T. R.
MARDIN ARTUKLU UNIVERSITY
INSTITUTE OF LIVING LANGUAGES IN TURKEY
SYRIAC LANGUAGE AND CULTURE

Master Thesis

A Suggestion of Braille Alphabet for Syriac Language:

Unified Syriac Braille Alphabet

Prepared By
Ferhat DEMİRALP
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Advisor
Assoc. Dr. Mehmet Sait TOPRAK

Mardin 2019

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ABSTRACT

Over the past 20 years, there has been a widespread debate on racial, ethnic and mother tongue education, while visually impaired individuals in non-representative nations have never come up with literacy learning in their mother tongue. But these discussions have never been prominent among non-governmental groups, the United Nations, UNESCO and the academic community, which are supposedly advocating mother tongue rights.

In this study, the Syriac Braille alphabet of Assyrian language (Western and Eastern Dialects) which I have presented as a prototype is proposed. The Syriacs, who do not have a central policy and are scattered in many countries, have never developed a Syriac braille alphabet for their visually impaired. Thus, despite the recognition of Syriac as the official language of the Iraqi Kurdish regional government, Syriac linguists and private educators did not develop an educational policy for visually impaired Syriacs in their communities and eliminated the people in this group.

When we started this research, the basis of our starting point was the right to education of reading and writing in mother tongue which is one of the fundamental rights of visually impaired people in non-representative nations, leaving political discussions aside. This study was carried out at Mardin Artuklu University in 2016, the institute of living languages in Turkey, at the Syriac Language and Culture Department. In our study, we examined all the dialects of the Syriac language separately. We reached the Syriacs who talked about different dialects on the internet, and the Syriacs living in Mardin came face-to-face with sample audio recordings and analyzed phonetics and phonemes. In accordance with IPA Braille standards and UNESCO studies on visual impairments, Braille cells that correspond to the Syriac Braille alphabet were subsequently re-symbolized. In order to produce a prototype, a standard framework for all Syriac Braille dialects was developed. This standard prototype was developed, tested, and shown to be successful in terms of literacy when teaching a foreign language to visually impaired persons of Kurdish and Turkish ethnicity that live in Turkey.

Prototypes created with these standards, see the Kurds in Turkey and of Turkish origin have been tested on people with disabilities, it has achieved a success in literacy matters for teaching a foreign language. Thus, visual disabilities of different ethnic origins were successful in second language learning. In the light of all these studies, a software called viewing fingers was developed and a software was developed to convert the existing Syriac scripts into Syriac to Braille text.

Keywords: Syriac Language, Braille Alphabet, Syriac Braille Alphabet, Unrepresented Nations, Viewing Fingers Software,

TÜRKÇE ÖZET

Geçtiğimiz 20 yıl boyunca, ırksal, etnik ve anadilde eğitim konusunda geniş tartışmalar yaşanırken, temsili olmayan milletlerdeki görme engelli bireylerin kendi anadillerinde okuma-yazma öğrenmeleri hiç gündeme gelmemiştir. Oysaki sözde anadil hak savunuculuğunu yapan sivil toplum kuruluşları, Birleşmiş Milletler, UNESCO gibi kuruluşlar ve akademik camiada bu tartışmalar nedense hiç gündeme gelmemiştir.

Bu çalışmada prototip olarak sunmuş olduğum Süryanice Dilinin (Batı ve Doğu Lehçeleri) Birleşik Syriac Braille Alfabesi teklif edilmektedir. Merkezi bir politikaya sahip olmayan ve birçok ülkeye dağılmış olan Süryaniler de hiçbir zaman kendi görme engellileri için bir Süryani Braille Alfabesi geliştirmemişlerdir. Hal böyleyken Irak Kürt Bölgesel yönetimin de Süryanice'nin resmi dil olarak tanınmasına rağmen Süryani dilbilimcileri ve özel eğitimcileri yaşadıkları yerlerdeki görme engelli Süryaniler için bir eğitim politikası geliştirmeyerek bu gruptaki insanları yok saymışlardır.

Biz bu araştırmaya başladığımızda çıkış noktamızın temeli, politik tartışmaları bir kenara bırakarak, aslında temsili olmayan milletlerde ki görme engellilerin temel haklarından biri olan "anadilde okuma-yazmayı eğitim hakkı" olmuştur.

Bu çalışma 2016 yılında Mardin Artuklu Üniversitesi, Türkiye'de Yaşayan Diller Enstitüsü, Süryani Dili ve Kültürü Anabilim Dalında başlamıştır. Çalışmamızda Süryani Dili'nin tüm lehçelerini ayrı ayrı inceledik. Farklı diyalekleri konuşan Süryanilere internet üzerinden ulaştık ve Mardin şehrinde yaşayan süryanilerle de yüz yüze gelinerek örnek ses kayıtları alınarak, fonetik ve fonemler analiz edildi. Ardından IPA standartları çerçevesinde ve UNESCO'nun görme engellerilerle ilgili yapılan çalışmalar dikkate alınarak Süryanice Braille Alfabesine karşılık gelecek braille hücreleri yeniden sembolize edilmiştir. Böylelikle Süryanice Braille Alfabesinin tüm lehçeleri için standart bir çerçevenin oluşturulmasıyla bir

prototip oluşturulmuştur. Bu prototoip Süryanice dil bilimcileri ve özel eğitimcilere sunularak geliştirilmesi için bir temel teşkil edilmesi arzulanmıştır.

Oluşturulan bu standart prototip ile, Türkiye'de yaşayan Kürt ve Türk kökenli görme engelli üzerinde test edilmiş olup, bir yabancı dil öğretimi konusunda okuryazarlık hususunda bir başarı sağlamıştır. Böyllikle farklı etnik kökene sahip görme engelilere ikinci dil öğreniminde başarı elde edildi. Tüm bu çalışmalar ışığında Viewing Fingers adlı bir yazılım geliştirilerek var olan Süryanice yazıları Süryanice' den Braille Text'e hızlıca dönüştürmek içinde de bir yazılım geliştirilmiştir.

Keywords: Süryani Dili, Braille Alfabesi, Süryanice Braille Alfabesi, Temsili Olmayan Milletler, Viewing Fingers Yazılımı,

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This work, like any accomplishment, requires the effort of many people. So, in order for this work to be successful, I would also like to express my gratitude and appreciation to the various individuals who contributed in various ways.

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DEDICATION

I dedicate this work to all visually impaired people in non-representative nations who wish to read and write in their mother language. I hope that in the globalizing world, advocates of the right to education in the mother tongue and non-disabled life rights advocates do similar studies for visually impaired individuals in other non-representative nationalities.

LIST OF ABBREVATIONS

1st.	: First
2nd.	: Second
3rd.	: Third
Hex	: Hexcedecimal
adj.	: Adjective
adv.	: Adverb
ASCII	: American Standard Code For Information Interchange
BANA	: Braille Authority of North America
BMP	: Basic Multilingual Plane
C	: Consonant
Ca.	: Circa (Around, About, Roughly, Approximately)
CBFU	: Code Braille François Uniformisé
DEN.	: Denominative
e.g	: For Example
EFA	: Education for all
EI	: Education international
EWB.	: English Word Braille
Fem.	: Feminine
IEC	: The International Electrotechnical Commission
IPA	: The International Phonetic Alphabet
ISO	: International Standard Organization
Masc	: Masculine
n	: Noun
NEA	: National Education Association
NLB	: National Library For The Blind
NUM.	: Numeral
PA	: Participle Adjective
PAR.	: Particle
PN	: Proper Noun
PR.	: Pronoun
RBF	: Root Braille Word
SWB	: Syriac Word Braille

SYRW	: Syriac Word
U	: Unicode Character Code Number
UC	: Universal Code / Unicode
UCO	: Unicode Consortium Organization
UCS	: Universal Character Set
UN	: United Nations
UNESCO	: The United Nations Education, Scientific And Cultural Organization
UNPA	: Unrepresented Nations And Peoples Organization
V	: Vowel
vb.	: Verb
VSBW	: Vocalised Syriac Braille Word
VSW	: Vocalised Syriac Word
WB	: Word Braille

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CHAPTER ONE: INTRODUCTION

This chapter presents the background of the study, the statements of the problem, the purpose of the study, research objectives and questions, significance of the study, delimitation, and limitations of the study. It further presents the operationalized key terms, the basic assumptions, and concepts as well as the structure or the organizations of the thesis.

1.1. Background of the Study

Language and culture are the most important part of the life of all societies. Many languages and cultures in the world today are facing with the danger of extinction. Globalization and nation-state understandings threaten many peoples and their languages and cultures. While globalization is threatening the language and culture of nation-states, the conception of nation-state threatens the languages and cultures of minorities (unrepresented nations) within them, namely the non-representative nations. In this sense, intertwined threats and negativities follow each other. The only way to overcome all the adversities that are experienced and experienced is to go to multilingual and multicultural structuring and to eliminate all pressures on languages and cultures.

According to Wilhelm Von Humboldt, there is such a close relationship between the language of a society and the intellectual orientation of those living in that society, if you learn about one of them, you can make healthy comments about the other. Because language and intellectual activity are formed together, they are formed together. We see society in its language, we understand it in its language. The language of a society is the spirit and the language of the society. It is really difficult to think of two other things that are extremely identical. When we examine the languages of societies, their lifestyles, thoughts, strengths and weaknesses, their abilities in art and music, everything can be seen. Language is the mirror of society and its cultural accumulation. / It’s true to claim that breaking the mirror would be unlucky (Çoban, 2005:4).

Every nation's culture and culture depends on all its qualities and way of life. Nations maintain their existence depending on their language. Their independence and freedom are also reflected in their language. The loss of liberty endangers the language and a long-term loss of freedom brings with its language deaths.

Language death is the inability to speak that language for many reasons (the most important factor in the press). While the language dies, tens of thousands of years of knowledge, culture, and way of thinking of that language also die. Together with the language, the cultural characteristics of that society are erased in order not to emerge from the scene of history. Globalization needs to be taken seriously at this point, and this new situation, which has changed all the national features and regional balances of the world, has deeply influenced many societies and will continue to influence it.

Language is not just a means of providing communication. The language also carries cultural elements within itself. Each language is a wealth. The loss of a language is associated to the loss of a plant by linguists. Just as the disappearance of a flower means the disappearance of a drug that will cure a disease, it disappears in the innumerable solutions it contains in the culture and communication that it brings when a language is lost. The central point of centralization in every respect is more than the loss of a plant species. If this danger brought about by the spread of the education in the dominant languages is not prevented, the majority of languages will be lost in the next century (Çoban, 2005:4)

In this context, considering that all languages in the world are rich, all minorities who speak different languages should have the right to teach and disseminate their own language without any obstacles.

Today, in all societies, it is one of the socially excluded groups and children with disabilities. It is estimated that 85 percent of disabled children under the age of 15 in the world live in developing countries (Helander, 1993). Subsequently, the short description provided by the World Bank (2003) suggests that the vast majority of these children are in developing countries and have not received any education, are not in school data sets, and live below the poverty line. They don't appear on the national policy agenda.

Education has been accepted and approved by various national and international organizations as a human right. On December 10, 1948, the international community adopted the universal declaration of human rights (universal declaration of human rights, 1948). They accepted the principle that everyone has the right to education. Training will be free at least in the first and basic stages. Primary education is compulsory. Parents have the right to choose the type of education to be given to their children (Article 26). Following this statement, many countries have accepted all children's feelings of education. Children's rights were also increased at the education for all in Jomtien (1990). After the education papers for all, many developing countries honoured the spirit and typically tried to increase access to education for developing children. Unfortunately, there is no equal priority for children with disabilities.

In 1994 representatives of 25. International organizations and 92 national governments therefore met in Spain under the support of UNESCO. From this conference, the Salamanca statement on principles, policy and practice in special needs education were formulated. The conference opened the way for inclusive education as a remedy for the issue of children with disabilities' lack of access / limitation of access for children with disabilities, equity, and inclusion in the school system. Regular schools with this inclusive orientation are most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society, and achieving education for all; moreover, they provide an effective educative education to the majority of children and improve the efficacy and ultimately the cost effectiveness of the entire education system (UNESCO, 1994) subsequent to the Salamanca conference in the year 1994, the movement of inclusive education became popular and gained significant international attention. The intention of the movement was to restructure schools in order to respond to the learning needs of all children (Ainscow, 2005). It acknowledged that the problem in learning does not necessarily originate from the deficit within the child (Mittler, 2005); it can arise from social, psychological, economic, linguistic, cultural consequences. Hence, it is important to remove all the barriers which obstruct learning. Furthermore, UNESCO (1994) acknowledges that all students have individual needs and states that it is essential these needs are addressed in inclusive schools. In an inclusive setting, all students have equal access to the curriculum, with the only difference being the manner in which information is obtained (American foundation for the blind, 2005a). Many researchers agree

that vision loss has a major impact on learning and this can in turn affects the way students can acquire information, some students with less severe impairments can normally learn with their sighted peers in inclusive classrooms and their needs could be better met than students with more severe or profound vision impairments (AFB, 2005a,). Another study by Pagliano (2005) states that unlike their sighted peers, who "learn incidentally through vision, students with vision impairment must be systematically and sequentially taught. They are unable to rely on visual signs and observation, and instead must utilize their other senses (AFB, 2005a, 2005b). And this can be possible only if teachers have positive attitude and perception towards those students with visual impairments and if they are openly welcoming those students into inclusive classrooms.

According to Alpers (2004), recent research on inclusion has indicated that most countries in the world have no clear and accurate data related to the children with disabilities and visual impairments. In the absence of relevant data it will not be possible to ensure that children with disabilities are fully included into inclusive schools. As a result of 1990s world conference on education for all: meeting basic learning needs, the challenge of exclusion from education has been put on political agenda in many countries including our country Ethiopia has embraced and taken inclusion as a mandate. This has helped to focus attention on a much broader range of children who may be excluded from or marginalized within education system because of their apparent difficulties.

Inclusion seeks to remove the distinction between special and regular education and to provide an appropriate education for all student, despite their level of disability, in their local schools. It involves complete restructuring of educational system so that all schools would have the responsibility of providing the facilities, resources, and appropriate curriculum for all students irrespective of disabilities. It is a philosophical move away from accommodations of students with special needs into a "normal" system towards a full inclusion model where everyone is considered normal, where the needs of all can be met. This trend is situated within a broad social justice agenda, which argue that equality for all must include access for all students to their local schools. This trend has been supported by united nations policies which affirm the right of children (the united nations convention on

the right of child, 1989; the united nations standard rules for the equalization of opportunities for person with disabilities (1995; the UNESCO Salamanca statement, 1994).

Despite the large figures of people and students with visual impairments, both the enrolment rate and transition of students with visual impairments to secondary school, is still low. It is estimated that, less than 10% of students with visual impairments have access to education in developing countries. As the result of 1990 conference on education for all many international as well as national initiatives have been taken so as to educate children with disabilities in general and visually impaired students in particular (UNESCO Salamanca statement, 1994). Tilehun (2000), as cited in Abate (2001), states that, in spite the measures that have been taken to educate children with disabilities still many children have been excluded because of apparent disabilities they have. Similarly, in Turkey Ethiopia disabled children and visually impaired children alike are found to exist out of the school settings for different reasons. Some of the reasons for this large number could be the attitudinal problem towards those students. Parents and teachers tend to hold unfavourable and negative attitude towards students with disabilities in general and visually impaired students in particular. One reason for this could be few inclusive schools in the country, and examination system, which is not good enough to enable students with visual impairments to proceed to secondary schools. Another reason for this can be due to lack of specific policies stating how inclusive education should be provided and implemented. For example, the national disability policy, introduced in 2004, failed to clearly state and provide guidelines on how inclusive education to children with disability should be implemented and monitored. Lack of guidelines and efforts to facilitate preparation of conducive environment, lead to poor implementation of inclusive education in the country. One of the area affected by the lack of effectiveness in provision of inclusive education, is the recruitment of adequate number of general teachers to teach in the secondary schools (Tilehun, 2000, as cited by abate). Previous studies of attitudes towards inclusion have given contradictory results. While some researchers reported uncertain and even negative attitudes towards inclusion on the part of general education teachers (Hammond, &Ingalls, 2003), most reports (e.g. Avramadis, et al., 2002), indicated positive attitudes, accompanied by a belief in the fundamental value of inclusion. On the other hand, a growing body of research, like (wood, 1992; as cited by abate 2001) invalidates claiming that perceptions and

attitudes of teachers are gradually improving in a positive direction in inclusive educational setting. Whatever the case may be, attitudes of teachers toward inclusive education must be given the due attention it deserves if inclusive education is to be favoured and practiced as educational modality.

One factor that accounts for individual disparities in teaching effectiveness, particularly in terms of student accomplishment, has been discovered as the teachers' perception of their own efficiency. As stated in Ashton (1984), teachers' sense of efficacy refers to teachers beliefs concerning their capabilities to help students learn. Similarly, teachers' belief in their capability towards teaching students with visual impairments in inclusive classroom can positively affect the performance of visually impaired students.

1.2. Statement of the Problem

Progress has been made, including education for all and The UN Millennium Development Goals, universal primary education, and gender parity at all levels of education, so that more attention is drawn to children who are still out of school and are at risk. To be excluded, marginalized, or otherwise disadvantaged due to significant difficulties.

What about the right to basic education in the mother tongue for all non-representative nations? What about the rights of visually impaired individuals to education in their mother tongue?

Unfortunately, the rights of people in this group to receive education in their mother tongue have almost never been of concern to this day. Including advocates who demand the right to education in the so-called mother tongue. Because the number of this group of minorities in the content of a small book in their mother tongue to read, or to read or write stories, tales have always been seen very much. And they are always excluded.

This is why a visually impaired Syriac or Kurdish man has not been able to read a poem, a tale, a story or a sacred text in his mother tongue.

Because in their mother tongue there is no Braille alphabet prepared for them.

In fact, it has become so difficult that even when they are passing through the education system of the official authority within their borders, they even forget to think in their native language. Therefore, they have never had any claims.

Since the united nations declaration on education for all (UNESCO, 1995), inclusion practice and implementation has become the main challenge for many countries around the world.

Children with disabilities should be given the right to receive free and appropriate public education from the time of birth until their graduation. These discourses should be included in education in their mother tongue within the borders of the country of non-representative nations. This is the most basic human right.

The impact of the attitudes of civil society organizations and academic world is strong. Therefore, in this study, I expect the visually impaired individuals, unrepresented nations, to take their right to be educated in their mother tongue to their agendas. Thus, for the minorities in this group, a new field is opened for scientific and feminine studies and a standard of alphabet design for their dark world is realized and these standards are registered in the relevant units of UNESCO. And ultimately, he pioneered the production of the first literary works at UNESCO with various funding.

In 1990 at the world conference on education for all in Jomtien, Thailand, representatives of the international community from 155 countries, as well as representatives from 150 organizations agreed to "universalize primary education and massively reduce illiteracy by the end of the decade".

In 2000, with many countries being far from having reached this goal, the international community met again in the 2000 World Education Forum in Dakar, Senegal. They asserted their assurance to achieving education for all (EFA) by the year 2015, and identified six key measurable education goals which aim to meet the learning needs of all children, youth and adults by 2015. NEA was a member of EI delegation in the meeting.

The six EFA goals can be summarized as follows:

- ✓ Expand early childhood care and education
- ✓ Provide free and compulsory primary education for all
- ✓ Promote learning and life skills for young people and adults

- ✓ Increase adult literacy by 50%
- ✓ Achieve gender parity by 2005 and gender equality by 2015
- ✓ Improve the quality of education

The United Nations education, scientific and cultural organization (UNESCO) have led the EFA global movement since 1990. The annual education for all global monitoring report first published in 2002, has played a vital role in reporting progress. However, unfortunately, non-representative nations have not been given the chance to receive education in their mother tongue.

1.3. The Importance and Objectives of the Study

1.3.1. General Importance and Objectives

The general aim of this study is to produce an alphabet in their first language for the visually impaired in the unrepresented nations and to give the visually impaired students the opportunity to read and write in their mother tongue. In addition, the study is to provide acceleration to create a braille alphabet for language defenders who will be teaching students with visual impairment in non-representative nations. Another concern of the study is that this visually impaired in non-representative nations, which cannot receive education in their first language, live their native language and pass on to their next generation.

1.3.2. Specific Importance and Objectives

One of the unrepresented nations is the Syriacs. Although the Syriac literature has been very rich and wide for thousands of years, there are no educational materials and no books to read in the historical process for visually impaired. In this study, we created the first Syriac Braille Alphabet and offered to the discussion of Syriac linguists and instructors and provided the aim of enriching this study to the future. Also, this study has the following specific objectives;

1. To create and to introduce the first Syriac Braille Alphabet.
2. In this Syriac Braille Alphabet was created, to communicate with each other by creating a common alphabet for all visually impaired survivors in every dialogue.

3. With the help of this research, instructors will receive the first "Syriac Braille Alphabet Educational Material" notes, along with instructions on how to utilize them when teaching the Braille Alphabet.
4. To create Matthew's first braille raid with this study and to enable visually impaired Syriacs to read their native language for the first time.
5. Visually impaired linguists, theologians, historians, etc. To create an opportunity for them to learn Syriac.
6. The visually impaired in the global world gives an opportunity for a rescuer to forget, live and pass on his or her mother tongue.
7. It is the first book for teachers to benefit from how visually impaired pupils can be taught in Syriac.
8. In visually impaired students, they can work abundantly in their mother tongue by working on the documents of the annexes of this study.

1.4. Organization of the Paper

In the first part of the thesis, general and specific aims of the study are given. In the second part, some literature definitions have been made. Information was given about the first visually impaired schools in Europe, especially in France and England. Information about Braille and similar writing system was given and Loise Braille and Charles Barbier who invented embossed writing were also informed and Braille Alphabet was introduced.

At the Chapter Two, described the situation of the visually impaired in Turkey, see the Ministry of Education focused on seeing policy on disabilities. In addition, information was given about the products and technological developments used in braille education and UNICODE braille code, Music Notation, Mathematical operations and Nemeth code system for scientific expressions were mentioned. Also, in this chapter, information about the IPA Braille System and World Braille Usage is given and English, French, Arabic, Hebrew, and Turkish Braille Alphabet is introduced.

In the third chapter, Syriac Language and Syriac Braille Writing System, the introduction of the Syriac alphabet, forms of spelling forms, information about Classical Syriac ʾEsṭrangēlā, Eastern and Western Syriac spelling forms are given. The adaptation of

these systems to the braille alphabet and how to translate the consonant and vowel letters into UNIQUE equivalents are explained. In addition, some grammatical words in the Syriac meaning and the sample of the Syriac braille alphabet in the prototype sample study was made. Also in this section, it includes the proposed braille shape to adapt the Syriac punctuation marks to the braille alphabet. Finally, in this section, the examples of how each Syriac braille letter is taught to the students are given by giving individual examples.

The fourth and final section is an evaluation result with reference to the nature and importance of the study.

CHAPTER TWO: HISTORICAL BACKGROUND AND BRAILLE ALPHABET

> *"Access to communication in the widest sense is access to knowledge, and that is vitally important for us if we are not to go on being despised or patronized by condescending sighted people. We do not need pity, nor do we need to be reminded that we are vulnerable. We must be treated as equals — and communication is the way we can bring this about."* –Louis Braille

2.1. Definitions

Blindness is the total lack of visual acuity or loss of vision. As is known, the vision process consists of the stages of the light coming into the eyes, the retina falling through the anterior segment, from here to the brain through the visual nerve or the optic nerve - the meaning in the brain. In one or more of the organs that perform these stages, blindness occurs in the event of damage or complete absence of the organ. In visual pathways, there may be a problem with injury or various diseases and may be completely innate. Legal blindness is defined as a visual field of less than 10 percent vision or less than 20 degrees, despite corrective eye contact or contact lens correction (WHO, 2019).

