓܪܬ
ܦܬܟܒܐ. ܬܠܝܢ ܬܠܡܝܕܐ ܘܡܫܐܠܢܐ. ܕܠܟܒܐ̈
ܬܠܡܝܕܐ. ܠܡܟܘܬܗ ܡܦܟܠ ܕܗܘ ܟܒܪܐ̈ ܬܠܡܝܕܐ.
ܕܟܒܪ ܡܟܪܡ ܕܐܬܦܩܕ ܠܗ. ܡܫܐܠܢܐ. ܡܢܫܬܐ
ܘܡܫܐܠܢܐ. ܘܐܡܪܝܢ ܗܘܘ ܣܪ ܠܣܪ ܒܦܘܚܠܐ. ܡܟܢܐ
ܡܪܝܢ ܐܢܬܘܢ. ܕܠܐ ܡܢܫܬܐ. ܐ̈ܬܐ ܠܟܪܟܪ.
ܡܫܐܠܢܐ. ܪܒܐ ܘܦܪܥܐ. ܐܟܪܗܡ. ܘܟܐ.
ܐܘܠܝ ܗܡܟܐ. ܠܐܢܫܘܫ. ܘܬܦܪܐ ܥܡܟܘ ܥܦܪ.
ܥܒܕ ܐܢܘܫܘܫ ܢܬܠܒܫ ܘܐܬܬܝܕܥ. ܘܗܢܐ ܪܘܒܒܐ
ܬܪܢ ܒܡ ܟܠ ܪܘܒܒ ܡܬܦܡ ܒܥܦܪܐ ܫܘܪܢܐ. ܦܡܟܐ
ܘܡܬܠܠܢܐ. ܒܪܥܝܬ ܦܡܟܐ. ܐܝܬܘܗܝ ܗܘܐ ܡܬܠܬܐ.
ܡܬܠܠܢܐ. ܘܗܘ ܡܬܠܬܐ ܐܝܬܘ ܗܘܐ ܠܘܬ ܐܠܗܐ.
ܐܠܗܐ ܦܡܟܐ. ܠܐ ܢܣܐ ܐܢܫ ܒܡ ܡܬܘܡ.
ܡܬܠܠܢܐ. ܢܣܒܢܐ ܐܠܗܐ̈ ܗܘ ܕܐܝܬܘ ܒܟܘܒܐ
ܕܐܟܘܗܝ ܗܘ ܐܝܬܘܗܝ. ܡܫܐܠܢܐ ܘܪܘܒܐ ܘܪܘܚܢܐ

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ܗܘ. ܘܠܐ ܦܠܐ ܗ̱ܘܐ ܕܢܬܬܚܡܐ ܗܘ. ܐܦ ܐܫܬܠܡ
ܦܠܝܛܝܢ ܦܢܘܣܐ ܫܢܝܪ ܠܓܪܗ. ܘܢܦܩܐ ܗܡ ܡܪܢܝܐ
ܟܐܡܒܝܢ ܠܐܡܒܪ ܢܡܒܝ. ܘܐܫܬܠܡ ܠܕܡܠܪ ܓܡ ܐܡܒܪ.
ܐܝܟ ܕܐܡܪ ܪܒܝܫܘܒ ܐܠܝ ܗܘܠܫܛܘܢܐ ܡܒܝܗܘܢ.
ܕܐܘܟܐ ܠܡ ܕܐܒܕܬ ܒܢܦܩܐ ܐܡܒܪ ܐܦ ܐܡܪ. ܐܦ ܐܝܟ
ܓܒܐ ܢܥܒܕ ܘܐܡܒܪ. ܘܡܒܪܪ ܗ̱ܘܐ ܒܝܫܘܪܒܐ.
ܕܝܗܘܒ. ܘܐܡܪ. ܘܫܘܢ ܕܡ ܒܒܗ ܘܐܡܪܡ. ܘܓܒܪ
ܫܠܡ ܢܒܝܒܒܬܐ ܘܐܡܪ̈ܢ. ܘܐܘܒܐ ܕܐܒܕܬ ܦܘܕܐ
ܘܢܦܩܐ ܡܢܒ ܠܡܘܕܡ ܦܘܕܐ. ܡ ܐܢ ܛܝܒܐ ܡܢ
ܢܦܩܐ. ܐܝܟ ܘܠܥܒܕܘ ܕܥܒܕ ܗܘܐ ܘܥܒܕ. ܘܠܗܘܢ
ܢܒܝܐ ܫܠܡ ܕܠܡ ܠܐ ܦܐܝܐ ܢܥܒܕܢ ܒܗ ܥܒܕܡ. ܦܫܛ
ܗ ܡܛܠ ܢܒܝܐ ܕܬܒܢܐ ܡܢܒܝܢܐ. ܡܕܡ ܪܘܚܢܐ ܕܠܐ
ܦܫܛ ܘܕܦܫܛ. ܐܫܟܚܐ. ܘܬܪ ܠܗ̈ ܘܡܢ ܟܪܘܬܬ̈
ܐܬܪܘܬܐ ܡܕܒܢܐ ܠܗ̈ ܟܪ ܒܪܘܬܐ ܕܠܐ ܦܫܛ.
ܡܬܦܪܫܐ. ܘܡܢܘܬܬ̈ ܟܪܘܬܐ ܕܦܫܛ. ܐܝܬܐ ܢܦܩ
ܦܬܟܡ ܐܬܪܘܬܐ ܡܕܒܢܐ. ܬܠܬܐ ܪ̈ܘܬܐ.
ܡܬܠܐ. ܢ ܟܪ؛ ܘܢ ܟܪ ܟܪܘܫ̈ ܘܢ ܟܪ ܒܕܪ؛̈ ܠܐ
ܬܬܠ ܢܒܠܝܟ ܠܢ̈ܫܐ: ܘܐܬܪܝܬܟ ܠܡܐܬܠܬܐ ܕܡ̈ܠܟܐ.
ܘܗܪܟܐ ܡܕܡܢܐ ܘܬܪܝܢܒ ܠܐ ܦܫܛܝܢ ܪ̈ܘܬܗܘܢ.
ܘܬܠܝܬܐ ܦܫܛ ܪܘܬܗ. ܘܡܕ̈ܢܚܝܐ ܠܐ ܗ̱ܘܐ
ܟܪܘܬܐ ܦܫܛ ܗܠܝܢ. ܐܠܐ ܠܡܕܢܚܐ ܘܬܪܝܢܐ
ܟܪܬܡܐ. ܘܠܬܠܬܐ ܟܦܫܛ. ܬܐܘܠܘ. ܥܒܕܘ ܗܕܐ
ܚܠܦ̈ ܟܬ̈ܡܐ. ܥܒܕܘ ܟܬ̈ܡܐ.:. ܠܒ̈ܢܝܐ.:. ܥܒ̈ܕܬܐ:
ܗܠܘ ܟܢܫܐ ܕܟܢ̈ܫܐ. ܘܟܠ ܦܘܡܐ. ܘܗܪܟܐ ܡܕܡܢܐ
ܠܐ ܦܫܛ. ܘܬܪܝܢܐ ܘܬܠܝܬܐ ܦܫܛܝܢ. ܬܦܫܛܐ
ܘܡܒܥܠܢܐ. ܘܟܟܡܐ ܕܗܡܢܐ ܠܐ ܬܬܦܫܛ ܢܥܒܕ.

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ܕܦܬܝܡ. ܘܠܒ ܕܒܝܬ̈ܝܢ. ܘܠܐ ܪܘܡܐ. ܘܠܐ
ܒܘܡܡܐ. ܘܐܦܠܐ ܒܪܝܬܐ ܐܣܝܪܬܐ ܬܒܢܝܣ ܬܦܪܢܣ
ܡܢ ܣܘܟܡܗ ܕܐܠܗܐ ܕܟܠܗܝܢ ܥܒܕ ܡܥܒܕܢܐ.
ܦܘܡܐ. ܦܪܝܫ ܡܢ ܦܣܘ ܫܐܒܠܐ. ܒܗ̇ ܕܦܬܓܡܐ
ܕܢܦܫ ܠܗ ܒܪ ܘܐܘ ܐܬܘܬܐ ܡܢܓܠܒܕ ܒܗ. ܐܝܟ
ܘܒܝܫܐ ܘܗܘܐ ܡܫܒܩܐ ܐܪܒܐ. ܦܘܡܐ. ܘܒܪܝܫܐ
ܕܬܪܝܢ. ܒܥܒܕܐ ܘܡܣܒܪܢ ܒܗ ܒܪܝܫܐ ܡܫܒܬ ܐܪܒܐ.
ܘܒܬܝܢܗ̇ ܕܓܠܝܢܐ܆ ܐܡܬܗ̇ ܕܪܫܝܥܐ. ܕܝܢ ܘܢܦܬܠܢ.
ܦܘܡܐ. ܘܒܬܪ ܙܠܦܐ ܐܡܬܗ̇ ܕܠܝܒ. ܠܗ ܘܐܫܬܪܝ.
ܦܘܡܦܝܢܐ. ܠܗܘܢ ܢܫܐ ܒܗ ܡܢ ܦܘܡܦܝܢܐ ܐܝܟ ܫܦܝܐ
ܠܒܝܬܐ ܒܡܠܬܢܐ ܢܩܘܦ ܕܐܬܩܒܠ. ܐܘܕܝ ܕܠܐ
ܢܒܐ ܐܝܟ ܠܗ ܐܦܠܐ ܥܩܒܬܗ ܡܢ ܙܒܢ. ܘܒܬܪ ܡܢ
ܢܘܚܐ ܢܠܦܘܗ ܢܩܫܐ. ܘܡܦܪܣܢܐ ܬܘܒ ܦܪܐ ܠܗ.
ܘܒܬܪ ܡܠܠ ܩܠܐ ܦܬܝܚܐ ܕܦܬܓܡܗ. ܘܒܐܬܪܘܬܐ
ܐܦ ܡܢ ܢܘܚܐ ܠܐ ܢܬܒܪ. ܘܬܘܒܬܗ ܬܘܒ ܫܡܝܐ̈
ܘܐܬܦܠܠ. ܬܫܒܚܬ ܐܪܒܐ ܡܐܡܪܗ ܕܦܘܡܐ.
ܢܘܗܪ܆ ܐܝܟ ܡܠܬܐ ܢܠܦܢ. ܘܢܘܩܦܬ ܐܝܟ ܠܫܠܐ
ܡܐܡܪܝ. ܘܢܩܫܐ ܢܦܠ ܕܦܘܩܕ ܦܬܓܡܐ ܡܕܡܝܐ
ܦܘܡܦܝܢܐ ܗܘ. ܘܕܬܪܝܢܐ ܥܒܘܕ ܡܦܘܦܝܢܐ ܒܢܝ
ܐܬܘܬܐ. ܘܬܠܝܬܝܐ ܥܒܘܕ ܦܘܡܦܝܢܐ ܒܢܝ
ܣܘܪܓܠܝܐ. ܣܡ ܕܝܢ ܒܗ ܥܠܡ ܠܐ ܢܕܒܪ ܠܦܬܓܡܐ
ܡܕܡܝܐ ܒܪܘܓܙܐ ܕܠܐ ܦܣܩ ܦܪܝܡ. ܘܠܬܪܝܢܐ
ܒܦܣܘ ܫܐܒܠܐ. ܘܠܬܠܝܬܝܐ ܒܬܫܝܬܐ. ܡܒܝܢܘܬܐ.
ܠܡܕܝܫܢܐ ܡܢ ܢܒܥܐ ܐܣܝܪܐ ܐܝܬ ܐܢܫܐ ܕܢܦܩܐ
ܦܪܡ ܠܗ. ܒܕܢܦܩ ܠܡܠܐ ܒܦܪܢܐ. ܐܡܝܢ ܕܬܘܩܦܐ
ܘܠܐ ܘܡܬܬܐ ܡܒܪܝ ܢܒܥܗ. ܘܗܘ ܗܢܐ ܐܘ ܡܕܪܢܐ

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ܘܡܚܡܐ· ܬܪܒܘܗܝ܆ ܕܐܪܥܐ ܒܐܟܒܐ. ܘܐܪܬܘܗܝ ܟܒ
ܐܪܬܘܗܝ܆ ܘܐܪܥܐ ܓܒܘܗܝ. ܙܘܒܐ. ܡܢ ܡܕܒܫܢܐ
ܪܬܒܐ ܡܬܓܢܐ. ܘܣܥܣܬܐ ܕܦܠܓܘܬ ܟܠܝܐ ܒܪܘܚܡܐ
ܦܝܓܐ. ܘܚܙ ܗܘ ܢܘܡܪܐ ܡܘܕܡܢܝܐ ܢܕܡܗ. ܐܝܟ
ܘܐܘܠܗ ܟܬܪܗ ܒܢܥܐ ܩܘܢܐܐ. ܡܢ ܟܠܝܠܐ· ܙܘܒܐ.
ܘܡܢ ܒܣܪܬ· ܡܕܢܬܐ ܘܡܢ ܐܦܪܥܠܡ· ܘܒܐ. ܘܡܢ
ܡܘܕܐ. ܗܡܒܐ ܣܥܣܬܐ ܕܦܠܓܘܬ ܬܬܝܬܐ
ܒܪܒܘܬܐ ܦܝܓܐ. ܘܚܙ ܗܘ ܢܘܡܪܐ ܒܗܬܪܐ ܢܕܡܗ.
ܐܝܟ ܠܐ ܓܥܡܝܢܐ ܦܡܒܐ. ܕܡܘܪܣܝܢܐ ܗܘ ܕܐܠܗܐ.
ܘܠܐ ܒܐܪܒܐ ܦܡܒܐ. ܕܡܘܟܥܐ ܗ̄ܝ ܕܬܒܢܬ
ܬܠܠܘܗܝ. ܘܠܐ ܒܐܦܪܥܠܡ ܦܡܒܐ. ܕܡܕܒܬܗ ܗܝ
ܕܓܠܒܐ ܪܒܐ. ܘܗܡܒܐ ܐܠܘ ܐܓܙܘ ܠܢܦܫܢ ܟܠܗܕܡ
ܕܢܝܚܘܬܝ ܦܥܓܒܘܬܝ. ܦܫܘ. ܕܩܡܒܝܐ ܫܪܝܡ.
ܘܣܓܝܐܐ ܡܫܠܓܝܢ. ܘܓܪܒܝܐ ܡܬܕܒܝܢ. ܘܢܦܥܐ
ܥܡܟܝܢ. ܘܡܥܒܬܐ ܦܝܟܝܢ. ܘܡܩܦܠܝܐ ܡܗܬܟܪܝܢ.
ܬܬܝܬܐ ܥܣܝܡܐ. ܘܦܠܘܚܘܗܝ ܠܐܢܝܐ ܕܠܐ ܢܬܟܥܠ
ܟܝ. ܘܐܢܗܘ ܕܡܝܕ ̄ܕ ܢܦܩܐ ܠܥܡܐ ܡܠܬܐ ܒܕܐܝܟ
ܩܠܝܠ. ܠܐ ܢܦܩ ܦܡܒܐ. ܐܠܐ ܟܠܝܐ. ܗܡܢܐ ܐܝܟ
ܕܬܕܡܪܘܗܝ ܟܢܥܐ ܦܘܗܝ܆ ܟܠܝܐ. ܕܫܪܝܡ ܢܥܝܐ
ܕܡܫܠܠܝܢ. ܘܦܥܝܠܐ ܕܓܬܢܝܠܡܢ܆ ܟܠܝܐ. ܘܣܓܝܐܐ
ܕܡܫܠܓܝܢ܆ ܟܠܝܐ. ܘܗܩܢܝܐ ܕܫܪܝܡ. ܦܫܘ. ܘܓܡܣܐ
ܠܐܠܗܐ ܕܢܗܪܐܝܠ. ܥܘܣܠܦ ܦܡܒܐ. ܒܡܬܢܚܘܬ
ܙܘܒܐ ܚܕܢܐ ܘܦܥܝܠܐ ܦܕܝ ܡܢ ܦܡܒܐ. ܘܠܐ ܐܝܟ
ܬܬܝܬܐ ܬܪܝܢ ܘܩܒܐ ܗܘ. ܘܢܕܒܝ ܗܘܝܗ ܒܪ ܗܘ
ܢܕܒܐ ܕܦܡܒܐ. ܐܝܟ ܠܝ ܓܘܬܐ. ܘܠܝ ܫܢܐ.
ܘܠܝ ܓܠܦܒܐ. ܘܠܝ ܥܩܠܬܢܐ. ܘܠܝ ܚܠܠܐ. ܘܠܝ

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ܡܦܫܪܢܘܬܐ ܡܚܝܠܬܐ. ܡܐܦܠܝܐ. ܡܐܢ̈ܦܘܣ.
ܡܣܡܦܝܢܐ. ܡܢܓܪ̈ܐ. ܡܐܣܦܘܪܐ. ܡܥܠܘ̈ܝܢܐ.
ܡܠܐܘܬܐ. ܡܥܡܪܐ. ܡܝܘܡܐ. ܡܕܡܝܘܬܐ.
ܡܒܕܠܬܐ. ܡܢܟܝܪܘܬ ܪܘܚܐ. ܡܡܣܝܡܢܘܬܐ. ܒܒܕܡܐ
ܠܡܪܒܐ ܚܘܪܐ. ܘܡܓܡܐ ܘܠܡܠ ܒܪ ܡܬܬܠܬܬܝܢ
ܗܪܡܒ ܚܘܪܐ ܟܠܠ. ܘܢܚܘܕܐ ܕܡܣܦܪܢܐ ܗܘ ܒܠܝܐ
ܢܒܕܡ. ܟܐܠ. ܡܠܝܡܦܐ ܝܕ ܡܕܝܫܝܐ. ܐܝܟ
ܒܪܘܢܐ ܕܡܘܕ. ܒܣܘܒܐ ܕܠܐ ܢܒܠܐ. ܒܡܠ̈ܠܬܐ
ܕܡܘܥܬܐ. ܥܘܣܠܦ ܚܘܪܐ. ܒܗ̇ ܕܠܡܪܒܐ ܡܕܝܢܐ
ܣܪܝܢܐ ܢܡܝܦ. ܕܟܐ ܘܒܗ̇ ܕܒܘܐ ܘܐܐܡ̈ܘ ܒܫܕ̈ܕܐ.
ܐܠܐ ܒܪܬܡܒܐ ܘܦܡܒܠܐ ܡܬܡܪܐ ܐܝܟ ܡ̈ܡܒܐ.
ܘܡ̈ܪܝܐ ܘܐܟ̈ܒܝܐ ܘܡ̈ܝܠܐ ܠܐܘܡ ܐܝܠܘܬܐ. ܒܝܠܐ.
ܠܕܫܦܡܐ ܕܡܟܐ ܡܕܡ. ܘܡܣܦܪܢܐ ܬܘܪܐ ܕܡ̈ܝܠܐ
ܡܬܠܡܡ. ܐܡܝܢܐ. ܘܐܠܦ ܠܐ ܡܪܝܐ ܒܡܐܘܬ
ܐܘܬܪ ܠܝ ܡܪܝܢܐ̈ ܐܝܟ ܡܕܘܡ ܗܘܝܢ ܒܝܢܐ
ܗܘܝܢ: ܡ̈ܝܠܐ. ܘܠܟܡܒܘܪܐ ܡܬܕܡܝܢ ܗܘܝܢ.
ܐܘܚܠܘ. ܡܛܠ ܕܒܠ ܐܒܓܬ; ܕܡܣܦܠ̈ܓܐ ܘܡܒ̈ܠܬܐ
ܡܬܐܡܪ ܗܘܐ ܡܠ̈ܬܐ. ܒܬܠܬܝܢ ܡܬܒܥܪ ܒܝܢܐ ܗܘܐ:
ܡ̈ܝܠܐ. ܘܡܦܠ̈ܓܐ ܡܟܡܝܡ ܒܝܢܐ ܗܘܐ: ܡ̈ܝܠܐ.
ܘܠܐ ܡܒܟܡ ܗܘܐ ܠܡܓܒܡܗ. ܥܘܣܠܦ ܒܝܢܐ. ܣܕ
ܗܘ ܢܦܘܩܐ ܪܬܓܝܠܐ ܢܒܡܗ. ܘܡܒܪܝܘܬ ܪܓܠܐ ܦܪܝܕ
ܡܢ ܒܝܢܐ. ܘܐܝܟ ܕܡܣܘܟܠܐ ܒܡܘܪܒܐ ܢܬܬܪܐ
ܕܬܚܬܝܐ ܢܦܠ. ܐܝܟ ܕܒܠ ܕܫܠܒܬ، ܒܐܘܪܚܬܗ
ܕܢܬܒܪ. ܐܬܠ ܚܘܡܗ ܒܐܒ̈ܢܝܢ. ܘܗܘܐ ܘܠܐ ܡܢ
ܡܟܝܠܐ ܕܐܡܬܪ. ܗ̇ܘ ܒܪ، ܢܫܒܘܒܐ ܕܒܗ ܐܢܓܠܒܬ.
ܢܦܠ ܕܝܢ ܘܡܕܡ ܒܠܝܐ ܒܡܘܪܒܐ ܢܬܪܐ. ܐܝܟ ܒܗܘ

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ܠܒܪܬ ܝܫܘܥ. ܘܐܡܪܬ ܐܡܬܐ ܕܟܠܝܐ ܢܦܩ. ܐܝܟ
ܐܪܡܝܐ ܡܫܬܠܛܐ ܕܗܘܐ ܠܗܘܢ: ܘܫܒܝܐ ܘܝܘܒܠܐ
ܢܟܪܝܐ. ܘܐܬܝܢ ܡܢܗ ܚܕ ܢܦܘܫܐ ܐܝܟ ܕܡܬܐܠܝܐ ܦܪܝܣ
ܢܚܡܘ. ܗܘܝܢ ܒܢܝܐ. ܠܐ ܒܪܡܫܐ ܦܬܐ ܒܦܪܨܘܦܐ.
ܡܬܠܠܝܐ. ܡܢ ܒܬܠ ܙܒܢܐ ܐܚܪܢܐ ܕܡܫܬܒܪ ܕܐܝܬ
ܙܒܢܐ ܒܗ ܠܐ ܐܝܬ ܢܦܫܗ. ܐܝܟ ܠܐ ܬܬܕܗܪ ܕܐܬܪܬ
ܠܝ ܕܦܠܐ ܠܟܘܢ ܠܬܬܠܕܘ ܡܢ ܕܪܝܫ. ܘܗܪܟܐ ܐܬܠܝܘܬ
ܙܒܢܐ ܡܫܬܒܪܐ. ܕܟܠܝܐ ܐܘ ܬܫܘܬܐ ܐܘ ܡܕܡ
ܐܚܪܝܢ. ܒܕܠܐ ܒܕܒܠ ܐܬܬܠܝ ܒܦܪܟܝܐ. ܬܟܠ ܕܝܢ
ܙܒܢܐ ܒܗ̇ ܕܒܪܝܬܐ ܕܝܬܝܪ ܙܥ ܘܡܒܠ ܘܬܒܒܕ
ܡܢ ܥܘܕܢܐ ܕܥܝܢܐܝܬ ܐܫܬܟܚ ܬܬܝܗܒ. ܐܝܟ
ܙܘܥܐ ܐܬܪ ܕܢܘܟܝܐ ܢܥܒܐ ܘܥܪܒܐ. ܡܢܝܢܐ.
ܒܦܬܓܡܐ ܣܓܝܐ ܗܘܝܐ ܒܝܘܡܐ. ܘܬܪܝܢܐ
ܒܫܘܪܝܐ ܡܬܬܚܝܢ. ܘܝܕܗ ܚܕ ܗܘ ܝܘܡܐ ܒܬܪ
ܗܕܡܐ ܡܕܡܝܐ. ܘܒܗ ܡܫܬܪܝܐ ܒܐܣܪܐ.
ܘܒܠܗܕܐ ܙܘܪܐ ܦܪܐ ܠܗ ܬܐܘܡܐ ܐܝܟ ܥܩܒ
ܒܐܘܦܝܐ. ܢܣܠܝܬ ܒܟܠ. ܠܐ ܚܘܝܬܐ. ܠܐ
ܒܠܒܕܐ. ܠܐ ܡܬܬܣܠܩܝܐ. ܥܘܣܠܦ ܡܣܝܕܐ.
ܢܕܒܗ ܗܘ ܒܗ ܗܘ ܢܕܒܐ ܕܡܢܝܢܐ ܐܝܬܘ. ܘܒܪܝܢܐ
ܦܪܥ ܡܢܗ. ܒܐܡܬܐ ܕܒܝܘܡܐ ܬܘܒ ܐܓܡܐ
ܕܒܫܘܪܝܐ ܬܪܝܢ ܗܕܡܐ ܗܘ ܒܬܠܡܗ. ܐܝܟ
ܓܕܕܒܝܢ ܓܣܓܠܐ ܦܫܝܢ ܕܠܐ ܣܓܠܐ. ܟܪܘܪܐ
ܠܗܕܡܐ ܗܕܝܡܐ ܣܕܝܐ ܟܬܝ ܠܫܕܕܐ ܢܦܩ. ܘܢܕܒܗ
ܠܕܦܘܕܐ ܕܟܪܐ ܒܐܡܬܐ ܚܕ ܝܘܡܐ ܡܕܡ ܐܬܬܬܐ
ܓܬܬܝܒܝܬܐ ܕܒܪܥ ܒܠ ܗܕܡܐ. ܦܘܠܘܣ. ܐܠܐ
ܒܟܠ ܡܕܡ ܝܢܝܩܐ ܢܦܫܝ. ܕܡܥܒܕ ܚܝ ܕܐܠܗܐ.

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ܢܘܚܡܐ ܒܪܢܫܐ ܕܝܢ ܡܘܬܒܐ ܢܣܒܘܗ. ܘܐܝܟ
ܒܫܘܠܡܐ ܠܚ̈ܝܘܗܝ ܘܡܬܒܢܐ ܘܐܫܬܡܥܐ ܘܐܬܒܢܝܐ
ܘܐܡܬܐ ܢܡܘܣ. ܐܝܟ ܘܐܬܒܪܝܬ ܪܘܡܐ ܥܠ ܟܠܡܕܡ
ܘܐܬܒܪܝܬ ܠܒܢܝܐ ܬܝܒܘ ܠܒܪܝܐ ܗܢܐ ܕܐܬܐ
ܒܫܘܠܡܐ ܠܐܘܪܚܐ. ܘܣܓܝ ܘܐܡܪ ܬܚܢܐ ܐܢܐ ܐܬܪ
ܡܪܢܐ ܠܟܝܢܗ. ܡܢ ܐܢܫܘܬܐ ܐܢܬ. ܐܢܫܐ ܠܐ
ܕܝܠܟ ܠܡܫܬܠܛܘ ܐܝܟ ܠܡܫܡܠܝܘ ܠܡܫܝܚܐ ܕܡܪܢܐ.
ܐܢܫܐ ܗܘܠ ܐܝܟܢ. ܐܢܫܐ ܗ̄ܘ ܦܪܐ ܐܢܬܬܟ.
ܡܫܝܚܐ ܡܢ ܡܬܦܢܝܢܘܬܗ ܘܡܬܩܪܒܐ ܘܬܩܪܘܒܬ ܠܒܝܐ
ܣܒܥ. ܘܢܦܫܐ ܢܒܥܘܢ ܐܝܟܢ. ܕܠܘ ܡܢ ܒܠܐ ܘܟܪܘܒܐ
ܗܦܟܐ. ܐܠܐ ܢܬܒܝܢܬ ܘܠܐ ܠܒܪܢܫܐ ܠܦܘܠܚܢܐ
ܕܟܠܗ̇ ܡܫܝܚܘܬܐ. ܘܫܪܝ ܗ̄ܘ ܢܘܚܡܐ ܒܫܘܬܦܐ ܒܝܬ
ܒܝܬ ܡܠܐ ܢܒܘܗ. ܘܐܝܟ ܕܒܫܘܠܡܐ ܡܢܗ ܬܫܬܐ
ܡܬܒܝܢ. ܐܫܬܝܐ. ܕܠܗܠܐ ܢܘܗܪܐ ܚܠܦ ܕܒܝ ܐܚܪܢܐ
ܠܒܪܝܢ. ܘܡܣ ܘܚܬܡ ܐܢܬܗ. ܘܠܐ ܐܬܒܥܝ ܠܗܘܢ
ܡܢ ܥܒܝܕܬܐ. ܢܩܒܠ ܕܝܢ ܡܫܝܚܘܬܐ ܘܬܫܡܫܬܐ ܐܦ
ܠܥܡܐ ܠܣܘܕܪܐ. ܐܝܟ ܒܪܝ. ܐܡܒܪ ܝܕܥܬܟ ܕܒܚܝ
ܐܢܬ ܘܥܒܕܐ. ܘܐܝܬܝܗ ܐܚܪܬܐ ܕܟܠܗ̇ ܢܡܣ ܠܡܫܝܚܘܬܐ.
ܐܘܪܝܬܐ. ܝܫܘܥ ܡܪܢܐ ܟܠܗܘܢ ܘܢܒܘܢ. ܕܐܒܐܥܡܘܬܐ
ܠܢܘܚ ܒܒܝܬ ܦܪܟܘܢ ܘܟܬܒܐ ܟܬܒܘܗܝ. ܠܟܬܠ ܠܗ
ܠܣܪܒܐ ܒܐܝܕܝܗܘܢ ܠܡܝܢܘܢ. ܘܐܝܟ ܐܚܪܐ
ܕܦܫܝܛܐ ܢܡܘܣ. ܐܪܡܝܐ. ܐܬܩܛܠܘ ܘܝܒܘ. ܒܿ
ܐܝܟ ܒܐܒܐ ܐܝܟ ܒܐܒܝ ܕܒܒܕ ܠܝ ܡܪܢܐ.
ܡܬܕܡܪܢܐ ܠܬܫܒܘܚܬܐ ܕܚܝܐ ܢܒܥܘܗ. ܘܒܗܿܝ ܕܒܪܝܬ
ܒܪܬ ܡܠܐ ܡܝܬܐ ܗܢܘܢ ܦܢܝܬ ܒܝܬܗ. ܐܝܟ ܐܢܫܐ
ܒܝܠܗ ܟܠܒܪܐ. ܐܢܫܐ ܐܚܝܕ ܡܪܢܐ ܒܪܘܚܗ

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ܕܫܘܒܚܐ ܗܢܐ ܡܘܠܦܢܐ ܫܪܝܪ. ܘܗܠܝܢ ܕܝܠܗ ܒܗܢܐ
ܦܬܓܡܐ ܓܠܝܐ. ܥܠ ܡܘܗܒܬܐ ܫܪܝܪ ܠܗ. ܡܗܘܢ
ܠܒܒܐ. ܐܝܟ ܠܒܒܗܘܢ، ܠܟܠ ܕܐܬܒܛܠ ܠܗ ܟܠܗ.
ܠܒܒܗ ܠܟܠ ܕܚܐܪ ܒܡܫܡܫܢܐ. ܘܢܚܡ ܚܕ ܢܘܪܐ
ܡܢ ܫܠܐܒ ܦܘܡܒܬܐ. ܘܢܒܥܗ ܬܘܒ ܡܢܝܪ.
ܘܐܝܟ ܪܓܝܡ ܬܐܘܡܐ ܚܪܘܠܐ ܢܚ ܝܘܢ ܡܫܠܡܢܐ
ܘܢܗܒ ܠܒܒܐ ܘܢܬܢܬ. ܒܕܒܝܫܐ ܥܝܩ. ܘܐܦ
ܒܡܫܠܡܢܐ ܒܠܗܘܢ ܕܫܒܐ ܒܬܫܠܡܢܐ ܕܐܚܪܬ
ܡܬܒܒܕ ܗܘܐ ܫܘܒܚܐ. ܒܢܗܒ ܠܒܒܐ ܕܝܢ ܒܠ
ܦܪܬܘܫܫ ܕܒܪܫ ܡܬܚܙܐ. ܦܘܪܩܢܐ. ܐܝܟ ܬܘ
ܠܘܬ، ܠܐܒܐ܆ ܘܡܫܦܪܐ ܘܐܪܐ ܐܢܫܒܘܢ. ܘܕܗܘܢܐ
ܬܘܒ ܢܚܒܗ ܢܚ ܢܘܡܐ ܡܢܡ ܒܪܬ ܡܠܐ ܦܘܬܪܐ
ܘܒܢܒܥܗ ܡܬܘܫܐ. ܡܫܘܢܝܐ. ܐܝܟ ܗܐ ܐܡܪܗ
ܕܐܠܗܐ. ܗܘ ܢܘ ܕܐܡܪܬ ܒܠܗܘܢ، ܕܒܬܪ، ܐܚܪܝܐ.
ܘܐܦ ܗܢܐ ܚܕ ܗܘ ܢܘܡܐ ܢܒܥܗ. ܘܒܪܝܫܗ ܦܪܝܫ ܡܢ
ܕܫܠܪ ܡܢܗ. ܡܨܠܝܢܐ. ܢܒܥܗ ܚܕ ܗܘ ܢܘܡܐ. ܡܢܡ
ܪܫܐ. ܘܬܪܝܢ ܒܫܬܪܐ ܒܠ ܗܘܠܦܐ ܬܪܝܨܐ ܒܫܒܠ
ܫܘܕܐܐ. ܘܒܠ ܦܘܪܩܢܐ ܕܢܦܩܝܢ. ܗܘ ܕܒܠܫܘܕ
ܡܬܬܗܝܡ. ܐܝܟ ܐܚܪܢ ܕܒܫܡܫܐ ܢܬܦܕܫ ܫܡܝܟ.
ܬܐܬܐ ܒܠܒܒܬܟ. ܢܗܘܐ ܨܒܝܢܟ. ܡܫܒܚܢܐ.
ܠܕܕܡܨܠܝܢܐ ܕܚܕܐ ܢܒܥܗ. ܐܝܟ ܚܢܢ ܫܒܩܢ ܠܗ
ܫܠܡܐ. ܘܦܐܪܒܥܬ ܫܘܕܥܐ ܬܪܬܝܢ: ܢܡܦ.
ܘܒܢܒܥܘܬ ܦܘܪܩܢܐ ܬܫܬܐ ܐܝܟ ܚܢܢ ܫܒܩܢ. ܐܝܟ
ܟܠܗ ܘܕܝܠܘܬܟ܆ ܬܪܬܝܢ. ܕܚܫܒܬ ܒܫܡ. ܬܫܬܐ.
ܢܦܫܟ ܪܘܚܟ ܘܦܓܪܟ ܡܢ ܡܚܒܬܟ ܐܡܪܫܠܡ
ܘܒܝܬ ܠܒܪܟ ܡܪ. ܡܫܒܚܢܐ. ܘܕܗܢܐ ܬܘܒ. ܚܕ ܗܘ

ܒܪܘܬ ܥܘܕܪܢܐ ܡܬܒܥܐ. ܘܐܦ ܐܪܒܥܐ ܢܗܘܐ
ܒܦܪܥܢܐ. ܒܚܠܝܢܐ ܬܡܢ ܐܝܟ. ܘܒܪܢܫܐ ܕܡܬܒܥܝܢܗܝ:
ܒܬܫܬܐ ܕܝܢ ܒܗܘ ܕܒܥܐ. ܡܬܠܝܟ ܗܘܐ ܡܩܒܠ
ܟܬܒܬܐ ܒܗ ܙܪܥܐ. ܘܒܥܝܢܐ ܬܘܒ ܐܝܟ ܠܐܚܪܢܐ
ܐܚܪ: ܢܦܫܗ ܠܐ ܡܒܥܐ ܠܢܦܫܗ. ܘܡܬܠܬܠܗ ܕܫܒܘܩܬ
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ܗܘܐ ܒܥܘܠܐ ܦܬܓܡܐ. ܐܘ ܒܥܘܪܢܗ ܐܘ ܒܡܥܒܕܢܘܬܗ.
ܘܗܘ ܗܢܐ ܐܘ ܙܒܢܐ ܕܥܘܐܠܐ ܡܦܪܫܢܐ
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ܡܬܠܠܝܢ ܐܢܬܘܢ. ܡܬܐܠܢܐ ܕܢܦܩ ܠܗ ܡܩܒܠ ܗܿܝ
ܕܗܐ ܚܠܦܝܢ ܚܘܠܐ ܡܬܠܠܝܢ ܐܢܬܘܢ ܒܐܪܥܐ.
ܘܥܪܒܐ. ܐܘ ܚܝܠܐ ܕܥܘܐܠܐ ܚܒܘܠܐ. ܐܝܟ ܠܚܝܠܐ
ܒܫܪܝܪ. ܟܠ ܕܡܬܝܟ ܡܠܝܠ. ܐܘ ܚܝܠܐ ܕܐܘܠܝܬܐ.
ܐܪܡܝܐ. ܐܢܫ ܢܐܡܠ ܢܫܐ ܒܐܪܡܝܘܬ ܬܠܘܕܐ
ܕܡܬܒܥܝܢ. ܐܢܫ ܝܬܩܠܠ ܒܡܥܒܕܢܘܗ ܕܡܪܝܐ܇ ܒܗܢܐ
ܘܢܒܥܐ. ܡܬܩܒܠ ܕܝܢ ܬܚܫܒ ܐܦ ܦܪܫܝ ܬܫܒܘܚܬܐ.
ܐܝܟ ܒܕ ܒܙܘܐܬܐ ܬܚܫܒܬܐ. ܘܐܬܚܫܒܗ ܠܐܪܥܐ ܠܐܟܕ.
ܡܦܠܫܢܐ. ܐܝܟ ܠܦܪܣܐ ܕܐܪܝܐ ܡܗܘܕܐ. ܘܢܝܢܘܐܝܬ
ܦܐܪܐܘܠܐܢܘܣ ܡܬܘܡܪܐ ܗ̄ ܕܡܕܡ ܗܘܠܐܒ
ܐܚܪܬܐ ܒܕܬܠܬܐ ܐܝܬ ܒܗ ܗܫܒܐ. ܙܬܒܐ.
ܗܫܒܐ ܘܬܠܝܬܝܐ ܐܚܪܢܐ. ܕܗܘܦ ܡܦܠܫܢܐ. ܝ̄
ܕܡܗܘܕܐ. ܗܿܝ ܕܒܢܝܪܐ ܬܓܠܒܢܐ. ܘܢܝܢܘܐ ܫܠܝܦܘܗܝ

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ܘܢܒܥܗ ܬܠܬܐ ܢܗܘܪܐ ܗܘ ܐܝܟ ܦܪܨܘܦܗܘܢ . ܘܣܠܩ
ܦܫܛܐ ܡܬܦܢܝܢ ܒܗ . ܐܝܟܐ ܕܥܦܪܪܐ ܢܬܬܪܐ ܚܒܝܢ .
ܘܪܗ̈ܛܐ ܕܒܪܬܗ ܡܢ ܕܘܟܬܐ ܕܕܡܒܘܬܗ ܦܪܝܡ ܠܗ .
ܘܪܗ̈ܛܐ ܕܬܠܬܐ ܬܘܒ . ܐܝܟ ܪܣܡ ܚܠܦ ܐܠܗܐ ∴
ܐܝܟ ܦܣܝܩܘܬܟ . ܘܠܐ ܠܗܘܢ ܡܢ ܠܒܝܬܐ ∴ ܠܢܘܪܐ
ܕܠܚܠܡ . ܡܢܚܢܝܐ . ܘܡܬܦܪܬܐ ܡܦܩܕܢܐ ܬܘܒ .
ܒܕܚܫܝܒܘ ܘܪܝܫܘܬ ܓܒܪܐ ܘܠܒܪܢܫܐ ܡܬܦܬܚܝܢ .
ܘܠܘܬ ܬܚܘܬܐ ܗܘ ܢܒܥܗ . ܘܠܘܬ ܡܕܢܚܐ ܬܚܘܬܐ
ܕܬܠܬܐ . ܘܒܪܓܠܐ ܣܝܓܐ ܦܪܝܫ ܡܢ ܬܚܘܬܐ . ܘܗܘ
ܗܢܐ ܐܦ ܒܢܝܐ ܕܬܫܒܘܚܬܐ ܗ̇ܘܐ . ܐܦ ܒܢܝܐ ܕܐܘܠܝܬܐ .
ܘܡܕܒܪܢܐ ܗ̇ܘ . ܐܘܪܚܬܐ . ܘܢܓܠ ܢܒܥܘܗܝ ܘܐܡܒܪ .
ܐܠܗܗ ܕܐܒܐ ܐܒܪܗܡ . ܐܠܗܗ ܕܐܒܐ ܐܝܣܚܩ .
ܐܝܠܢܐ ܒܬܪ ܦܬܓܡܐ ܐܚܪܢܐ ܚܒܘܫܐ ܢܦܩܘ .
ܦܓܪ ܡܢ ܐܒܗܘܗܝ ܕܚܛܗܘ ܐܝܟ ܡܟܠ ܕܐܣܒܠ ܐܝܢܐ
ܓܒܗ . ܬܪܝܢܐ ܕܝ ܐܪܡܝܐ . ܒܪ ܬܠܓܝܡ ܣܦܪܝܬܐ .
ܘܒܪ ܬܦܠܚܘܢ ܒܬܓܒܠܬܐ ܕܕܗܒܐ . ܒܪ ܬܫܒܠܝܢ
ܓܢܕܪܐ ܒܝܬܝܢ . ܠܡܪܝܡܘܬܐ ܗܘ ܡܢ ܬܠܬܐ ܐܬܝ .
ܦܘܩܕܐ . ܚܕ ܗܘ ܢܘܗܪܐ ܢܒܥܗ . ܡܢܗ ܪܫ ܒܪܬ ܩܠܐ
ܦܘܩܕܬܐ . ܐܝܟ ܝܠ ܐܡܝܢܐ ܕܫܡܝܢܬ ܢܘܗܪܐ ܠܟ .
ܠܐ ܬܬܠܘܢ ܡܘܕܝܐ ܠܬܠܡܝܐ . ܘܕܓ ܕܐܝܟ ܗܢܐ
ܢܘܗܪܐ ܘܡܕܗܢܪ ܡܢ ܦܘܩܕܢܐ ܡܬܬܚܫܒܝܢ . ܘܡܒܝܢ
ܦܘܩܕܢܐ ܡܬܓܢܝܐ . ܘܡܢ ܪܘܚܡܐ ܒܣܠܘܩ ܘܠܐ
ܡܢ ܪܓܝܓܐ . ܦܠܘܣ . ܡܬܢܪܐ . ܣܬܪܐ . ܓܒܗܪܢܐ .
ܬܥܩܣ ܒܝܬܐ . ܢܦܫܬܝ ܪܚܝܡܐ ܕܠܐܒܘܗܝܗܘܢ ܠܐ
ܡܬܬܓܦܝܢ . ܚܣܝܟܐ . ܗܢܐ ܠܗ ܪܓܝܐ ܕܒܠܝܐ ܡܢܐ .
ܒܕܬܠܬܐ ܢܒܥܐ ܒܪܫܝܬܐ ܗܪܡܣ ܡܢ ܪܬܓܡܐ . ܡܝܬ̈