Visual impairment, also known as vision impairment or vision loss, is a decreased ability to see to a degree that causes problems not fixable by usual means, such as glasses (WHO, 2019). Some also include those who have a decreased ability to see because they do not have access to glasses or contact lenses (WHO, 2019). Visual impairment is often defined as a best corrected visual acuity of worse than either 20/40 or 20/60 (Maberley, et al., 2005). The term blindness is used for complete or nearly complete vision loss (Maberley, et al., 2005).

The international classification of diseases 11 (2018) classifies vision impairment into two groups, distance and near presenting vision impairment (WHO, 2019).

Distance vision impairment:

- ✓ ***Mild*** – presenting visual acuity worse than 6/12
- ✓ ***Moderate*** – presenting visual acuity worse than 6/18
- ✓ ***Severe*** – presenting visual acuity worse than 6/60
- ✓ ***Blindness*** – presenting visual acuity worse than 3/60

Near vision impairment:

- ✓ Presenting near visual acuity worse than n6 or m.08 with existing correction.

An experience of person of vision impairment depending upon many different factors. This includes, for example, the availability of prevention and treatment interventions, access to vision rehabilitation (including assistive products such as glasses or white canes), and whether the person experiences problems with inaccessible buildings, transport, and information.

The right to life is a fundamental human right and being healthy is a precondition. Health is not only the absence of disease and disability but also physical, mental and social well-being (Durduran, 2009:1). Hence, health is a fundamental right for each individual and some individuals are disabled because of some reasons they can be. According to who, there are about 1 billion total disabled people in the world. This corresponds to 7/1 of the world population (WHO, 2019).

Disability can be defined as a limitation or inability to perform an activity due to disability. Sociologically, people with disabilities, not because of their pathological problems, accessibility is the result of social pressures individuals greatly restricted.

2.2. First Blind School in France

In the early 19th century, the development of braille was a major breakthrough in education and consequently in the living prospects of blind people. The first school for the blind was founded in 1784 by Valentin Haüy[1]. In this chapter I will try to explain an outline a summary of the contemporary situation in France and the development of the first established school for the blind.

The first educational institution for the blind was founded in 1784 by Valentin Haüy. Haüy was born in 1745 in Saint-Just En Chausée, a small village about 35 km east of Paris. He graduated from the university of Paris with a degree in language. Haüy won his life by translating official documents to businessmen (PLAIN-JAPY, 1996).

Haüy, specializes in the deciphering of secret codes and old French and foreign manuscripts and was elected as a member of the Académique Des Ecritures (Plain-Japy, 1996). In addition, Haüy was familiar with the work of the French philosopher Diderot[2]

[1] Valentin Haüy is a French educator and human lover. Born in Saint-Just-En-Chaussée (France) in 1745. He was the founder and director of the school for the first blind. He invented embossed letters for the blind. Educator Valentin Haüy has devoted himself to dealing with the blind. He died in paris in 1822

[2] Denis Diderot (5 October 1713 - 31 July 1784), French writer and philosopher. One of the most important personalities of the age of enlightenment. He was the chief editor of the famous encyclopédie, designed to

(1713-1784), the first person to study the lives of blind people in detail. Trying to understand how the human brain works without the sense of sight, Diderot was most impressed by the work of Nicholas Saunderson, a blind professor of mathematics at Cambridge university who wrote extensively on algebra and on Newton's principia. In France, Diderot observed a blind man teaching his sighted son the alphabet with the help of raised letters (lorimer, 1996:11).

In 1971, another decisive event took place in Haüy's life. Haüy witnessed a humiliating exhibition of an 'orchestra' of blind beggars. Dressed up in ugly gowns, pointed hats, and cardboard spectacles without lenses, this group of beggars was Caterwaul for the amusement of the public (lorimer, 1996:11). Haüy was appalled by this acting and subsequently set out to argue against the contemporary belief that a blind person could not be educated. He decided that blind people needed a formal education to allow them to gain their livings in decency

Jean François De Lesueur, a 17-year-old blind beggar, was Haüy's first pupil. They incidentally met at the entrance to St. Germain des Prés. Haüy gave a coin to the youngster. Lesueur identified the coin by touch and not only named it correctly but he returned it to Haüy as he considered it of too high a value to be a donation (lorimer, 2000:21). He was very impressed by Lesueur's tactile dexterity and honesty, Haüy taught him in numeracy and reading and paid him to make up for the loss of his earnings from begging. Lesueur was very quick to learn and within six months he could decipher letters with the help of a "slotted board in which small wooden tiles could be fitted. The upper surface of the tiles were embossed with individual letters or numbers" (Lorimer, 2000:21)

Then, Haüy had to prove that his first student had not been an extraordinarily talented exception. He managed to secure funding for twelve blind youngsters. In February 1786 L'institut des Jeunes Aveugles was opened. It was first school which offered a general education to all blind children regardless of their gender, intelligence and class. In order to keep his funding at par with the steady rise of pupils, Haüy had to gain public recognition and thus arrange public demonstrations achievements of his students. He managed to get the support of the court in Versailles where his best pupils demonstrated their skills in reading,

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educate and develop society. Under his leadership, although the rivalry between countries in western europe during the enlightenment period, the flow of information ensured that new intellectuals were brought to society. Encyclopaedia's 8-18 volumes, 1-7 volumes of the information received from the church on the illegally printed, philosopher thoughts his work was burned by the court decision.

numeracy, and music at Christmas 1786. In consequence of court's support this school became fashionable to donate to L'institut des Jeunes Aveugles.

The most difficult problem to be solved by haüy was to make his students read. He was not happy with the wooden block system he had used when he first taught lesueur. TThis approach demonstrates to the kids what reading is like for those who are visually impaired, but it also demonstrates how difficult it is for them to decode text. Lesueur discovered that he could distinguish vague letters of impression from the back of a funeral card he had received by chance. Haüy understood the potential of this observation immediately. As one of the sights to be seen, hagy assumed that visually impaired people were like visually impaired people. With regard to literacy, it has led to the invention of a reading method with relief roman letters. However, most of the letters of the alphabet he used were still too complex for tactile discrimination. An example of its font is given in the alphabet.

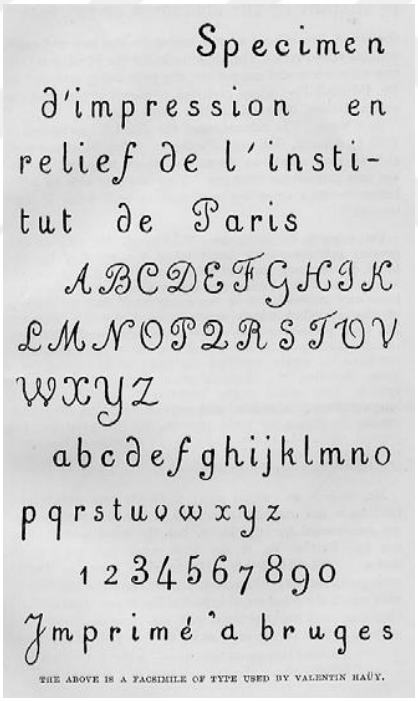


Figure 1. Haüy Scripts

Haüy's assumption was not proven until the early 20th century when the headmaster of the perkins school for the blind in watertown, massachusetts, Dr. Samuel Hayes applied a psychology test to his pupils. The hayes-test provided scientific proof that, contrary to the common belief, the intelligence of blind people did not differ significantly from that of the sighted.

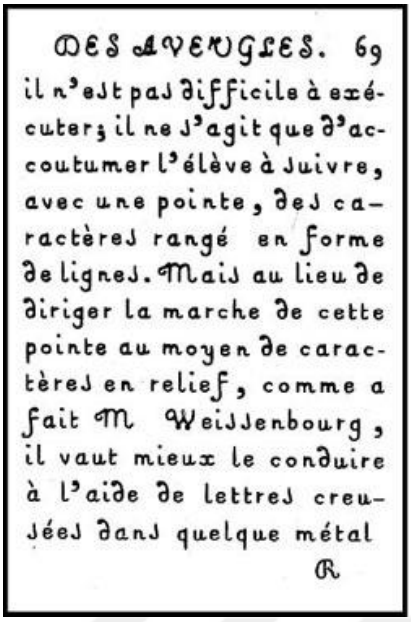

DES AVEUGLES. 69
il n'est pas difficile à exécuter; il ne s'agit que d'accoutumer l'élève à suivre, avec une pointe, des caractères rangé en forme de lignes. Mais au lieu de diriger la marche de cette pointe au moyen de caractères en relief, comme a fait M Weissenbourg, il vaut mieux le conduire à l'aide de lettres creusées dans quelque métal
R

Figure2. The First Book for Blind People with Haüy Scripts

The age of enlightenment is a European intellectual movement of the 17th century in which initiated innovative developments in art, philosophy, and politics. The importance of reason was central as it enabled man to understand the outside world and improve his own condition. One result of this new school was that a sensory impairment was no longer regarded as having an automatic influence on the intelligence of the person affected. Consequently, blind children should be educated in order to earn their living by means of their education, or, if they were of lower intellectual abilities, by a manual trade (Lauenstein, 2007:16-17).

2.3. Status of Blind Studies in The UK During the Same Period

After having successfully completed the comprehensive education of visually impaired children, the rest of Europe quickly began to follow this school. Shortly after the opening of L'institut des Jeunes Aveugles in Paris, many visually impaired schools were opened in England. They were opened in 1791 in Liverpool, in 1793 in Bristol and Edinburgh, in 1799 in London and in 1806 in Glasgow schools of sight were opened. As a result, many code designs were considered and proposals were given in these schools to further improve students' access to literacy.

However, these searches continued until the beginning of the 19th century, before a systematic search for an appropriate literacy system was made in the UK. Literacy was desired for two reasons: independent access to the bible and personal 'destiny'. Most of the embossed publications, therefore, were mostly religious works that were part of the bible.

2.4. Louis Braille and Braille Alphabets

It was the FrenchmanValentin Haüy, who first used the embossing method on paper to make the blind read. The fact that Haüy had printed the normal letters as relief on the paper led others to find simpler forms. But only moon characters are still used. In England in 1845, William Moon of Brighton found these characters to some extent similar to Latin letters and easily learned by those who were blind in later ages. The books written with moon characters still exist in a limited way among the elderly, especially in England. The French educator louis braille (1809-1852) developed the method of oppression and writing commonly used in the education of the blind.

The discovery of braille has revolutionized the world of visually impaired people. Braille's name is Louise braille. Louis braille was born on 4 January 1809 in France. When she was born, she wasn't blind. However, at the age of three, he entered the shoe repair shop where his father worked, with the curiosity of childhood, and started cutting the skins with a knife he had used. In the meantime, the blade in his hand slipped into the left eye. Upon this incident, his father took the boy to a woman in the neighbourhood instead of taking him to a doctor. Because of the wrong medication and treatment applied by this woman, the inflammation in her left eye spread to her right eye instead of healing. This led to the closing of both eyes of Louis Braille. Later, though his father took Louis Braille to a doctor, the doctor said that he was going to see his eyes again and that there was nothing left to do.

When Louis Braille came to school, he was sent to Paris by a wealthy person, Valentin Haüy, to attend blind school in Paris in 1784. Education of the visually impaired at school was done only through ear and memorization. Valentin Haüy later attempted to create books that the visually impaired could read by turning the same text into relief lines that people saw. But the result was not successful. Because the writings written in this way were very slowly and with great difficulty by the visually impaired, and the written books occupied a lot of space. Louis Braille began working on a special writing system for the visually impaired during his studies. He made various experiments using the ropes, nails, rods and the bullets. A French army officer had developed a writing system at night to send secret orders unaware of the enemy. This system, called the night font, consisted of relief lines and dots. One day, an officer named Charles Barbier visited the school for the blind in Paris and showed this to his school principal. Because, he thought that this paper could be used by visually impaired people.

However, after studying the paper, the school principal decided that this paper is not suitable for visually impaired people. The system was very complex because it consisted of many points and lines. This letter was written in 12 different points and it was difficult to learn. This system was also rejected by the army. Meanwhile, Louis Braille dealt with the paper by Charles Barbier. He thought that this article is not suitable for the visually impaired. However, the thought he had seen in creating this system had given him an important tip for writing. Some concrete ideas have begun to appear in Louis Braille's mind about how the most appropriate writing system should be. He began to think that a text that visually impaired people could read most easily should consist of points, not lines. After that, it was time to make the right decision on the number of points to be used. Louis Braille made his six trials and a long time work in 1830, a six-point system of writing for the visually impaired. Later on, it formed the letters in the alphabet with this 6-point writing system.

Braille alphabet is a universal writing system developed for the blind. This alphabet, includes 63 characters consisting of 1 to 6 relief points placed on a matrix. By embossing, the characters arranged in rows on paper are read by lightly touching the fingers. Braille enumerated the points in the matrix as 1, 2, 3 and 4, 5, 6 at the top left, to enable easy identification of 63 different characters that could be placed on six-point matrices. Braille applied the method based on the use of six points in different combinations to the musical note. In 1829, he published a book on the method of writing. In 1837, the book further i n.

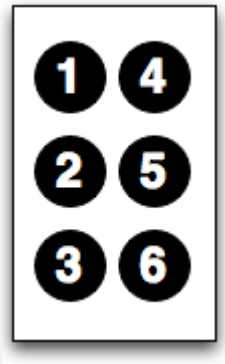


Figure3. Braille 6 dot cells
Source:*(UNICODE, 2109A)*

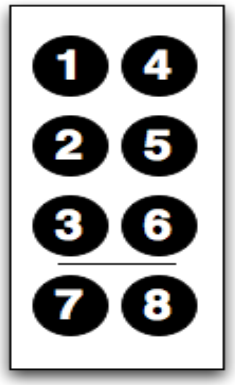


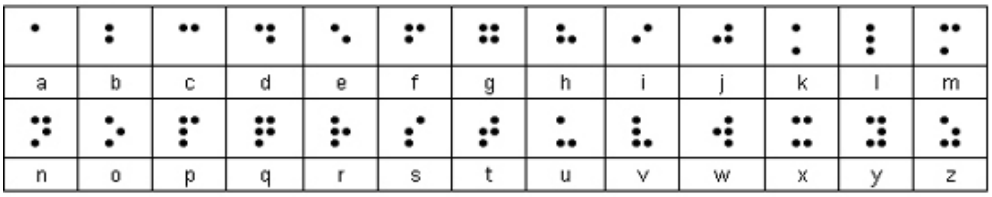
Figure4. Braille 8 dot cells
Source:(UNICODE, 2109A)

Figure 5. Hexadecimal value of Braille dots
Source:(UNICODE, 2109A)

The 6-dot Braille alphabet, the method for representing Braille numbers, and some Braille punctuation marks are used in all languages that share the roman alphabet. There are variations of 6 dot Braille in various roman alphabet languages. Representation of punctuation marks and differences in the meanings of other 6 dot Braille cells are commonly used to represent special characters and/or common letter combinations.

In the first of the grades of Braille, grade 1, each possible arrangement of dots within a cell represents only one letter, number, punctuation sign, or special braille composition sign - it is a one-to-one conversion. Individual cells cannot represent words or abbreviations in this grade of Braille. Because of this grade's inability to shorten words, books and other documents produced in grade 1 Braille are bulkier and larger than normal printed text. Grade 1 Braille is typically used only by those who are new to learning the grades of Braille, but as of the early 2000s, a new movement was in place among elementary school teachers of Braille to introduce children with sight difficulties to grade 2 Braille immediately after teaching the basics of grade 1 Braille.

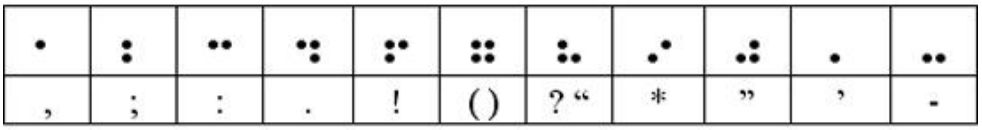
Table 1. Braille letters with 6 dot cells



a	b	c	d	e	f	g	h	i	j	k	l	m
n	o	p	q	r	s	t	u	v	w	x	y	z

Source: *(Brailleworks, 2019)*

Table 2. Braille punctuation sign with 6 dots



,	;	:	.	!	( )	? “	*	”	’	-

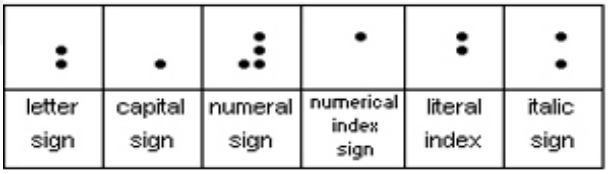
Source: (Brailleworks, 2019)

Table 3. Braille numbers with 6 dots

1	2	3	4	5	6	7	8	9	0

Source: (Brailleworks, 2019)

Table 4. Special braille composition with 6 dots



letter sign	capital sign	numeral sign	numerical index sign	literal index	italic sign

Source: (Brailleworks, 2019)

Louis Braille began to teach the writing system to his friends at the secret school. This article was embellished with dots on paper. At first, however, the teachers opposed the use of this paper in school. Teachers argued that the article was too complex and that the visually impaired would be different from other people. Louis Braille, despite all her struggles, could not see her article at her school prior to her death that she had invented for the visually impaired. Thanks to the invention of Braille writing, one of the important obstacles to the visually impaired has been eliminated and new horizons were opened for them. Thus, concepts such as school, library, newspaper and book became concrete and functional concepts for the visually impaired. It was not possible to accept the writing system that louis Braille had invented for the visually impaired. For example; however, in 1854 in France, in 1860 in the united states, in 1868 in England Braille literature could be adopted in schools.

On a writing system for the visually impaired to read and write, there were people outside Louis Braille who also conducted research and study. For this reason, different writing systems were used in some countries at the same time. At that time, there were twenty types of writing systems developed for the visually impaired, and there was a huge competition among them. The competition between the embossed writing systems was called war of dots at that time. Numerous committees were set up, articles were written, papers were presented, speeches and discussions were held on which to accept the embossed writing systems for the visually impaired.

Finally, in 1918, Braille's invention, which was the invention of Louis Braille, reached a consensus and a common decision was made to abandon other writing systems. So the battle of the dots was over. Then, representatives of associations established in the United Kingdom and the united states met in London in 1932, accepting a system known as the grade-2 English braille alphabet. British and American experts regrouped in London in 1957 and developed the alphabet.

Grade 2 Braille was introduced as a space-saving alternative to grade 1 Braille. In grade 2 Braille, a cell can represent a shortened form of a word. Many cell combinations have been created to represent common words, making this the most popular of the grades of Braille. There are part-word contractions, which often stand in for common suffixes or prefixes, and whole-word contractions, in which a single cell represents an entire commonly used word. Words may be abbreviated by using a single letter to represent the entire word, using a special symbol to precede either the first or last letter of the word while truncating the rest of the word, using a double-letter contraction such as "bb" or "cc", or removing most or all of the vowels in a word in order to shorten it. A complex system of styles, rules, and usage has been developed for this grade of braille.

Table 5. Words and Abbreviations for English Braille Alphabet

a	but	can	do	every	from	go	have	just	knowledge	like	more	not
people	quite	rather	so	that	us	very	will	it	you	as	and	for
of	the	with	child/ch	gh	shall/sh	this/th	which/wh	ed	er	out/ou	ow	bb
cc	dd	en	gg; were	in	st	ing	ar					

Source: (Brailleworks, 2019)

2.5. Charles Barbier

The history of Braille goes all the way back to the early 1800's. A man named Charles Barbier who served in Napoleon Bonaparte's French army developed a unique system known as "night writing" so soldiers could communicate safely during the night. Being a military veteran, Barbier had seen several soldiers killed because they used lamps after dark to read combat messages. The light shining from the lamps told enemy combatants where the French soldiers were and inevitably led to the loss of many men (BRAILLEWORKS, 2019).

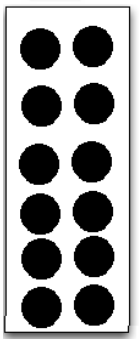
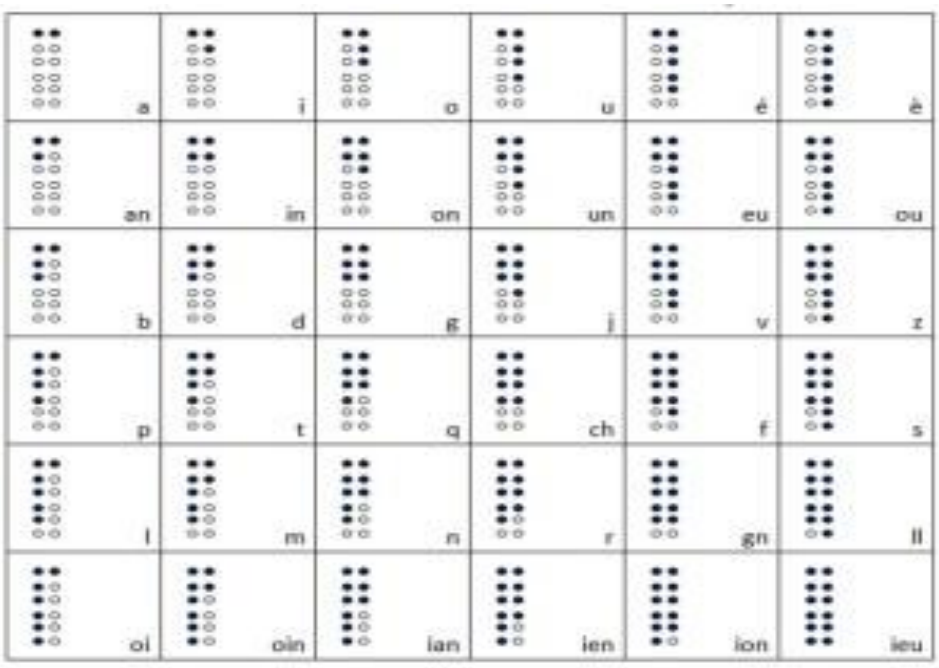


Figure6. The Maximum Size Barbier Cell

Barbier's system was related to the Polybius square, in which a two-digit code represents a letter. In Barbier's variant, a 6×6 square includes most of the letters of the French Alphabet, as well as several digraphs and trigraphs:

Table 6. Charles Barbiers's Night Writing Alphabet



Source: (Brailleworks, 2019)

2.6. Zayn Al-Din 'Ali B. Ahmad Al-Amidi

Another author is Salah Al-Din Al-Safadi [d. 1362] in his book nakt Al-Himyan Fi Nukat Al-'Umyan (Emptying The Pockets for Anecdotes About Blind People). About al-safadi's book, al-samira'i reports the story of one successful blind man, Zayn Al-Din "Ali B. Ahmad Al-Amidi (d.712 h), who is a Kurdish Scholar, and invented a method by which Fruit stones are made into reading means for the blind, as reported by dr. 'Abd Al-Sattar Abu Ghuda. Al-Safadi says, in respect to the originality of Al-Amidi: "m addition to his Knowledge, he used to trade in books. He could pick out the desired volume, touch The book and determine the number of its pages; he would touch the page and determine How many lines it had, the type of script and its color, and he knew the prices of The books" (Chaim, 2007:134)

2.7. Visually Impaired and Their Education in Turkey

The visually impaired person is not an apathetic, the desperate person in need of protection. He is not a miraculous creature that is very different from other people, has extraordinary abilities and hears voices that others cannot hear. He has all the positive and negative features of other people. Visually impaired people may also be successful, unsuccessful, selfish, or interested in the interests of society. IIn essenc a visually impaired person is a human like everyone else.

They reads the same books using a different writing system. It receives the same information and the same training with different methods. He shares the same schools, the same workplaces, the same streets, the same entertainment places with other people. In summary, being visually impaired does not mean having a different personality from other people.

In Turkey, there are 16 Blind Schools for visually impaired children in Adana, Ankara (2), Çanakkale, Denizli, Erzurum, Gaziantep, Istanbul (2), Izmir, Kayseri, Kahramanmaraş, Konya, Niğde, Tokat, and Diyarbakir. In addition, there are rehabilitation centers that provide basic and vocational training to visually impaired people aged 15 and over. There are two rehabilitation centers in Ankara and one in Istanbul. In these centers, the necessary skills for daily life, reading-writing, using a cane and independent movement, typewriter, telephone exchange, masseur, computer, macrame pieces of training are given such as education and employment of the visually impaired in the state or private sector or by establishing an independent business community, producer individuals.

There are 16 visually impaired primary schools in Turkey, all of which are boarding and daytime.

In order to register visually impaired students in these schools, according to article 7 of the special education services regulation; national education directorate, guidance and research centre directorate, nearest visually impaired primary schools or the nearest school can apply directly. Those wishing to enrol in one of these schools should do the following.

- Apply to the governorship of your province or the district governor's office with a petition.
- Your petition is referred to the directorate of national education and then to the nearest guidance and research center.
- The directorate of national education will advise you to prepare a file and the documents that should be included in this file.
- If there is a problem in reporting the required documents, you should prepare the following documents
- Certified identity card (for student)
- Parent or guardian's residence certificate
- Medical board report from a fully-formed hospital. (this report will include the child's disability, degree of disability and whether he has any other illness.)

- Child identification voucher to be completed by the guidance and research center.
- The inspection report from guidance and research centers.
- Two new passport photos.
- Envelope affixed to a postage stamp with two-parent addresses.
- Document indicating the economic situation. This document can be filled in at the directorate of national education in accordance with the sample.
- A letter indicating that the parent or guardian will take the child with him during the half-year and summer holidays. (this document is then prepared by the school directorate to be read by the child and signed by the parent.)
- Provincial education board decision. (prepared and given by the directorate of national education.)
- The dossier of these documents is delivered to the directorate of national education with a petition stating that the student will be boarding and daytime.
- Visually impaired students are placed in primary schools with the decision of the provincial educational identification, monitoring and appraisal team to decide whether they want to attend daytime or boarding education.

  Those wishing to enrol in one of these schools should do the following.
- Visually impaired students who have completed primary school, who wish to continue their secondary education, apply to the school directorate at the end of the 8th grade.
- Students who are educated in primary and secondary schools and who know Braille (relief) can request the Braille textbooks free of charge from the visually impaired printing house and evening art school Altindağ-Ankara.

Rehabilitation centers in Ankara and Istanbul offer vocational and skill training courses for the visually impaired children aged 15 and over. Those wishing to benefit from these courses should apply to the provincial directorates of the social services and child protection agency. The documents requested from the applicant are as follows: a report of a delegation from the state hospital with a visually impaired, diploma, sample of identity card, residence certificate, six photos, and petition. Diplomas are not required for those who do not graduate from any school.

According to our Constitution, the right to primary education, which is compulsory and free for all, is also valid for disabled people. People with disabilities who wish to

benefit from the right to primary education should apply to the Guidance and Research Centers or National Education Directorates of the Ministry of National Education.

2.7. Braille Writing Tools & Supplies

2.7.1. Writing Pen

Used in braille writing system and handles, different materials (wood, plastic, etc.) Is a tip-pointed writing tool.

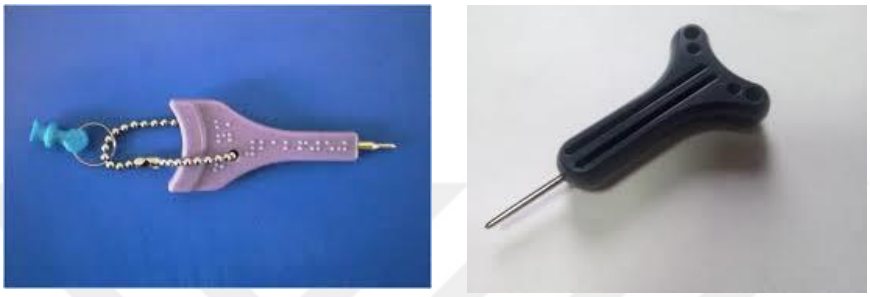


Figure 7. Braille Writting Pens

2.7.2. Braille Typewriters

A Braille typewriter is a typewriter with six keys. Each of the keys works for typing one of the six points. If there are many points in the typed letter, it is necessary to press the necessary keys together to write the points.

Figure 8. Braille Typewriters

2.7.3. Writing Tablets

The tablet is a writing frame with six-point cells. The paper is conveniently compressed between the writing tablet and the codes between the tablet and the codes are punched with the special pen. The pen is a nail-like tool with a plastic handle.

Figure 10. 14 Line Braille Tablets

Figure 9. 27 Line Braille Tablets

2.7.3. First Reading Board

It is the tool used to read the locations and sounds of points in the initial phase of reading.

Figure 11. First Reading Tablet for Braille Alphabet Practise

2.7.4. Braille Writing Paper

A4 paper size in different thicknesses (180, 200, 220 g) is used as writing paper, Bristol paper.

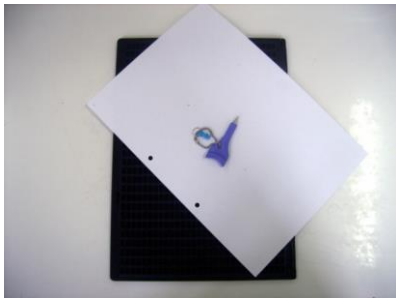


Figure 12. Braille Writing Paper

2.7.5. Wedge

It is a tool that is prepared the students to prepare for reading and writing in order to learn six dots. The pits of the wedge refer to six dots. Letters are created with small balls placed in pits.

Figure 13. Wedge For Learning Braille Alphabet

2.8. Technological Vehicles Used in Reading

2.8.1. Book Reading Tool with Sensor

Used for reading printed materials. Black and white or colour documents and books can be saved as audio or text to the desired storage units by reading them after transferring them to the computer environment. Documents can be saved in wav, xml, rtf, txt and other formats. This tool is an innovative wearable technology for visually impaired peoples.

Figure14. Finger-Mounted Reading Device for The Blind

2.8.2. Braille Printer

Returns the text in the computer as Braille. The text in the word format can be printed in the printer program and printed in Braille form. When the program settings are made, whether the document to be printed with or without an abbreviation, will be in the form of one-sided or two-sided and how the indentation will be.

Figure15. Braille printer

2.8.4. Embossed Printer

The map is used to convert sketches, graphics, paintings and similar visual materials into tactile shapes that can be understood by the visually impaired. The shape or images that are prepared sketchy on the computer. Then they are printed out on the same printer. However, the outputs are printed on a special paper.

Figure 16. Embossed Printer

2.8.5. Screen Reading Program

This program allows the visually impaired to read books by vocalizing the texts in the computer. With the help of computer keyboard, visually impaired people, computer parts, can write text in writing programs. In addition, the program with the help of the text, letter, letter, word, sentence, sentence, or read as a whole text.

2.8.6. Embossed Screen

It is used in conjunction with the computer and the audio screen reading program. The text on the screen takes the form of Braille. With the up and down arrows, the display is read as Braille.

Figure17. Embossed Screen

2.8.7. Tactile Tablet for Blind

This tactile tablet is for blind and visually impaired people. It is a next curve braille device for braille reading and writing that displays one whole page braille text at once, without any mechanical elements. It is like an e-book which instead of using a screen displays small physical bubbles. For the first time our users can have an overview of a whole document.

Figure18. Tactile Tablet for Blind

2.9. Braille Patterns with Official Unicode Consortium Code Chart

Universal code (UC or Unicode) is a standard developed by the Unicode consortium organization (UCO) that assigns a number value to each character. The aim of the system is to ensure that the different character coding systems work together and that all the writing systems in the world can be represented under a single standard in the computer environment (UNICODE, 2109A).

Unicode is a standard developed by the uco that assigns a number value to each character. The ISO / IEC 10646 standard, known as the Universal Character Set (UCS), has the same numerical responses as the collaboration of both organizations. This set,

- It aims to assign a number value to all characters on earth.

- New characters can be added over time, but the number values of older characters remain the same.
- The number values are given over the 31-bit set, ucs-4. The first 7 bits “group”, the second 8 bits “plane”, the third next 8 bits “row”, and the last 8 bit “cell” are grouped. The first “plane” (group = 0, plane = 0) is called the basic multilingual plane (bmp). The bmp corresponds to a 16-bit set called ucs-2.
- Character code points on the UCS are usually shown as numbers in the hexadecimal system in the format u 0a31.
- Codes between U0021 and U007e the codes between ASCII and U00a0 - U00ff are kept the same as iso-8859-9.

Various character encodings have been developed to efficiently store the strings (texts) of Unicode coding on the computer.

Table 7. Braille Pattern Official Unicode Consortium Code Chart, Version. 12.1

	0	1	2	3	4	5	6	7	8	9	A	B	C	D	E	F
U280x		⠁	⠂	⠃	⠄	⠅	⠆	⠇	⠈	⠉	⠊	⠋	⠌	⠍	⠎	⠏
U281x	⠐	⠑	⠒	⠓	⠔	⠕	⠖	⠗	⠘	⠙	⠚	⠛	⠜	⠝	⠞	⠟
U282x	⠠	⠡	⠢	⠣	⠤	⠥	⠦	⠧	⠨	⠩	⠪	⠫	⠬	⠭	⠮	⠯
U283x	⠰	⠱	⠲	⠳	⠴	⠵	⠶	⠷	⠸	⠹	⠺	⠻	⠼	⠽	⠾	⠿
	(end of 6-dot cell patterns)															
U284x	⡀	⡁	⡂	⡃	⡄	⡅	⡆	⡇	⡈	⡉	⡊	⡋	⡌	⡍	⡎	⡏
U285x	⡐	⡑	⡒	⡓	⡔	⡕	⡖	⡗	⡘	⡙	⡚	⡛	⡜	⡝	⡞	⡟
U286x	⡠	⡡	⡢	⡣	⡤	⡥	⡦	⡧	⡨	⡩	⡪	⡫	⡬	⡭	⡮	⡯
U287x	⡰	⡱	⡲	⡳	⡴	⡵	⡶	⡷	⡸	⡹	⡺	⡻	⡼	⡽	⡾	⡿
U288x	⢀	⢁	⢂	⢃	⢄	⢅	⢆	⢇	⢈	⢉	⢊	⢋	⢌	⢍	⢎	⢏
U289x	⢐	⢑	⢒	⢓	⢔	⢕	⢖	⢗	⢘	⢙	⢚	⢛	⢜	⢝	⢞	⢟
U28ax	⢠	⢡	⢢	⢣	⢤	⢥	⢦	⢧	⢨	⢩	⢪	⢫	⢬	⢭	⢮	⢯
U28bx	⢰	⢱	⢲	⢳	⢴	⢵	⢶	⢷	⢸	⢹	⢺	⢻	⢼	⢽	⢾	⢿
U28cx	⣀	⣁	⣂	⣃	⣄	⣅	⣆	⣇	⣈	⣉	⣊	⣋	⣌	⣍	⣎	⣏
U28dx	⣐	⣑	⣒	⣓	⣔	⣕	⣖	⣗	⣘	⣙	⣚	⣛	⣜	⣝	⣞	⣟
U28ex	⣠	⣡	⣢	⣣	⣤	⣥	⣦	⣧	⣨	⣩	⣪	⣫	⣬	⣭	⣮	⣯
U28fx	⣰	⣱	⣲	⣳	⣴	⣵	⣶	⣷	⣸	⣹	⣺	⣻	⣼	⣽	⣾	⣿
	(end of 8-dot cell patterns)															

Source:(UNICODE, 2109B)[3]

[3]You can download theUnicodestandard,version12.1, directly from this link, https://www.unicode.org/charts/pdf/u2800.pdf

You can see the braille dots number for all Unicode CAR below ((UNICODE, 2109A).

2800 ⠀ braille pattern blank
• while this character is imaged as a fixed-width Blank in many fonts, it does not act as a space
2801 ⠁ braille pattern dots-1
2802 ⠂ braille pattern dots-2
2803 ⠃ braille pattern dots-12
2804 ⠄ braille pattern dots-3
2805 ⠅ braille pattern dots-13
2806 ⠆ braille pattern dots-23
2807 ⠇ braille pattern dots-123
2808 ⠈ braille pattern dots-4
2809 ⠉ braille pattern dots-14
280a ⠊ braille pattern dots-24
280b ⠋ braille pattern dots-124
280c ⠌ braille pattern dots-34
280d ⠍ braille pattern dots-134
280e ⠎ braille pattern dots-234
280f ⠏ braille pattern dots-1234
2810 ⠐ braille pattern dots-5
2811 ⠑ braille pattern dots-15
2812 ⠒ braille pattern dots-25
2813 ⠓ braille pattern dots-125
2814 ⠔ braille pattern dots-35
2815 ⠕ braille pattern dots-135
2816 ⠖ braille pattern dots-235
2817 ⠗ braille pattern dots-1235
2818 ⠘ braille pattern dots-45
2819 ⠙ braille pattern dots-145
281a ⠚ braille pattern dots-245
281b ⠛ braille pattern dots-1245
281c ⠜ braille pattern dots-345
281d ⠝ braille pattern dots-1345
281e ⠞ braille pattern dots-2345
281f ⠟ braille pattern dots-12345
2820 ⠠ braille pattern dots-6
2821 ⠡ braille pattern dots-16
2822 ⠢ braille pattern dots-26
2823 ⠣ braille pattern dots-126
2824 ⠤ braille pattern dots-36
2825 ⠥ braille pattern dots-136
2826 ⠦ braille pattern dots-236
2827 ⠧ braille pattern dots-1236
2828 ⠨ braille pattern dots-46
2829 ⠩ braille pattern dots-146
282a ⠪ braille pattern dots-246
282b ⠫ braille pattern dots-1246
282c ⠬ braille pattern dots-346
282d ⠭ braille pattern dots-1346
282e ⠮ braille pattern dots-2346
282f ⠯ braille pattern dots-12346
2830 ⠰ braille pattern dots-56
2831 ⠱ braille pattern dots-156
2832 ⠲ braille pattern dots-256
2833 ⠳ braille pattern dots-1256
2834 ⠴ braille pattern dots-356
2835 ⠵ braille pattern dots-1356
2836 ⠶ braille pattern dots-2356
2837 ⠷ braille pattern dots-12356
2838 ⠸ braille pattern dots-456
2839 ⠹ braille pattern dots-1456
283a ⠺ braille pattern dots-2456
283b ⠻ braille pattern dots-12456
283c ⠼ braille pattern dots-3456
283d ⠽ braille pattern dots-13456
283e ⠾ braille pattern dots-23456
283f ⠿ braille pattern dots-123456
2840 ⡀ braille pattern dots-7
2841 ⡁ braille pattern dots-17
2842 ⡂ braille pattern dots-27
2843 ⡃ braille pattern dots-127
2844 ⡄ braille pattern dots-37
2845 ⡅ braille pattern dots-137
2846 ⡆ braille pattern dots-237
2847 ⡇ braille pattern dots-1237
2848 ⡈ braille pattern dots-47
2849 ⡉ braille pattern dots-147
284a ⡊ braille pattern dots-247
284b ⡋ braille pattern dots-1247
284c ⡌ braille pattern dots-347
284d ⡍ braille pattern dots-1347
284e ⡎ braille pattern dots-2347
284f ⡏ braille pattern dots-12347
2850 ⡐ braille pattern dots-57
2851 ⡑ braille pattern dots-157
2852 ⡒ braille pattern dots-257
2853 ⡓ braille pattern dots-1257
2854 ⡔ braille pattern dots-357
2855 ⡕ braille pattern dots-1357
2856 ⡖ braille pattern dots-2357
2857 ⡗ braille pattern dots-12357
2858 ⡘ braille pattern dots-457
2859 ⡙ braille pattern dots-1457
285a ⡚ braille pattern dots-2457
285b ⡛ braille pattern dots-12457
285c ⡜ braille pattern dots-3457
285d ⡝ braille pattern dots-13457
285e ⡞ braille pattern dots-23457

285f ⣿ braille pattern dots-123457
2860 ⡠ braille pattern dots-67
2861 ⡡ braille pattern dots-167
2862 ⡢ braille pattern dots-267
2863 ⡣ braille pattern dots-1267
2864 ⡤ braille pattern dots-367
2865 ⡥ braille pattern dots-1367
2866 ⡦ braille pattern dots-2367
2867 ⡧ braille pattern dots-12367
2868 ⡨ braille pattern dots-467
2869 ⡩ braille pattern dots-1467
286a ⡪ braille pattern dots-2467
286b ⡫ braille pattern dots-12467
286c ⡬ braille pattern dots-3467
286d ⡭ braille pattern dots-13467
286e ⡮ braille pattern dots-23467
286f ⡯ braille pattern dots-123467
2870 ⡰ braille pattern dots-567
2871 ⡱ braille pattern dots-1567
2872 ⡲ braille pattern dots-2567
2873 ⡳ braille pattern dots-12567
2874 ⡴ braille pattern dots-3567
2875 ⡵ braille pattern dots-13567
2876 ⡶ braille pattern dots-23567
2877 ⡷ braille pattern dots-123567
2878 ⡸ braille pattern dots-4567
2879 ⡹ braille pattern dots-14567
287a ⡺ braille pattern dots-24567
287b ⡻ braille pattern dots-124567
287c ⡼ braille pattern dots-34567
287d ⡽ braille pattern dots-134567
287e ⡾ braille pattern dots-234567
287f ⡿ braille pattern dots-1234567
2880 ⢀ braille pattern dots-8
2881 ⢁ braille pattern dots-18
2882 ⢂ braille pattern dots-28
2883 ⢃ braille pattern dots-128
2884 ⢄ braille pattern dots-38
2885 ⢅ braille pattern dots-138
2886 ⢆ braille pattern dots-238
2887 ⢇ braille pattern dots-1238
2888 ⢈ braille pattern dots-48
2889 ⢉ braille pattern dots-148
288a ⢊ braille pattern dots-248
288b ⢋ braille pattern dots-1248
288c ⢌ braille pattern dots-348
288d ⢍ braille pattern dots-1348
288e ⢎ braille pattern dots-2348
288f ⢏ braille pattern dots-12348
2890 ⢐ braille pattern dots-58
2891 ⢑ braille pattern dots-158
2892 ⢒ braille pattern dots-258
2893 ⢓ braille pattern dots-1258
2894 ⢔ braille pattern dots-358
2895 ⢕ braille pattern dots-1358
2896 ⢖ braille pattern dots-2358
2897 ⢗ braille pattern dots-12358
2898 ⢘ braille pattern dots-458
2899 ⢙ braille pattern dots-1458
289a ⢚ braille pattern dots-2458
289b ⢛ braille pattern dots-12458
289c ⢜ braille pattern dots-3458
289d ⢝ braille pattern dots-13458
289e ⢞ braille pattern dots-23458
289f ⢟ braille pattern dots-123458
28a0 ⢠ braille pattern dots-68
28a1 ⢡ braille pattern dots-168
28a2 ⢢ braille pattern dots-268
28a3 ⢣ braille pattern dots-1268
28a4 ⢤ braille pattern dots-368
28a5 ⢥ braille pattern dots-1368
28a6 ⢦ braille pattern dots-2368
28a7 ⢧ braille pattern dots-12368
28a8 ⢨ braille pattern dots-468
28a9 ⢩ braille pattern dots-1468
28aa ⢪ braille pattern dots-2468
28ab ⢫ braille pattern dots-12468
28ac ⢬ braille pattern dots-3468
28ad ⢭ braille pattern dots-13468
28ae ⢮ braille pattern dots-23468
28af ⢯ braille pattern dots-123468
28b0 ⢰ braille pattern dots-568
28b1 ⢱ braille pattern dots-1568
28b2 ⢲ braille pattern dots-2568
28b3 ⢳ braille pattern dots-12568
28b4 ⢴ braille pattern dots-3568
28b5 ⢵ braille pattern dots-13568
28b6 ⢶ braille pattern dots-23568
28b7 ⢷ braille pattern dots-123568
28b8 ⢸ braille pattern dots-4568
28b9 ⢹ braille pattern dots-14568
28ba ⢺ braille pattern dots-24568
28bb ⢻ braille pattern dots-124568
28bc ⢼ braille pattern dots-34568
28bd ⢽ braille pattern dots-134568
28be ⢾ braille pattern dots-234568
28bf ⢿ braille pattern dots-1234568
28c0 ⣀ braille pattern dots-78
28c1 ⣁ braille pattern dots-178
28c2 ⣂ braille pattern dots-278
28c3 ⣃ braille pattern dots-1278
28c4 ⣄ braille pattern dots-378
28c5 ⣅ braille pattern dots-1378
28c6 ⣆ braille pattern dots-2378

28c7 ⣇ braille pattern dots-12378
28c8 ⣈ braille pattern dots-478
28c9 ⣉ braille pattern dots-1478
28ca ⣊ braille pattern dots-2478
28cb ⣋ braille pattern dots-12478
28cc ⣌ braille pattern dots-3478
28cd ⣍ braille pattern dots-13478
28ce ⣎ braille pattern dots-23478
28cf ⣏ braille pattern dots-123478
28d0 ⣐ braille pattern dots-578
28d1 ⣑ braille pattern dots-1578
28d2 ⣒ braille pattern dots-2578
28d3 ⣓ braille pattern dots-12578
28d4 ⣔ braille pattern dots-3578
28d5 ⣕ braille pattern dots-13578
28d6 ⣖ braille pattern dots-23578
28d7 ⣗ braille pattern dots-123578
28d8 ⣘ braille pattern dots-4578
28d9 ⣙ braille pattern dots-14578
28da ⣚ braille pattern dots-24578
28db ⣛ braille pattern dots-124578
28dc ⣜ braille pattern dots-34578
28dd ⣝ braille pattern dots-134578
28de ⣞ braille pattern dots-234578
28df ⣟ braille pattern dots-1234578
28e0 ⣠ braille pattern dots-678
28e1 ⣡ braille pattern dots-1678
28e2 ⣢ braille pattern dots-2678
28e3 ⣣ braille pattern dots-12678
28ff ⣿ braille pattern dots-12345678
28e4 ⣤ braille pattern dots-3678
28e5 ⣥ braille pattern dots-13678
28e6 ⣦ braille pattern dots-23678
28e7 ⣧ braille pattern dots-123678
28e8 ⣨ braille pattern dots-4678
28e9 ⣩ braille pattern dots-14678
28ea ⣪ braille pattern dots-24678
28eb ⣫ braille pattern dots-124678
28ec ⣬ braille pattern dots-34678
28ed ⣭ braille pattern dots-134678
28ee ⣮ braille pattern dots-234678
28ef ⣯ braille pattern dots-1234678
28f0 ⣰ braille pattern dots-5678
28f1 ⣱ braille pattern dots-15678
28f2 ⣲ braille pattern dots-25678
28f3 ⣳ braille pattern dots-125678
28f4 ⣴ braille pattern dots-35678
28f5 ⣵ braille pattern dots-135678
28f6 ⣶ braille pattern dots-235678
28f7 ⣷ braille pattern dots-1235678
28f8 ⣸ braille pattern dots-45678
28f9 ⣹ braille pattern dots-145678
28fa ⣺ braille pattern dots-245678
28fb ⣻ braille pattern dots-1245678
28fc ⣼ braille pattern dots-345678
28fd ⣽ braille pattern dots-1345678
28fe ⣾ braille pattern dots-234567

2.10. Music Notions

Braille music is a braille code that allows music to be notated using braille cells so music can be read by visually impaired musicians. The braille music system was originally developed by louis braille(BANA, 2015).4 braille music uses the same six-position braille cell as literary braille. However, braille music assigns a separate meaning to each braille symbol or group of symbols different from literary braille and has its own syntax and abbreviations. Almost anything that can be written in print music notation can be written in braille music notation. However, braille music notation is an independent and well-developed system with its own conventions. The world's largest collection of braille music is located at the national library for the blind (NLB) in Stockport, UK[5].