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ܐܝܟ ܠܝ܃ ܫܘܠܡ ܬܫܥܝܬܐ. ܕܠܐ ܬܦܩܘܢ ܡܢ ܬܡܢ
ܒܪܡܫܐ ܕܬܬܠ ܓܒܘܢܐ ܐܚܪܢܐ. ܫܘܠܡ ܫܥ̈ܝܐ
ܒܐܪܒܥܘܬ ܪܓܢܐ ܦܪܫ ܡܢ ܫܥ̈ܝܐ. ܘܡܫܘܠܡ ܫܘܪܝܐ
ܡܬܬܩܢ. ܡܢܐ ܕܩܘܪܒܢܐ ܒܫܡܐ ܢܦܫ. ܘܠܐ ܗܘܐ
ܠܦܘܫܐ ܕܪܓܫܐ. ܘܠܡܕܐ ܫܪ̈ܝܐ ܡܬܡܪܐ.
ܐܘܪܚܬܐ. ܘܬܠܕ̈ܝ ܠܗܘܢ ܒܢ̈ܝܐ ܕܟܠ ܚܠܡ: ܫܘܠܡ
ܫܥ̈ܝܐ. ܒܢ̈ܝܐ ܕܫܥ̈ܝܗܘܬܐ. ܦܫܘ̄. ܦܘܠܫ. ܘܕܒܠܐ
ܘܫܡܥܘ: ܠܒ̈ܢܝܬܐ ܐܦ ܡܢ ܕܠܟܪܘܣܝܢ: ܫܘܠܡ
ܫܥ̈ܝܐ. ܕܠܗ ܬܫܡܫܝܢ ܘܡܦܪ̈ܢ ܓܢܝܐ. ܠܟܠܡ ܚܠܡܝܢ
ܐܡܝܢ. ܦܫܘ̄. ܘܗܕܐ ܬܫܒܘܚܬܐ ܦܘܠ̊ܚܢܬܐ ܫܥ̈ܝܐ
ܕܓܢܝܐ ܡܬܡܪܐ ܒܕܒܗ ܠܫܥ̈ܝܐ ܓܢܝܐ ܢܦܫ.
ܪܗܛܐ ܕܦܫܘ̄ ܒܬܪܬ ܫܘܪܒܐ ܡܒ̈ܪܪ. ܘܠܫܡܫܘܬ
ܦܫܘ̄. ܡܝܐ. ܘܓܪܬܥܐ ܦܕܡ ܠܗ ܦܪܫ ܡܒܗ.
ܘܢܕܒܗ ܬܪܡ ܗܘ ܒܘܩܪܐ ܥܠ ܫܘܪܛܐ ܬܪܝܨܐ ܬܪܥܐ ܠܐܩ
ܠܬܫܬ. ܘܪܗܛܐ ܕܦܫܘ ܐܬܡܪ، ܒܕܒܡ ܪܗܛܐ ܦܫܘ̄.
ܢܓܠܘܬ ܒܗ. ܒܪܡ ܕܝܢ ܠܐ ܡܨܐ. ܐܠܐ ܠܝܬܐܒ
ܢܦܫ. ܦܬܟܪܗܐ ܐܚܪܢܐ. ܐܪܗܒ ܠܐ ܠܗܘܢ ܥܠ
ܚܒܪ̈ܝ، ܐܘܪܚܐ: ܪܗܛܐ ܕܦܫܘ ܘܦܫܘ̄ ܐܫܬܥܠܝ ܘܢܚܘ.
ܘܡܒܪܡ ܡܢ ܓܢܝܐ ܠܝܬ ܦܫܘ̄. ܒܬܪܐ ܐܘܪܚܐ.
ܘܠܐ ܢܬܬܒ. ܘܐܢܫܝܢ ܪܗܛܐ ܕܒܪ̈ܬܗ ܦܫܘܡ ܡܕܡ
ܐܘܪܚܐ. ܪܗܛܐ ܕܠܐ ܦܫܡ ܪܓܝܫܐ ܐܦ ܢܕܒܒ ܐܝܟ
ܗܢܘܢ ܕܡܕܒܪܐ ܐܢܘܢ. ܦܪܫ ܕܝܢ ܒܗ، ܕܗܦܟ ܡܢ ܦܫܘ̄
ܠܡܕܒܪܢܐ ܬܪܥܐ ܢܦܫ. ܐܝܟ ܠܐ ܬܬܪܝܨܘܢ ܚܕ ܥܠ
ܚܕ ܐܚ̈ܪ̈ܢ ܪܗܛܐ ܕܠܐ ܦܫܡ. ܒܐܡܬ ܠܐ ܢܓܠܘܬ ܠܗ
ܦܫܘ̄. ܕܠܐ ܬܬܕܒܪܘܢ. ܐܘ ܢܦܫܒܪ، ܪܓܫܐ ̈ܟܠܝܠܐ.
ܡܕܢܫܝܐ ܕܝܢ ܪܗܛܐ ܐܚܪܢܐ ܬܠܝܬܝܐ ܢܕܒܒ.

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ܘܡܘܣܦ ܐܚܝܕܐ ܠܡܠܟܬܐ: ܢܘܗܪܐ. ܒܒܝܬܐ ܕܝܠܗ̇ ܠܐܘܬܐ
ܕܬܫܒܚ ܬ̈ܒܢܝܢ. ܬܫܒܘܚܬܐ. ܘܗܝܐ ܒܒܪܬܐ ܚܕ ܣܓܝܐܐ ܕܢܝܚ
ܒܪܫ ܐܡܗܐ: ܒܠܝܐ. ܥܡܠܝܢ ܗ̈ܘܘ ܐܢ̈ܫܐ ܐܝܠܝܢ
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ܕܡܠܟܘܬܐ ܕܐܬܪܘܢܐ ܢܒܝܪܐ. ܦܣܩ̄. ܘܐܦ ܠܘ ܗܟܢ
ܐܢܫ ܡܦܪܢܣܢܐ. ܚܕ ܒܠܒܘܕ ܒܠܝܐ ܡܬܓܒܪ ܒܗ.
ܬܘܠܘ̄ܬܐ. ܐܠܐ ܗܘ ܡܢܐ ܕܠܐ ܙܒܢܐ ܒܗ ܒܡܕܒܪܢܘܬܐ
ܕܥܡܥܐ ܡܬܡܗܝܢ: ܥ̈ܘܪܐ. ܗܢܐ ܠܡܬܡܨܝܢܘܬܐ ܠܒܠܒ.
ܬܘܬܐ. ܗܘ ܕܒܗ ܗܘܝܢ ܕܐܬܓܠܝܘܢ ܡܬܡܬܚ:
ܒܠܝܐ. ܐܝܟ ܙܘܒܢܐ ܡܕܡ ܘܡܬܒܣܐ ܘܒܢܝܐ. ܦܣܘܩܐ.
ܘܐܙ̈ܕܒܬܘܢ ܢ̈ܫܐܐ ܒܗܠܝܢ ܦܬܓܡܐ ܒ̈ܠܝܬܐ
ܘܒ̈ܠܡܣܐ ܡܬܢܓܢܝܢ.

ܦܣܩ̄ ܕ̄ ܡܛܠ ܢܫܐ ܛ̈ܒܬܐ ܘܡܙܟܝܢ̈ܬܐ.

ܡܕܡܬ ܥܘܠܐ ܒܠܝܐ ܒܐܪܒܥܬ ܙܒܢܝܢ ܒܗ ܒܠܝܐ
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ܢ̇ܣܒܘܢ ܥܠܝܬܐ. ܒܠ ܢܨܘܐ ܬܟܘܣܐ ܠܗܘܢ ܐܝܟ:
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ܥܡܒ ܢܪܕܝܢ. ܘܥܕܒܪܐ. ܐܘܟܠܘܢ. ܘܐܡܪܝܢ ܐܢܫܝ

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ܒܛܝܪܘܗ̇. ܐܝܟ ܠܒܪ ܐܢܫ ܕܟܒܪ ܚܝܠܐ ܒܝܫܐ:
ܘܡܒܝܫܘܗ ܟܠܟܠ ܐܟܪ ܟܠ ܕܟܝܫ. ܦܫܘ̄. ܚܕܐ
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ܘܐܬܬܘܡ ܬܕܡܘܪܬܐ ܒܟܬܝܢ. ܦܫܘ̄. ܘܗܠܝܢ ܬܡ
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ܚܕ. ܢܡܦܝ ܠܣܬܕܐ ܦܫܘܩܐ ܫ̈ܐܝܠܐ. ܡ ܬܫܬܐ. ܡ
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ܠܐܘܟܠ ܕܐܠܗܐ. ܕܒܝ ܡܕܒܪ ܡܟܠܝ ܒܝܕ ܢܟܝܘܗܝ
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ܒܝ ܙܟܐ ܕܟܝܠܬ ܕܘܝܕ. ܦܫܘ̄. ܡܟܝܪܘܬܐ. ܟܕ
ܫܘܕܟܐ ܐܪܒܥܐ ܢܦܫܐ ܒܥܘܠܐ ܒܬܦܠܓ. ܒܬܫܬܐ
ܡܬܠܡ. ܡ ܢܡܦ ܦܘܪܟܢ. ܘܐܦ ܦܟܪ ܐܪܝܟ
ܟܠܝܐ ܡܬܒܪܟܝܢ ܒܢܝ ܗܕܡܘܗܝ. ܡ ܢܡܦ ܦܫܘ̄.
ܦܪܟܣܝܣ. ܘܗܘܐ ܕܟܕ ܦܠܛܢ ܥܒܕܘܢ ܒܐܦܪ

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ܕܫܘܥܐ ܡܫܝܚܐ ܠܝܗܘܕܝܐ ܢܘܟܪܝܐ. ܡ ܬܫܥܝܬܐ ܕ ܦܫܘ.
ܐܝܟ ܐ ܠܫܝܢܗ ܐܟܪܙ ܐܠܗܐ: ܫܡܥܐ. ܘܠܐ
ܡܒܟܝܢ ܒܬܒܐ ܕܢܒܝܘܬܐ: ܫܡܥܐ. ܠܐܢܫܐ ܕܐܟܒܐ
ܦܪܫܗ ܘܫܪܪܗ ܠܒܠܒܐ: ܫܡܥܐ. ܐܢܬܘܢ ܐܚܪܢܬܘܢ:
ܕܡܟܪܙ ܐܢܬ: ܫܡܥܐ. ܒܠ ܕܐܚܪܬ ܠܒܘܢ:
ܬܒܥܐ. ܕܒܪܗ ܝܚܝܐ ܕܐܠܗܐ. ܘܐܢ ܠܐ ܚܒܪ
ܐܝܢܐ ܚܒܪܐ ܕܐܟܒ ܠܐ ܬܫܡܫܘܢ. ܦܫܘ.
ܡܫܝܢܘ. ܡܬܬܦܫܛܝܢ ܕܝܢ ܫܡܥܝܢ ܘܚܝܝܢ ܡܩܠܘܬܐ
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ܕܒܬܫܬܐ ܡܫܬܒܝܢ. ܒܦܫܘ ܡܬܠܝܢ ܦܘܪܩܢܐ.
ܬܐܘܠܘܓܝܐ. ܒܪ ܚܕܝܢ ܐ ܚܒܪܐ ܠܟܠܗܘܢ ܗܢܘܢ
ܐܚܪܢܐ: ܫܡܥܐ. ܠܡܚܫܒܐ: ܠܐܝܣܪܘܢ ܗܘ: ܫܡܥܐ.
ܠܕܝܢܐ: ܫܡܥܐ. ܠܫܡܘܐܝܠ: ܢܫܡܐ. ܠܕܘܝܕ: ܫܡܥܐ.
ܠܫܘܒ: ܫܡܥܐ. ܠܐܠܝܫܒ: ܫܡܥܐ. ܠܚܝܫܐ ܕܢܝܢܐ:
ܫܡܥܐ. ܠܝܘܣܦ: ܫܡܥܐ. ܠܐܠܝܐ: ܫܡܥܐ. ܠܬܪܡܫܐ
ܬܠܝܬܝܐ: ܫܡܥܐ. ܠܫܝܢܗ ܕܡܬܪ ܫܠܝܡ ܠܢܒܪܬܐ:
ܫܝܢܗ ܕܒܪܩܡܬܐ ܡܫܝܚܐ ܘܡܚܠܠܐ ܢܒܩܘܢܫ
ܠܦܘܡܩܬܐ ܒܪܒܝܐ ܕܒܠܗܘܢ ܚܠܝܫ ܡܒܝܫܘܢ:
ܫܡܥܐ. ܒܪ ܠܗܠܝܢ ܒܠܗܘܢ ܚܒܪܝܢ. ܠܒܘܠܗܘܢ ܒܠܝܫܐ
ܒܪܝܫ ܡܠܬܐ. ܦܫܘ. ܡܟܣܐ. ܦܫܘ. ܡܪܝܐ
ܐܝܬܘ ܒܠ ܢܘܡܐ ܕܒܫܘܠܡ ܦܘܪܩܢܐ ܡܬܬܦܫܛ.
ܒܪ ܡܬܦܪܕ ܦܡܒܟܐ. ܐܝܟ ܐܠܗܐ ܦܡܒܟܐ. ܠܐ ܝܕܥ
ܐܢܫ ܡܢ ܡܬܦܪܕ. ܦܫܘ. ܐܘ ܒܪ ܡܢ ܡܬܦܪܕ ܬܫܥܝܬܐ.
ܐܝܟ ܗܘ ܕܠܐ ܡܒܝܢ ܠܒܪܐ. ܬܫܥܝܬܐ. ܠܐ ܡܒܝܢ
ܠܐܒܒܐ ܕܢܦܪܗ. ܘܗܘܢܐ ܫܘܒܚܐ ܐܝܟ ܕܒܫܘܠܚܢܐ
ܡܬܡܝܢ. ܡܫܬܘܕܥ ܕܝܢ ܘܒܬܪ ܒܠܝܐ ܬܘܒ ܕܝܢ

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ܘܠܫܢܗܘܢ ܕܡܬܒܪܬܢܘܬܐ ܢܝܚܝܢ: ܟܠܝܐ. ܡܫܒܚܢܐ
ܘܕܚܝܠܘܬܐ. ܦܫܝܛܘܬܐ. ܡܫܝܚܐ. ܬܘܕܝܬܐ ܕܝܢ ܡܬܬܫܒܚ
ܒܥܘܠܡ ܦܬܓܡܐ ܘܕܡܝܐ. ܡܐ ܕܬܪܥܝܬܐ ܒܦܫܘ
ܡܫܠܡ. ܐܝܟ ܘܐܬܘ ܒܬܪܗ ܓܢܝܐ ܡܫܬܐܐ. ܬܘܕܝܬܐ.
ܘܐܡܪ ܐܢܘܢ. ܦܫܝܛܐ. ܘܐܢ ܐܪܒܥܐ ܢܒܝܐ ܬܪܥܝܬ
ܒܪܘܟܐ: ܘܦܫܝܛܐ ܘܦܫܘ ܡܫܠܡ. ܐܝܟ ܘܡܪܟܒ
ܠܘܬܗ ܦܬܓܡܐ. ܬܘܕܝܬܐ. ܘܡܫܝܚܐ: ܘܐܒܕܐ. ܗܘܘ
ܠܗ ܦܫܝܛܐ. ܘܐܬܬܢܝܚ. ܦܫܘ. ܘܐܝܬ ܐܝܟܐ ܕܬܪܝܢ
ܬܘܕܝܬܐ. ܡܛܠ ܦܫܝܛܐ ܒܬܪܝܢܘܬܐ. ܐܝܟ ܢܦܫ
ܒܐܦܝ. ܬܘܕܝܬܐ. ܐܟܡܐ ܠܡܘܕܝܢ ܦܪܝܫܬܐ ܡܢ ܟܝܢܝ.
ܬܘܕܝܬܐ. ܘܗܕܝܢ ܡܬܬܢܝܚ ܠܝ ܠܦܓܘܡܝ ܟܠܗ ܡܢ
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ܬܘܕܝܬܐ. ܥܒܕܘܢ ܬܪܝܢ ܡܘܪܒܝܢ ܟܠ ܡܕܒܚܢ.
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ܡܫܝܚܐ. ܥܢܝܐ ܡܬܬܫܒܚܝܢ ܒܥܘܠܡ ܦܬܓܡܐ
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ܥܢܝܐ. ܐܝܠܝܢ ܕܐܝܬ ܠܐ ܒܒܢ. ܬܘܕܝܬܐ. ܠܝܬ ܗܘܐ
ܠܗܘܢ ܫܠܝܛܐ. ܦܫܘ. ܘܐܝܬ ܐܝܟܐ ܕܒܬܪ ܬܪܝܢ
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ܐܒܐ ܢܦܩ. ܗܘ ܢܣܒ ܡܠܟܐ. ܦܫܝܛܐ. ܘܐܝܬ ܐܝܟܐ

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ܒܥܐܝܐ ܕܬܡܗܐ ܚܒܝܫ. ܘܬܘܣܦܬ ܒܢܝܢܐ ܦܡܡܐ.
ܘܒܝܫܘܬܐ ܩ̈ܘܒܟܐ. ܙܙܟܐ̈ ܒܥܐܫܐ ܒܢܝ̈ܢ ܡܫ̈ܡܠܐ.
ܟܠ ܙܙܟܐ̈ ܘܟܠ ܒܢܝ̈ܐ ܪܗܛܐ. ܐܦ ܟܢ
ܘܡܫܠܛܢܝܐ ܬܪ̈ܝܢ ܩ̈ܦܟܐ ܒܢܝܫ ܕܟܢܐ ܢܕܟ ܐܢܝܐ.
ܕܒܬܠܡ. ܘܡܬܦܪܫܐ ܗ̄ܘܬ ܕܫܒܘ ܫܠܡܐ ܗܘܝܐ.
ܚܕ ܡܢ ܕܗܘ ܡܒܟܐܒܠ. ܫܒܘ ܫܠܡܐ ܗܘܝܐ ܒܡܦܚܬܐ
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ܦܟܠ. ܐܣܝܪܐ ܕܝܢ ܕܗܘ ܒܐܦܝܠ ܫܒܘ ܫܠܡܐ ܗܘܝܐ.
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ܘܗܟܢܐ ܟܠ ܦܦܪܐ ܐܝܟ ܕܦܦܪ ܠܗ ܦܝܫ.
ܦܣܘܩܐ ܬܠܝܬܝܐ. ܡܛܠ ܠܡܫܡܗܘܬ ܫܡܗ̈ܐ ܕܢܩܙ̈ܐ
ܐܪܒܥܐ ܦܣܘܩ̈ܐ.
ܚܠܝܐ ܡܢ ܡܬܬܣܝܡ ܒܗ̇ ܦܬܓܡܐ ܘܩܕܡܝܐ
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ܬܪܝܢܐ ܕܐܪܒܥ. ܒܕܘܟܐ ܒܢ̈ܝܢ ܗܕ̈ܡܘܗܝ ܡܬܦܠܓ.
ܐܝܟ ܘܡܐ ܕܡܫܬܐܠ ܐܢܬ. ܬܘܒܐ. ܠܐ ܗ̄ܘܐ ܐܝܟ
ܢܦܩܬ ܒܐܦܐ: ܚܠܝܐ. ܕܙܘܥܡ ܠܡܝܡ ܒܡܝܬ̈ܪܬܐ
ܘܕܩ̈ܘܬܐ ܕܫܩܘܦܐ ܠܡܙܠܝܢ: ܚܠܝܐ. ܕܒܬܘܬܘ܆
ܠܡܙܠܝܢܐ. ܦܣܘܩܐ. ܡܬܬܣܝܡ ܕܝܢ ܘܒܫܘܐܠܐ
ܐܪܒܥܐ. ܐܝܟ ܕܝܢ ܡܒܥܘ ܟܕ ܢܦܩܐ ܕܐܝܬ ܠܗ
ܙܪܟܐ ܚܕ: ܚܠܝܐ. ܘܐܦ ܝܩܠ ܒܢܦܪܐ ܒܢܘܡܐ
ܕܢܩܬܐ: ܚܠܝܐ. ܐܠܐ ܐܝܢ ܘܡܦܝܡ ܠܗ. ܦܣܘܩܐ.
ܡܬܬܣܝܡ ܕܝܢ ܘܡܒܘܝܥ ܬܚܘܬܝܐ ܡܫܚܠܦܐ.
ܬܐܘܠܘܠ. ܕܬܪܒܘ ܕܐܡܢܐ ܡܝܟܐ ܐܒܫܢܝ̈ܐ
ܕܢܩܫܐ ܠܟܢܝ ܐܬܪܐ: ܚܠܝܐ. ܘܠܡܕܒܝܢܐ ܡܦܪܫܐ:
ܚܠܝܐ. ܘܠܫܘܢܐ ܕܫܡܫܢ ܗܘ ܕܠܐ ܒܗܡ: ܚܠܝܐ.