[4] BANA music technical committee has developed for more information and resources, you can visit and check documentation of music Braille code documents, http://www.brailleauthority.org/music/music_braille_code_2015.pdf

[5]You can access the largest collection of Braille music from http://nlb-online.org

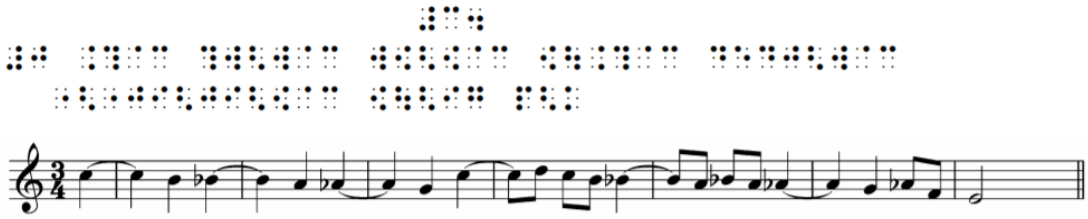


Figure19. An Example for Braille Music
Source: (BANA, 2015)

2.11. Nemeth Code for Mathematics & Science Notations

The Nemeth Braille code for mathematics is a Braille code for encoding mathematical and scientific notation linearly using standard six-dot Braille cells for tactile reading by the visually impaired. The code was developed by Abraham Nemeth. The Nemeth code was first written up in 1952. It was revised in 1956, 1965, and 1972(NAVY, 2019), and beginning in 1992 was integrated into unified English Braille. It is an example of a compact human-readable mark-up language.

2.12. IPA Braille System

The International Phonetic Alphabet (IPA) is a standardized representation of the Sounds of spoken language. The general principle of the IPA is to provide one symbol for each distinctive speech sound: consonants, vowels, diacritics that slightly modify the pronunciation of those sounds, and suprasegmental, which indicate such qualities as length, tone, stress, and intonation. It is used by linguists, speech pathologists and therapists, foreign language teachers and students, singers, actors, lexicographers, and translators.

So, how do we represent the IPA in braille so that blind professionals and students in the language sciences can have full access to this critical system of phonetics? The answer is held in the pages of this publication. With the dedicated work and collaboration of several individuals, most notably the editor of this body of work, Dr. Robert Englebretson, currently Assistant Professor of Linguistics at Rice University, Houston, Texas, I am delighted to present the IPA Braille Code. Heartfelt thanks to Dr. Englebretson for his thoughtfulness and determination in unifying the disparate braille IPA codes previously used in the member countries of the International Council on English Braille (ICEB), and for presenting an up-to-date and consistent system which not only remains true to the print IPA, but also provides flexibility for current and future technologies. These are no small tasks to accomplish, and ICEB is grateful for his commitment to the project (CNIB, 2008:7).

The official printed IPA chart is available online from the web site of the international Phonetic association http://www.arts.gla.ac.uk/ıpa/ipachart.html and is

reprinted in Numerous textbooks and reference works. It is divided into seven sections: consonants (Pulmonic), consonants (Non-Pulmonic), other symbols, vowels, diacritics, suprasegmentals, and tones & word accents. The layout of each section presumes a basic familiarity with articulatory phonetics and is formatted accordingly. This Braille version does not aim to capture the visual layout of the official inkprint IPA chart, which would be challenging to accurately format in Braille, and opaque to users with little to no background in phonetics. Instead, this publication maintains the sections as specified in the official chart, but presents the data of each section in a linear-table format. This method enables the presentation of all of the data on the inkprint chart in verbal rather than spatial terms, and allows for the addition of typographic descriptions and Unicode values for each symbol—features that are not present in the official inkprint chart. Each table contains the inkprint IPA glyph (print version only—tactile drawings of these glyphs are found in the Braille Supplement volume), the IPA Braille symbol, the dot numbers of the Braille symbol, the Unicode value for the print IPA glyph, the typographic description of the inkprint glyph, the official IPA number for the glyph, and the meaning or articulatory description of the sound represented by the IPA symbol. For diacritics and some other modifiers, an additional field in the table entry shows an example of the diacritic combined with a base glyph, in order to illustrate the position of the diacritic in inkprint along with its representation in Braille(CNIB, 2008:15).

2.12.1. Consonants (Pulmonic)

Pulmonic consonants are speech sounds that use air flowing out of the lungs (a Pulmonic aggressive airstream), which is then partially or fully blocked by the articulatory organs of the oral and nasal cavities. Pulmonic consonants are described in terms of three features:

1. Voice—whether the vocal folds of the larynx are vibrating (voiced) or not vibrating (voiceless);
2. Place of articulation—the point in the vocal tract where the airstream is blocked; and
3. Manner of articulation—the degree of airstream blockage.

From the front of The mouth to the back, the eleven places of articulation that form the column headings in the standard inkprint IPA consonant chart are as follows:

- Bilabial (both lips),
- Labiodental (the upper teeth and lower lip),
- Dental (the tip of the tongue and the upper teeth),
- Alveolar (the tip or blade of the tongue and the alveolar ridge),
- Postalveolar (the tip or Blade of the tongue and the region immediately behind the alveolar ridge),
- Retroflex (tongue-tip curled back),
- Palatal (the body of the tongue and the hard palate),
- Velar (the back of the tongue and the velum),
- Uvular (the back of the tongue and the uvula),
- Pharyngeal (the root of the tongue and the pharynx wall), and
- Glottal (the vocal folds in the larynx).

The eight manners of articulation for pulmonic consonants that comprise the rows of the standard IPA chart are as follows:

- Plosive (complete blockage of the pulmonic airflow),
- Nasal (complete oral blockage of the airflow, but with a lowered velum to allow air to escape through the nose),
- Trill (a rapid, repeated closure of the articulators),
- Tap or Flap (a quick closure and release of the articulators—essentially one beat of a trill),
- Fricative (articulators are in close approximation so as to produce a sustained, turbulent airflow),
- Lateral Fricative (a fricative in which air escapes from the sides of the tongue),
- Approximant (articulators are positioned close enough to modulate the airflow, but not close enough to cause turbulence), and
- Lateral Approximant (an approximant in which airescapes from the sides of the tongue).

Syriac shares with Aramaic a set of lightly-contrasted stop/fricative pairs. In different variations of a certain lexical root, a root consonant might exist in stop form in one variation and fricative form in another. In the Syriac alphabet, a single letter is used for each pair. Sometimes a dot is placed above the letter (Quššāyā "strengthening"; equivalent

to a dagesh in Hebrew) to mark that the stop pronunciation is required, and a dot is placed below the letter (Rukkāḵā "softening") to mark that the fricative pronunciation is required.

The pairs are:

- Voiced labial pair – /b/ and /v/
- Voiced velar pair – /g/ and /ɣ/
- Voiced dental pair – /d/ and /ð/
- Voiceless labial pair – /p/ and /f/
- Voiceless velar pair – /k/ and /x/
- Voiceless dental pair – /t/ and /θ/

As with some Semitic languages, Syriac has a set of three emphatic consonants. These are consonants that have a coarticulation in the pharynx or slightly higher. The set consists of:

- Pharyngealized voiceless dental stop – /tˤ/
- Pharyngealized voiceless alveolar fricative – /sˤ/
- Voiceless uvular stop – /q/ (historically emphatic variant of /k/)

There are two pharyngeal fricatives, another class of consonants typically found in Semitic languages.

- Voiceless pharyngeal fricative – /ħ/
- Voiced pharyngeal fricative – /ʕ/

Syriac also has a rich array of sibilants:

- Voiced alveolar fricative – /z/
- Voiceless alveolar fricative – /s/
- Pharyngealized voiceless alveolar fricative – /sˤ/
- Voiceless postalveolar sibilant – /ʃ/

Table 8. Consonants (Pulmonıc) The Internatıonal Phonetic Alphabet (Revised 2005)

	Bilabial	Labiodental	Dental	Alveolar	Postalveolar	Retroflex	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive	p b			t d		ʈ ɖ	c ɟ	k g	q ɢ		ʔ
Nasal	m	ɱ		n		ɳ	ɲ	ŋ	ɴ		
Trill	ʙ			r					ʀ		
Tap or Flap		ⱱ		ɾ		ɽ					
Fricative	ɸ β	f v	θ ð	s z	ʃ ʒ	ʂ ʐ	ç ʝ	x ɣ	χ ʁ	ħ ʕ	h ɦ
Lateral fricative				ɬ ɮ							
Approximant		ʋ		ɹ		ɻ	j	ɰ			
Lateral approximant				l		ɭ	ʎ	ʟ			

Table 9. Consonants (Pulmonic) IPA Braille Charts (Revised 2005)

	Bilabial	Labiodental	Dental	Alveolar	Postalveolar	Retroflex	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive											
Nasal											
Trill											
Tap or Flap											
Fricative											
Lateral fricative											
Approximant											
Lateral approximant											

2.12.2. Non-Pulmonic Consonants

Non-pulmonic consonants are speech sounds with an airflow mechanism other than the lungs—i.e. they are produced by using the glottis or vellum to create differentials in air pressure (Englebretson, 2009).

All English sounds are created by the initiating action of air from the lungs going outward. These are categorized as pulmonic sounds. In contrast, many other languages have sounds that use additional kinds of airstream mechanisms. These are called non-pulmonic sounds. Non-pulmonic sounds include clicks, ejectives, and implosives. They are all types of stop consonants, but they differ in the source and the direction of their airstreams.

Table 10. Chart of Basic Non-Pulmonic Consonants

Clicks		Voiced implosives		Ejectives	
ʘ	Bilabial	ɓ	Bilabial	’	Examples:
ǀ	Dental	ɗ	Dental/alveolar	pʼ	Bilabial
ǃ	(Post)alveolar	ʄ	Palatal	tʼ	Dental/alveolar
ǂ	Palatoalveolar	ɠ	Velar	kʼ	Velar
ǁ	Alveolar lateral	ʛ	Uvular	sʼ	Alveolar fricative

Source: (CNIB, 2008)

In creating clicks and implosives, the air direction is ingressive – that is, going into the vocal tract. The initiation of the airstream occurs at the velum for clicks, and at the glottis for implosives. Thus, clicks are velaric ingressive sounds, while implosives are glottalic ingressive sounds.

Ejectives are glottalic aggressive sounds – that is, the air flows out from the vocal tract. Therefore, ejectives share the direction of the air with pulmonic sounds and share their airstream mechanism with implosives.

Table 11. Chart of IPA Braille Basic Non-Pulmonic Consonants

Clicks		Voiced implosives		Ejectives	
⠸⠇	Bilabial	⠸⠃	Bilabial	⠸⠏	Examples:
⠸⠹	Dental	⠸⠙	Dental/alveolar	⠸⠏⠃	Bilabial
⠸⠱	(Post)alveolar	⠸⠡⠱	Palatal	⠸⠏⠙	Dental/alveolar
⠸⠳	Palatoalveolar	⠸⠛	Velar	⠸⠏⠛	Velar
⠸⠪	Alveolar lateral	⠸⠡⠛	Uvular	⠸⠏⠵	Alveolar fricative

Source: (ENGLEBRETSON, 2009)

Just as in the inkprint IPA, ejectives in IPA Braille do not have unique glyphs, but are notated by placing the IPA apostrophe diacritic (dots 5-3) immediately after the homologous pulmonic consonant.

2.12.3. Vowels

As with most Semitic languages, the vowels of Syriac are mostly subordinated to consonants. Especially in the presence of an emphatic consonant, vowels tend to become mid-centralised.

Classical Syriac had the following set of distinguishable vowels:

- Close front unrounded vowel – /i/
- Close-mid front unrounded vowel – /e/
- Open-mid front unrounded vowel – /ɛ/
- Open front unrounded vowel – /a/
- Open back unrounded vowel – /ɑ/
- Close-mid back rounded vowel – /o/
- Close back rounded vowel – /u/

In the western dialect, /ɑ/ has become /o/, and the original /o/ has merged with /u/. In eastern dialects there is more fluidity in the pronunciation of front vowels, with some speakers distinguishing five qualities of such vowels, and others only distinguishing three. Vowel length is generally not important: close vowels tend to be longer than open vowels(Maclean, 1895:7).

The open vowels form diphthongs with the approximants /j/ and /w/. In almost all dialects, the full sets of possible diphthongs collapse into two or three actual pronunciations:

- /ɑj/ usually becomes /aj/, but the western dialect has /oj/

- /aj/, further, sometimes monophthongized to /e/
- /aw/ usually becomes /ɑw/
- /ɑw/, further, sometimes monophthongized to /o

2.13. World Braille Usage

UNESCO supports and detailed its world Braille usage has been made possible by hundreds of people who use and produce Braille throughout the world. As a result, it captures a new perspective on the global use of Braille. Unlike previous editions, this one includes links to electronic media, and a digital copy can be found online on the Perkins website: www.perkins.org/worldbraille.

How this book is organized:

1) The 142 countries represented in this book are listed in alphabetical order.
2) This book includes 133 languages that have been transcribed into 137 different Braille alphabet and punctuation codes. [Nepal, Tamil, and Urdu are transcribed in two countries, but each has different Braille codes, and there are two codes for Greek]
3) In countries where multiple languages have been transcribed into Braille, the languages are listed in order of predominance of use.
4) The Braille alphabet and punctuation codes for languages that are used in a single country appear only once, on the page for that country.
5) The Braille alphabets for languages that are used in two or more countries are cross-referenced on country pages, e.g. Spanish alphabet: see Spanish, page 201. These alphabets and punctuation codes are contained in the section titled, Braille alphabets used in multiple countries, which follows the country pages.
6) The braille and alphabet and punctuation code for Esperanto, a language that is not associated with a country can be found in braille alphabets used in multiple countries.
7) The index by language name contains the names all of the languages represented in this book.

The majority of the data collected to create the contents of this book came from two primary sources: a questionnaire sent to representatives of Braille-related organizations in 197 countries between April 2012 and April 2013; and the 1990 edition of World Braille

Usage. Additionally, some of the data for this book was sourced with the support provided by Duxbury systems.

Data sourced from the questionnaire; the information provided by the various participating countries may vary. Although every effort was made to ensure that the information presented in this book was verified as correct, the content of this book is based upon the information provided by the returned questionnaires and follow-up communications prior to publication. Not all countries were able to verify their respective information prior to publication.

Data sourced from World Braille Usage, 1990: a number of countries that appeared in the 1990 edition did not respond to the questionnaire during the information data gathering phase. The source of information given for these countries, and the languages they use, is cited as: World Braille Usage, 1990. A number of countries that didn't respond were formally part of the Soviet Union or Yugoslavia, or changed names, and this information is also indicated by sourcing World Braille Usage, 1990.

2.13.1. English Braille Writing System

The English Braille Alphabet has letters that correspond directly to the 26 letters of the English print alphabet, but also ligatures[6] that are equivalent to digraphs and sequences in print. English Braille, normally refers to grade 2. The more basic grade 1 Braille, which is only used by learners, is specified as "English Braille, grade 1 normally refers to grade 2. The more basic grade 1 Braille, which is only used by learners, is specified as "English Braille, grade 1. It is the Braille alphabet used for English. Some English Braille letters, such as ⠡ ⟨ch⟩ child, ⠩ ⟨sh⟩ shall.

[6]In writing and typography, a ligature occurs where two or more graphemes or letters are joined as a single glyph. An example is the character *æ* as used in English, in which the letters *a* and *e* are joined. The common ampersand (&) developed from a ligature in which the handwritten Latin letters *e* and *t* (spelling *et*, from the Latin for "and") were combined.

Table 12. Unified English Braille Alphabet Letters, Numbers and Abbrevetion Marks

	Main Sequence									Shifted Right		
1st decade	1 · a	2 · b	3 · c	4 · d	5 · e	6 · f	7 · g	8 · h	9 · i	0 · j	(accent)*	(abbrev.)[§]
2nd decade	k	l	m	n	o	p	q	r	s	t	st · /	ar
3rd decade	u	v	x	y	z	and	for	of	the	with	-ing	(num)* · -ble[†]
4th decade	ch	gh	sh	th	wh	ed	er	ou	ow	w	(disp) · (emph)*[§]	(abbrev.)[§]
5th decade	, · -ea-	; · -bb-	: · -cc-	. · -dd-[†]	en	! · -ff- · to[†]	() · -gg-	? · “	in	” · by[†]	(abbrev.)[§]	(letter)*[§]
bottom row	’		- · com-[†]							(caps)*[§]	(space)	

Source: (BIA, 2019)

Table 13. English Braille Punction Dots

,	;	:	.	!	( )	? “	”	* † ‡ ¶	/
// (ditto)			[ ]			‘	’		'
-	–		...			—			(space)

Source: (BIA, 2019)

Table 14. Some Contractions from Unified English Braille System

a	but	can	do	every	from, -self	go	have	I	just	
knowledge	like	more	not		people	quite	rather	so	that	still
us	very	it	you	as						com-†
child		shall	this	which			out		will	
	be, be-	con-	dis-	enough, en-	to+†	were	his	in, in-	by+,† was	into+†

Source: (BIA, 2019)

Table 15. Other Symbols for English Braille

&	@	$	¢	€	æ	œ

Source: (BIA, 2019)

Sample text for English Braille from human right declarations, article 1;"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

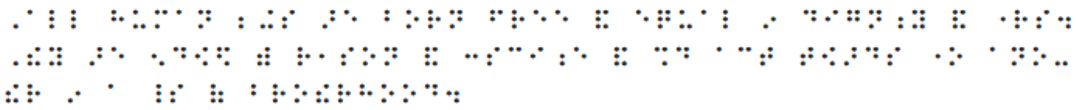


Figure 20. Article 1 From Human Right Declarations,

2.13.2. French braille writing system

An international expert group worked from 2002 to 2008 on the *Code Braille François Uniformisé* (CBFU). It was created according to an international agreement signed at Casablanca, Morocco on 7th June 2001 by representatives from French-speaking Africa, Belgium, France, Switzerland, and Quebec. The Quebecker edition of the CBFU is quite similar according to the tables and rules, but there are differences in the examples to take the local differences into account. The CBFU was adopted by the international expert group in 2006. This code was completed with new symbols and a 2nd edition was issued in

September, 2008. It is a standard project signed and applied by all French-speaking countries (Perkinson, 2013:196)

Primary language transcribed: Cameroon, Canada (Quebec), Democratic Republic of the Congo, France, Haiti

Secondary language transcribed: Belgium, Iceland, Kenya, Luxembourg, Madagascar, Mauritania, Mauritius, Switzerland.

Table 16. French Braille Alphabet Letters

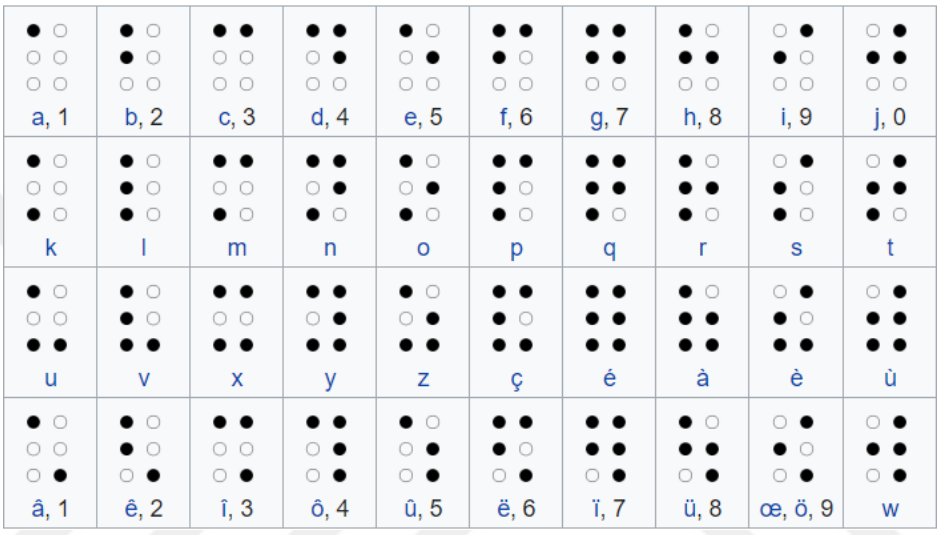


Table 17. French Braille Alphabet Punctuation Signs

Source (Brailleworks, 2019)

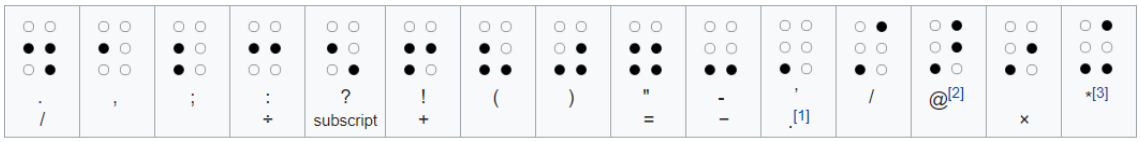
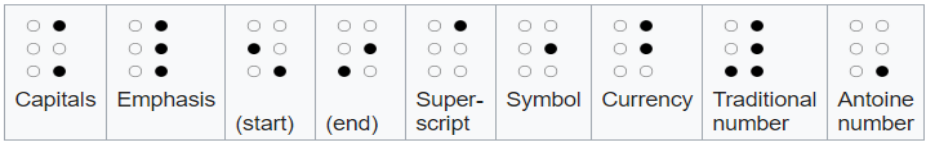


Table 18. French Braille Alphabet Formatting and Mode-Changing Signs



Source (Brailleworks, 2019)

2.13.3. Arabic Braille Writing System

The conference of developing and unifying Arabic Braille characters met in Saudi Arabia in October 2002. There has been confirmation from several countries that they are using this unified code, and other countries are not.

Primary language transcribed; Algeria, Bahrain, Egypt, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Qatar, Saudi Arabia, Syria, Tunisia, United Arab Emirates, Yemen

Secondary language transcribed: Indonesia, Iran, Israel, Malaysia, Pakistan

Table 19. Alphabet: Unified Arabic (Qatar, United Arab Emirates)

ا	alef	a	(1)	ض	dad	ḍ	(1246)	
ب	beh	b	(12)	ط	tah	ṭ	(23456)	
ت	teh	t	(2345)	ظ	zah	ẓ	(123456)	
ث	theh	th	(1456)	ع	ain	ʿ	(12356)	
ج	jeem	j	(245)	غ	ghain	gh	(126)	
ح	hah	ḥ	(156)	ف	feh	f	(124)	
خ	khah	kh	(1346)	ق	qaf	q	(12345)	
د	dal	d	(145)	ك	kaf	k	(13)	
ذ	thal	dh	(2346)	ل	lam	l	(123)	
ر	reh	r	(1235)	م	meem	m	(134)	
ز	zain	z	(1356)	ن	noon	n	(1345)	
س	seen	s	(234)	ه	heh	h	(125)	
ش	sheen	sh	(146)	و	waw	w	(2456)	
ص	sad	ṣ	(12346)	ي	yeh	y	(24)	

Source: (Perkinson, 2013:182)

Table 20. Ligatures

لا	La	(1236)		إ	E	(46)		ؤ	Waw	(1256)	
ى	–	(135)		آ	Aa	(345)		ئ	ya	(13456)	
أ	A	(34)		ء	a	(3)		ة	–	(16)	

Source: (Perkinson, 2013:182)

2.13.4. Hebrew Braille Writing System

This is standard made by The Central Library for The Blind, and literary notations; writing and editing in 1998

Table 21. Hebrew, Consonants Braille Letters

א	alef	(1)		כ, ך	khaf	(16)	
ב	bet	(12)		ל	lamed	(123)	
ב	vet	(1236)		מ, ם	mem	(134)	
ג	gimel	(45, 1245)		נ, ן	nun	(1345)	
ג	gimel	(1245)		ס	sameḥ	(234)	
ד	dalet	(45, 145)		ע	ayin	(1246)	
ד	dalet	(145)		פ	pe	(1234)	
ה	he	(45, 125)		פ, ף	fe	(124)	
ה	he	(125)		צ, ץ	tsadi	(2346)	
ו	vav	(2456)		ק	qof	(12345)	
ז	zayin	(1356)		ר	resh	(1235)	
ח	ḥet	(1346)		ש	shin	(146)	
ט	tet	(2345)		שׂ	sin	(156)	
י	yod	(245)		ת	tav	(1256)	
כ	kaf	(13)		ת	tav	(1456)	

Source: (Perkinson, 2013:74)

Table 22. Vowels and Pronunciation Codes for Hebrew Braille

אַ	pataḥ	(14)		וֹ	ḥolam male	(135)	
אָ	ḥataf pataḥ	(25)		אֹ	ḥolam ḥaser	(246)	
אֵ	tsere	(34)		אָ	qamats	(126)	
אֶ	segol	(15)		אָ	ḥataf qamats	(345)	
אֶ	ḥataf segol	(26)		אֻ	qubuts	(136)	
אִ	ḥiriq ḥaser	(24)		וּ	shuruq	(346)	
אִי	ḥiriq male	(35)		אְ	sh'va	(6)	

Source: (Perkinson, 2013:75)

Table 23. Punctuation Codes for Hebrew Braille Alphabet

, comma	(2)	⠂
; semicolon	(23)	⠆
: colon	(25)	⠒
. period, full stop	(256)	⠲
? question mark	(236)	⠦
! exclamation	(235)	⠖
’ apostrophe	(3)	⠄
“…” quote	(236…356)	⠦…⠴
(…) parentheses	(2356…2356)	⠶…⠶
[…] brackets	(6, 2356…2356, 3)	⠠⠶…⠶⠄
- hyphen	(36)	⠤
— dash	(36, 36)	⠤⠤
/ slash	(34)	⠌
* asterisk	(35, 35)	⠔⠔
capital	(6)	⠠
number sign	(3456)	⠼

Source: (Perkinson, 2013:75)

2.13.5. Turkish Braille Writing System

Turkish Braille alphabet follows international usage. The vowels with diacritics, ö, and ü have in French and German codes, whereas the consonants with diacritics, ç, ğ, and ş, have the forms of the nearest English closeness, ch, gh, and sh. Dotless *i* is derived by dislocating down.

Table 24. Turkish Consonant and Vowel Braille Letters

a	(1)	⠁	ğ	(126)	⠮	n	(1345)	⠝	u	(136)	⠥
b	(12)	⠃	h	(125)	⠱	o	(135)	⠕	ü	(1256)	⠳
c	(14)	⠉	ı	(35)	⠊	ö	(246)	⠬	v	(1236)	⠧
ç	(16)	⠇	i	(24)	⠔	p	(1234)	⠏	y	(13456)	⠽
d	(145)	⠙	j	(245)	⠚	r	(1235)	⠗	z	(1356)	⠵
e	(15)	⠑	k	(13)	⠅	s	(234)	⠎			
f	(124)	⠋	l	(123)	⠇	ş	(146)	⠩			
g	(1245)	⠛	m	(134)	⠍	t	(2345)	⠞			

Source: (Perkinson, 2013:204)

Table 25. Punction Codes İn Turkish Braille

, comma	(2)	⠂
; semicolon	(23)	⠆
: colon	(25)	⠒
. period, full stop	(256)	⠲
? question mark	(236)	⠦
! exclamation	(235)	⠖
“…” quote	(236…356)	⠦…⠴
‘…’ single quote	(3…3)	⠄…⠄
(…) parentheses	(2356…2356)	⠶…⠶
[…] brackets	(6, 2356…2356, 3)	⠠⠶…⠶⠄
… ellipsis	(256, 256, 256)	⠲⠲⠲
- hyphen	(36)	⠤
* asterisk	(35, 35)	⠔⠔
capital	(6)	⠠
number sign	(3456)	⠼
italics	(46)	⠨

Source: (Perkinson, 2013:75)

CHAPTER THREE: SYRIAC LANGUAGE AND SYRİAC BRAILLE WRITING SYSTEM

3.1. Syriac Language, Writing System and Orthography

The Syriac alphabet (ܐܠܦܒܝܬ ܣܘܪܝܝܐ ʾālep̄ bêṯ sūryāyā) is a writing system primarily used to write the Syriac language since the 1st century ad (BRITANNICA). It is one of the Semitic abjads descending from the Aramaic alphabet through the Palmyrene alphabet (Ackroyd &Evans, 2004:26), and shares similarities with the Phoenician, Hebrew, Arabic and the traditional Mongolian scripts.

Syriac is written from right to left in horizontal lines. It is a cursive script[7] where most--but not all--letters connect within a word. There is no letter case distinction between upper- and lower-case letters, though some letters change their form depending on their position within a word. Spaces separate individual words.

All letters are 22 consonants, although there are optional diacritic marks to indicate vowels and other features. In addition to the sounds of the language, the letters of the Syriac alphabet can be used to represent numbers in a system similar to Hebrew and Greek numerals (Coakley, 2003:4).

Apart from classical Syriac Aramaic, the alphabet has been used to write other dialects and languages. Several Christian Neo-Aramaic languages from Turoyo[8] to the North-Eastern neo-Aramaic[9] dialects of Assyrian[10] and Chaldean[11], once vernaculars, primarily began to be written in the 19th century. The Serṭā variant specifically has recently been adapted to write western neo-Aramaic[12], traditionally written in a square Aramaic script closely related to the Hebrew alphabet. Besides Aramaic, when Arabic began to be the dominant spoken

[7]The cursive script, rapid handwriting in which letters are set down in full and are cursively connected within words without lifting the writing implement from the paper.

[8]Turoyo (also is as called ܛܘܪܝܐSurayt) is a central neo-Aramaic language traditionally spoken in south-eastern Turkey and north-eastern Syria by Assyrians. Most speakers use the classical Syriac language for literature and worship.

9 north-eastern neo-Aramaic (often abbreviated NENA) is a variety of modern Aramaic languages once spoken in a large region stretching from the plain of Urmia, in north-western Iran, to the plain of Mosul, in northern Iraq, as well as bordering regions in south east turkey and north east Syria.

10Assyrian (ܣܘܪܝܬor ܣܘܪܝܐ, Sūreṯ), also known as eastern Syriac, is a neo-Aramaic language within the Semitic branch of the Afro-Asiatic language family that is largely spoken by Assyrian people.

11 Chaldean neo-Aramaic, or simply Chaldean, is a north-eastern neo-Aramaic language spoken throughout a large region stretching from the plain of Urmia, in north-western Iran, to the Nineveh plains, in northern Iraq, together with parts of south-eastern turkey.

[12]Western neo-Aramaic is a modern Aramaic language. Today, it is spoken in three villages in the eastern mountains of Lebanon of western Syria. Western neo-Aramaic is the only living language among the western Aramaic languages. All other neo-Aramaic languages are of the eastern Aramaic branch.

language in the fertile crescent[13] after the Islamic conquest, texts were often written in Arabic using the Syriac script as knowledge of the Arabic alphabet was not yet widespread; such writings are usually called Karshuni or Garshuni(ڪرشوني) (Kiraz, 2012:297). The largest collection of Garshuniis found in Mardin, ca. 10,000 documents. These were digitized and are archived at the Beth Mardutho research library (kiraz, 2012:227). In addition to Semitic languages, Malayalam[14] was also written with Syriac script and was called "Suriyani Malayalam", as well as Sogdiana.

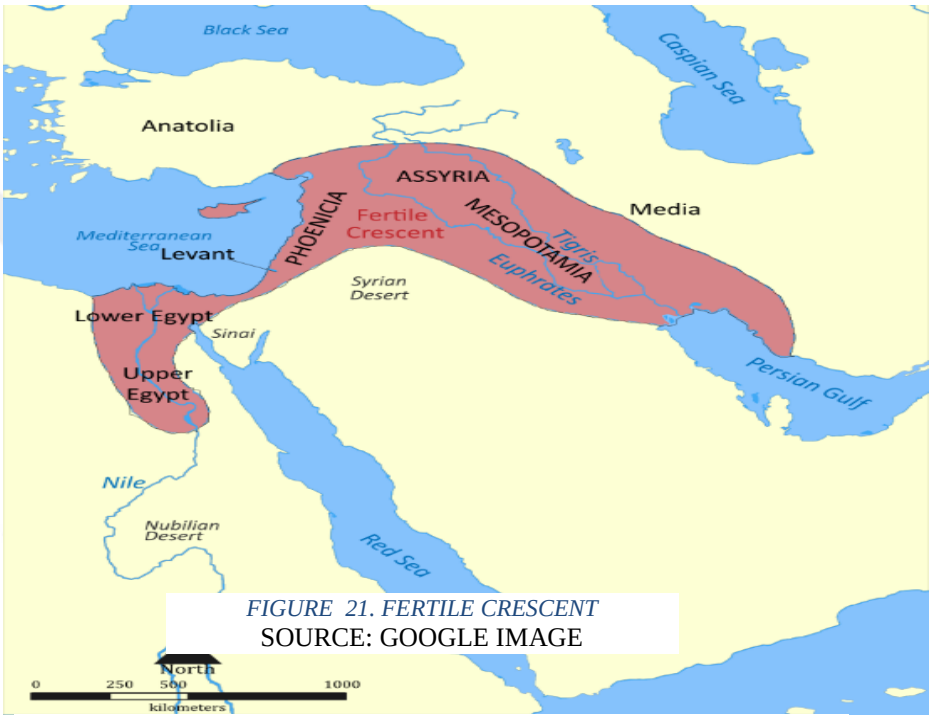
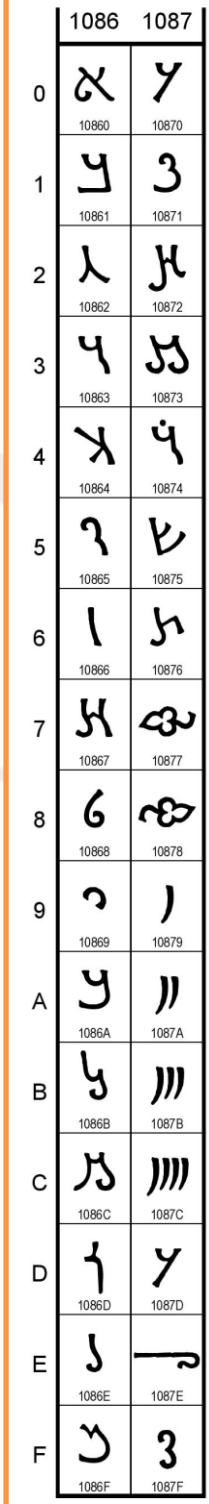


FIGURE 21. FERTILE CRESCENT
SOURCE: GOOGLE IMAGE

Table 26. Palmyrene Alphabet

[13]The fertile crescent is a crescent-shaped region in the middle east, spanning modern-day Iraq, Israel, Palestinian territories, Syria, Lebanon, Egypt, Cyprus, and Jordan as well as the south-eastern fringe of turkey and the western fringes of Iran.
[14]Malayalamis a Dravidian language spoken in the Indian state of Kerala and the union territories of Lakshadweep and Puducherry (Mahé) by the Malayali people, and it is one of 22 scheduled languages of India. Malayalam has official language status in the state of Kerala and in the union territories of Lakshadweep and Puducherry (Mahé) and is spoken by 38 million people worldwide. Malayalam is also spoken by linguistic minorities in the neighbouring states; with the significant number of speakers in the Nilgiris, Kanyakumari, and Coimbatore districts of Tamil Nadu, and Kodagu and Dakshin Kannada districts of Karnataka. Due to Malayali expatriates in the Persian Gulf, the language is also widely spoken in gulf countries.



10860 - Palmyrene Letter Aleph
10861 - Palmyrene Letter Beth
10862 - Palmyrene Letter Gimel
10863 - Palmyrene Letter Daleth
10864 - Palmyrene Letter He
10865 - Palmyrene Letter Waw
10866 - Palmyrene Letter Zayin
10867 - Palmyrene Letter Heth
10868 - Palmyrene Letter Teth
10869 - Palmyrene Letter Yodh
1086a - Palmyrene Letter Kaph
1086b - Palmyrene Letter Lamedh
1086c - Palmyrene Letter Mem
1086d - Palmyrene Letter Final Nun
1086e - Palmyrene Letter Nun
1086f - Palmyrene Letter Samekh
10870 - Palmyrene Letter Ayin
10871 - Palmyrene Letter Pe
10872 - Palmyrene Letter Sadhe
10873 - Palmyrene Letter Qoph
10874 - Palmyrene Letter Resh
10875 - Palmyrene Letter Shin
10876 - Palmyrene Letter Taw

Symbols

10877 - Palmyrene Left-Pointing Fleuron
10878 - Palmyrene Right-Pointing Fleuron

Numbers

10879 - Palmyrene Number One
1087a - Palmyrene Number Two
1087b - Palmyrene Number Three
1087c - Palmyrene Number Four
1087d - Palmyrene Number Five
1087e - Palmyrene Number Ten
• Also Used For Hundreds
1087f - Palmyrene Number Twenty

Source:(UNICODE, 2109a)

3.1.1. Syriac Alphabet Forms

The Syriac alphabet developed from the Aramaic alphabet and was used mainly to write the Syriac language from about the 2nd century BC. There are three major variants of the Syriac alphabet: ʾEsṭrangēlā (ܐܣܛܪܢܓܝܠܐ), Serṭā(ܣܪܛܐ) and Maḏnḥāyā (ܡܕܢܚܝܐ).

ʾEsṭrangēlā, meaning 'rounded', is the oldest form and is considered the classical version of the Syriac alphabet. It was revived during the 10th century, and is now used mainly in scholarly publications, titles and inscriptions.

West Syriac is generally written with Serṭā, meaning 'line', which is also known as the Pšīṭā (ܦܫܝܛܐ, 'simple'), Maronite or Jacobite. It was modelled onʾEsṭrangēlā but with simpler, more flowing lines. A version of Serṭā appeared in the earliest Syriac manuscripts, and it became popular during the 8th century.

ES is usually written in the Maḏnḥāyā (ܡܕܢܚܝܐ, 'eastern') form of the alphabet, which is also known as Swādāyā (ܣܘܪܝܝܐ,'conversational/contemporary'), Assyrian, Chaldean and Nestorian. Maḏnḥāyā is closer to ʾEsṭrangēlā than Serṭā.

Table 27. Syriac Alphabet Forms

ʾEsṭrangēlā	ܐ	ܒ	ܓ	ܕ	ܗ	ܘ	ܙ	ܚ	ܛ	ܝ	ܟ	ܠ	ܡ	ܢ	ܣ	ܥ	ܦ	ܨ	ܩ	ܪ	ܫ	ܬ	ܟ
Serṭā	ܐ	ܒ	ܓ	ܕ	ܗ	ܘ	ܙ	ܚ	ܛ	ܝ	ܟ	ܠ	ܡ	ܢ	ܣ	ܥ	ܦ	ܨ	ܩ	ܪ	ܫ	ܬ	ܠ
Maḏnḥāyā	ܐ	ܒ	ܓ	ܕ	ܗ	ܘ	ܙ	ܚ	ܛ	ܝ	ܟ	ܠ	ܡ	ܢ	ܣ	ܥ	ܦ	ܨ	ܩ	ܪ	ܫ	ܬ	ܗ

Syriac is written from right to left in horizontal lines. It is a cursive script where most, but not all, letters connect within a word. There is no letter case distinction between upper and lower case letters, though some letters change their form depending on their position within a word. Spaces separate individual words (Coakley, 2003:4)

Serṭā alphabet is used by Syriac ancient, Syriac protestant, Syriac catholic and Maronite churches. In the Syriac world, there is an alphabet developed by the Melkit from ʾEsṭrangēlā, which is called Melkoyto. It is used by two Greek orthodox and catholic churches around Antakya and Damascus. The letter f is written backwards and is interpreted as p in this alphabet, which is what distinguishes it from Ser in terms of softness and tenderness.

In XIII. Century, this format, which is extremely similar to "Esrangl" of the Nestorians and Chaldeans in the century, has been utilized by the Nestorian and Chaldean churches from the thirteenth century.

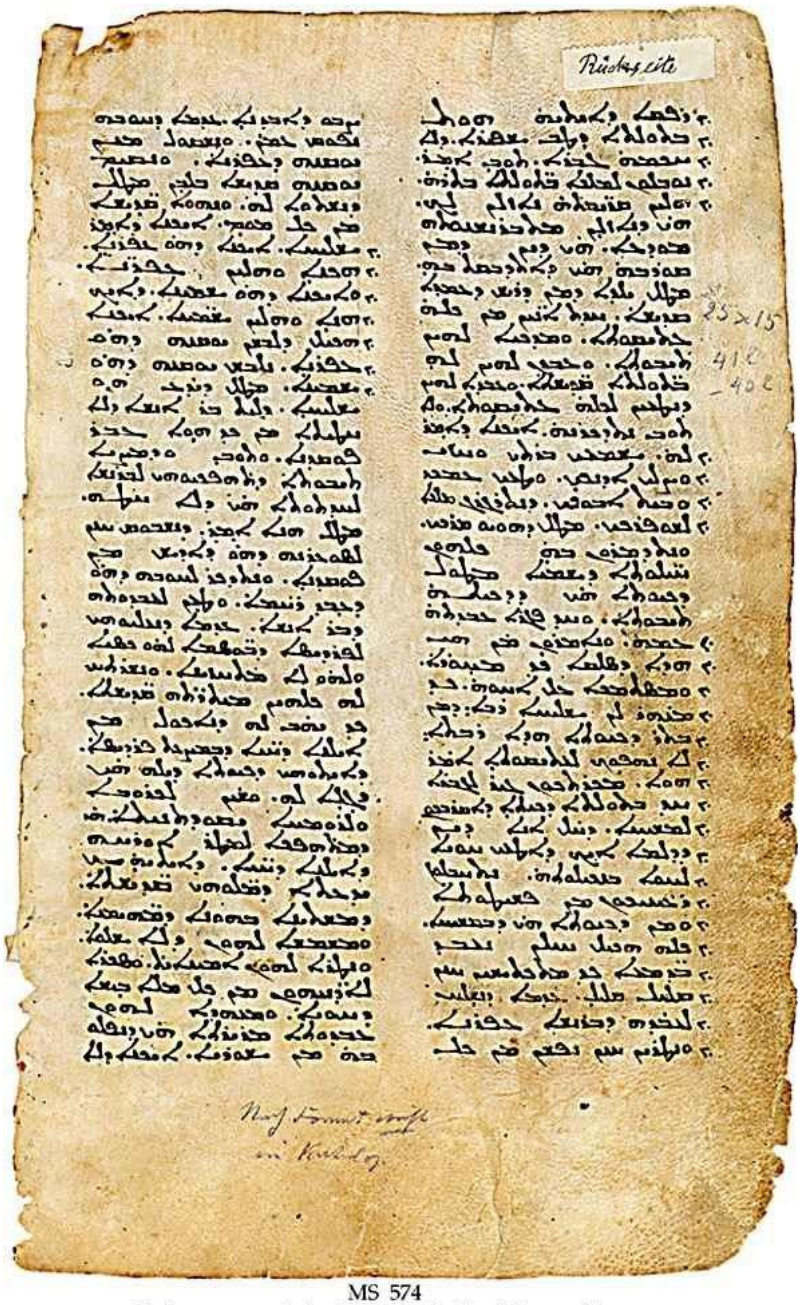
In addition to these four main formats, there are also alphabet formats which have been used in certain regions during the historical process and some works have been written with them but are not used today. Some of these are (Çelik & Toṛrak 2011:12);

- ✓ Gergeroya,
- ✓ Eskuloyo,
- ✓ Giglonoyo / kanyo d-varke,
- ✓ Kanyo dakiko,
- ✓ Mifisko / ogaroya,
- ✓ Ifho / mtanyo, gumrumroyo

But we will give more information about Syriac scripts which are called ʾEsṭrangēlā, Serṭāand Maḏnḥāyā in this thesis.

3.1.2. Classical ʾEsṭrangēlā Script

The oldest and classical form of the alphabet is ʾEsṭrangēlā (ܐܣܛܪܢܓܝܠܐ; the name is thought to derive from the Greek adjective στρογγύλη [strongýlē, 'rounded'] (william, 1946:24), though it has also been suggested to derive from ܣܪܛܐ ܕܐܘܢܓܠܝܘܢ Serṭā ʾEwwangēlāyā, 'gospel character') (Nestle, 1889:5).



MS 574
Syriac estrangela book script. Mt. Sinai, Egypt, 9th c.

Figure 22. Sample of Syriac ʾEsṭrangēlā Book Script[15]

[15] 9th Century *ʾEsṭrangēlā* manuscript of john Chrysostom's *homily on the Gospel ofJohn*.

3.1.3. West Syriac "Serṭā" Script

The West Syriac dialect is commonly written in the Serṭā or Serṭā (ܣܶܪܛܳܐ, 'line') form of the alphabet, also known as the Pšīṭā (ܦܫܺܝܛܳܐ, 'simple'), 'Maronite' or the 'Jacobite' script (although the term Jacobite is considered derogatory). Most of the letters are clearly derived from ʾEsṭrangēlā, but are simplified, flowing lines. A cursive chancery hand is evidenced in the earliest Syriac manuscripts, but important works were written in ʾEsṭrangēlā. From the 8th century, the simpler Serṭā style came into popular, perhaps because of its more economical use of parchment (Howlingpixel, 2019).