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ܕܫܠܝܚܐ ܒܣܦܪܐ ܠܕܝܠܝܗ̇ ܟܠܬܐ ܕܟܠ ܦܬܓܡܝܢ
ܢܦܫܐ ܪܒܝܢܐ ܕܒܝܕܗ ܐܫܬܠܡ . ܐܦ ܕܠܝ ܡܫܬܒܪܐ
ܢܬܬܐܝܬ ܠܐ ܐܬܕܪܟܘ . ܘܟܠܗܕܐ ܕܝ ܡܢ ܕܐܝܟ ܗܕܐ
ܒܕܟܬܐ ܓܫܡܢܝܬ ܠܡܬܒܢܝܘ ܡܕܒܪܐ ܦܫܝܛܐ : ܡܟܪܙܝܢ
ܒܪܘܚ ܘܐܡܪܘ . ܕܠܐ ܗܘܐ ܠܟܘܬ ܡܕܒܠܢܐ ܐܢܫܝܐ
ܡܒܝܢ ܦܘܫܩܐ ܒܟܬܒ̈ܐ ܩܘܕ̄ . ܐܠܐ ܠܟܘܬ ܕܐܬܝܠܝܕܬ
ܠܦܘܫܐ ܩܕ̄ ܕܟܡ ܦܠܩܡܘܗܝ ܐܬܓܫܡ . ܟܕܠܐ
ܠܗ ܠܡܫܡܫܘ ܒܟܬܒ̈ ܩܘܕ̄ ܐܝܟ ܡܕܢܚܐ ܕܠܐ ܦܘܣܩ .
ܡܬܒܘܪܐ ܐܡܪܐ ܗܢܐ ܠܢܠܗܘܢ . ܙܡܪܐ ܗ̄ܝ ܦܠܢ
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ܕܠܗܘܢܐ ܕܒܢ ܒܕܘ ܡܦܠܚܝܢ . ܢܬܘܕܒܘܢ ܟܕ
ܢܚܘܢ . ܘܐܡܪܐ ܕܡܬܡܪܐ ܒܢ ܙܒܢܝܗܘܢ . ܢܠܦܘ
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ܡܠܬܐ ܠܡܬܠܘܢ ܒܠܬܐ ܕܕܝܠܝܗ̇ ܡܫܡܫܢܐ . ܐܡܪܐ
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ܥܡ ܐܠܗܐ ܡܢ ܒܬܫܝܬܐ ܡܦܠܚܝܢ . ܥܡܐ ܕܥܡܢܐ
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ܢܒܝܐ . ܘܙܡܪܐ ܓܒܥܐ ܒܬܝܒ ܡܢܝܢܐ . ܒܠ

ܐܘ ܡܙܡܪܢܐ. ܘܡܫܒܠܢܐ ܡܢ ܒܫܘܪܝ ܘܬܡܝܢܐ
ܐܬܟܢܫܘ ܫܘܠܡ ܚܠܝܐ: ܫܘܠܡ ܬܫܒܚܬܐ.
ܫܘܠܡ ܫܥܝܐ: ܪܡܫܐ ܕܦܫܛ. ܡܙܡܘܪܐ. ܦܘܪܫܐ.
ܫܒܚܐ. ܬܫܡܫܬܐ ܘܡܥܠܢܐ. ܪܡܫܐ ܕܠܐ ܦܫܛ
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ܫܘܠܡ ܫܘܦܝܐ. ܬܫܡܫܬܐ ܒܡ ܫ̈ܪܝ ܬܫܒܚܬܐ.
ܡܫܒܚܐ. ܡܕܡܐ ܕܢܫܐ ܚܠܝܐ ܬܘܪܝ ܗ̱ܘ ܢܩܘܡ. ܣܕ
ܬܫܒܘܚ ܫܠܡ ܬܠܡܝܐ. ܘܐܣܝܪܐ ܡܕܡ ܫܠܡܝܐ
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ܡܒܪܝܢܘܬܐ. ܒܕ ܓܝ ܢܒ̈ܪܒ ܒܫܪܪܐ ܗܠܝ ܢܒ̈ܪܒ
ܦܬ̈ܒܢܘܬܗܘܢ ܡܬܪܒܝܢ. ܒܬܫܡܫܬܐ ܕܟܠ ܣܕܐ ܣܕܐ
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ܗ̄ܘ ܐ̄ ܒܫܠܝ.

ܟܕܐ ܒܬܪܐ. ܘܗܒܢܐ ܗܘ ܕܦܪܐ. ܢܐܐ ܠܐܢܫܘܬܐ܆
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ܢܗܒ ܐܢ ܐܪܐ ܦܫܣܐ ܠܦܘܠܚܢܐ ܥܠܝܡܐ ܠܐܢܫܘܬܐ
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ܠܗܬ ܢܒܥܐ ܫܘܥܒܕܐ ܦܫܟܐ ܐܝܬ ܕܠܝܬܝ ܘܟܗ
ܡܬܦܪܕ. ܗܟܢܐ ܘܠܟܠ ܝܕܥܐ ܢܘܩܫܐ ܦܡ ܗܠܝܢ܆
ܠܗܬ ܟܠ ܡܠܐ ܡܠܝܠܐ ܕܠܗܬ ܢܒܥܐ ܫܐܪ ܫܘܥܒܕܐ
ܦܫܟܐ ܐܝܬ ܕܠܝܬܐ ܘܟܗ ܡܬܦܕܕ. ܡܟܝܪܢܐ
ܒܥܦܫܘܬ ܒܪܟܐ ܕܢܒܥ ܦܘܫܟܐ. ܦܦܪܐ ܡܘܢܐ
ܘܕܠܝܢ ܦܘܪܫܐ ܕܠܝܬܐܝܬ ܡܬܦܪܕܝܢ. ܘܟܗܘܢ ܦܦܪܐ
ܐܚܪܢܐ ܟܠܝܗܝ ܦܢܘܗܝ ܟܕ ܡܬܦܪܕܝܢ ܪܥܐ ܡܪܝܡܝܢ.
ܘܡܛܠ ܕܦܡ ܠܒܫܐ ܕܦܢܝܐ ܢܦܩܘܬܐ ܐܢܘܢ ܢܒܥܐ
ܗܠܝܢ. ܐܠܐ ܦܡ ܥܦܪܐ ܘܦܥܠܝܘܬ ܦܠܦܠܐ
ܠܢܠܗܦܐ ܦܡ ܠܒܢܐ ܠܐ ܪܕܝܢ ܠܐ ܡܒܗܢܐ ܠܐܕܢܐ
ܠܡܒܗܢܝ ܠܗܘܢ ܠܦܘܫܐ. ܐܦܠܐ ܠܡܕܪܒܘܬܗܘܢ
ܐܝܬ ܦܘܪܫܐ.

ܦܫܘܩܐ ܬܪܢܐ. ܡܛܠ ܦܢܝܐ ܕܢܒܥ ܦܘܫܟܐ
ܘܥܟܘܫܗܘܢ ܟܡ ܒܕܢܝܗܘܢ.

ܐܪܟܝܢ ܢܗܒܝܢ ܡܟܪܟܢܐ ܢܒܥ ܦܘܫܟܐ. ܐܪܟܝܐ
ܒܥܢܝܐ. ܘܐܬܝܬܗܘܢ ܟܠܝܐ: ܬܫܝܬܐ. ܥܩܢܐ:
ܦܫܘܩܐ. ܘܬܠܬܝܢ ܘܥܬܐ ܦܪܟܝܢܐ: ܕܦܢܝܗܘܢ
ܡܦܬܪܟܝܢ. ܘܗܢܘܢ ܗܠܝܢ. ܐܘ ܦܪܓܠܐ ܐܢܘܢ

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ܟܬܒܐ ܕܝܘܢܐ

ܡܢ

ܓܪܝܓܘܪܝܘܣ ܒܪ ܥܒܪܝܐ.

ܡܦܪܝܢܐ ܪܘܚܢܝܐ.

ܩܦܠܐܘܢ ܫܬܝܬܝܐ ܡܛܠ ܢܘ̈ܡܘܣܐ ܪܘܪ̈ܒܐ ܀ ܦܣܘܩܐ
ܩܕܡܝܐ ܡܛܠ ܐܠܝܨܘܬܐ ܕܢܛܪ ܦܘ̈ܩܕܢܐ.

ܡܛܠ ܓܝܪ ܒܟܠ ܠܚܘܫܒ ܡܢ ܫܡܝܐ ܕܢܚ ܦܬܓܡܐ
ܗܕܡܕܢܝܐ ܒܠܒܗ ܬܘܩܦܗ ܒܡܝܪ ܕܫܒ̈ܗܐ ܘܫܒܠܐ
ܘܐܡܪܐ ܕܒܗ. ܐܠܐ ܒܡܫܠܡܐ ܒܠܫܢܗ ܪܘܚܢܝܐ.
ܫܒ̈ܠܐ ܡܬܚ̈ܪܝܢܐ ܡܢ ܗܘ ܠܡܚܝܢܐ ܫܡܘܥܐ.
ܐܬܦܠܓܘ ܦܣ̈ܩܐ ܗܘܕ̈ܝܐ ܦܫܝ̈ܛܐ ܕܡܫܝ̈ܚܝܐ ܬܘܪ̈ܓܡܐ
ܠܡܫܠܠܘܗܝ. ܘܠܝܕ̈ܥܐ ܒܡܫܝ̈ܚܐ ܢܕ̈ܒܪ ܦܠܓܘܗ
ܢܩܪܝܢܐ. ܐܡܪܢܐ ܕܗܢܘܢ ܩܠܐ ܒܬܚ̈ܬܝܐ ܕܒܠܫ
ܦܢܗܘܢ ܢܩܫܐ ܡܢܗܘܢ ܕܒܠܝܢܐ. ܐܟܡܢܐ ܕܦܢ
ܐܬܗܪܐ ܒܫܡܝܐ ܗܟܢܐ ܐܦ ܦܢ ܦܘܪܢܐ ܒܢܝܬܐ ܟܕ
ܬܬܢܣܒ ܢܬܦܠܓܘܢ. ܢܡܘܣܐ ܕܐܠܗܝ ܗܢܘ ܣܢܝܩ
ܢܩܘܫܐ ܕܡܝܬܪ ܒܡܫܝܚܐ ܢܕܒܪ ܠܢ ܗܘ ܕܐܢܫܐ ܕܦܪܐ.
ܠܐ ܗܘܐ̈ ܦܢ ܢܘܗܪܐ ܕܗܘܐ: ܘܦܢ ܒܣܬ ܠܫܡ ܕܢܫ
ܡܫܝܚܐ. ܐܢ ܠܐ ܢܬܪܐ ܢܕܒܪܐ ܕܬܫܡܫܬܐ ܓܝܪ ܠܐ
ܗܘܐ̈: ܘܡܫܬܥܐ ܓܝܪ ܕܗܘܐ: ܘܡܫܬܐܠܢܐ ܓܝܪ ܡܫܝܚܐ.
ܦܫܝܛ ܕܦܢ ܢܘܗܪܐ ܕܗܘܐ ܘܦܢ ܒܣܬ ܠܫܡ ܠܐ ܡܬܦܠܓ.
ܡܫܝܚܐ. ܘܟܠܢܐ ܕܠܘ ܠܐ ܦܬܓܡ. ܐܠܐ ܕܦܬܓܡ.

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ܦܬܓܡܐ. ⁘ ܫܘܒܚܐ ܕܝܢ ܠܗܘܢܐ ܢܐܡܪ ܟܢܘܬܐ.
ܠܗܘ ܕܒܠܣܘܕܘܗ, ܫܦܝܪ ܡܢ ܢܘܗܪܐ ܐܚܪܢܐ ܐܬܘܗܝ,
ܒܦܬܓܡܐ: ܗܘ ܕܝܢ ܫܦܝܪ ܡܢ ܬܫܒܘܚܬܐ ܐܘ ܟܠܝܐ
ܘܕܫܘܪܒܐ. ※ ܬܘܒ ܕܝܢ ܙܗܠܝܐ ܕܒܣܝܡ ܘܕܠܐ ܦܫܝܩ.
ܘܒܟܐ ܐܝܬ ܒܗܘܢ ܐܚܝܢܐܝܬ. ܗܘ ܕܝܢ ܟܠ ܗܕܡܐ
ܗ̇ܘ ܕܡܕܡ ܙܗܠܝܐ: ܕܐܝܟ ܐܝܟ. ܚܘܪ ܡܪ̈ܢܐ ܘܚܙܝ,
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ܢ̈ܘܗܪܐ. ※ ܗܠܝܢ ܕܝܢ ܕܡܟ̈ܘܕܝܢ. ܐܡ̇ܪ ܐ̇ܟܠ
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ܐܕܘܢ ܐܠܗ̇ܐ ܬܘ̈ܕܝܢ ܐܝܬ ܠܗܘܢ. ܗܘ ܕܝܢ ܡܬܦܠܓܢܐ.

ܕܐܒܓܪܐ: ܕܗܘܐ ܐܡܪܗ ܕܐܠܗܐ ܗܘ ܘܗܘ ܕܒܥܠ ܫܠܝܛܘܬܗ
ܕܥܠܡܐ. ܘܬܘܒ ܗܢܘ ܗܘ ܕܐܡܪܬ ܕܡܛܪ ܐܬܐ. ܀
ܦܪܘܩܐ ܕܝܢ ܦܪܩ ܠܗ ܠܟܠܗܘܢ ܢܦܫܬܐ. ܬܘ ܟܠܗܘܢ ܠܥ̈ܡܐ.
ܬܘ ܒܢ̈ܝ ܕܐܕܡ ܀ ܦܘܩܕܐ ܕܝܢ. ܗܪܟ ܠܦܠܓ ܒܐܪܥܐ
ܕܓܕܐ ܡܠܟܐ. ܀ ܦܠܚܝܢܐ ܕܝܢ ܐܝܟ ܗܝ ܕܡܢ ܒܥ̈ܝܢܐ
ܠܘܬ ܐܠܗܐ ܒܨܠܘܬܐ ܡܬܐܡܪܐ. ܚܫܟܐ ܫ̈ܘܒܚܝ
ܠܒܝ ܫܠܡܝܢ. ܓܒܘܡ ܩ̈ܒܠܘܬܢ ܘܕܓܪܒܐ ܀ ܡܘܒ
ܠܛܘܒܐ ܕܝܢ ܗܘ ܕܒܗ ܒܒܠܘܬܐ ܠܒܝܢ ܠܛܘܒܐ.
ܠܛܘܒܗ ܠܟܒܪܐ. ܀ ܐܝܬ ܕܝܢ ܬܘܒ ܬܒܫܐ ܒܡ ܓܪ،
ܬܓܒܝܬܐ ܗܡ. ܒܓܠܐ ܐܬܐ: ܘܐܡܪܝܢܗ ܠܐܪܒܐ
ܠܐܒܢ. ܘܝܘܡܢ ܕܡܪܒܐ: ܠܟܠܟܫܪ ܀ ܡܬܓܡܪܝܢܐ
ܕܝܢ ܬܘܒ ܡܥܝܠܒ ܡܢ ܡܢܝܚܬܐ ܘܡܟܠܠܝܢܐ. ܀
ܡܬܓܡܪܝܢܐ ܗܢ ܒܝܬ ܒܓ ܢܐܪ ܠܘܬ ܙܒܘܬܗ ܕܝܩܘܡܬܐ
ܡܬܓܡܪ ܒܗ ܡܒܝܢܐ. ܐܝܬܝܐ ܡܘܘ ܠܬܓܡܪܐ ܡܢ
ܒܠܝܐ. ܐܝܬܝܐ ܐܬܒܝ، ܒܫܘ ܘܢ̈ܒܝܐ ܡܠ̈ܒܝܫܬܗ. ܀
ܡܢܝܚܬܐ ܕܝܢ ܕܠܐ ܡܢ ܥܠ ܢܝܚ ܘܪܘܡܝܐܝܬ ܢܦܪܐ.
ܐܠܐ ܕܡܬܝܐܝܬ ܢܦܪܘܗ، ܠܬܫܒܘܚܬܐ ܕܒܠܗ، ܡܢܡ
ܒܢܝܚܬܐ. ܀ ܡܟܠܠܝܢܐ ܕܝܢ ܡܡܘܒܠܝܢܐ ܗܘ ܕܘܝܒܐ
ܘܒܓܒܗ ܒܠ ܐܝܒܐ ܕܒܫܬܒܪ ܕܘܝܒܐ ܗܘ ܥܒܝܕ
ܡܢܡ ܡܟܠܠܝܢܐ. ܐܘ ܠܘܡܒܠ ܡܫܐܠܢܐ ܡܢܡ ܬܘܒ.
ܐܝܟܢܐ ܕܐܦ ܢܘܩܕܐ ܬܕܝܪ ܗܢܘܢ ܕܡܘܡܒܐ
ܡܬܐܡܪܝܢ ܀ ܘܠܘܡܒܠ ܘܝܒܐ ܘܡܫܒܚܐ ܡܢܡܝܢ:
ܗܢܘ ܕܝܢ ܕܢܝܘܡ ܒܠ ܢܫܐ ܕܬܫܒܘܚܬܐ: ܒܓ ܠܐ ܕܘܝܒܐ
ܐܦܠܐ ܕܡܫܒܚܐ ܐܡܪܝܢ ܠܬܫܒܘܚܬܐ ܀ ܦܫܘܩܐ ܕܝܢ
ܘܡܫܝܚܐ ܡܫܠܡܝܢ. ܒܗ، ܕܒܠ ܒܠ ܢܘܡܪܐ ܐܝܬܐ
ܠܡܐܡܪ ܦܫܘܩܐ ܡܫܬܡܗ ܗܘ ܕܡܢܡ ܒܫܘܠܡ

ܕܒܗܘܢ ܗܢܘܢ ܦ̈ܬܓܡܐ ܒܬܪ ܫ̈ܢܝܐ.. ܥܡܠܗ
ܛ̈ܘܒܐ ܕܝܢ ܐܘܟܝܬ ܥܪܒܐ. ܣܝ ܠܣܘܕ ܐܬܘܬܗܝ،
ܒܬܫܒܘܚܬܐ. ܘܫܝܒܘܬܐ ܒܬܪܗ. ܘܠܘ ܬܘܬܒܐ. ∵
ܒܥܝܢܐ ܕܝܢ ܘܘܠܐ ܡܥܣܠܩܝܢ ܒܝܕ ܕܒܥܝܢܐ ܠܣܘܕܐ
[β] ܗܘ ܒܬܘܠܡܬܐ. ܘܘܠܐ ܕܝܢ ܒܡ ܫܡܥܐ
ܒܬܬܫܒܚ ∵ ܬܘܒ ܕܝܢ ܐܬܝܬ ܢܘܗܪܐ ܕܕܝܢܝܢ ܠܢܕܕܐ.
ܬܫܡܫܬܐ. ܡܫܡܫܢܐ. ܡܡܒܝܢܐ. ∵ ܘܬܫܡܫܬܐ [γ] ܡܢ
ܒܐܡܒܘ ܫܪܝܢ ܒܬܫܒܘܚܬܐ. ∵ ∵ ܡܫܡܫܢܐ ܕܝܢ ܠܘܬ
ܗܘ ܕܪܒ ܒܬܐܡܪ. ܕܐܝܟ ܐܡܝܢ. ܒܒܐ ܒܝܬܐ ܡܒܝܢ
ܡܪܝ ܐܬܪܘܣ ܒܠ. ܒܒܐ ܒܝܬܐ ܡܒܝܒܘܢ ܡ̈ܪܝ
ܗܠܝܢ ܠܘܬ ܓܒܪܒܘܢ ∵ ܒܒܝܢܐ ܕܝܢ ܒܝܕ ܫܘܒܚܐ
ܠܡܦܩܢܐ ܐܘ ܠܕܝܠܬܐ ܒܒܒܐ. ܐܝܟ ܗܝ ܕܐܡܪܐ
ܠܡܘܡܒ ܪܫ ܐܒܗܬܐ. ܐܠܗܗ ܕܐܒܪ ܐܒܪܗܡ.
ܐܠܗܗ ܕܐܒܪ ܐܝܣܚܩ. ܡܪܝܐ ܕܐܡܪ ܠܝ: ܗܘܝܢ
ܠܐܪܒܐ ܕܬܠܬܝܢ ܘܐܪܒܥ ܠܝ. ܬܘܒ ܡܫܐܠܢܐ.
ܡܣܘܝܐ. ܦܘܪܐ. ܦܩܘܕܐ. ܡܝܠܝܢܐ. ܡܬܒ
ܬܘܒܐ ∵ ܘܡܫܐܠܢܐ ܒܬܪܝܢ ܕܢܝܐ ܒܬܐܡܪ. ܐܘ
ܕܢܐܠܦ ܗܘ ܕܡܫܐܠ ܝܠܦܐ. ܐܘ ܡܫܝܢܐܝܬ ܡܫܐܠ.
ܘܕܢܐܠܦ ܡܢ ܐܝܟ ܗܝ ܕܡܢ ܬܠܡܝܕܐ ܠܘܬ ܦܘܩܡ
ܐܡܪܝܢܐ: ܐܡܪܬܝ، ܗܠܝܢ ܒܝܘܡ. ܘܐܫܡܫܘ ܠܐܒܘܗܝ.
ܕܗܘܐ ܢܘܪܐ ܘܩܫܝܫܐ. ܐܒܘܗ ܐܡܪܐ ܠܬܠܬܐ ∵ ܕܢܢܦܩܐ
ܕܝܢ ܐܝܟ ܗܝ، ܕܡܢ ܡܪܝܐ ܐܡܪܝܢܐ: ܐܒܘܗ ܐܬܝܬ ܐܕܡ.
ܘܐܒܘܗ ܡܒܠ ܐܣܘܟ: ܒܒܘ ܗܘܐ ܕܒܐܒܕܟ ∵
ܡܣܘܝܐ ܕܝܢ ܐܝܟ ܗܘ ܕܡܢܒܒܐ ܒܣܘܐ ܐܝܟ ܗܝ،

[β] ܒ. ܒܬܘܠܡܬܐ ܗܘ. [γ] ܒ. ܡܫܡܫ ܡܢ.