3.1.4. East Syriac "Maḏnḥāyā" Script

The East Syriac dialect is usually written in the Maḏnḥāyā (ܡܕܺܝܢܚܳܝܬܳܐ,'eastern') form of the alphabet. Other names for the script include Swādāyā (ܣܘܳܕܳܝܬܳܐ, 'conversational' or 'vernacular', often translated as 'contemporary', reflecting its use in writing modern neo-Aramaic), ʾāṯūrāyā (ܐܳܬܽܘܪܳܝܬܳܐ, 'Assyrian', not to be confused with the traditional name for the Hebrew alphabet), kaldāyā(ܟܠܕܳܝܬܳܐ, 'Chaldean'), and, inaccurately, Nestorian[16]. Maḏnḥāyā is closer to ʾEsṭrangēlā script than Serṭā script.

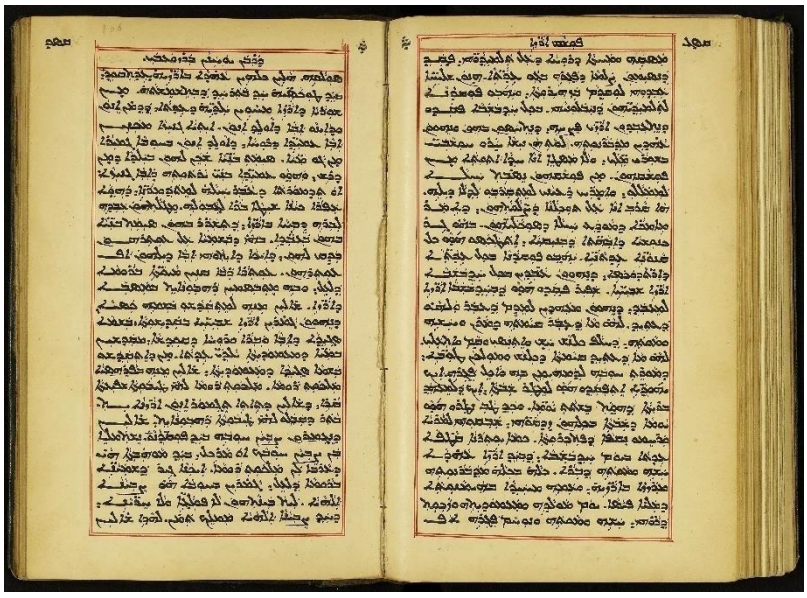


Figure 23. Sample of Syriac Maḏnḥāyā book script[17]

[16]A term that was originally used to refer to the church of the east in the Sasanian empire

[17]An East Syrian manuscript from the eighteenth century contains texts relating to the liturgy and doctrines of the east Syrian church and other matters.

3.3. Unified Syriac Braille Alphabet

3.3.1. Syriac Braille Alphabet

Syriac is a language connected to the Aramaic branch of the Sami family. As it was mentioned at the beginning of the third chapter of this study, it can be seen that this language goes back to the early times of Christianity when the written form of the inscriptions is taken into consideration. It appears to have been born in Urfa and surrounding areas.

Syriac, from the third through the seventh centuries, Syriac literature flourished and developed in a variety of literary genres. Rare works had been written in this language for centuries. Syriac-speaking scientists have become the protectors and carriers of classical science. With the beginning of early Islam, Syriacs have relatively lost their effectiveness. The church, which was the Syriac worship language in the 5th century, was divided into two groups: Persian Diophysite Eastern Assyrians (Nasturians) and roman monophysite western Assyrians (Jacobites). This development in the Christian church led to the differentiation of the alphabet and phonetics of Syriac language. Phonologically, like the other northwest Semitic languages, Syriac has 22 consonants. IPA [ ] square brackets the consonantal phonemes;e, appear in

Table 28. Syriac Consonantal Phonemes

Transliteration	Letter	IPA Pronunciation
ʾ	ܐ	[ʔ]
b	ܒ	[b], [v]
g	ܓ	[g], [ɣ]
d	ܕ	[d], [ð]
h	ܗ	[h]
w	ܘ	[w]
z	ܙ	[z]
ḥ	ܚ	[ħ]
ṭ	ܛ	[tˤ]
y	ܝ	[j]
k	ܟ	[k], [x]
l	ܠ	[l]
m	ܡ	[m]
n	ܢ	[n]
s	ܣ	[s]
ʿ	ܥ	[ʕ]
p	ܦ	[p], [f]
ṣ	ܨ	[sˤ]
q	ܩ	[q]
r	ܪ	[r]
š	ܫ	[ʃ]
t	ܬ	[t], [θ]

All letters are designed to form a single sound unit. In the first inscriptions, some letters, such as [ܘ] wau o and u, [ܝ] yodh letter used to give the sounds for -i and -e. Likewise, the letter [ܐ] alaf is used to create some sounds and to help with pronunciation.

In our project, for creating a braille alphabet for Syriac language, we have followed these ways;

İ. Finding Unicode code for syr. Letters,

İİ. Finding Unicode code for braille

3.3.2. Syriac Braille Consonants

For creating braille c letters, firstly we have examined Unicode Syriac table and Unicode braille table. And we have found for each letter hexadecimal code.

Table 29. Syriac Consonantal Phonemes With Braille Codes

Transliteration	Letter	Braille Letter for Syriac	IPA Pronunciation
ʾ	ܐ	⠁	[ʔ]
B	ܒ	⠃	[b], [v]
G	ܓ	⠛	[g], [ɣ]
D	ܕ	⠙	[d], [ð]
H	ܗ	⠓	[h]
W	ܘ	⠺	[w]
Z	ܙ	⠵	[z]
Ḥ	ܚ	⠠⠓	[ħ]
Ṭ	ܛ	⠾	[tˤ]
Y	ܝ	⠊	[j]
K	ܟ	⠅	[k], [x]
L	ܠ	⠇	[l]
M	ܡ	⠍	[m]
N	ܢ	⠝	[n]
S	ܣ	⠎	[s]
ʿ	ܥ	⠠⠎	[ʕ]
P	ܦ	⠏	[p], [f]
Ṣ	ܨ	⠞	[sˤ]
Q	ܩ	⠟	[q]
R	ܪ	⠗	[r]
Š	ܫ	⠱	[ʃ]
T	ܬ	⠹	[t], [θ]

Table 30. Syriac Consonants

	Bilabial		Labio dental		Dental		Alveolar			Post alveolar	Palatal	Velar		Uvular	Pharyn geal		Glottal
							Plain		Emphatic								
Nasal	m						n										
Stop	p	b					t	d	tˤ			k	g	q			ʔ
Fricative			f	v	θ	ð	s	z	sˤ	ʃ		x	ɣ		ħ	ʕ	h
Approximant	w						l				j						
Trill							r										

(Englebretson, 2009)

Table 31. Consonants Codes for Syriac Braille Alphabet with BEGADKEPHAT Letters

ܐ	ܒ	ܒ݁	ܒ݂	ܓ	ܓ݁	ܓ݂	ܕ	ܕ݁	ܕ݂
⠁	⠃	⠃	⠧	⠛	⠛	⠰⠛	⠙	⠙	⠹
ܗ	ܘ	ܙ	ܚ	ܛ	ܝ	ܟ	ܟ݁	ܟ݂	ܠ
⠓	⠺	⠵	⠰⠓	⠾	⠚	⠅	⠅	⠭	⠇
ܡ	ܢ	ܣ	ܥ	ܦ	ܦ݁	ܦ݂	ܨ	ܩ	ܪ
⠍	⠝	⠎	⠰⠫	⠏	⠏	⠋	⠮	⠟	⠗
ܫ	ܬ	ܬ݁	ܬ݂						
⠱	⠞	⠞	⠰⠞						

3.3.3. Syriac Braille Vowels

Normally, in Syriac manuscripts, texts are written without using vocalisation. Vocalisation is done either by using dots or by using special symbols derived from Greek letters.

In this study, both methods were used and they were made by assigning a braille cell corresponding to their Unicode counterpart.

When a visually impaired individual begins to read the text, whether the text belongs to the eastern dialect or western dialect is distinguished by a braille signal assigned to the text before the first word. The following table shows all the Syriac vocalisations with braille signs.

Table 32. Syriac Braille Vowels with Braille Signs

Syriac Vowels Signs		ܝ	◌݁	◌ܾ	◌ܽ	◌ܼ	◌ܻ	◌ܺ	◌̈	◌ܴ	◌ܳ	◌ܸ	◌ܹ	◌ܶ	◌ܷ	◌ܲ	◌ܱ	◌ܰ
Latin Transcript	u	i	ū			i			o			e				a		
Braille Transcript	⠬	⠔	⠬			⠔			⠪			⠬				⠡		

3.3.3.1. Western Syriac Vowels

The vowels marked by dots placed above or below the consonants, as shown by the following table.

Table 33. Western Syriac Vowels with Braille Dots

Wovel Sign	Vowel Names	Braille Dots	IPATransliteration	Unicode Hex.
◌ܰ	Syriac pthaha above	⠁	a	0730
◌ܲ	Syriac pthaha below			0731
◌ܱ	Syriac zqapha above	⠡	ā	0733
◌ܳ	Syriac zqapha below			0734
◌ܴ	Syriac rbasa above	⠑	e	0736
◌ܵ	Syriac rbasa below			0737
◌ܶ	Syriac hbasa above	⠊	ī	073a
◌ܷ	Syriac hbasa below			073b
◌ܸ	Syriac esasa above	⠥	ū	073d

3.3.3.2. East Syriac Vowels

The vowels marked by dots placed above or below the consonants, as shown by the following table.

Table 34. Eastern Syriac Vowels with Braille Dots

Wovel Sign	Vowel Names	Braille Dots	IPATransliteration	Unicode Hex.
◌ܹ	Syriac pthaha dotted	⠁	a	0732
◌ܺ	Syriac zqapha dotted	⠡	ā	0735
◌ܻ	Syriac dotted zlama horizontal	⠑	e	0738
◌ܼ	Syriac dotted zlama angular			0739
◌ܽ	Syriac hbasa-esasa dotted	⠊	ī	073c
◌ܾ	Syriac rwaha	⠥	ū	073f

3.3.5. Letter Alterations

3.3.5.1. Matres Lectionis

Three letters act as matres lectionis: rather than being a consonant, they indicate a vowel. ʾālep̄ (ܐ - ⠁), the first letter, represents a glottal stop, but it can also indicate a vowel, especially at the beginning or the end of a word. The letter waw (ܘ - ⠺) is the consonant w, but can also represent the vowels o (⠪) and u (⠳. Likewise, the letter yōḏ (ܝ - ⠽) represents the consonant y (⠽, but it also stands for the vowels i (⠊) and e (⠑).

3.3.5.2. Modifiable Letters Begadkephat (Rūkkāḵā And Qūššāyā)

In both vernacular and scholastic Aramaic, there are six modifiable letters; that is, six letters whose sounds change when a mark is added beneath them. They are:

Table 35. Modifiable Letters (Rūkkāḵā And Qūššāyā)

Name	Stop	Latin translit.	Braille cells	IPA	Name	Fricative	Translit.	Braille cells	IPA
Bēṯ (Qūššāyā)	ܒ	b	⠃	[b]	Bēṯ Rūkkāḵā	ܒ	b̲	⠘⠃	[v][18] or [w]
Gāmal (Qūššāyā)	ܓ	g	⠛	[g]	Gāmal Rūkkāḵā	ܓ	g̲	⠘⠛	[ɣ]
Dālaṯ (Qūššāyā)	ܕ	d[19]	⠙	[d]	Dālaṯ Rūkkāḵā	ܕ	d̲	⠘⠙	[ð]
Kāp̄ (Qūššāyā)	ܟ	k	⠅	[k]	Kāp̄ Rūkkāḵā	ܟ	k̲	⠘⠅	[x]
Pē (Qūššāyā)	ܦ	p	⠏	[p]	Pē Rūkkāḵā	ܦ[20] or ܦ̣	p̄	⠘⠏	[f]or [w]
Taw (Qūššāyā)	ܬ	t[21]	⠞	[t]	Taw Rūkkāḵā	ܬ	t̲	⠘⠞	[θ]

Begadkephat (and also begadkefat) is the name given to a phenomenon of lenition affecting the non-emphatic stop consonants of biblical Hebrew and Aramaic when they are preceded by a vowel and not germinated. The name is also given to similar cases of spirantization of post-vocalic plosives in other languages; for instance, in the Berber Language of Djerba (Werner, 1975). Celtic languages have a similar system.

[18] "ܒ / v" has become "w" in most modern dialects.
[19] "ܕ/d" is left unspirantized in some modern eastern dialects.
[20] "ܦ/f" is not found in most modern eastern dialects. Instead, it either is left unspirantized or sometimes appears as "w". Pē is the only letter in the eastern variant of the alphabet that is spirantized by the addition of a semicircle instead of a single dot.
[21] "ܬ/t" is left unspirantized in some modern eastern dialects.

3.3.5.3. The Plural Marker Syāmē

The plural is marked with a two-point supralinear grapheme called syāmē(ܣܝܡܬܐ) literally 'placings', also known by the Hebrew name “ribbui” in some grammars) to indicate that the word is plural. These dots, having no sound value in themselves, arose before both eastern and western vowel systems as it became necessary to mark plural forms of words, which are indistinguishable from their singular counterparts in regularly inflected nouns. For instance, the word malkā (ܡܠܟܐ, 'king') is consonantally identical to its plural malkē (ܡܠܟܟܐ, 'kings'); the syāmē above the word malkē (ܡܠܟܟܐ) clarifies its grammatical number. Irregular plurals also receive syāmē even though their forms are clearly plural: e.g. Baytā (ܒܝܬܐ, 'house') and its irregular plural bāttē (ܒܬܬܐ, 'houses'). Because of redundancy, some modern usage forgoes syāmē points when vowel markings are present.

There are no firm rules for which letter receives syāmē; the writer has full discretion to place them over any letter. Typically, if a word has at least one rēš, then syāmē are placed over the rēš that is nearest the end of a word (and also replace the single dot above it: ܪ̈). Other letters that often receive syāmē are low-rising letters—such as yōḏ and nūn—or letters that appear near the middle or end of a word.

Besides plural nouns, syāmē are also placed on:

- ✓ Plural adjectives, including participles (except masculine plural adjectives/participles in the absolute state);
- ✓ The cardinal numbers 'two' and the feminine forms of 11-19, though inconsistently;
- ✓ Certain feminine plural verbs: the 3rd person feminine plural perfect and the 2nd and 3rd person feminine plural imperfect.

3.3.5.4. Mṭalqānā

Syriac uses a line, called mṭalqānā (ܡܛܠܩܢܐ, literally 'concealer', also known by the Latin term Linea Occultans in some grammars), to indicate a silent letter that can occur at the beginning or middle of a word. In eastern Syriac, this line is diagonal and only occurs above the silent letter (e.g. ܡܕܝܬܬܐ, 'city', pronounced mḏīttā, not mḏīntā, with the mṭalqānā over the nūn, assimilating with the taw). In western Syriac, this line is horizontal

and can be placed above or below the letter (e.g. ܡܕܝܼܢ݇ܬܵܐ, 'city', pronounced mḏīto, not mḏīnto).

Classically, mṭalqānā was not used for silent letters that occurred at the end of a word (e.g. ܡܪܝ̱ mār[ī], '[my] lord'). In modern Turoyo, however, this is not always the case (e.g. ܡܳܪܝ̱ mor[ī], '[my] lord').

3.3.6. Majlīyānā

In modern usage, some alterations can be made to represent phonemes not represented in classical phonology. A mark similar in appearance to a tilde (~), called majlīyānā (ܡܓܠܝܢܐ), is placed above or below a letter in the Maḏnḥāyā variant of the alphabet to change its phonetic value:

- Added below Gāmal: [ܓ/g/⠛] to [d͡ʒ] (voiced palato-alveolar affricate)
- Added below Kāp̄: [k/ܟ/⠅ /] to [t͡ʃ/] (voiceless palato-alveolar affricate)
- Added above or below Zayn: [z/ܙ] to [ʒ/⠵] (voiced palato-alveolar sibilant)
- Added above Šīn: [ʃ] to [ʒ]

3.3.7. Syriac Braille Punctuations and Signs

I have chosen punctuation and sign were chosen for Syriac languages So this will be easy for visually impaired Syriac people when they learn other languages.

Table 36. Syriac Braille Punctuation and Signs

Apostrophe	'	⠄
Asterisk	*	⠔⠔
Bar (oblique stroke)	/	⠌
Opening bracket/brace	[	⠠⠶
Closing bracket/brace	]	⠶⠄
Colon	:	⠒
Comma	,	⠂
Dash	–	⠤⠤
Double dash	—	⠤⠤⠤⠤
Decimal point	.	⠨
Ditto	"	⠐⠂
Dollar sign	$	⠲

Ellipsis	...	⠄⠄⠄
Exclamation point	!	⠖
Fraction line	/ or __	⠌
Hyphen	-	⠤
Number sign	#	⠼
Opening parenthesis	(	⠶
Closing parenthesis	)	⠶
Pence (sterling coinage	D	⠙
Percent	%	⠈⠒⠏
Period	.	⠲
Question mark	?	⠦
Double opening quotation mark	"	⠦
Double closing quotation mark	"	⠴
Single opening quotation mark	'	⠠⠦
Single closing quotation mark	'	⠴⠄
Section sign	§	⠎⠄
Semicolon	;	⠆

3.3.7. Upper and Under Line

Mbatlono (stopper, silencing letter) and Manqsono (reducer), is used upper or under a letter in order to silence/reduce its sound.Mbatlono is only used when thesound of the letter disappears in one form but reappears in another. Example: ܚܕ̱ (ha =one) the sound of "d/ܕ" disappears in this form. I have showed this sign "̱"in my study as .⠯

3.3.8. Other Syriac Dots for Syriac Braille Equivalent

3.3.8.1. Syriac Feminine Dot

◌̇ feminine marker used with the taw femininesuffix, and I have showed in my study as⠽where feminine marker is placed after word.

3.3.8.2.Syriac Two Vertical Dots Above

◌̈ accent mark used in ancient manuscripts, and I have showed in my study as ⠽ where feminine marker is placed after word.

3.3.8.3.Syriac Two Vertical Dots Below

◌݂accent mark used in ancient manuscripts, and I have showed in my study as ⠛ where feminine marker is placed after word.

3.3.8.4.Syriac Three Dots Above

◌݅diacritic used in Turoyo for letters not found in Syriac, and I have showed in my study as ⠑ where feminine marker is placed after word.

3.3.8.5. Syriac Three Dots Below

◌݆diacritic used in Turoyo for letters not found in Syriac, and I have showed in my study as ⠑ where feminine marker is placed after word.

3.4. Reading with Braille Writing System

3.4.1. Teaching of "ܐ" /a/ Voice (⠁)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܐ. Try to draw a song about the sound of in ܐ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 37. ʾĀlep̄ with Vowels Derivates

ܐ݁	ܐܽ	ܐܾ	ܐ݂	ܐ̱	ܐ̄	ܐܶ	ܐܷ	ܐ̑	ܐ̈	ܐ̤	ܐܳ	ܐ݁	ܐܰ	ܐܱ
ʾū	ʾū	ʾū	ʾi	ʾi	ʾi	ʾe	ʾe	ʾe	ʾo	ʾo	ʾo	ʾa	ʾa	ʾa
⠁⠬	⠁⠬	⠁⠬	⠁⠔	⠁⠔	⠁⠔	⠁⠌	⠁⠌	⠁⠌	⠁⠪	⠁⠪	⠁⠪	⠁⠱	⠁⠱	⠁⠱

Exercises 1: In our daily lives, the words "ܐ " begin with and the words that do not begin are determined. For example, the words ܐܰܒ݂ܘܢܳܐ, ܐܶܒܶܝ, ܐܰܚܳܐ,ܐܳܘܪܚܳܐ are determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound "ܐ" is performed. The sound "ܐ" is said to be point 1. The students will be prompted to enter "ܐ". This work is ensured until the students write the letter independently. Each "ܐ" sound is called "ܐ" is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠁ ⠁

Exercises 3: using the 1st and 3rd lines in the typing tablet, a "ܐ" sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܐ" when it finds "ܐ" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.2. Teaching of “ܒ” /b/ Voice (⠃)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound of ܒ. Try to draw a song about the sound of ܒ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 38. Bēṯ with Vowels Derivates

ܒ̇	ܒ݂	ܒ݀	ܒܼ	ܒ݅	ܒ݄	ܒܸ	ܒܹ	ܒ݃	ܒ̈	ܒ݆	ܒܿ	ܒ̣	ܒܲ	ܒܵ
bū	bū	bū	bi	bi	bi	be	be	be	bo	bo	bo	ba	ba	ba
⠃⠬	⠃⠬	⠃⠬	⠃⠔	⠃⠔	⠃⠔	⠃⠌	⠃⠌	⠃⠌	⠃⠪	⠃⠪	⠃⠪	⠃⠡	⠃⠡	⠃⠡

Exercises 1: In our daily lives, the words "ܒ" begin with and the words that do not begin are determined. For example, the words ܒܳܒ, ܒܼܪ̈ܘܟܳܐ, ܒܓܲܡܠܗܘ, ܒܠܝܼܗܘ are determined. These words work on how to remove the tone is done.

Exercises 2: writing of the sound "ܒ" is performed. The sound "ܒ" is said to be points 1 and 2. The students will be prompted to enter "ܒ". This work is ensured until the students write the letter independently. Each "ܒ " sound is called "ܒ" is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠃ ⠃

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a "ܒ " sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܒ " when it finds "ܒ " between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.3. Teaching of “ܓ” /g/ Voice (⠛)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܓ. Try to draw a song about the sound ofܓ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 39. Gāmal with Vowels Derivates

ܓܽ	ܓܾ	ܓܽ	ܓܺ	ܓܼ	ܓܹ	ܓܸ	ܓܶ	ܓ݁	ܓܵ	ܓܴ	ܓܳ	ܓܲ	ܓܱ	ܓܰ
gū	gū	gū	gi	gi	gi	ge	ge	ge	go	go	go	ga	ga	ga
⠛⠬	⠛⠬	⠛⠬	⠛⠔	⠛⠔	⠛⠔	⠛⠌	⠛⠌	⠛⠌	⠛⠪	⠛⠪	⠛⠪	⠛⠡	⠛⠡	⠛⠡

Exercises 1: In our daily lives, the words "ܓ" begin with and the words that do not begin are determined. For example, the words ܓܳܠܳܐ, ܓܒܳܐ, ܓܽܘܡܳܐ, ܕܓܳܠܳܐ are determined. These words work on how to remove the tone is done.

Exercises 2: writing of the sound "ܓ" is performed. The sound "ܓ" is said to be points 1 - 2 - 4 - 5. The students will be prompted to enter "ܓ". This work is ensured until the students write the letter independently. Each "ܓ" sound is called "ܓ" is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛ ⠛

Exercises 3: using the 1st and 3rd lines in the typing tablet, a "ܓ" sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܓ" when it finds "ܓ" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.4. Teaching of “ܕ” /d/ Voice (⠙)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܕ. Try to draw a song about the sound ofܕ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 40. Dālaṯ with vowels derivates

ܕ݁	ܕܾ	ܕܽ	ܕ݂	ܕܼ	ܕܻ	ܕܸ	ܕܹ	ܕܷ	ܕ̈	ܕܴ	ܕܳ	ܕ݁	ܕܲ	ܕܰ
dū	dū	dū	di	di	di	de	de	de	do	do	do	da	da	da
⠙⠬	⠙⠬	⠙⠬	⠙⠔	⠙⠔	⠙⠔	⠙⠌	⠙⠌	⠙⠌	⠙⠪	⠙⠪	⠙⠪	⠙⠡	⠙⠡	⠙⠡

Exercises 1: in our daily lives, the words "ܕ" begin with and the words that do not begin are determined. For example, the words ܕܐ, ܕܗܘܐ, ܕܫܬ, ܕܡܐ are determined. These words work on how to remove the tone is done.