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ܘܪܘܛܐ ܕܦܘܡܗ. ܐܟܘܬܐ ܗܝ ܕܒܬܘܠܘܬܟ܇ ܕܬܘ̈ܕܬܐ܀
ܦܦܕܘܐ ܘܒܘܟܪܐ ܘܪܘܛܐ ܕܠܐ ܦܘܡܗ ܘܦܘܡܘܣܐ.
ܪܘܚܗ ܕܕܡܘܬܐ܇ ܕܢܒ̈ܝܐ ܕܐܪܟܐ. ܀ ܘܡܘܟܐ. ܘܒܪܝܟ
ܘܗܘܐ ܢܓܒܘ ܐ̈ܦ ܐܪܟܐ. ܘܟܢ̈ܝܫܘ ܕܟܠܗܘܢ ܐܬܬܝܗ.
ܕܢܣܒܠ ܕܐܟ ܘܢܬܬܠ ܀ ܡܗܦܟܢܐ ܐܘ ܟܢܬ
ܡܦܪܘܣܝܐ. [a] ܕܬܘܢ ܥܡܝܩܐ ܘܐܡܠܠ. ܀ ܥܘܠܡܗ
ܟܢ ܐ̈ܬܘܬܐ. ܬܒܥܘܢ ܐܪܟܐ ܡܐܡܪܗ ܕܦܘܡܗ.
ܐܢܪܝܐ ܟܢ ܡܛܠܝܐ. ܢܪܡܗ ܐܝܟ ܡܛܪܐ ܘܠܦܢ.
ܟܠ ܐ̈ܬܘܬܐ ܕܐܦ ܕܡܢ ܠܬܝܢܬ ܕܠܐ. ܡܢ ܠܟܠ ܕܐܦ
ܕܢܝܫ. ܀ ܬܫܡܐ ܟܢ ܫܪܝ ܬܫܒܚܬܐ. ܟܕܠܐ ܕܠܐ ܐܬܬܐ:
ܘܐܡܪܢܝܗ ܠܐܪܟܐ ܠܐܟܢܝ ܀ ܡܫܬܡܪܐ ܗܟܢ
ܕܡܛܠ ܡܢܝܢܘܬܐ ܕܕܟܘܬܐ: ܐܘ ܡܛܠ ܠܫܡܘܬ
ܦܬܓ̈ܡܐ: ܘܕܒܝܢܘܬܐ ܕܢ̈ܘܦܝܐ ܡܚܝܐ ܕܢܣܒܠܗ ܐܢܫ
ܠܛܘܡܐ ܕܦܘܢܝܐ ܕܢ̈ܘܦܝܐ. ܐܠܐ ܢܬܬܘܡܦ ܦܘܪܫܢܐ
ܗܢܐ (ܠ) . . . .
. . . .
. . . .

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[a] ܒ. ܠܘ̈.

(ܠ) ܙܘܥܐ ܒ. ܣܝܡܢܝ ܗܠܝܢ ܕܒܗܘܢ ܠܘܬ ܕܦܘܪܫܐ : ܕܒܟܠܗ ܘܦܘܣܠܒ ܒܟܠܗ. ܒܪܚ ܕܡܢ ܦܪܝܫ ܒܬܝܡܢ ܐܢܘܢ. ܘܡܢ ܦܠܚ ܕܡܠܒ ܪܗܛܐ ܕܠܐ ܦܫܘ ܫܒܩܘ ܦܘܣܠܒ ܒܟܠܗ. ܐܬܬܫܡܫ ܕܡܢ ܡܛܠ ܐܦܣܘܬܐ ܕܦܠܘܓܬܐ ܗܘ ܕܒܟܠܗܘܢ ܐܬܬܫܡܫ. ܕܬܝܡܢ ܕܡܢ ܡܛܠ ܕܒ̈ܟܠܗ ܡܟܘܢܐ ܕܬܬܚܫܒܘܢ ܘܬܝܡܢ ܘܬܡ̈ܠܬܐ ܒܬܪ ܡܢܝܢܐ. ܗܢܐ ܦܘܣܠܒ ܒܟܠܗ ܕܡܢ. ܘܡܦܩܘܗܝ ܦܣܩܬܐ ܘܒܬܪܗ ܦܣܩܬܐ. ܘܗܟܢܐ ܘܦܘܣܠܒ ܬܠܝܬܐ. ܡܦܩܘܗܝ ܦܣܩܬܐ ܘܒܬܪܗ. ܘܡܬܦܪܫܐ ܡܬܐܡܪܐ. ܘܦܘܪܫܢܐ ܘܦܘܣܠܒ ܦܘܢܐ ܗܘܬ.

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ܦܘܢ ܗܘ ܕܐܡܪܬ ܕܟܬܪ ܐܬܐ ܀ ܡܥܠܝܢܐ. ܠܒܪ
ܫܠܡܝܢ ܥܒܘܕ ܚܘܠܡ ܡܪܢܐ. ܀ ܡܦܩܢܐ. ܚܒܐ
ܐܢܐ ܡܢܝܢ ܡܪܝ. ܀ ܡܥܐܠܢܐ. ܐܟܒܘ ܡܟܢܠ
ܐܣܘܢ ܀ ܡܢܣܒܬܐ. ܐܝ ܐܢܬ ܒܐܒܐ ܐܡܝܢ ܒܐܒܝ
ܕܟܕܟ ܠܗ ܡܪܢܐ. ܀ ܡܬܕܒܪܢܐ. ܐܝܟܢܐ ܐܬܟܝܢ
ܒܣܘ ܘܢܟܒ ܫܠܝܬܗ. ܐܝܟܢܐ ܗܘܘ ܠܬܟܣܐ ܡܢ
ܥܠܝܐ ܀ ܡܬܠܠܢܐ. ܐܝܬܘܗܝ ܟܝܢ ܐܠܗܐ ܙܪܝܪܐ. ܀
ܡܣܝܒܪܢܐ. ܦܘܪܐ ܒܐܘܣܢܐ ܫܒܠܬܐ ܒܒܠ ܠܐ
ܫܘܬܐ. ܀ ܥܘܠܦ ܡܣܝܒܪܢܐ. ܗ̄ ܡܕܪܟܝܢ ܒܣܒܠܐ
ܦܢܝܢ ܕܠܐ ܣܒܠܐ ܀ ܟܘܪܐ. ܚܫܘܪܐ. ܟܝܘܡܐ.
ܠܐܘܬܐ. ܟܐܦܘܪܐ ܀ ܥܘܠܦ ܟܘܪܐ. ܡܟܝܐ
ܘܢܝܫܐ ܘܕܝܪܐ ܘܬܢܝܢܐ ܕܠܐܡ ܐܢܬܘܢ ܀ ܡܟܝܢܐ.
ܒܗܘ ܡܡܟܐ ܬܕܒܘܢ ܕܐܢܐ ܒܐܟܝ ܘܐܢܬܘܢ ܒܝ
ܐܢܬܘܢ ܀ ܡܢܣܒܬܐ ܘܡܟܝܢܐ. ܕܐܬܡܟܪ ܡܡܟܐ
ܒܠܘܪܐ ܗܘܐ ܡܪܢܐ ܢܝܚܐ ܀ ܙܘܒܐ. ܘܒܪܘܠܐ
ܘܦܩܠܐ ܀ ܦܡܒܐ. ܙܪܢܝܢ ܟܡܪܝܢ ܒܐܪܒܐ.
ܘܫܠܝܢ ܒܬܒܡܪܝܢ ܡܢܗ. ܀ ܥܘܠܦ ܦܡܒܐ. ܠܝ
ܡܘܬܐ. ܘܠܝ ܫܝܢ. ܀ ܙܘܒܐ ܘܦܣܘܩܐ. ܙܪܒܐ
ܡܒܐܥܐ· ܦܝܢܐ ܡܫܒܠܐ. ܀ ܦܡܒܐ ܘܡܬܠܠܢܐ.
ܒܪܥܝܢ ܐܢܬܘܢ ܗܘܐ ܡܠܬܐ. ܀ ܡܥܐܠܝܢ ܘܙܘܒܐ

ܐܝܟ ̈ܐܝܢ ܕܠܐ ܬܬܚܡܠܘܢ. ܦܪܘܫܐ ܕܠܐ ܡܟܣܝܢ ܘܡܟܣܝܢ. ܬܘܒ ܠܗܘܢ̈ ܘܟܬܝܢ
ܒܢܬܐ.. ܬܫܟܚܐ ܦܪܘܫܐ: ܐܝܟ ܕܐܡܪܝܢ̈ ܐܝܟ ܕܐ ܕܡܪܫܝܢ̈ ܐܝܟ ܕܐ ܕܡܪܫܝܢ..
ܡܦܠܚܢܐ ܐܘܕܝܬ ܦܐܪܘܠܘܓܝܣ. ܡܘܦܐ ܕܐܦܐ ܡܪܘܕܐ. ܐܝܟ ܬܘܒܐ.
ܬܘܒ ܗܘܢ ܠܦܫ ܕܒܢܠ ܡܢ ܡܕܢܐ. ܦܪܘܫܐ. ܦܪܘ ܠܗܘܢ ܒܢܬܝ.
ܘܬ ܠܬܘܢ ܒܢܒܢܝ ܠܝܬ. ܗܐ ܐܟܪܘܗ ܕܟܠܗܐ.

ܘܦܫܝܩܐ. ܘܡܘܗܒܐ ܕܟܠ ܐ̈ܬܘܬܐ. ܡܗܝܡܢܐ ܐܘ ܚܝܬ
ܡܦܪ̈ܫܢܐ. ܡܫܠܡܗ ܒܢܝ ܐ̈ܬܘܬܐ ܐܘ ܒܢܝ
ܡ̈ܦܠܓܢܐ. ܬܫܡܫܐ ܚܡ ܒܪܝ ܬܫܒܚܬܐ ܀ ܐܬܡܗܘܢ
ܕܡ ܡܫܠܡ ܡ̈ܘܗܒܐ ܕܢܒܝܐ ܚܡ ܦܬܓ̈ܡܐ ܗܘܒܐ ܀
ܚܠܝܢ. ܚܬܡܐ ܕܠܝܒܘܬܗ ܕܡܫܘܚ ܡܡܫܚܢܐ. ※
ܬܫܪܝܐ. ܚܬܡܐ ܡܕܡܝܐ ܓܒܪܝܬ ܐܘ ܦܐܘܓܠܝܐ. ※
ܬ̈ܘܠܐ: ܘܒܝܕܐ ܡܪܝܐ ܕܗܓܒܬ ܒܒܝܬܐ ܕܐܢܫܐ
ܒܐܪܥܐ: ※ ܡܫܠܡ ܬ̈ܘܠܐ: ܠܒܪܝܐ ܕܡ ܚܠܡ:
ܗܢܐ ܐܢܬܘ ܫܪܝܐ ܕܬܫܒܚܬܐ. ※ ܦܫܘܩܐ. ܟܠ ܢܘܡܝܐ
ܕܒܫܘܠܡ ܦܬܓܡܐ ܐܢܬܘܢ. ܦܫܘܩܐ ܗܘ ܡܫܡܗ.
ܗܦܟ ܡܢ ܫܘܒܚܐ ※ ܪܘܚܐ ܕܦܫܘܡ.. ܠܐ ܠܗܘܢ ܠܐ ܟܠ
ܚܒܪܝ ܐܘܪܚܐ.. ※ ܡܦܓܥܢܐ ܐܘܚܝܬ ܡܫܡܗܢܐ.
ܐܠܗܐ ܕܐܒܝ ܐܒܪܗܡ. ܐܠܗܐ ܕܐܒܝ ܐܝܣܚܩ. ※
ܡܫܠܡ ܚܠܝܢ. ܟܠ ܫܒܘܐ ܬܘܗܐ ܠܗܘܢ ܐ̈ܚܝ: ※
ܡܫܠܡ ܬܫܪܝܐ. ܡܫܘܐ ܐܚܝ. ※ ܦܫܘܕܐ. ܢܦܩܘ
ܫܬܪܐ ܡܢ ܡܛܘܒ. ※ ܡܫܒܚܐ ܘܓܠܝܬܐ ܡܢ ܚܝܬ
ܚܠܘܢ. ※ ܬܓܡܫܐ. ܐܡܪ ܒܬܘܡܠ ܚܡܘܪܡܗ ܕܡܪܝܐ
ܓܡܝܐ ܘܢܓܝܒ. ※ ܬܚܡܫܐ ܘܬ̈ܘܠܐ. ܟܠ ܗܠܝܢ ܠܐ
ܐܦܘܡܕ ܐܡܪܝ ° ܡܪܝܐ: ※ ܬܚܡܫܐ ܘܡܫܐܠܢܐ. ܠܐ
ܐܡܪܬ ܠܗܘܢ ܠܐ ܬܐܪܠܘܢ. ܀ ܬܚܡܫܐ ܘܬܫܝܬܐ.
ܐܠܗܐ ܗܘܢܐ ܚܠܒܝ. ※ (ܐ) ܡܡܚܢܢܐ . . . .

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° ܟܠܗ. ܘܟܬܒܐ ܕܡܪܝܐ ܀ ܠܐ ܐܝܬ ܠܗ ܢܦܩ.

(ܐ) ܦܣܘܩܐ ܗ. ܢܘܗܪܐ ܕܠܐ ܫܠܡ. ܠܐ ܐܝܬ ܠܗ ܐܦ ܟܠܗ ܦܝ

ܒܦܬܓܡܐ ܫܒܝܚܝܢ: [φ] ܐܬܘܬܐ ܠܒܐܡܪ. ܚܠܝܐ.
ܠܫܘܕ. ܐܘ ܘܡܠܐ ܘܥܪܒܐ. ܡܪ̈ܟܒܐ ܕܝܢ
ܐܡܬܝ، ܕܐܬܪ̈ܝܢ ܢܩܘܫܐ ܡܢ ܫ݀ܢܘܢ ܕܒܫܬܡܫܝܢ
ܟܠܗܘܢ ܦܬܓ̈ܡܐ ܕܠܗܘܢ ܥܡܠܝܢ. ܐܝܟ ܐܬܘܬܐ
ܠܒܐܡܪ ܦܩܘܕܐ. ܐܘ ܬܫܘܝܬܐ. ܐܘ ܘܡܠܐ
ܘܫܡܥܐ [x] ܘܥܪܒܐ. ܡܛܝܐ ܗܝ، ܕܝܢ ܕܠܫܘܐ
ܕܟܠܗܘܢ ܐܘ ܫܒܐܗܘܢ ܡܬܪ̈ܒܝܢ ܒܡ ܫ̈ܪܝܐ.
ܐܦ ܠܐ ܟܠܗܘܢ. ܒܪܡ ܕܝܢ ܘܒܬܪܐ ܘܬܪ̈ܬܝܢ ܘܬܠܬ.
ܐܬܝܗܘܢ ܕܝܢ ܢܩܘܫܐ ܒܡܫܡ̈ܫܢܘܬܗܘܢ ܗܟܢܐ. ܚܠܝܐ.
ܬܫܘܝܐ. ܡ̈ܘܢܐ: ܥܘܠܒ ܡ̈ܘܢܐ: ܐܘܚܕܬ ܥܪܐ
ܕܬܥܠܝܬܐ. ܪܗܛܐ ܕܒܗܘܢ.. ܦܩܘܕܐ. ܡܒ̈ܥܝܢܐ.
ܐܘܚܕܬ ܡܫܡ̈ܥܢܐ. ܥܘܠܒ. ܚܠܝܐ. ܥܘܠܒ
ܬܫܘܝܐ. ܦܩܘܕܐ. ܥܝܕܟܐ. ܬܚܦܝܐ. ܫ̈ܐܠܬܐ.
ܪܗܛܐ ܕܦܘܩܘ ܘܕܠܐ ܦܘܩܘ. ܬܠܬܐ ܪ̈ܗܛܐ.
ܡܫܠܡܢܐ ܐܘܚܕܬ ܗ݁ܘ ܕܒܬܐܡܪ ܘܫܢܝܬ
ܦ̇ܪܐܒܘܠܘ̇ܣ. [ψ] ܗ̄ ܕܝܘܡ ܫܘܠܐܒܐ ܐܣܪ̈ܬܐ.
ܫ݁ܡܒ ܠܒܒܐ. ܦܪ̈ܘܐ. ܡܫܘܚܬܐ. ܚܝܠܢܝܐ.
ܡܦܫܛܢܐ. ܡܫܐܠܢܐ. ܡܫܘܬܦܐ. ܒܬܪܡ̈ܪܢܐ.
ܡܒܠܠܢܐ. ܡܫܘܕܝܐ. ܥܘܠܒ ܡܫܘܕܝܐ ܗ݁ܘ ܕܡܢ
ܠܥܝܢܐ ܡܘܢܐ ܢܦܩ. ܚ̇ܘܪܐ. ܥܘܠܒ ܚ̇ܘܪܐ.
ܚܝܠܢ̈ܐ. ܘܡܠܐ. ܫܒܩܐ. ܥܘܠܒ ܫܒܩܐ. ܘܡܠܐ
ܘܫܒܩܐ. ܫܒܩܐ ܘܡܒܠܠܐ. ܡܫܐܠܢܐ ܘܘܡܠܐ.
ܪܗܛܐ ܕܒܫܡ.. ܘܡܠܐ ܘܪܗܛܐ ܕܠܐ ܒܫܡ

φ ܒ. ܐܝܟ ܐܬܘܬܐ ܠܒܐܡܪ.   x ܒ. ܘܥܪܒܐ.
ψ ܒ. ܗ̄ ܕܝܘܡ ܫܘܠܐܒܐ ܗ̄.

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ܕܠܝܠ . ܐܣܛܘܟܠ ܐܬܕܪ ܘܕܐܝܟ ܗܠܝܢ . ܗܠܝܢ ܕܢܦܠܢ
ܕܗܘܒܬܐ ܕܦܪ̈ܘܦܐ ܘܟܬ̈ܫܐ ܘܪ̈ܒܝܐ ܐܟܚܕܐ . ܡܢ ܠܒܠ
ܡܢ ܥܒܝܕܐ . ܚܒܪܐ ܚܒܝܪܐ . ܚܠܒܐ ܛܠܒܐ . ܡܢ
ܠܬܘܬ ܕܝܢ ܥܒܝܕܐ ܚܒܝܪܐ ܛܠܒܐ . ܬܘܒ ܕܝܢ ܐܡܪ .
ܐܡܪ ܐܡܪ ܐܡܪ : ܐܬܐ . ܐܬܐ . ܐܬܐ . ܐܬܐ .
ܐܓܠ . ܐܝܠ : ܐܒܠ . ܓܪܐ ܓܪܐ ܓܪܐ . [σ]ܒܐܪܐ .
ܒܐܪܐ . ܓܒܐ . ܓܒܐ ܓܒܐ . ܦܓܪܐ . ܦܚܪܐ . ܦܢܝܐ .
ܦܢܝܐ . ܦܢܝܐ . ܬܘܒ ܕܝܢ ܘܣܓܝܐܬ ܡܬܐܡܪܝܢ
ܗܠܝܢ ܘܡܫܚܠܦܬ . ܡܬܦܪܫܝܢ ܕܝܢ ܒܚܕ ܢܩܘܫܐ ܐܘ
ܒܚܕ ܐܬܘܬܐ . [τ]ܕܐܝܟ ܐܝܟ . ܐܠܗܐ ܐܠܗܐ .
ܓܢܐ ܓܢܐ ܓܢܐ ܒܢܐ . ܠܒܢܐ ܠܒܢܐ . ܕܢܝܐ .
ܕܢܝܐ . ܫܘܪܗ . ܫܘܪܗ . ܬܪܒܗ ܬܪܒܝܗ . ܘܕܐܝܟ
ܗܠܝܢ .

ܡܐܦܐܠܠܘܢ ܕܡܫܡܫܐ ܡܛܠ ܫܡܗܐ ܕܢܫ̈ܐ .

ܫܡܗܐ ܕܝܢ ܕܢܫ̈ܐ ܐܝܬܝܗܘܢ ܗܠܝܢ . ܕܐܬܪ
ܡܬܟܢܝܢ ܒܗܘܢ ܣܘܬܦܘܬܐ ܕܗܘܠܝܐ . ܡܛܠ
ܕܗܢܘܢ ܐܚܝܕܝܢ ܗܦܟܐ ܘܡܬܩܪܒܢܘܬܐ : ܕܒܫܢܝܐ ܗܘܝܐ
ܕܦܪ̈ܡ ܐܬܐܡܪ . ܐܝܬܝܗܘܢ ܕܝܢ ܦܫܝܛܐ ܘܡܪ̈ܟܒܐ .
ܘܦܫܝܛܐ ܡܢ ܐܡܬܝ ܕܚܕ ܢܩܘܫܐ ܡܢ ܡܫܬܡܗܢܐ
ܥܒܝܕܝܢ . ܗܠܝܢ ܡܢ ܦܘܪܫܐ [υ]ܐܣܛܘܟܣܐ ܕܒܗ

[σ] ܒ. ܓܪܐ ܣܠܩ ܒܐܪܐ. ܒܐܪܐ. [τ] ܐ. ܠܗܘܢ.
[υ] ܒ. ܐܝܠܐܩܐ.