Exercises 2: writing of the sound "ܕ" is performed. The sound ܕ" is said to be points 1 - 2 - 4 - 5. The students will be prompted to enter "ܕ". This work is ensured until the students write the letter independently. Each"ܕ" sound is called"ܕ" is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙⠙

Exercises 3 : using the 1st and 3rd lines in the typing tablet, a "ܕ" sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܕ" when it finds "ܕ" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.5. Teaching of "ܗ" / h/ Voice (⠓)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܗ. Try to draw a song about the sound ofܗ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 41. Hē with Vowels Derivates

ܗ݂	ܗܾ	ܗܽ	ܗ݂	ܗܼ	ܗܻ	ܗܸ	ܗܹ	ܗܷ	ܗ̈	ܗܴ	ܗܳ	ܗ݂	ܗܲ	ܗܰ
hi	hū	hū	hi	hi	hi	he	he	he	ho	ho	ho	ha	ha	ha
⠓⠔	⠓⠬	⠓⠬	⠓⠔	⠓⠔	⠓⠔	⠓⠌	⠓⠌	⠓⠌	⠓⠪	⠓⠪	⠓⠪	⠓⠡	⠓⠡	⠓⠡

Exercises 1: In our daily lives, the words "ܗ" begin with and the words that do not begin are determined. For example, the words ܗܲܦܸܟ݂ܵܐ, ܗܲܟ݂ܵܐ, ܗܲܦܸܟ݂ܵܐ, ܗܲܦܸܟ݂ܝܼܠ are determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound "ܗ" is performed. The sound "ܗ" is said to be points 1 - 3 - 4 - 6. The students will be prompted to enter "ܗ" . This work is ensured until the students write the letter independently. Each "ܗ" sound is called "ܗܹ" is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭⠭

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a "ܗ" sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܗ" when it finds "ܗ" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.6. Teaching of "ܘ" /w / Voice (⠺)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܘ. Try to draw a song about the sound ofܘ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 42. Waw with Vowels Derivates

ܘ̣	ܘ݂	ܘ݁	ܘ̣	ܘ̱	ܘ̄	ܘ̈	ܘ݅	ܘ݄	ܘ̈	ܘ݀	ܘ݃	ܘ̇	ܘ݂	ܘ݀
wi	wū	ū	wi	wi	wi	we	we	we	wo	wo	wo	wa	wa	wa
⠺⠔	⠺⠬	⠬	⠺⠔	⠺⠔	⠺⠔	⠺⠌	⠺⠌	⠺⠌	⠺⠢	⠺⠢	⠺⠢	⠺⠡	⠺⠡	⠺⠡

Exercises 1: In our daily lives, the words "ܘ" begin with and the words that do not begin are determined. For example, the words ܘܲܪܕܵܐ, ܘܲܠܝܼ, ܘܲܠܝ, ܘܲܐ are determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound "ܘ" is performed. The sound "ܘ" is said to be points 2- 4 - 5- 6. The students will be prompted to enter "ܘ". This work is ensured until the students write the letter independently. Each "ܘ" sound is called "ܘ" is required to be spoken. After

the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺⠺

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a “ܘ” sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say “ܘ” when it finds “ܘ” between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.7. Teaching of “ܙ” / z / Voice (⠵)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܙ. Try to draw a song about the sound ofܙ , the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 43. Zayn with vowels derivates

ܙ̇	ܙ͓	ܙ̓	ܙ̣	ܙ̳	ܙ̄	ܙ̤	ܙ̜	ܙ̑	ܙ̈	ܙ̥	ܙ̑	ܙ̣	ܙ̭	ܙ́
zū	zū	zū	zi	zi	zi	ze	ze	ze	zo	zo	ze	za	za	za
⠵⠬	⠵⠬	⠵⠬	⠵⠔	⠵⠔	⠵⠔	⠵⠌	⠵⠌	⠵⠌	⠵⠪	⠵⠪	⠵⠌	⠵⠡	⠵⠡	⠵⠡

Exercises 1: In our daily lives, the words “ܙ” begin with and the words that do not begin are determined. For example, the words ܙܘܙ, ܙܘܗܝܪܐ, ܙܒܢܐ, ܙܟܘܬܐare determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound “ܙ” is performed. The sound “ܙ” is said to be points 1- 3 - 5- 6. The students will be prompted to enter “ܙ”. This work is ensured until the students write the letter independently. Each “ܙ” sound is called “ܙ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠵ ⠵

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a “ܙ” sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left

to right. When the line is followed, it is requested to say ”ܛ” when it finds ”ܛ” between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.8. Teaching of “ܚ” / ḥ / Voice (⠘⠓)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܚ. Try to draw a song about the sound ofܚ**,** the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 44. Ḥēṯ with vowels derivates

ܚܽ	ܚܘܼ	ܚܘ	ܚܺ	ܚܝܼ	ܚܻ	ܚܶ	ܚܷ	ܚܹ	ܚܳ	ܚܘܿ	ܚܘ	ܚܰ	ܚܲ	ܚܱ
ḥū	ḥū	ḥū	ḥi	ḥi	ḥi	ḥe	ḥe	ḥe	ḥo	ḥo	ḥo	ḥa	ḥa	ḥa
⠘⠓⠴	⠘⠓⠴	⠘⠓⠴	⠘⠓⠔	⠘⠓⠔	⠘⠓⠔	⠘⠓⠌	⠘⠓⠌	⠘⠓⠌	⠘⠓⠺	⠘⠓⠺	⠘⠓⠺	⠘⠓⠸	⠘⠓⠸	⠘⠓⠸

Exercises 1: In our daily lives, the words “ܚ” begin with and the words that do not begin are determined. For example, the words ܚܘܠܡܐ, ܚܠܬܐ, ܚܘܛܪܐ, ܚܛܐare determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound “ܚ” is performed. The sound “ܚ” is said to be points 4-5 and 1-2-5. The students will be prompted to enter“ܚ”. This work is ensured until the students write the letter independently. Each “ܚ” sound is called "ܚ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓ ⠘⠓

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a “ܚ” sound is written to the braille points, leaving a box space between them, and the study material is prepared. It is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say “ܚ” when it finds “ܚ” between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.9. Teaching of “ܛ” / ṭ / Voice (⠶)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܛ. Try to draw a song about the sound ofܛ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 45. Ṭēṯ with Vowels Derivates

ܛܽ	ܛܾ	ܛܽ	ܛܻ	ܛܺ	ܛܺ	ܛܹ	ܛܷ	ܛܶ	ܛܳ	ܛܴ	ܛܳ	ܛܱ	ܛܲ	ܛܰ
ṭū	ṭū	ṭū	ṭi	ṭi	ṭi	ṭe	ṭe	ṭe	ṭo	ṭo	ṭo	ṭa	ṭa	ṭa
⠶⠬	⠶⠬	⠶⠬	⠶⠔	⠶⠔	⠶⠔	⠶⠌	⠶⠌	⠶⠌	⠶⠪	⠶⠪	⠶⠪	⠶⠡	⠶⠡	⠶⠡

Exercises 1: In our daily lives, the words “ܛ” begin with and the words that do not begin are determined. For example, the words ܛܠ, ܛܳܐܦ, ܛܳܐܘܳܬ, ܛܳܐܒare determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound ”ܛ” is performed. The sound ”ܛ” is said to be points 2 – 3 – 5 - 6. The students will be prompted to enter ”ܛ”. This work is ensured until the students write the letter independently. Each ”ܛ” sound is called ”ܛ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠶ ⠶

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a ”ܛ” sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say ”ܛ” when it finds ”ܛ” between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.10. Teaching of “ܝ” / y/ Voice (⠚)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound of,. Try to draw a song about the sound of„ the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 46. Yōḏ with vowels derivates

ܝ̇	ܝܾ	ܝܽ	ܝ̣	ܝܻ	ܝܺ	ܝܸ	ܝܷ	ܝܶ	ܝܵ	ܝܴ	ܝܳ	ܝܲ	ܝܱ	ܝܰ
⠚⠬	⠚⠬	⠚⠬	⠚⠔	⠚⠔	⠔	⠚⠌	⠚⠌	⠚⠌	⠚⠪	⠚⠪	⠚⠪	⠚⠡	⠚⠡	⠚⠡
yū	yū	yū	yi	yi	ī	ye	ye	ye	yo	yo	yo	ya	ya	ya

Exercises 1: In our daily lives, the words “,” begin with and the words that do not begin are determined. For example, the words ܝܳܠ, ܝܳܠܳܐ, ܝܳܠܽܘܕܳܐ, ܝܰܠܕܳܐ are determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound “ܝ” is performed. The sound “ܝ” is said to be points 2 – 4 - 5. The students will be prompted to enter “ܝ”. This work is ensured until the students write the letter independently. Each “ܝ” sound is called “ܝ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚ ⠚

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a ”ܝ” sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܝ" when it finds "ܝ" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.11. Teaching of “ܟ” / k / Voice (⠅)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܟ. Try to draw a song about the sound ofܟ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 47. Lāmaḏ kāp̄ with vowels derivates

ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	ܟ
Kū	Kū	Kū	Ki	Ki	Ki	Ke	Ke	Ke	Ko	Ko	Ko	Ka	Ka	Ka
⠅⠬	⠅⠬	⠅⠬	⠅⠔	⠅⠔	⠅⠔	⠅⠌	⠅⠌	⠅⠌	⠅⠪	⠅⠪	⠅⠪	⠅⠡	⠅⠡	⠅⠡

Exercises 1: In our daily lives, the words "ܟ" begin with and the words that do not begin are determined. For example, the words ܟܳܟܳ, ܟܠܝ, ܟܳܒ, ܟܳܪ are determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound "ܟ" is performed. The sound "ܟ" is said to be points 1 - 6. The students will be prompted to enter "ܟ". This work is ensured until the students write the letter independently. Each "ܟ" sound is called "ܟ" is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅⠅

Exercises 3 : Using the 1st and 3rd lines in the typing tablet, a "ܟ" sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܟ" when it finds "ܟ" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.12. Teaching of "ܠ" / l / Voice (⠇)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܠ. Try to draw a song about the sound of ܠ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 48. Mīm with vowels derivates

ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠ
⠇⠬	⠇⠬	⠇⠬	⠇⠔	⠇⠔	⠇⠔	⠇⠌	⠇⠌	⠇⠌	⠇⠪	⠇⠪	⠇⠪	⠇⠡	⠇⠡	⠇⠡
Lū	Lū	Lū	Li	Li	Li	Le	Le	Le	Lo	Lo	Lo	La	La	La

Exercises 1: In our daily lives, the words “ܠ” begin with and the words that do not begin are determined. For example, the words ܠܐ, ܠܐ ܟܘܡܠܐ, ܠܐ ܗܘܓܢܐ, ܠܐ ܡܒܪ, ܠܐ are determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound ”ܠ” is performed. The sound ”ܠ” is said to be points 1 – 2 – 3. The students will be prompted to enter ”ܠ”. This work is ensured until the students write the letter independently. Each ”ܠ” sound is called ”ܠ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠿⠇⠿⠇⠿⠇⠿⠇⠿⠇⠿⠇⠿⠇⠿⠇

Exercises 3 : Using the 1st and 3rd lines in the typing tablet, a ”ܠ” sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say ”ܠ” when it finds ”ܠ” between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.13. Teaching of “ܡ” /M/Voice (⠍)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܡ. Try to draw a song about the sound ofܡ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 49. Nūn with vowels derivates

ܡܘ݀	ܡܘܼ	ܡܘܼ	ܡܝܼ	ܡܝܼ	ܡܝܼ	ܡܹ	ܡܸ	ܡܹ	ܡܼܘ	ܡܘܿ	ܡܿ	ܡܲ	ܡܵ	ܡܲ
mū	mū	mū	mi	mi	mi	me	me	me	mo	mo	mo	ma	ma	ma
⠍⠭	⠍⠭	⠍⠭	⠍⠔	⠍⠔	⠍⠔	⠍⠌	⠍⠌	⠍⠌	⠍⠜	⠍⠜	⠍⠜	⠍⠡	⠍⠡	⠍⠡

Exercises 1: In our daily lives, the words “ܡ” begin with and the words that do not begin are determined. For example, the words**ܡܠܐ, ܡܘܓ ܡܠܐ, ܡܠܐܟܐ, ܡܠܐܣ**are determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound ”ܡ” is performed. The sound ”ܡ” is said to be points 1 – 3 – 4 - 5. The students will be prompted to enter ”ܡ”. This work is ensured until

the students write the letter independently. Each ”ܡ” sound is called ”ܡ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝⠝

Exercises 3 : Using the 1st and 3rd lines in the typing tablet, a ”ܡ” sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say ”ܡ” when it finds ”ܡ” between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.14. Teaching of “ܢ” / n / Voice (⠝)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܢ. Try to draw a song about the sound ofܢ the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 50. Semkat̲ with vowels derivates

ܢ݁	ܢܾ	ܢܽ	ܢ݂	ܢܻ	ܢܺ	ܢܹ	ܢܷ	ܢܶ	ܢܵ	ܢܴ	ܢܳ	ܢܲ	ܢܱ	ܢܰ
Nū	Nū	Nū	Ni	Ni	Ni	Ne	Ne	Ne	No	No	No	Na	Na	Na
⠝⠬	⠝⠬	⠝⠬	⠝⠔	⠝⠔	⠝⠔	⠝⠌	⠝⠌	⠝⠌	⠝⠪	⠝⠪	⠝⠪	⠝⠡	⠝⠡	⠝⠡

Exercises 1: In our daily lives, the words “ܢ” begin with and the words that do not begin are determined. For example, the words ܢ݂, ܢܽܘܪܐ, ܢܽܡ, ܢܰܚܬ݂, ܢܽܒare determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound “ܢ” is performed. The sound “ܢ” is said to be points 1 – 2 – 3 - 4. The students will be prompted to enter ”ܢ”. This work is ensured until the students write the letter independently. Each “ܢ” sound is called ”ܢ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a "ܢ" sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܢ" when it finds "ܢ" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.15. Teaching of "ܣ" / S / Voice (⠮)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܣ. Try to draw a song about the sound ofܣ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 51. Semkat̲ with vowels derivates

ܣܽ	ܣܽ	ܣܽ	ܣܺ	ܣܺ	ܣܺ	ܣܶ	ܣܶ	ܣܶ	ܣܳ	ܣܳ	ܣܳ	ܣܰ	ܣܰ	ܣܰ
Sū	Sū	Sū	Si	Si	Si	Se	Se	Se	So	So	So	Sa	Sa	Sa
⠎⠬	⠎⠬	⠎⠬	⠎⠔	⠎⠔	⠎⠔	⠎⠌	⠎⠌	⠎⠌	⠎⠺	⠎⠺	⠎⠺	⠎⠡	⠎⠡	⠎⠡

Exercises 1: In our daily lives, the words "ܣ" begin with and the words that do not begin are determined. For example, the words ܣܦ, ܣܘܼܟܵܐ, ܣܘܼܟܵܪ,ܣܘܼܬ, ܣܡܟ are determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound "ܣ" is performed. The sound "ܣ" is said to be points 2 - 3 4 - 6. The students will be prompted to enter"ܣ". This work is ensured until the students write the letter independently. Each "ܣ" sound is called "ܣ" is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮⠮

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a "ܣ" sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܣ" when it finds "ܣ" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.16. Teaching of "ܥ" / ʿ / Voice (⠖⠆)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܥ. Try to draw a song about the sound ofܥ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 52. ʿ**ē with vowels derivates**

ܥܳ	ܥܼ	ܥܽ	ܥ݂	ܥܻ	ܥ݁	ܥܹ	ܥܸ	ܥܶ	ܥܵ	ܥܴ	ܥܳ	ܥܲ	ܥܱ	ܥܰ
ᶜū	ᶜū	ᶜū	ᶜi	ᶜi	ᶜi	ᶜe	ᶜe	ᶜe	ᶜo	ᶜo	ᶜo	ᶜa	ᶜa	ᶜa
⠖⠆⠬	⠖⠆⠬	⠖⠆⠬	⠖⠆⠔	⠖⠆⠔	⠖⠆⠔	⠖⠆⠌	⠖⠆⠌	⠖⠆⠌	⠖⠆⠪	⠖⠆⠪	⠖⠆⠪	⠖⠆⠡	⠖⠆⠡	⠖⠆⠡

Exercises 1: In our daily lives, the words "ܥ" begin with and the words that do not begin are determined. For example, the words ܥܰܡܳܐ ܥܠܰܝܗܽܘܢ, ܥܶܩܳܪܳܐ, ܥܰܡܡܶܐ, ܥܰܒܕܳܐ, ܥܒܺܝܕܳܐare determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound "ܥ" is performed. The sound "ܥ" is said to be points 2-3-5 and 2-3. The students will be prompted to enter"ܥ". This work is ensured until the students write the letter independently. Each "ܥ" sound is called "ܥ" is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆⠖ ⠆

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a "ܥ" sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܥ" when it finds "ܥ" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.17. Teaching of "ܦ" /P/Voice (⠏)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܦ. Try to draw a song about the sound ofܦ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 53. Pē with vowels derivates

ܦܽ	ܦܽ	ܦܽ	ܦܺ	ܦܺ	ܦܺ	ܦܶ	ܦܶ	ܦܶ	ܦܳ	ܦܳ	ܦܳ	ܦܰ	ܦܰ	ܦܰ
Pū	Pū	Pū	Pi	Pi	Pi	Pe	Pe	Pe	Po	Po	Po	Pa	Pa	Pa
⠏⠬	⠏⠬	⠏⠬	⠏⠔	⠏⠔	⠏⠔	⠏⠌	⠏⠌	⠏⠌	⠏⠪	⠏⠪	⠏⠪	⠏⠡	⠏⠡	⠏⠡

Exercises 1: In our daily lives, the words “ܦ” begin with and the words that do not begin are determined. For example, the words ܦܐܐ, ܦܐܣ, ܦܐܠ, ܦܐܡ, ܦܐܙare determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound ”ܦ” is performed. The sound ”ܦ” is said to be points 1 –2 – 3-4. The students will be prompted to enter”ܦ”. This work is ensured until the students write the letter independently. Each ”ܦ” sound is called ”ܦ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏⠏

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a “ܦ” sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say “ܦ” when it finds “ܦ” between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.18. Teaching of “ܨ” /ṣ/ Voice (⠩)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound of ܨ. Try to draw a song about the sound of ܨ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 54. Ṣāḏē with vowels derivates

ܨܽ	ܨܽ	ܨܽ	ܨܺ	ܨܺ	ܨܺ	ܨܶ	ܨܶ	ܨܶ	ܨܳ	ܨܳ	ܨܳ	ܨܰ	ܨܰ	ܨܰ
ṣū	ṣū	ṣū	ṣi	ṣi	ṣi	ṣe	ṣe	ṣe	ṣo	ṣoo	ṣo	ṣa	ṣa	ṣa
⠩⠬	⠩⠬	⠩⠬	⠩⠔	⠩⠔	⠩⠔	⠩⠌	⠩⠌	⠩⠌	⠩⠪	⠩⠪⠪	⠩⠪	⠩⠡	⠩⠡	⠩⠡

Exercises 1: In our daily lives, the words "ܝ" begin with and the words that do not begin are determined. For example, the words ܝܽܘܠܦܳܢܳܐ, ܝܽܘܣܶܦ, ܝܽܘܡܳܐ, ܝܽܘܒܳܐ, ܝܳܗܶܒare determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound "ܝ" is performed. The sound "ܝ" is said to be points 1 – 4 - 6. The students will be prompted to enter "ܝ". This work is ensured until the students write the letter independently. Each "ܝ" sound is called "ܝ" is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩⠩

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a "ܝ" sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "ܝ" when it finds "ܝ" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.19. Teaching of "ܩ" / q / Voice (⠟)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܩ. Try to draw a song about the sound ofܩ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 55. Qōp̄ with Vowels Derivates

ܩܿ	ܩܾ	ܩܽ	ܩܼ	ܩܻ	ܩܺ	ܩܹ	ܩܷ	ܩܶ	ܩܵ	ܩܴ	ܩܳ	ܩܲ	ܩܱ	ܩܰ
Qū	Qū	Qū	Qi	Qi	Qi	Qe	Qe	Qe	Qo	Qo	Qo	Qa	Qa	Qa
⠟⠬	⠟⠬	⠟⠬	⠟⠔	⠟⠔	⠟⠔	⠟⠌	⠟⠌	⠟⠌	⠟⠪	⠟⠪	⠟⠪	⠟⠡	⠟⠡	⠟⠡

Exercises 1: In our daily lives, the words "ܩ" begin with and the words that do not begin are determined. For example, the words ܩܳܐܘܳܐ, ܩܽܐܒ, ܩܐܘܐ, ܩܽܐܢ, ܩܽܐܠare determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound ”ܩ” is performed. The sound ”ܩ” is said to be points 1 – 2 – 3 – 4 - 5. The students will be prompted to enter ”ܩ”. This work is ensured until the students write the letter independently. Each ”ܩ” sound is called ”ܩ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟⠟

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a ”ܩ” sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say ”ܩ” when it finds ”ܩ” between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.20. Teaching of “ܪ” / r / Voice (⠗)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound of ܪ. Try to draw a song about the sound ofܪ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 56. Rēš with Vowels Derivates

ܪܽ	ܪܽ	ܪܽ	ܪܺ	ܪܺ	ܪܺ	ܪܶ	ܪܶ	ܪܶ	ܪܳ	ܪܳ	ܪܳ	ܪܰ	ܪܰ	ܪܰ
rū	rū	rū	ri	ri	ri	re	re	re	ro	ro	ro	ra	ra	ra
⠗⠬	⠗⠬	⠗⠬	⠗⠔	⠗⠔	⠗⠔	⠗⠌	⠗⠌	⠗⠌	⠗⠪	⠗⠪	⠗⠪	⠗⠡	⠗⠡	⠗⠡

Exercises 1: In our daily lives, the words “ܪ” begin with and the words that do not begin are determined. For example, the words ܪܘܚܐ, ܪܓܠܐ, ܪܒ, ܪܫ, ܪܡܬܐare determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound ”ܪ” is performed. The sound ”ܪ” is said to be points 1 - 2 – 3 – 5. The students will be prompted to enter”ܪ”. This work is ensured until the students write the letter independently. Each ”ܪ” sound is called ”ܪ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned

away from left to right. The position of the letter during the reading operation must be as follows;

⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗⠗

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a "؛" sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say "؛" when it finds "؛" between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.21. Teaching of "ܫ" / š / Voice (⠳)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܫ. Try to draw a song about the sound ofܫ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 57. Šīn with vowels derivates

ܫܽ	ܫܽ	ܫܽ	ܫܺ	ܫܺ	ܫܺ	ܫܶ	ܫܶ	ܫܶ	ܫܳ	ܫܳ	ܫܳ	ܫܰ	ܫܰ	ܫܰ
šū	šū	šū	ši	ši	ši	še	še	še	šo	šo	šo	ša	ša	ša
⠳⠬	⠳⠬	⠳⠬	⠳⠔	⠳⠔	⠳⠔	⠳⠌	⠳⠌	⠳⠌	⠳⠪	⠳⠪	⠳⠪	⠳⠡	⠳⠡	⠳⠡

Exercises 1: In our daily lives, the words "ܫ" begin with and the words that do not begin are determined. For example, the words ܫܠܘ, ܫܢ, ܫܠܛܐ, ܫܡܫ, ܫܠܡܐare determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound "ܫ" is performed. The sound "ܫ" is said to be points 1 – 1 – 5 - 6. The students will be prompted to enter "ܫ". This work is ensured until the students write the letter independently. Each "ܫ" sound is called "ܫ" is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳ ⠳

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a ”ܫ” sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say “ܫ” when it finds “ܫ” between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

3.4.22. Teaching of “ܬ” / t / Voice (⠹)

Benefit from hearing skills to create auditory awareness and to facilitate learning the sound ofܬ. Try to draw a song about the sound ofܬ, the rhyme or the tale to the students and draw the attention of the students to the points that are the voices and voices of the students.