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ܕܓܒܘܪܝܢ ܩܛܝܠܐ: ܐܘ ܕܒܛܘܒ ܢܩܛܘܠܢܝܬܐ:
ܓܒܪܝܢ ܩܛܘܠܝܢ. ܐܓܒܪܝܢ. ܒܡ ܫܡܗܐ [°]ܕܩܛܝܠܐ.
ܬܘܒ ܕܝܢ ܐܣܡܗܐ ܕܓܢܣܝܢ: ܘܕܟܪܝܢ ܘܡܬܩܪܝܢ ܡܘܢܐ
ܡܢܝܢ ܕܣܪܝܐܝܬ ܘܫܡܫܢܝܬ. ܗ̄ ܓܒܪܝܢ ܩܛܘܠܝܢ.
ܐܡܪܝܢ. ܐܝܟ ܐܢܫ ܢܐܡܪ. ܓܒܪܐ ܩܛܠ. ܒܬܘܠܐ
ܩܛܠ. ܐܡܪܬܐ ܩܛܠ. ܘܗܠܝܢ ܡܢ ܓܢܣܝܢ ܒܡܬܒܬܐ.
ܦܪܫܝܢ ܕܝܢ ܒܒܢܝܬ ܩܠܐ ܡܛܠ ܢܩܘܫܐ [π]ܕܚܠܝܦܘ:
ܗܠܝܢ ܕܝܢ ܦܪܫܝܢ ܒܡܬܒܬܐ. ܘܒܝܬ ܒܒܢܝܬ ܩܠܐ: ܐܘ
ܒܫܘܠܡܐ ܦܬܚܐ ܠܗܘܢ ܗܘ ܕܩܕܡ: ܐܘ ܚܒܘܨܐ
ܗܘ ܕܦܢܝܐ... ܐܬܦܫܩܘ ܕܝܢ [ρ]ܕܐܝܟ ܗܟܢ. ܩܘܡ
ܐܡܪܝ. ܩܘܡܝ ܐܡܪܝ. ܩܘܡܘ ܐܡܪܘ. ܠܐ ܬܩܛܠ.
ܠܐ ܬܩܛܠܝ. ܠܐ ܬܩܛܠܘܢ. ܠܐ ܬܩܛܠ.

ܡܐܦܐܠܠܘܬܐ ܕܬܠܬܐ ܡܛܠ ܙܘܓܐ.

ܙܘܓܐ ܕܝܢ ܕܐܝܟ ܐܡܪ. ܕܓܒܪܐ ܦܬܚ ܡܢ ܠܬܪܝܢ. ܐܝܟ
ܕܫܘܠܡܐ. ܕܐܝܟ ܐܡܪ. ܓܒܪܐ ܦܬܚܐ ܐܓܪ. ܘܕܐܝܟ
ܗܠܝܢ. ܕܩܐܡ ܕܝܢ ܡܢ ܠܒܠ. ܒܪܐ. ܦܬܪ. ܐܓܪ.
[σ]ܘܕܐܝܟ ܗܠܝܢ. ܕܒܛܝܠ ܕܝܢ. ܒܪܐ ܦܬܪ ܐܓܪ.

ܡܐܦܐܠܠܘܬܐ ܕܐܪܒܥܐ ܡܛܠ ܒܢܝܬ ܩܠܐ.

ܒܢܝܬ ܩܠܐ [τ]ܕܝܢ ܕܒܓܒܪ ܡܢ: ܡܫܬܘܕܥܠ ܡܬܢܘܚܠ

[°] ܒ ܕܢܩܛܘܠ ܩܛܝܠܐ ܡܛܠ ܕܩܛܝܠܐ. [π] ܒ ÷ ܒܬܪ ܕܒܠܚܘܕܘܗܝ.
[ρ] ܒ ܗܠܝܢ ܡܛܠ ܕܐܝܟ ܗܟܢ. [σ] ܒ ܡܫܡܫ ܘܕܐܝܟ ܘܫܪ̄.
[τ] ܒ ܡܫܡܫ ܕܝܢ.

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ܗܟܢܐ ܕܒܪ، ܒܟܘܒ ܡܛܠ ܦܬܓܡܐ ܘܡܪ̈ܝ ܗܘ

ܫܡܗ̈ܐ ܕܝܢ ܕܒܬ̈ܪܐ: ܫܟܚܐ ܕܠܝܠܝܐ ܐܝܬ ܠܟܠܗܝ.
ܒܟܠܗܘܢ ܡܢ[κ] ܕܢܘܩܙܐ ܘܩܒܝܥܘܬܐ ܐܝܬ ܠܗܘܢ.

ܡܠܐܘܢ ܡܕܡܝܐ ܡܛܠ ܦܬܓܡܐ.

ܦܬܓܡܐ ܢܓ̈ܡ ܬܠܬܐ. [λ]ܕܐܝܟ ܐܡܪ ܡܕܡܝܐ.
ܐܘܪܐ. ܬܪܝܢܐ ܐܘܪܐ. ܬܠܝܬܝܐ ܕܝܢ ܐܘܪܐ
ܕܗܝܪܐ. ܗܢܐ ܕܝܢ ܐܘܪܐ ܡܦܟܪܐ ܐܝܬ ܠܗ
ܠܡܫܠܡܐ.

ܡܐܦܐܠܠܘܢ ܕܬܪܝܢ ܡܛܠ ܚܬܡܐ.

ܚܬ̈ܡܐ ܕܝܢ ܬܪ̈ܝܢ. ܕܒܪ̈ܝܐ ܘܡܫܬܘܚܐ܀ ܕܒܪܝܐ ܢܓܡ
ܚܒܪܬ ܚܒܠܬ ܐܒܠܬ. ܡܫܬܘܚܐ [μ]ܕܝܢ ܚܒܝܪܬ ܚܒܝܠܬ
ܐܒܠܬ. ܡܬܚܫܒܝܢ ܕܝܢ ܚܬܡܐ ܘܦܬܓܡܐ: ܡܛܠ
ܥܒܘܕܬ ܒܬܚܒܬܐ ܡܬܦܪܫܝܢ ܒܢܘܩܙܐ ܗܟܢܐ. ܦܪܚܬ.
ܦܪܚܬ. ܡܪܚܬ. ܦܪܚܬ. ܡܪܚܬ ܦܪܚܬ܀ ܬܘܒ [ν]ܕܝܢ
ܗܦܟܬ ܢܓܕ ܕܐܦ ܦܘܪܫܢܐ ܐܚܪܢܐ ܐܝܬ ܠܚܬܡܐ
ܕܒܪܝܐ ܘܡܫܬܘܚܐ: ܐܡܟܢ، ܕܒܗܝܢ ܒܬܚܒܬܐ ܐܘ
ܒܒܝܬ ܩܠܐ. ܘܠܬܚܒܬܐ ܡܢ ܫܒܥܬܐ ܡܬܦܪܫܝܢ.
ܢܘܩܙܐ. ܐܡܟܢܐ ܕܒܗ ܒܬܘܒ ܕܒܪܝܐܝܬ: ܚܒܪܝܢ
ܚܬܡܝܢ. ܐܡܪܝܢ: [ξ]ܕܠܐ ܫܡܗܐ ܕܬܪܝܢ ܢܘܩܙܐ:

[κ] ܒ ܣܛܡܝ ܗܟܢ.
[λ] ܒ ܣܛܡܝ ܕܐܡܪ ܐܡܪܝ.
[μ] ܒ ܦܠܐ ܡܠܟ ܕܡܝ.
[ν] ܒ ܣܛܡܝ ܕܡܝ.
[ξ] ܒ ܕܠܐ ܒܗ ܡܠܟ ܕܠܐ.

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ܕܝܠܗ ܒܗ ܕܝܠܗ ܕܡܪܝ ܝܥܩܘܒ ܡܛܠ ܦܪ̈ܘܩܐ ܘܙܒܢܐ.

ܗܠܝܢ [a] ܗܟܝܠ ܕܐܦ ܠܗ ܠܐܝܢܐ ܕܓܠܝܢ ܒܬܐܘܪܝܐ
ܕܟܠ ܐܝܟ [β] ܗܠܝܢ ܦܪ̈ܘܩܐ ܚܒ̈ܫܐ [γ] ܘܙܒ̈ܢܐ. ܒܬܪ
ܡܠܐ ܥܬܝܕܐ ܕܢܬܥܐ. ܡܛܠ ܕܥܬܝܕܐ ܦܢܝܢ ܗܘܪܢܐ
ܠܢܘܗܪܐ: ܐܡܬܝ ܕܟܠ ܦܬܓܡܐ ܗܒܝܢ. [δ] ܘܟܠ
ܦܬ̈ܓܡܐ ܘܡܬܒܥܝܐ ܗܘܝܢ. ܐܬܒܝܢ ܘܡܬܒܥܐ ܥܒܘܕܐ
ܢܬܥܐ [ε] ܗܘܝܢ. ܀. ܘܦܪ̈ܘܩܐ ܡܢ ܬܠܬܐ. ܡܕܒܪܢܐ
ܘܬܪܝܢܐ ܘܬܠܝܬܝܐ. ܀ ܚܠܝܦܐ ܕܝܢ ܬܪܝܢ. ܕܒܪܝܢܐ
ܘܡܫܒܚܢܐ ܀ ܘܩܒܠܐ ܕܝܢ ܬܠܬܐ. ܕܒܪܝܢ ܘܕܦܐܝܢ
ܘܕܒܛܝܢ: ܘܒܬܪ ܩܠܐ ܕܢܦܫ [ζ] ܘܕܝܢܗܘܢ. ܀ ܬܘܒ ܕܝܢ
ܟܠ ܦܬܓܡܐ ܐܘ ܒܪܬ ܗܕܡܐ. ܐܡܪܐ ܡܢ ܕܢܦܫܐ
ܐܘ ܦܬܓܡܐ ܒܒܪܬ ܡܠܬܐ. [η] ܬܘܒ ܡܢ ܠܟܠ ܥܡܠ ܢܘܗܪܐ.※
ܐܡܪܐ ܕܝܢ ܕܡܛܠ ܐܘ ܢܦܫ ܡܢ ܠܬܚܬ.※ [θ] ܐܝ ܡܬܚܫܒܢܐ
ܐܝܬܘ ܕܡܛܠܝܐ ܘܡܦܢܝܐ: ܘܐܝܬ ܬܪܝܢ ܐܝܬܝܐ ܕܢܦܫܝܢ
ܠܗ ܒܡܬܡܬܐ ܬܪܝܢ ܢܘܗܪܐ ܥܡܠ ܣܓܝ ܡܢ ܠܟܠ ܘܣܓܝ ܡܢ
ܠܬܚܬ. ܘܡܬܡܪܐ ܗܘ ܗܘܢܐ ܡܦܪܫܢܐ. [ι] ܢܦܫܐ. ܒܪܐ.܀

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[a] ܒ ܥܠ ܗܟܝܠ.
[β] ܒ ܀ ܒܠܐ ܗܠܝܢ.
[γ] ܒ ܡܫܡܫ ܘܙܒܢܐ.
[δ] ܒ ܘܟܠ.
[ε] ܒ ܡܫܡܫ ܗܘܝܢ.
[ζ] ܒ ܘܕܦܐܝܢ ܘܕܢܦܫ.
[η] ܒ ܡܫܡܫ ܠܥܠ.
[θ] ܒ ܐܝܟܢ ܡܬܚܫܒܐ.
[ι] ܒ ܐܝܟ ܒܪܐ.

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ܕܠܘܬܟ. ܘܒܬܪܟܢ ܡܦܝܣ ܐܢܐ ܠܐܚܘܬܟ ܠܡܚܘܝܘ
ܕܪܚܡܬܟ: ܘܡܢ ܐܓܪܬܐ ܕܝܠܟ ܕܒ. ܟܬܒܬ ܐܝܬ ܠܘܬ
ܐܟܚܕܐ ܡܢܝ. ܡܛܠܝܐ ܘܥܒܕ ܐܝܬ ܥܠܝܗܘܢ ܡܢ
ܡܫܝܚܘܬܝ. ܫܪܪܗ ܠܗ ܘܠܐܓܪܬܐ ܘܠܗ ܠܡܫܝܚܘܬܐ
ܗܝ ܡܛܝܒܬܐ: ܐܝܟܢܐ ܕܗܘ ܡܫܠܡܢܐ ܒܫܘܒܚܗ.
ܘܡܫܝܚܘܬܐ ܐܦ[ܕ] ܡܫܝܚܬܐ ܕܗܠܝܢ ܢܦܩܝܢ: ܘܐܦ
ܒܗܠܝܢ ܕܡܬܒܚܢ ܘܐܦ ܒܗܠܝܢ ܕܫܠܝܛܝܢ ܘܬܘܒ
ܐܦ[ܗ] ܒܗܠܝܢ ܢܦܩܘܢ ܕܠܐ ܚܣ ܠܡܐܡܪ ܗܘ ܚܘܒܐ
ܐܠܝܢ ܕܡܫܝܚܝܢ ܗܘܘ ܠܝ: ܘܐܦܠܐ ܒܡܫܝܚܘܬܐ ܕܠܡܬܝܢ.
ܗܕܐ ܗܝ ܕܐܦ ܐܝܬܘܗܝ ܬܫܘܒܘܚܬܐ ܠܗ ܫܘܒܚܐ
ܠܡܫܝܚܐ ܒܥܕܬܐ ܗܘ ܕܐܡܪ: ܘܐܦ ܠܥܠܡ[ܘ] ܕܥܠ
ܒܐܠܦ: ܕܡܫܝܚܐ ܐܢܐ ܕܡܫܝܚ ܘܡܫܒܚܝܢ ܐܢܝ ܢܦܫܗ.
ܘܐܓܪܬܐ ܕܗܘ ܐܝܬܘܗܝ، ܬܗܘܐ ܕܥܠܡ ܗܘ ܫܪܪܐ: ܡܬܪ
ܡܢ ܐܝܢܐ ܕܡܫܝܚ ܒܗܠܝܢ ܕܐܬܬܩܢ. ܫܠܝܚܐ ܦܛܪܘܣ
ܒܡܪܢ ܐܝܟܐ ܫܠܝܚܐ. ܕܒ. ܡܫܠܚܐ ܐܢܐ ܐܝܬ ܫܠܡ
ܡܫܝܚܘܬܝ: ܘܥܒܕܐ ܐܢܐ ܠܝ ܕܡܫܝܚܐ ܡܢ ܐܠܗܐ
ܐܡܝܢ ܀

ܫܠܡܬ ܐܓܪܬܐ ܕܡܪܝ ܫܡܥܘܢ
ܕܠܘܬ ܚܬܢܘܬܐ.

ܒ. ܡܫܡܫ ܠܗ. [ܕ] ܒ. ܡܫܡܫ ܐܦ.
[ܗ] ܒ. ܒܡܠܬܐ ܕܠܐ ܡܦܩܢ. [ܘ] ܒ. ܡܫܡܫ ܕܡܠܟܐ.

ܟܠܗܘܢ ܗܠܝܢ ܕܩܠܝܢ: ܕܗܟܝܢ ܡܠܟܝܢ ܠܗ ܘܡܫܬܠܝܢ: ܠܘܬ
ܗܝ، ܕܐܡܪܢ ܕܠܘܩܒܠ ܐܢܫܐ ܐܬܘܬܐ ܘܠܟܠ ܡܢܗܝܢ ܐܘ
ܠܬܠܬ ܡܢܗܝܢ: ܐܟܚܕܐ ܐܝܟ ܠܦܘܩܕܢܐ ܕܢܩܘܙܐ. ܗܠܝܢ
ܢܦܩܝܢ ܕܡܠܬܐ: ܠܘܬ ܡܫܡܠܝܘܬܐ ܕܡܠܬܐ ܘܫܪܟܐ
ܐܠܗܐ: ܗܢܘܢ ܕܐܫܬܡܗܘ ܥܡܝܪܝ، ܬܪܥܝܬܐ:
[ν]ܡܬܬܦܩܢܢܐ ܘܡܫܡܠܝ ܬܘܪܝܐ: ܠܘܬ ܕܝܢ ܐܚܘܬܐ
ܕܠܝܬ ܫܘܝܘܬܐ. ܗܕܐ ܓܝܪ ܡܦܝܣ ܐܢܫܐ ܐܚܪܢ ܐܢܫܐ.
ܠܡܬܒܥܬܐ [φ] ܕܝܠܗ ܗܕܐ ܕܠܘܬ ܫܘܝܘܬܟ: ܦܩܘܕ
ܠܩܘܒܠܐ ܚܘܒܢ ܠܗ: ܗܘܝܘ ܦܘܣܩܢܐ ܗܘ، ܡܬܚܝܢܘܬܐ
ܕܡܬܒܥܐ [χ] ܗܢܐ ܕܡܬܐܡܪܢܐ ܐܦܬܪܘܣܝܣ. ܘܠܢܩܘܕܐ
ܗܢܘܢ ܕܡܫܬܒܚܝܢ ܒܫܘܝܘܬܐ ܗܝ، ܕܐܦܬܪܣܬ. ܗܝ، ܐܢܪܐ
ܕܠܡܬܠܟܘܗܝ ܐܚܪܐ ܡܢܗܘܢ ܦܢܝܬܐ ܘܡܬܠܒܟܬ ܐܝܟ:
ܣܕܐ ܕܝܢ ܡܛܠ ܣܘܟܠܗ ܕܠܟܠܗܝܢ: ܕܐܬܬܝܢ ܕܝܢ [ψ] ܡܛܠ
ܕܒܬܪܟ ܢܫܡܐ ܕܝܠܗ. ܥܒܕܘ ܐܝܟ ܟܡܐ ܐܢܝ
ܕܐܬܬܣܝܡܘ ܘܠܐ [ω] ܢܬܓܪܕܘܢ ܡܢܗܘܢ ܣܕ ܡܣܝܡܘܢ.
ܠܥܠܡܐ ܕܡܬܬܚܬܐ ܝܫܢܐ ܕܝܢ ܡܢ ܕܗܘ. ܐܟܚܕܐ
ܕܟܕ [α] ܫܕܐ ܠܗܘܢ ܟܘܠܒܐ: ܠܗܘܢ [β] ܟܡܐ ܕܗܡܠܒܟܝܢ
ܘܠܗܘܢ ܕܫܠܝܛܝܢ ܐܬܬܚܝܕܘ. ܢܦܪܟܘܢ ܠܢܒܥܐ
ܕܝܠܗ ܕܡܛܠ ܢܩܘܕܐ ܗܠܝܢ: ܕܒܐܓܪܬܐ ܕܝܠܗ ܗܕܐ

[ν] ܒ. ܡ̈ܬܬܦܩܢܢܐ ܡܣܬܒܪܐ.
[χ] ܒ. ܡܣܬܒܪ ܗܢܐ.
[ω] ܒ. ܢܬܓܪܕܘܢ.
[β] ܒ. ܡܣܬܒܪ ܟܠܗ.
[φ] ܒ. ܕܝܠܗ ܡܣܬܒܪܐ.
[ψ] ܒ. ܡܣܬܒܪ ܡܛܠ.
[α] ܒ. ܫܕܐ.

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ܐܓܪܬܐ ܕܡܪܝ܆ ܝܥܩܘܒ ܡܛܠ ܗܪܛܝܩܐ ܡܪܩܝܘܢܐ ܗ

ܕܒܬܫܒܘܚܬܗܘܢ ܒܫܦܝܪܐ ܗܘܝܐ ܢܗܝܪܐ: ܐܘܒܚܝܬ
ܐܘܪܗܝܐ: ܐܘ ܬܪ ܡܫܘܒܚܢܘܬܐ ܠܓܒܪܐ ܫܦܝܪܐ.
ܠܐ ܒܫܦܝܪܘܬܐ ܘܒܝܬܝܪܘܬܐ: ܘܐܝܟܢܐ ܕܠܐ ܫܘܝܘ
ܗܕܡܐ ܕܒܬܦܩܢ ܡܢ ܐܣܝܢܐ[ρ] ܕܕܡܐ ܠܗ ܒܐܬܘܬܐ:
[σ] ܘܕܦ ܕܒܬܬܫܒܚܘܢ ܢܗܘܝܢ ܕܫܘܘܗܝ ܐܘ[τ] ܕܫܒܩܘܢ ܚܒܠܝܢ
ܘܒܗܢܝܢ ܠܐܢܫܐ ܘܠܓܒܠܐ ܕܐܝܬ ܒܗܘܢ ܚܕ ܚܕ
ܢܓܒܘܬܐ: ܘܐܝܟܢܐ ܕܫܘܘܗܝ ܫܘܝܢ ܘܓܒܝܢ ܡܢ
ܡܒܓܬܐ: ܠܘܬ ܗܝ ܕܒܬܦܩܢ ܗܕܡܐ ܡܢ ܗܠܝܢ ܐܣܝܢܐ
ܕܕܡܐ ܠܗ ܐܝܟ ܓܒܝܐ. ܡܛܠ ܕܐܝܟܢܐ ܕܐܬܚܙܝ
ܬܢܝܢܘܬܐ ܕܠܐ ܥܒܝܕܐ. ܗܟܢܐ ܐܦ ܒܢܝܘܬܐ.
ܒܗ ܗܕܐ ܘܕܦ ܕܐܦ ܒܕܘܟܝܬܐ ܕܠܫܘܡ ܠܗܘܢ
ܕܒܬܫܒܚܘܢ. ܘܠܐ ܐܝܟܐ ܕܐܝܬ ܐܝܬܪܐ ܫܘܒܩܐ:
ܐܢ ܟܠܐ ܘܐܢ ܠܐ ܟܠܐ. ܘܐܝܟܢ ܕܠܬܫܒܘܚܬܐ
ܗܐ ܚܫܘܟܐ ܢܘܗܪܐ ܕܐܝܟܢ ܗܘܐ ܗܘܐ: ܠܘ ܥܘܗܕܢܐ
ܕܗܘ ܗܘܐ ܕܝܠܗ ܐܝܟܐ ܕܐܠܗ. ܚܒܪܐ ܐܝܬܝܬܐ
ܡܪܘܬܐ ܚܒܪܐ ܚܙ ܘܬܪܝܢ ܘܗܘܝܢ ܦܘܪܐ ܠܒܪܝܬܐ
ܘܠܐܡܫܘܬܐ ܠܡܒܒܪ ܚܒܪܐ ܩܕܝܫܐ. ܢܕܥ ܐܢܫ
ܕܠܐ ܚܒܐ ܥܒܕܐ ܕܡܠܟܬܐ. ܐ. ܒܪܫܗ. ܡܛܠ
ܕܠܡܠܟܬܐ ܕܠܝ ܠܐ ܡܠܟܬܐ ܐܬܬܕܒܪ ܗܕܐ. ܡܛܠ
ܕܠܘ ܒܠܗܕܐ ܐܢܫܝ ܡܚܒܠ ܐܠܐ ܠܗܘܕܐ ܕܢܦܫܬܐ
ܡܦܩܢܐ ܐܢܫܐ ܥܠ ܢܦܫ ܕܐܢܫܝ: ܒܗ ܕܐܝܬܘܗܝ ܠܐ ܓܒܝܐ

ρ ܒ. ܣܒܝܪܗ.　　σ ܒ. ܘܠܐ ܕܝܠ.
τ ܒ. ܘܫܘܘܗܝ ܫܠܡ ܐܘ ܕܫܘܘܗܝ.

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ܐܓܪܬܐ ܕܡܪܝ، ܝܥܩܘܒ ܥܠ ܣܘܪܛܐ ܣܘܪܝܝܐ

ܕܐܝܟ ܐܡܪ: ܕܢܗܘܐ ܕܣܝܡܐ ܒܝܢܬܗ: ܐܘ ܕܣܝܡܐ
ܐܪܝܐ: ܐܘ ܕܣܝܡܐ ܡܪܝܐ: ܐܘ ܐܒܪܐ ܐܘ ܪܓܠܐ
ܕܐܪ̈ܟܒ ܬܪܟܒܘܬܐ ܒܠܫܢܝ. ܗܟܢܐ ܡܕܡ ܥܒܪܢܐ ܘܠܐ
ܦܐܝܐ ܐܝܬܝܗ: ܕܢܬܟܬܒ ܦܪ̈ܨܘܦܐ ܐܘ ܙܢܐ
ܕܒܪ̈ܢܫܐ ܐܘ ܕܣܘܟܬܐ ܐܚܪܝܐ ܕܝܗ̇ܝ: ܕܐܝܬ ܒܗ̇ ܬܠܬ
ܐܪ̈ܢܐ ܐܘ ܬܠܬ ܒܢ̈ܝܐ ܐܘ ܡܕܡ ܐܚܪܝܢ ܕܬܪܬܐ: ܠܒܪ
ܡܢ ܗܠܝܢ ܕܢܦܫ ܚܝܐ ܐܘ ܚܘܝܐ. ܠܐ ܓܝܪ ܥܒܝܪܐ
ܐܒܪܐ ܕܐܝܬ ܠܗ̇ ܥܠ ܬܪ̈ܟܒܘܬܐ ܐܦܠܐ ܪܓܠܐ. ܐܦܠܐ
ܦܘܡܐ ܕܐܝܬ ܠܗ ܥܝ̈ܢܐ ܡܬܪ̈ܬܐ. ܘܢܝ̈ܒܐ ܕܢ̈ܕܡ
ܘܚܡܫ ܠܒܪ ܡ̈ܢܘܗܝ. ܐܘ ܦܓܥܘܬܐ ܕܐܬܒܢܝ ܘܡܬ̈ܒܢܢ
ܠܬܚܬ. ܗܟܢܐ ˮܬܘܒ ܐܦ ܗܕܐ ܥܒܝܪܐ: ܕܠܒܪ
ܡܢ ܕ̈ܘܟܝܬܐ ܗܠܝܢ ܕܐܬܬܘܣ̈ܦܢ ܡܢ ܒܝܢܐ: ܢܬܬܣܠܩܘܢ
ܢܬܬܦܣܩܘܢ ܗܕ̈ܡܐ. ܠܐ ܓܐܝܐ ܕܬܗܘܐ ܒܝܢܐ
ܒܓܠܝܘܢܐ. ܘܐܦܠܐ ܐܕܝܢܐ ܒܟܝܢܬ ܒܢ̈ܝܢܐ ܕܒܪ̈ܢܫܐ.
ܘܐܦܠܐ ܬܪ̈ܟܒܘܬܐ ܒܟܘܪ̈ܟܐ ܐܘ ܐܝܩܘܢܐ. ܘܐܦܠܐ
ܠܓܪ̈ܐ ܒܥ̈ܡܐ ܘܒܢܘܣܒܬܐ ܘܒܓܘܦ̈ܬܐ. ܐܠܐ ܗܘ
ܫܘܦܪܗ ܕܟܝܢܐ. ܕܠܐ ܢܗܘܐ ܒܗ ܡܬܝܪܘܬܐ
ܘܒܨܝܪܘܬܐ. ܕܢܗܘܘܢ ܫܠܡܝܢ ܚܠܝܢ ܡܢ ܗܕ̈ܡܐ:
ܒܕܘܟܬܐ ܗ̇ܝ، ܕܐܬܬܓܒܒ ܘܐܬܠܣܓܒ ܠܗ̇ ܡܢ ܒܝܢܐ
ܗܘ ܟܕܘܒܐ: ܕܐܓܝܡ ܐܠܗܐ ܟܕܘܒܐ. ܗ̇ܘ ܒܕܓܘܒܬܐ
ܐܝܬ ܠܓܫܡܝ ܐܦ ܡܛܠ ܗܢܘܢ ܕܢܩܘܝܐ: ܗܠܝܢ
ܕܐܝܬܝܗܘܢ ܦܘܪ̈ܫܐ ܘܡܫ̈ܘܕܥܢܘܬܐ: ܕܒܡܕܡ ܡܕܡ:

ˮ ܒ. ܘܗܕܐ ܠܝܬ ܠܗ ܐܦ ܗܕܐ.

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ܐܬܪܘܬܐ ܕܡܕܝ، ܒܚܘܒܐ ܡܛܠ ܦܪܨܘܦܐ ܡܪܢܝܐ ܠܟ

ܗܘ ܕܐܘܣܝܐ ܐܘ ܟܝܢܐ ܦܫܝܛܐ ܗܘܝܘ ܐܘ ܐܝܬܘܬܐ. ܐܘ
ܐܝܟ ܕܒܣܘܓܐܐ ܐܝܬܝܐ ܐܡܪܝܢ ܗܘܘ. ܠܐ ܢܬܚܙܘܢ
ܟܡ ܗܘ ܠܟܠܗܘܢ: ܠܗܘ[μ] ܐܡܪܝܢ ܕܐܝܬ ܒܥܠܡܐ
ܕܒܐܬܪܘܬܐ[ν]. ܟܡ ܗܠܝܢ ܓܝܪ ܐܦ ܐܢܫܝܬܐ ܡܬܝܕܥܢܝܬܐ
ܐܝܬ ܗܘܐ ܠܗ ܠܓܒܪܬܐ ܟܕ ܡܬܢܒܝܘܬܐ ܗܕܐ. ܐܠܐ ܢܬܒܝܢ
ܗܘ، ܗܕܐ ܒܟܘܪܗܢ: ܡܛܠ ܕܦܘܪܫܢ ܕܚܘܕܬܐ.
ܗܘܢ ܕܚܕܬܢ ܟܢܘܫܝܐ ܕܟܢ ܝܠܘܬ[ξ] ܢܦܫܐ ܠܟܠܗܝܢ
ܕܥܦܪ ܠܗܘܢ: ܟܕ ܦܓܪܢ ܕܠܐ ܐܝܬ ܟܦܠܝܐ ܠܟܠ
ܗܕܐ. ܟܠ ܙܘܥܡܐ ܕܝܢ ܗܠܝܢ ܕܚܙܝܢ ܟܠ ܥܘܕܪܐ
ܕܒܬܟܝܐ ܐܘ ܕܡܬܐܡܪܐ ܐܝܟ ܕܢܟܝܢ: ܘܟܠ ܥܠܡܐ
ܟܗ ܕܡܢܘܬܐ: ܘܟܠ ܥܘܠܐ ܘܟܠ ܬܘܩܦܬܐ ܘܟܠ
ܚܘܪܒܐ. ܟܢܝܐ ܐܝܬ ܠܗ ܠܓܒܪܐ. ܡܛܠ ܕܝܢ ܕܐܦ
ܟܣܝܐ ܕܢܘܗܪܐ ܐܘܬܐܢܝܬܐ ܒܡܠ ܟܠܝܫ ܠܢܦܫܗ
ܕܐܝܟ ܕܥܦܪ ܠܗ ܢܦܩ ܐܢܘܢ: ܘܟܕܢܘܪܬܐ ܠܘܠܐ ܬܠܠܐ
ܕܢܝܬ ܕܐܘܣܦ ܐܡܪ[ο] ܗܘܪܟܐ: ܐܢ ܐܪܐ ܓܕܬܬܓܒܣܝܢ
ܕܢܦܠܘܢ ܘܢܬܟܪܘܢ. ܦܕܡ ܕܝܢ ܗܠܝܢ ܐܡܪ ܢܒܝܐ
ܬܫܘܝܬܐ ܡܕܡ ܟܢܫܬܐ. ܐܟܢܐ ܗܟܝܠ ܕܠܘ ܢܦܘܬܐ
ܐܬܬܗ: ܐܠܐ ܥܒܝܪܘܬܐ ܡܕܡ ܘܫܦܝܘܬܐ ܘܠܐ
ܓܐܝܘܬܐ: ܗܘ، ܕܢܗܘܐ ܟܝܢ ܠܥܘܠܡܐ ܡܕܡ ܟܢܝܐ
ܘܢܝܚܐ: ܟܡ ܦܘܪܫܐ ܗܠܝܢ ܕܐܬܚܙܝܘ ܠܗ ܡܢ ܟܢܝܐ:

[μ] ܒ. ܡܣܬܪ ܠܗܘ ܐܠܗܐ.
[ν] ܒ. ܕܗܠܝܢ ܡܬܐܡܪܐ ܡܠܟܐ ܕܡܬܐܡܪܐ.
[ξ] ܒ. ܢܦܫܗܘܢ. [ο] ܒ. ܗܕܐ.

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ܡܒܝܢ. ܠܐ ܢܬܪܦܘܢ ܡܢ ܐܘܚܕܢܐ ܗܠܝܢ ܕܡܦܩܢ ܠܗ
ܒܥܘܗܕܢܐ ܗܠܝܢ ܩܢܝܢܐ ܘܡܡܪܢܐ: ܘܠܐ ܢܫܦܘܢ
ܒܠܝܗܘܢ[1]. ܩܐܬܐܣܛܐܣܝܣ: ܦܐܬܐܛܐܣܝܐ:
ܦܐܘܠܘܟܝܐ: ܦܠܝܪܘܦܘܪܝܐ: ܦܝܠܘܣܘܦܝܐ:
ܘܐܦܘܪܝܐ[2] ܡܫܟܚܢܐ: ܡܘܢܐܣܛܐܛܝܩܘܣ.
ܐܦܘܢܐܣܝܣ. ܐܡܦܝܠܦܣܝܣ: ܘܐܦܝܬܐܢܝܐ:
ܘܐܘܪܬܘܠܝܛܐ: ܐܘ ܕܐܬܟܪܝܗ: ܐܘ ܐܦܝܪܐ ܕܐܝܟ
ܗܢ. ܕܠܐ ܢܛܪܐ ܬܦܠܐ ܗܟܢܐ ܕܐܬܦܩܕ ܐܝܟ
ܠܐ ܢܫܠܘܢ ܠܥܡܐ ܗܘ ܕܡܬܦܩܕܢܘܬܐ. ܟܕ
ܢܫܠܒܘܢܝܗܝ: ܡܛܠ ܕܠܐ ܢܕܥܘܢ ܡܢܐ ܐܝܬܘܗܝ:
ܕܦܩܘܕܐ ܠܗ̇، ܕܗܝ، ܟܕ ܗܝ، ܕܡܟܝܟ. ܘܐܦܠܐ ܠܗܘ
ܕܦܐܪܬܐ: ܕܦܩܘܕܐ ܠܒܥܘܬܐ ܕܬܪܬܝܢ. ܐܦܠܐ
ܠܒܪ[3] ܗܘ ܕܕܠܝܠܬܐ ܐܘ ܕܕܠܝܠܘܬܐ ܒܕܟܐ ܗܘܐ ܦܕܡ
ܡܐܡܐ ܓܢܝܢ ܠܗ ܠܘܬ ܠܥܡܐ ܣܘܪܝܝܐ. ܘܠܐ ܡܫܬܡܫܝܢ ܠܗ ܠܘܬ
ܬܠܬܝܢ ܣܘܪܝܝܐ ܗܝ: ܠܘܬ ܡܢܝ ܐܦܪܝܡ. ܐܡܪ
ܐܦܢ ܐܘ ܠܘܬ ܡܢܝ ܐܢܐ ܡܘܫܐܒ. ܘܡܢܝ ܐܬܐܣܝܘ
ܐܘ ܡܢܝ ܐܦܣܝܢܐ: ܐܘ ܒܡܕܡ ܡܢ ܗܠܝܢ ܕܒܗܘܢ. ܡܢ
ܗܢܝܐ ܒܪܬܒܐ ܗܠܝܢ: ܐܘ ܐܣܝܘܬܐ: ܐܘ ܥܡܐ
ܕܐܘܣܝܐ: ܐܠܐ ܣܠܩ ܗܘ ܕܕܠܝܠܬܐ ܐܚܪܝܢ ܗܘܘ:
ܡܣܬܒܪܬܐ. ܣܠܩ ܕܝܢ ܗܘ ܕܐܣܝܘܬܐ ܐܢܐ. ܣܠܩ ܕܝܢ

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[1] ܒ. ܡܣܦܪ ܠܟܠܗܘܢ. [2] ܒ. ܡܣܦܪ ܘܡܣܬܪܠ ܫܘܠܠ.
[3] ܒ. ܠܗܘ ܡܠܦ ܓܒܪ ܗܘ.

ܡܢ ܐܝܟ ܘܦܓܠܬ ܦܫܝܛܘܬܗ. ܘܐܬܬܪܓܫܬ ܕܐܬܟܬܒ.
ܠܗ ܦܘܪܫܢܐ: ܕܐܪܝܪܐ ܐܝܬܝܗ̇[ε] ܐܢ ܦܫܝܛܘܬܐ ܐܘ ܚܝܬ
ܡܥܪܒܠܘܬܐ. ܘܠܐ ܡܬܬܗܦܟܐ ܒܗ̇. ܛ̅. ܠܐ
ܢܬܟܒܐ ܒܥܡܟܐ ܐܘ ܚܝܬ ܒܟܪܘܬ ܡܠܐ ܕܡܫܟܐ ܗܘ
ܕܐܡܪܝܢ ܐܬܦܬܠ ܐܘ ܡܬܦܬܠ ܗܘܐ. ܐܠܐ ܒܪܟܘܢ
ܕܡܬܠܬܐ ܗ̇ܝ، ܣܢܝܬܐ ܕܐܡܪܝܢܐ ܐܬܦܬܠ ܦܬܘܟܐ
ܗܘܐ. ܐܘ ܟܕ ܗ̇ܝ، ܕܐܡܪܝܢ ܐܬܦܬܠ ܐܘ ܚܝܬ ܐܬܪܡܠ.
ܒܪܟܘܢ ܐܡܟܐ[ζ] ܕܠܟܝܢ ܠܣܒܘܬܐ[η] ܗ̇ܟܝܢ ܦܬܝܟܐ
ܘܠܗ̇ܟܝܢ ܠܐ ܦܬܝܟܐ. ܘܒܪܟܘܢ ܕܐܡܟܐ ܘܠܐ ܠܗܘܢ
ܕܢܫܡܥܘܢ ܠܗܘܢ ܢܩܝܫܐ: ܘܒܦܪܫܘܢ ܫܦܝܪܐ
ܦܬܝܟܐ: ܘܦܬܝܟܐ ܗܠܝܢ ܕܟܬܝܢ: ܘܦܬܝܟܐ ܬܘܒ ܡܢ
ܚܘܬܝܬܐ. ܒܪܟܘܢ ܟܡ ܗܠܝܢ ܐܦ ܕܠܟܝܢܐ ܦܪܝܢ ܚܕ
ܟܪܝܗܘܬܐ. ܠܐ ܒܦܬܟܘܢ ܢܟܝܢ ܚܕ ܣܓܝܐܝܬ: ܐܘ
ܦܪܝܢ ܚܕ ܐܘ ܚܠܝܢ ܚܕ. ܐܘ ܩܠܝܢ ܚܕ. ܐܘ ܦܢܝܢ ܚܕ:
ܐܘ ܗܠܝܢ ܐܣܝܪܬܐ ܕܐܝܟ ܗܟܢ. ܐܡܟܐ ܕܒܝܬܗܘܢ
ܦܬܝܫ: ܡܢ ܫܡܗܐ ܗܠܝܢ ܕܐܡܪܝܢ: ܢܟܝܢ. ܦܪܝܢ.
ܡܟܝܢ. ܚܠܝܢ. ܩܠܝܢ. ܘܡܢ ܡܠܬܐ ܗܠܝܢ ܕܪܟܝܟܐ ܕܟܬܒ:
ܒܗܘܐ ܦܪܝܫ[θ] ܒܟܬܒܗ ܫܡܗܐ ܦܬܝܟܐܝܬܐ: ܡܢ
ܡܠܬܐ ܗ̇ܝ، ܕܐܡܪܝܢܐ ܡܬܦܬܟ ܐܝܟܐ: ܘܗܠܝܢ ܐܣܝܪܐ
ܕܕܡܝܢ ܠܗ ܒܟܪܘܬ ܡܠܐ. ܢܟܝܢ. ܦܪܝܢ. ܡܟܝܢ. ܟܝܢ.

[ε] ܒ. ܡܣܩܢ ܦܠܢ. [ζ] ܒ. ܐܡܟܐ.
[η] ܒ. ܦܠܟܝ. [θ] ܒ. ܒܟܬܒܗ.

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ܘ ܐܪܥܬܐ ܕܒܪܝ، ܡܛܘܠ ܕܟܠ ܡܪܬܐ ܘܪܘܚܐ

ܘܪ̈ܘܚܢܝܐ. ܠܐ ܒܓܘܫܡܝܢ ܥܠܝܡܝܢ ܐܝܟ ܒܢܝ̈ܢܫܐ.
ܚܠܦ ܫܘܠܛܢܝܢ ܕܝܠܗ. ܡܕܡ ܢܦܫ ܐܝܟܢܐ ܚܫܐ
ܕܡܬܬܚܬ. ܠܐ ܒܫܘܚܠܦܝܢ [β] ܠܗ ܒܪܝܫܝܬ ܕܠܐ ܐܝܬ ܒܗ
ܗܘ ܕܚܠܦ ܒܪܝܫܝܬ ܗܘ ܕܡܬܒܥܐ ܐܢܐ. ܘܐܦܠܐ ܥܡܐ
ܕܪܫܐ ܐܘ ܕܪܫܝܢܘܬܐ: ܐܘ ܕܚܠܡܐ ܒܬܪ ܩܠܐ ܕܡܢ
ܥܡܐ ܗܢܐ ܕܪܫܐ ܥܩܒܠ: ܒܓܘܫܡܝܢ ܕܠܐ ܗܘ. ܠܐ
ܒܠܚܘܕ ܒܣܘܟܠܐ ܠܗ ܟ̄ ܒܥܡܐ ܗܘ ܕܪܘܡܝܐ: ܐܘ
ܒܗܘ ܕܪܘܡܐ ܕܡܢܝܢܬܐ ܕܠܒܘܫ. ܐܘ ܒܗܘ ܕܫܘܝܘܕܦ
ܐܘ ܒܗܘ ܕܦܐܪܪܘܣܝܐ: ܐܘ ܒܐܣܪܬܐ ܕܐܝܟ
ܗܟ: ܡܛܠ ܡܫܝܚܘܬܐ ܒܬܘܡܬܐ ܀ ܠܐ ܒܓܘܫܡܝܢ
ܗ̇ܝ ܕܡܢ ܕܓܘܫܡ ܘܐܝܬܘ ܡܥܕܪܢܐ ܕܝܠܗܘܬܐ ܡܕܡ:
ܐܟܘܬܐ ܒܪܘܚܐ ܗܘ ܗܝܡ ܕܝܠܝܢ ܘܓܥܘܪܒ
ܒܬܪ ܡܠܐ ܕܒܝܬܐ ܘܒܢܝܢ ܕܗܘ ܕܓܘܫܡ ܚܒܠܐ ܢܘܡܝܐ
ܠܟܠ ܡܢܗ. ܗܘ ܕܝܢ ܕܒܝܢܝ [γ] ܘܚܘܪܒ ܕܝܢܐ ܘܠܐ
ܟܠ ܟܠܗ. ܠܐ ܒܒܢܝܢ ܒܟܠ ܕܗܘܝ ܠܒܪܬ ܡܠܐ ܗ̇ܝ
ܕܐܟܘܬܐ. ܐܠܐ ܒܪ̈ܢܝܢ ܐܝܟܢܐ ܓܒܝܢܝܢ ܐܟܘܬܐ
ܕܒܝܢܝ: ܘܐܝܟܢܐ ܒܬܪܝܢ ܐܝܟ ܚܕܐ ܕܓܘܫܡ.
ܒܪ̈ܢܝܢ ܐܝܟܢܐ ܒܬܪܝܢ ܐܦܠܐ ܕܒܝܢܝ: ܘܐܝܟܢܐ
ܒܬܪܝܢ ܐܦ: ܘܠܐ ܡܓܢܝܢ ܠܗ ܒܗ ܗ̇ܝ، ܕܓܘܫܡܬܐ
ܓܘܫܡ. ܠܐ ܒܓܘܫܡܝܢ. ܟ̄. ܦܓܘܫܡܘܬܐ: ܘܒܗܠܝܢ
ܕܒܢܝܢ ܒܗ ܒܢܝܢ [δ] ܕܒܠܝܬܐ. ܡܛܠ ܕܐܬܦܠܓܘܬ ܐܢܐ

[β] ܒ. ܡܫܚܠܦܝܢ. [γ] ܒ. ܘܚܘܪܒ.
[δ] ܒ. ܒܗܘܐ ܕܒܠܝܐ.

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ܒܡܕ̈ܝܢܬܐ ܬܡܝܗܐܝܬ ܠܗܘܢ ܕܦܩܕܬ. ܐܦ [ω] ܢܗܘܐ
ܕܡܬܢܝܚ ܫܘܡܥܢܐ ܕܫܡܝܐ ܡܫܪ̈ܝܬܐ: ܠܒܪ ܡܢ
ܢܦܫܗܘܢ ܕܡܗ̈ܝܡܢܐ. ܠܗ̇ ܕܝܢ ܕܗܘܘ ܡܦܩܝܢ ܗ̇ܘ ܠܐ
ܡܦܩܝܢ ܠܗ̇. ܡܛܠ ܕܝܢ ܕܐܬܚܙܝ ܠܗܘܢ ܢܦܫܐ ܕܗܠܝܢ
ܕܐܬܚܙܝ: ܗܐ ܦܫܛܘ ܐܝܕܐ ܠܗܘܢ ܠܘܩܒܠ ܘܕܗܪܐ:
ܠܘܬ ܗ̇ܝ ܕܐܝܣܛܦܢܘܣ ܕܢܣܒܐ ܗ̇ܘ ܕܝܠܗ ܡܬܚܙܝܢܐ ܐܦ
ܬܗܦܟܐ ܕܢܦܫܗܘܢ ܕܝܠܗܘܢ ܒܗ ܢܦܩܝܢ ܕܦܩܕܐ
ܗ̇ܝ ܦܩܕ ܕܗܘܐ ܢܦܫܗ ܗܘܦܟܐ ܡܬܚܙܝܐ ܘܐ ܣܘܟܠܐ.
ܐܘ ܕܢܗܘܐ ܡܕܡ ܕܡܦܪܫ ܠܗܘܢܐ ܘܦܘܪܫ ܠܗܘܢܟܐ.
ܘܡܕܡܝܐܬ ܡܦܪܫܠ ܐܝܟܐ ܠܗܘܢ ܠܟܠܗܘܢ ܐܝܟ
ܕܡܬܚܙܝܢ ܟܬܒܐ ܗܟܝܠ ܕܦܩܕܬ ܘܡܦܩܬ: ܕܠܐ ܢܣܠܩܘܢ
ܡܢ ܥܠܡܐ ܟܡܕܡ ܡܕܡ ܡܢ ܐܝܟ ܕܡܬܚܙܝ [α] ܗܘܘ
ܠܡܬܚܙܐ. ܠܐ ܟܡܬܚܙܝܐ ܘܠܐ ܟܢܘܫܐ. ܟܡܐ
ܕܡܬܚܙܝܢ ܐܢ̈ [β] ܕܠܟܠܐ ܦܘܪܐ ܡܪܫܐ ܢܦܬܚܘܢ: ܡܛܠ
ܕܟܠ ܟܪ ܐܢܫܐ ܦܪܕ: ܐܘ ܕܝܠ ܐܘ ܕܡܬܚܙܝܢܐ. ܗ̇ܘ
ܕܦܩܕ ܡܢ: ܐܘ ܕܗ̇ܘܢ ܕܦܫܩܗ: ܐܘ ܕܟܢܫܐ
ܕܦܪܘܫܐ ܕܫܪܟܬ ܘܦܩܕܬ ܡܢ ܚܘܫܐ ܬܘܕܝܬܐ: ܟܬܪܦ
ܕܠܐ ܢܗܦܟܘܢ ܢܦܠܘܢ ܚܝܢ ܠܡܬܚܙܝܬܐ ܗܠܝܢ
ܦܫܡܢ ܡܢ ܥܡܠܐ ܘܡܢ ܟܠܐ ܘܠܐ ܡܢ ܡܕܒܪܐ
ܐܚܪܢܐ ܕܡܬܠܠܬܐ: ܐܠܐ ܐܢ ܡܢ ܠܘܬ ܟܬܒܢܐ
ܐܬܬܗܘܢ ܥܫܝܢܐ. ܘܐܦܠܐ ܐܢ ܡܢ ܠܘܬ ܡܪܢܐ

ω ܒ. ܠܗܘܢ. α ܒ. ܗܘܘ ܡܬܚܙܝܢ ܗܘܘ.
β ܒ. ܐܢܐ ܡܬܚܙܝܢ ܐ.

ܒܗܘܢܐ ܐܦ ܡܢ ܫܘܐܠܐ: ܘܐܦ ܗܘܐ ܕܢܗܘܘܢ
ܐܬܬܥܝܪܘܢ ܗܘܘ: ܘܠܐ ܡܢ ܗܢܘܢ ܕܐܡܪ ܕܗܘ
ܐܬܬܥܝܪܘܢ. ܐܠܐ ܚܕܐ ܐܝܟܢܐ ܕܒܗ ܒܬܠܬܐ ܬܘܒ
ܦܠܓ ܐܦ ܗܪܟܐ. ܗܢܘܢ ܕܦܠܓ ܓܝܪܢܐ ܡܢ ܐܣܝܘܬܐ.
ܦܘܠܓܐ ܐܝܟ ܕܡܫܠܡܐ ܒܗܘܢܐ ܘܒܫܪܒܘܬܐ
ܓܒܝܬܐ: ܟܐܠܝܢ ܘܢܦܩܝܢ ܠܗ ܘܦܠܫܝܢ ܟܗ ܘܟܕܘܢ
ܒܬܟܐ: ܟܕ ܠܐ ܢܕܥܝܢ[ϕ] ܠܐ ܡܢܐ ܫܪܝ ܘܠܐ ܡܢܐ
ܚܬܡܝܢ. ܠܗܠܝܢ ܡܠܐ ܟܕ ܦܪܫ ܒܬܪܟܐ. ܠܐ ܗܘܐ
ܠܘܬ ܗܝ، ܕܬܘܒ ܢܦܠܘܢ ܢܬܬܘܢ[x]. ܐܠܐ ܠܘܬ ܗܝ،
ܕܢܦܠܘܢ ܣܘܓܐܬ ܘܐܬܠܦܘܢ. ܘܢܬܬܪܨܘܢ:
ܢܦܪܘܫܘܢ ܠܓܐܘܬܐ ܣܟܘܠܬܢܘܬ ܘܦܘܪܫܢܘܬ.
ܘܢܕܥܘܢ ܕܡܠܬܐܘܬܐ ܢܕܥܝܢ ܒܐܘܡܢܘܬܐ ܗܕܐ
ܕܓܘܓܐܬܐ: ܚܢܢ ܗܢܘܢ ܕܦܪܝܢ: ܡܛܠ ܡܢ ܗܢܘܢ
ܕܒܬܪܟܢ. ܗܢܘܢ ܟܡ ܟܬܒ: ܢܩܫܘܢ ܕܢܦܠܘܢ ܣܘܢܝܐ
ܕܡܩܪܝܐ ܐܝܟ ܦܘܪܝܐ[ψ] ܟܕ ܐܘ ܟܕ ܡܠܠܝܢ ܠܗܘܢ
ܠܡܩܪܒܢܐ ܐܘ ܟܕ ܟܬܒܝܢ ܠܗܝܢ ܠܡܬܠܘܬܐ ܕܡܬܡܬܐ.
ܐܘ ܟܕ ܦܩܕܝܢ ܐܘ ܟܕ ܓܥܝܢ. ܐܘ ܡܨܝܢ ܡܛܠ ܡܣܟܢܐ:
ܐܘ ܟܕ ܡܣܩܝܢ ܬܫܒܘܚܬܐ ܘܡܟܝܢܝܢ ܐܘ ܦܬܚܝܢ ܗܕܡܐ
ܠܒܪܝܢ. ܘܦܠܚܝܢ ܠܗ ܐܝܟܢܐ ܕܠܐ ܥܠܐ: ܐܘ ܡܟܝܢ ܬܪܝܢ
ܠܚܕ ܠܐ ܠܡܬܚܙܝܘ. ܚܢܢ ܕܝܢ ܗܢܘܢ ܕܦܪܝܢ ܢܦܩܝܢ
ܕܗܘܢܐ ܘܣܘܟܠܐ ܕܗܠܝܢ ܕܒܬܪܟܢ ܒܬܪܢ: ܘܒܥܘܬܪ

ϕ ܒ. ܣܡܝܢ ܠܐ.
x ܒ. ܢܬܬܘܢ:
ψ ܒ. ܐܘ ܟܕ ܡܠܟ ܟܕ ܐܘ.

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ܐܚܪܬܐ ܕܝܢ܆ ܝܗܘܒ ܡܛܠ ܦܘܪܫܐ ܘܣܘܪܚܢܐ ܠ

ܠܗܘܦܟܐ ܘܠܗܘܠܟܬܐ ܘܠܡܣܒܪܐ܆ ܘܠܐܣܪܢܐ ܟܐܢܐ
ܕܣܝܦܐ܆ ܡܛܪ ܡܢ ܗܘܝܢ ܒܒܢܝܐ ܕܐܪܥܐ ܕܐܬܢܓܚܘ
ܘܡܬܥܣܝܢ ܒܗܘܢ܆ ܗܘ ܕܒܪܝܬܐ ܐܝܬ ܠܡܣܝܢܐ܆
ܐܦ ܒܟܠ ܟܠܗܘܢ ܐܘܪܚܬܐ. ܚܒܪܝ ܡܥܒܕܢܝܬܐ ܡܛܪ
ܡܢ ܚܫܠܐ. ܐܬܪܒܠܐ ܡܛܪ ܡܢ ܚܡܘܪܐ. ܦܓܪ
ܐܠܩܐ ܡܛܪ ܡܢ ܢܫܩܐ. ܐܬܬܦܩܐ ܡܛܪ ܡܢ ܗܘܝܢ
ܕܦܐܣ ܠܗܘܢ ܠܦܩܘܕܐ. ܘܩܪܝܬܐ ܡܛܪ ܡܢ ܗܘܝܢ
ܕܠܓܥܝܢ. ܠܐܘܡܢܘܬܐ ܕܝܢ[ο] ܙܒܢܬܐ ܘܡܠܟܘܬܐ
ܕܢܬܦܣܩܢ ܒܬܒܐ ܘܡܬܦܪܫܐ ܒܬܘܒܬܐ ܗܘܝܢ
ܕܡܬܥܣܝܢ ܒܡܡܠܟܘ. ܗܘܝܢ ܕܝܢ ܡܘܬܢܐ ܗܘܝܢ
ܕܦܪܝܢ [π]ܒܗܘܢ ܒܬܒܐ ܗܘܝܢ ܕܡܬܦܢܝܢ ܚܢܘܢ܆
ܢܕܚܝܢ ܠܗ. ܣܛܝܬܬ. ܘܠܗܠܝܢ ܕܣܓܝܢ ܠܗ.
[ρ]ܘܡܡܟܬܐ ܕܗܘܝܢ ܠܗ ܘܠܬܘܪܝܗܘܢ܆ ܡܛܪ ܡܛܒܗܘܢ
ܕܠܗܘܢ ܕܡܬܒܐ ܗܘܝܢ ܕܡܣܬܟܠܝܢ ܠܗ. ܠܘ
ܒܠܚܢܐ ܕܩܒܝܢ ܟܠܗܘܢ ܐܘܡܢܘܬܐ܆ ܟܝ ܐܘܡܢܘ
ܗܕܪ. ܠܘ ܒܚܘܪܐ ܕܝܢ ܐܢܫܐ ܕܐܬܘܗܝ. ܘܐܦܠܐ
ܕܣܘܦܢܐ [σ]ܒܚܘܪܐ ܚܒܪ. ܘܙܦ ܗܘܐ ܠܗ ܕܐܢܫܐ
ܕܒܝ ܐܘܡܢܘܬܐ ܙܒܢܬܐ ܘܡܣܝܡܢܬܐ ܘܡܕܒܪܢܘܬܐ ܕܟܠܗܘܢ
ܐܘܡܢܘܬܐ ܐܝܬܝܗ܆ [τ]ܐܦ ܡܡܠܠܢܘܬܐ ܡܛܪ ܡܒܝܢܐ
ܢܓܕ ܡܢ ܟܠܗܘܢ ܣܓܝܐܬ. ܗܡܢܐ[υ] ܐܦ ܗܘܝܢ ܕܢܩܠܝܢ
ܠܗ ܘܦܠܣܝ ܚܢܘܢ܆ ܡܢ ܗܘܝܢ ܕܢܓܚܝܢ ܘܣܪܝܓܝܢ ܘܚܢܝܢ

[ο] ܒ. ܕܝܢ ܗܕܐ ܡܛܠ ܕܝܢ.   [π] ܒ. ܣܝܡܢ ܒܗܘܢ.
[ρ] ܒ. ܘܡܬܒܘܬܐ.   [σ] ܒ. ܓܪܡܐ.
[τ] ܒ. ܘܐܦ.   [υ] ܒ. ܕܐܦ ܡܛܠ ܗܕܐ ܐܦ.

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ܒ ܐܓܪܬܐ ܕܡܪܝ، ܡܚܡܕ ܥܠܠ ܣܪܛܐ ܣܘܪܝܐ

ܕܠܡܘܒܠܐ ܠܗܠܝܢ ܚܕܪܝܢ ܠܗ ܠܐ ܠܢܫܡܐܝܢ: ܕܗܘܝܘ
ܕܡܬܚܫܒܝܢ ܒܫܘܡܠܝܗ: ܗܘܝܘ ܕܒܝܢ ܠܗ ܚܬܝܬܝܢ.
ܘܡܫܡܠܝܐܝܢ: ܘܠܬܫܡܫܬܗ ܘܠܬܘܕܝܬܐ ܕܗܠܝܢ.
ܘܠܬܝܒܐ [η] ܒܠܘܗܝ ܕܫܬܐܣܝܢ ܠܬܘܩܦܗ. ܡܛܠ ܗܟܝܠ ܐܘܕܝܬܐ
ܕܝܠܗ: [θ] ܗܠܝܢ ܕܡܫܡܠܝܢ ܘܚܒܝܒܝܢ ܠܗ. ܕܐܝܟ ܐܡܪ.
ܐܚܪܢ ܡܢܝܢ. ܗܟܢ ܗܠܝܢ ܕܚܘܝܕ ܡܢܝܐ ܕܐܚܪܢ
ܐܫܬܘܕܥܘ. ܒܠܚܘܕ ܗܠܝܢ ܕܠܗܠܝܢ ܦܪܝܢ ܐܢܫܘܬܢ.
ܠܐܘܡܢܘܬܐ ܗܝ، ܕܬܚܪܘܬܐ ܬܚܪܐ ܗܠܝܢ ܕܡܫܡܠܝܢ ܠܗ:
ܕܒܝܢ ܠܗ ܘܡܚܦܛܝܢ ܒܩܘܪܐ ܘܒܫܘܡܠܝܐ ܗܘܝܘ ܕܗܘܝܢ
ܚܕ ܘܒܚܝܢ ܠܚܬܝܬܘ ܐܝܟ. ܡܛܠ ܗܟܝܠ ܗܘܝܘ
ܕܡܬܚܫܒܝܢ ܒܫܘܡܠܝܐ ܕܝܠܗ. ܒܚܪܢܐ ܐܚܪܢ ܡܢܝܐ
ܐܘ ܒܬܘܕܝܬܐ ܐܘ ܒܡܫܬܘܕܥܢܘܬܐ ܐܘ ܒܡܘܪܫܝܐ: ܐܘ
ܒܐܪܙܝܗܘܬܐ ܫܦܝܪܬܐ ܡܢ ܗܠܝܢ ܕܡܝܢܗ ܬܬܘܬܘܢ. [ι] ܗܘ
ܗܟܘܬ [κ] ܐܦ ܠܐ ܡܫܝܚܘܬܐ ܐܝܬ ܠܦܫܝܬܐ: ܘܐܦ ܠܐ
[λ] ܡܘܫܝܚܘܬܐ. ܕܗܘܝܘ ܡܫܝܚܐ ܫܦܝܪ ܠܡܫܡܫܘ [μ] ܐܝܟܘ
ܠܡܫܝܚܐ ܕܦܪܝܠܐ: ܠܗܦܟܬ ܩܕܡܐ ܐܚܪܢ ܡܢܝܐ [ν] ܘܠܡܫܪܝܐ
ܘܠܒܪܟܬܐ ܘܠܡܣܟܠܐ: ܡܛܠ ܗܟܝܠ ܗܘܝܘ ܕܡܬܚܫܒܝܢ
ܒܗܘܢ. ܘܐܦ ܡܩܘܡܝܐ ܬܘܕܝܬܐ ܦܫܝܛܬܐ ܕܒܝܢ
ܠܬܘܩܦܗ ܐܝܟܘ ܠܡܫܡܠܝܘܬܐ. ܘܦܠܓ [ξ] ܥܒܝܕ ܫܬܐܣܝܢ:

[η] ܒ. ܘܠܐܝܕܐ ܕܗܠܝܢ ܒܠܚܘܕ. [θ] ܒ. ܗܘܝ.
[ι] ܒ. ܗܘܝ. [κ] ܒ. ܐܝܬ ܐܦ ܒܠܚ ܡܫܡܫܢܘܬܐ.
[λ] ܒ. ܡܘܡܫܬܐ. [μ] ܒ. ܡܫܝܚ ܐܝܟܘ.
[ν] ܒ. ܘܠܡܣܟܠܐ. [ξ] ܒ. ܡܫܪܝܬܐ.

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ܐܓܪܬܐ ܕܡܪܝ ܝܥܩܘܒ ܕܥܠ
ܣܘܪܗܒܐ ܣܘܪܝܝܐ.

ܐܓܪܬܐ ܕܪܚܝܡܐ ܘܪܚܝܡ ܒܐܠܗܘܬܐ ܡܪܝ ܝܥܩܘܒ
ܐܦܝܣܩܘܦܐ ܕܐܘܪܗܝ، ܠܘܬ ܚܣܝܢܐ ܘܪܚܝܡܐ ܡܪܝ
ܓܘܪܓܝ ܐܦܝܣܩܘܦܐ ܕܣܪܘܓ ܘܕܐܬܪܘܗܝ: ܠܟܠܗܘܢ
ܬܘܒܥܐ: ܐܝܟ ܕܒܬܘܒܥܐ ܗܢܐ ܟܬܝܒ ܠܒܢܝܢܢ.
ܠܫܐܠܬܐ ܘܫܐܠܬ ܡܢ ܐܠܗܐ ܐܝܟܢ ܢܦܫܐ: ܚܘܝܐ
ܒܟܬܒܐ ܘܡܬܚܫܒܢܘܬܐ ܐܬܝܬ ܡܪܝ، [α] ܓܐܘܪܓܝ
ܐܝܟ ܡܢܗܘܢ ܕܡܫܬܐܠܝܢ ܒܡܫܐܠܬܐ ܠܫܐܠܬܐ ܀ ܠܐ ܒܠܚܘܕ
ܘܡܘܪܐ ܫܘܕܥܐ ܕܐܬܝܗܘܢ، ܗܢܐ ܐܘ ܗܢܐ ܐܠܗܐ:
ܕܗܘ ܡܢܐ ܠܗ ܕܐܬܚܙܝ ܠܝ: [β] ܠܗ، ܕܫܘܒܚܐ: ܘܟܐܬܪܝܟ
ܐܦ ܠܦܘܠܚܢܐ ܐܚܪܢܐ ܕܦܓܥܝܢ ܒܡܬܒܥܬܐ ܗܕܐ:
ܕܒܠܫܢ ܡܢ ܐܘܪܚܬܐ ܗܟܢ ܕܐܝܟ ܠܡܫܡܥܬܐ ܕܟܠ
ܐܢܫ ܒܫܥܬܐ ܗܕܐ: ܐܘܪܚܬܐ ܕܠܒܫܝܢ ܗܘ ܚܕܐ
ܒܟܬܒܝܗܘܢ [γ] ܘܡܬܥܠܡܝܢ: ܗܟܢ ܢܕܥܝܢ ܠܗܘܢ: ܗܟܢ
ܡܢ ܗܢܘܢ ܕܡܬܚܫܚܝܢ [δ] ܒܗܘܢ ܒܥܘܡܠܢܝܗܘܢ.
ܐܘܡܢܘܬܐ ܕܝܢ ܗܕܐ [ε] ܪܒܬܐ ܘܡܥܒܕܢܘܬܐ: ܘܡܥܠܝܬܐ
ܐܝܟ [ζ] ܕܡܫܪ ܝܕܥܐ ܠܟܠ ܡܢ ܟܠܗܘܢ ܐܘܡܢܘܬܐ: ܗܝ،

[α] ܚܣܝܪ ܒ. ܓܐܘܪܓܝܣ.
[β] ܚܣܝܪ ܒ. ܗܝ.
[γ] ܒ. ܘܡܬܟܬܫܝܢ.
[δ] ܒܗܘܢ.
[ε] ܒ. ܪܒܬܐ ܒܟܠ ܡܕܡ.
[ζ] ܒ. ܕܝܬܝܪ ܫܦܝܪ ܐܝܬ.

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ܠܘܬ ܓܘܪܓܐ ܣܪܘܓܝܐ:

ܐܦ

ܦܢܝܐ ܕܝܠܗ ܒܗ ܕܝܠܗ

ܘܡܐܡܪܐ ܕܓܪܓܘܪܝܘܣ ܒܪ ܥܒܪܝܐ

ܠܘܬ ܢܘܚܐ ܣܪܘܓܝܐ.

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