Table 58. Taw with Vowels Derivates

ܬ݁	ܬ݂	ܬ݀	ܬ݂	ܬܼ	ܬ̄	ܬܹ	ܬ̰	ܬ̂	ܬܿ	ܬ̥	ܬ́	ܬ݁	ܬܲ	ܬܵ
tū	tū	tū	ti	ti	ti	te	te	te	to	to	to	ta	ta	ta
⠹⠬	⠹⠬	⠹⠬	⠹⠔	⠹⠔	⠹⠔	⠹⠌	⠹⠌	⠹⠌	⠹⠪	⠹⠪	⠹⠪	⠹⠡	⠹⠡	⠹⠡

Exercises 1: In our daily lives, the words “ܬ” begin with and the words that do not begin are determined. For example, the words ܡܬܐ ܬܐ, ܬܘܢ, ܬܘܒ, ܬܘܪ, ܬܐܪܢ are determined. These words work on how to remove the tone is done.

Exercises 2: Writing of the sound “ܬ” is performed. The sound “ܬ” is said to be points 1– 4 – 5 - 6. The students will be prompted to enter “ܬ”. This work is ensured until the students write the letter independently. Each “ܬ” sound is called “ܬ” is required to be spoken. After the writing work is finished, the paper should be removed from the tablet and turned away from left to right. The position of the letter during the reading operation must be as follows;

⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹ ⠹

Exercises 3: Using the 1st and 3rd lines in the typing tablet, a “ܬ” sound is written to the braille points, leaving a box space between them, and the study material is prepared.it is desirable to remove the paper from the tablet. The student is asked to follow the line from left to right. When the line is followed, it is requested to say “ܬ” when it finds “ܬ” between the six points. After the 1st line is finished, the same operation is done for the 3rd line.

CHAPTER FOUR: CONCLUSIONS AND RECOMMENDATIONS

This study presents an example of a prototype for the first Syriac Braille alphabet developed for the learning of literacy in Syriacs' living in Turkey and in other countries.

Thus, the Syriac field is a subject that has not been mentioned until today, and it is thought to make a contribution to the scientific world as it is the first study on behalf of our country.

Within the scope of the research, the following ways were followed. The historical process of the Braille alphabet has been examined and the structure of Braille cells consisting of 6 points has been analyzed.

Louise Braille's first French alphabet was examined. In parallel, the English Braille alphabet was examined. The structure of the braille alphabet in Hebrew and Arabic was examined since it is from a Syriac Semitic language family.

The Turkish Braille alphabet, which is used by visually impaired individuals who are educated in Turkey where there are multilingualism and multiculturalism, is also examined in detail.

In this alphabet designed for Syriacs, the difficulties in the Turkish Braille alphabet were interviewed with visually impaired students and the letters that affect the reading speed were identified.

This alphabet's design is remarkably close to that of Semitic, the family of Indian European languages, and the Turkish Braille alphabet. Therefore, visually impaired Syriacs or visually impaired people who want to learn a foreign language will be able to learn to read and write using the Syriac Braille alphabet.

This alphabet, designed in this way, is very similar to both the Semitic, the Indian European languages family, and the Turkish Braille alphabet.

Therefore, visually impaired Syriacs or visually impaired people who want to learn a foreign language will be able to learn to read and write using the Syriac braille alphabet.

This section will summarize briefly in light of the research questions and explain the outputs one by one for the general and specific purposes of the study. Subsequently, suggestions will be made to improve the current situation.

4.1. Conclusions

The Syriac alphabet was examined first to create the Syriac Braille Alphabet. As a result of these examinations, the following findings were obtained.

The Syriac alphabet is used to make the language known as Syriac written. This alphabet began to be used from the 2nd century BC onwards. The Syriac alphabet is one of the alphabets derived from the Aramaic alphabet. Therefore, it is an alphabet which is connected with Hebrew alphabet and Arabic alphabet. It is also associated with the Phoenician alphabet, which is no longer used but inspires many of the alphabets used in the Mediterranean and all over the world. The first texts belonging to the Assyrian alphabet were found in the Nestorian churches belonging to the Nestorian sect.

Syriac alphabet is a writing system that is written from right to left like the Arabic alphabet. There are 22 letters in the alphabet and they do not contain famous letters. These voices are completed by the person who reads the text, or the correct reading of the word or text is indicated by signs named as vowels.

There are also 3 letters in the Assyrian alphabet which can be used to perform the famous task. When the "ܐ"letter is found at the beginning or end of the words, it can also act as the famous letter. The letter "ܝ"meets both -y and -i or -e. The third letter "ܘ", similar to these, can also be used to express -v and -o vowels as well as -v consonants.

Another feature of the Assyrian alphabet is the existence of different varieties and the use of different Assyrian alphabet types belonging to different periods or regions. There are basically three types of this alphabet. Three different types of Assyrian alphabet can be given as follows:

1. ʾ**Esṭrangēlā**: it is the oldest variant of the alphabet. This classic variety, which was no longer used for Syriac writings, revived from time to time after the 10th century. It can be seen in some inscriptions, in the designation of titles or in scientific publications of some universities. 2.pšīṭā: this type of writing is more simple and soft-looking than ʾEsṭrangēlā. This type, in which the western Syriac dialect is written, is also known as Serṭā, Maronite or Yakubi. This type of script used in movement can also be described as a handwriting. Already it is thought that using parchment has become widespread with the fact that it becomes cheaper and economical. It seems to be widespread since the 8th century.

2. **Pšīṭā:** this writing is more simple and soft-looking than ʾEsṭrangēlā. This type, in which the western Syriac dialect is written, is also known as Serṭā, Maronite or Yakubi. This type of script used in movement can also be described as a handwriting. Already it is thought that using parchment has become widespread with the fact that it becomes cheaper and economical. It seems to be widespread since the 8th century.
3. **Madnḥāyā**: it is known as the kind in which the eastern Syriac dialect (in general) is written. This type of writing can be shown as a mixture of the first two varieties. A system that uses punctuation marks above or below the letters used to indicate vowels. The eastern type of scripture, also known as Swādāyā, Assyrian, Chaldean or Nesturi, is thought to be the pioneer of the punctuation marks Nikkud used in the Hebrew writing system. In addition to these types of writing, there are also less commonly used forms such as Melki, which is considered to be derived from the western Syriac script, used by the Melkids and referred to as Pšīṭā, Yakubi, Maruni, Serṭā.

In fact, all of these alphabets are working on ʾ**Esṭrangēlā** coding on the computer base. ʾ**Esṭrangēlā** coding is also coded by the UNICODE consortium The Unicode range of the Syriac characters is U 0700 ... U 074F.So, the Unicode computer code of the letter Alef is the same in both ʾ**Esṭrangēlā, Serṭā**, and **Maḏnḥāyā.**

Table 59. Syriac Alphabetwith Unicode

		0	1	2	3	4	5	6	7	8	9	A	B	C	D	E	F
700		◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	□	◌
710		◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌
720		◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	□	□	□
730		◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌
740		◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	◌	□	□	□	□	□

Source : (UNICODE, 2109A)

Abbreviations used in Syriac scripts can be indicated by a special control character, Syriac abbreviation mark (U 070f).

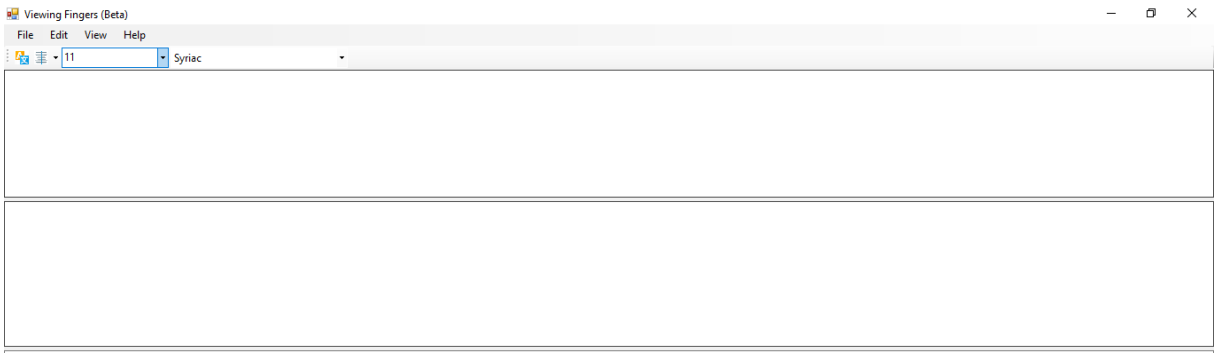
Knowing all these technical events, we have developed a program to support our work. We call it ***Viewing Fingers*** in this program. This tool was created via Microsoft Visual C#. And now it is only working under x86 and x64 systems with Microsoft Operation Systems.

With this program, we have defined all Syriac alphabet letters, numeric characters, punctuation marks, and other marks as a database. However, in order to make our program work more properly, we have provided some information about the Syriac grammar and spelling rules. Viewing Fingers Software is a simple way to convert text to Braille notation. Please consider that a 100% correct Braille translation can only be done by a human, as this requires an understanding of the text content.

Then we examined some Braille alphabets belonging to both eastern and western languages. Taking into account the geographies where the Syriacs lived, we have identified the braille points corresponding to the Syriac Braille Alphabet.

Thus, when we take any existing text and put it in the program we develop, our software instantly converts the current Syriac text to Braille format. This provides a facility to produce fast material for the visually impaired.

Table 60. Viewing Fingers Program

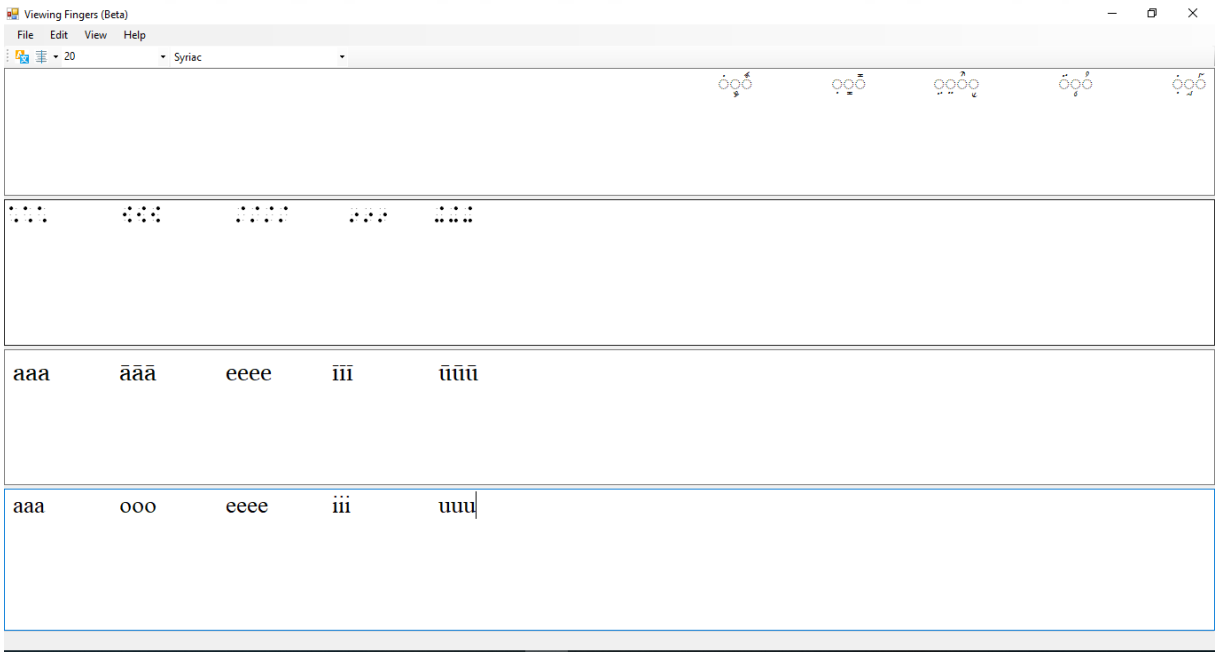


We put any Syriac text into Input screen then we press convert button. After that, our program gives us 1. Output Screen Braille format, 2. Output Screen gives us IPA transliteration, and 3. Output Screen gives us Latin transcript.

Table 61. Syriac Letters with Viewing Fingers Program

In this are we put just Syriac vowels, and when we press convert button it gives us Syriac Braille transcriptions. This small application will give us comfortable for pre-writing texts to convert Syriac Braille.

Table 62. Syriac Vowels With Viewing Fingers Program



Syriac Language has been introduced with the database of Viewing Fingers software which is developed for the visually impaired in non-representative nations and now supports Kurmanji, Zazaki and Arabic languages.

In the literature review and training activities on the visually impaired volunteers;

1. In the process of education of the visually impaired in Turkey cannot take advantage of all the possibilities,
2. In Turkey, despite the legal regulations, there are big disruptions in the education of the visually impaired,
3. Students in Turkey, particularly those studying inclusive education, are given almost no Braille help when learning other languages.
4. Those whose native language is not Turkish cannot receive any training with braille in their native language,
5. It was also understood that none of the non-governmental organizations that are advocating for the rights of mother tongue have ever mentioned the issue of advocacy of education in mother tongue.
6. However, it is understood that linguists and trainers of ethnic minorities such as Kurdish (Zazakî and Kurmanji dialects, Syriac, Laz, Circassian have not done any studies so far to enable them to learn how to read and write in their native language.
7. As a result of our research, it is understood that this problem is not only the problem of visually impaired people in non-representative nations. For example, a visually impaired born in Turkey, Arab, Iranian, French, German, British or Israeli, even a visually impaired in Turkey shows they cannot find an instructor to provide training in their native language.
8. Despite the fact that there are several Turkish institutions with language and literature departments that do not provide any Braille reading basic education courses or seminars.
9. No religious institution makes any effort for the visually impaired to read the scriptures in their mother tongue.

4.2. Recommendations

When teaching visually impaired students the first language or the secondary language, the following should be considered:

1. Foreign language instruction in schools for the visually impaired should be provided by qualified instructors who can read and write Braille.
2. written materials and exam questions to be used in courses or courses must be printed in braille writing and distributed to visually impaired students. For this purpose, a special system consisting of computer, scanner and braille printer must be installed.
3. In general schools and private courses, the teacher, while using the blackboard, thinking that there are visually impaired students in the classroom, written on the board constantly loud, slow and understandable way to repeat, the new words should be written for the student to say letters.
4. In order to make up for the lack of visual materials, it should focus on verbal expression and touch-based methods, while teaching new words and sentences, bringing things or models to the classroom and making students see them by touch.
5. When teaching words, he should resort to methods such as imitation or dramatization. For example, to imitate sleep while teaching the word (sleep). It's like pretending to laugh when you teach (laugh).
6. The visually impaired student should be placed in the most appropriate place where the teacher can hear easily and the teacher should speak with a suitable tone according to the width and the crowd of the class.
7. The teacher should be able to read and evaluate the student's exam and homework papers.
8. The teacher should be assisted by the teacher himself or his classmates so that the student can complete the subjects that he / she cannot write or understand during the course.
9. If the exam questions cannot be given to the student in writing, a suitable reader with a proper pronunciation, fluent reading skills should be provided to read the questions. The exam should be conducted in a separate room and in a quiet environment.
10. There should be a special section in the schools or classrooms that includes brackets and audio materials, and visually impaired students should be able to improve themselves outside the class.

11. Teachers who will teach foreign language to visually impaired people should first undergo special training in methods and techniques, materials, and writing.
12. The teacher should focus on listening-comprehension, reading-writing, translation, and create exercises to ensure the active participation of each student.
13. In order to improve the students' practical speaking skills, the students should communicate with foreigners whose native language is Syriac or other unrepresented nation languages.
14. Students should be taught how to use the dictionary via computer.
15. In the language and literature departments of the universities, elective braille alphabet courses should be given for at least one semester. Thus, language and literature students will have more or less insight into the education of visually impaired individuals.
16. Non-governmental organizations should take active roles in the learning of mother tongue or foreign language for visually impaired people. Projects must be performed by NGOs.
17. The Ministry of National Education should provide technological support for visually impaired students for learning their first language and foreign languages.
18. Local governments should contribute to mother tongue and foreign language issues in their own regions. They should realize the necessary projects and implement them as soon as possible.

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Annexes

Matthew chapter 1

ܟܬܒܐ ܕܝܠܝܕܘܬܗ ܕܝܫܘܥ ܡܫܝܚܐ ܒܪܗ ܕܕܘܝܕ ܒܪܗ ܕܐܒܪܗܡ ܐܒܪܗܡ ܐܘܠܕܠܐܝܣܚܩ ܐܝܣܚܩ ܐܘܠܕ ܠܝܥܩܘܒ ܝܥܩܘܒ ܐܘܠܕ ܠܝܗܘܕܐ ܘܠܐܚܘܗܝ ܝܗܘܕܐܐܘܠܕ ܠܦܪܨ ܘܠܙܪܚ ܡܢ ܬܡܪ ܦܪܨ ܐܘܠܕ ܠܚܨܪܘܢ ܚܨܪܘܢ ܐܘܠܕ ܠܐܪܡ ܐܪܡܐܘܠܕ ܠܥܡܝܢܕܒ ܥܡܝܢܕܒ ܐܘܠܕ ܠܢܚܫܘܢ ܢܚܫܘܢ ܐܘܠܕ ܠܣܠܡܘܢ ܣܠܡܘܢ ܐܘܠܕܠܒܥܙ ܡܢ ܪܚܒ ܒܥܙ ܐܘܠܕ ܠܥܘܒܝܕ ܡܢ ܪܥܘܬ ܥܘܒܝܕ ܐܘܠܕ ܠܐܝܫܝ ܐܝܫܝ ܐܘܠܕܠܕܘܝܕ ܡܠܟܐ ܕܘܝܕ ܐܘܠܕ ܠܫܠܝܡܘܢ ܡܢ ܐܢܬܬܗ ܕܐܘܪܝܐ ܫܠܝܡܘܢ ܐܘܠܕܠܪܚܒܥܡ ܪܚܒܥܡ ܐܘܠܕ ܠܐܒܝܐ ܐܒܝܐ ܐܘܠܕ ܠܐܣܐ ܐܣܐ ܐܘܠܕ ܠܝܗܘܫܦܛܝܗܘܫܦܛ ܐܘܠܕ ܠܝܘܪܡ ܝܘܪܡ ܐܘܠܕ ܠܥܘܙܝܐ ܥܘܙܝܐ ܐܘܠܕ ܠܝܘܬܡ ܝܘܬܡ ܐܘܠܕܠܐܚܙ ܐܚܙ ܐܘܠܕ ܠܚܙܩܝܐ ܚܙܩܝܐ ܐܘܠܕ ܠܡܢܫܐ ܡܢܫܐ ܐܘܠܕ ܠܐܡܘܢ ܐܡܘܢܐܘܠܕ ܠܝܘܫܝܐ ܝܘܫܝܐ ܐܘܠܕ ܠܝܘܟܢܝܐ ܘܠܐܚܘܗܝ ܒܓܠܘܬܐ ܕܒܒܠ ܡܢ ܒܬܪܓܠܘܬܐ ܕܝܢ ܕܒܒܠ ܝܘܟܢܝܐ ܐܘܠܕ ܠܫܠܝܬܐܝܠ ܫܠܝܬܐܝܠܐܘܠܕ ܠܙܘܪܒܒܠ ܙܘܪܒܒܠܐܘܠܕ ܠܐܒܝܘܕ ܐܒܝܘܕ ܐܘܠܕ ܠܐܠܝܩܝܡ ܐܠܝܩܝܡ ܐܘܠܕ ܠܥܙܘܪ ܥܙܘܪ ܐܘܠܕ ܠܨܕܘܩܨܕܘܩ ܐܘܠܕ ܠܐܟܝܢ ܐܟܝܢ ܐܘܠܕ ܠܐܠܝܘܕ ܐܠܝܘܕ ܐܘܠܕ ܠܐܠܝܥܙܪ ܐܠܝܥܙܪ ܐܘܠܕܠܡܬܢ ܡܬܢ ܐܘܠܕ ܠܝܥܩܘܒ ܝܥܩܘܒ ܐܘܠܕ ܠܝܘܣܦ ܓܒܪܗ ܕܡܪܝܡ ܕܡܢܗܐܬܝܠܕ ܝܫܘܥ ܕܡܬܩܪܐ ܡܫܝܚܐ ܟܠܗܝܢ ܗܟܝܠ ܫܪܒܬܐ ܡܢ ܐܒܪܗܡ ܥܕܡܐܠܕܘܝܕ ܫܪܒܬܐ ܐܪܒܥܣܪܐ ܘܡܢ ܕܘܝܕ ܥܕܡܐ ܠܓܠܘܬܐ ܕܒܒܠ ܫܪܒܬܐܐܪܒܥܣܪ◌ܐ ܘܡܢ ܓܠܘܬܐ ܕܒܒܠ ܥܕܡܐ ܠܡܫܝܚܐ ܫܪܒܬܐ ܐܪܒܥܣܪܐ ܝܠܕܗ ܕܝܫܘܥ ܡܫܝܚܐ ܗܟܢܐ ܗܘܐ ܟܕ ܡܟܝܪܐ ܗܘܬ ܡܪܝܡ ܐܡܗ ܠܝܘܣܦ ܥܕܠܐܢܬܩܪܒܘܢ ܐܫܬܟܚܬ ܒܛܢܐ ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܝܘܣܦ ܕܝܢ ܒܥܠܗ ܟܐܢܐ ܗܘܐ ܘܠܐ ܨܒܐ ܕܢܦܪܣܝܗ ܘܐܬܪܥܝ ܗܘܐ ܕܒܛܠܢܐܝܬ ܢܫܪܝܗ ܟܕ ܗܠܝܢ ܕܝܢ ܐܬܪܥܝܐܬܚܙܝ ܠܗ ܡܠܐܟܐ ܕܡܪܝܐ ܒܚܠܡܐ ܘܐܡܪ ܠܗ ܝܘܣܦ ܒܪܗ ܕܕܘܝܕ ܠܐ ܬܕܚܠܠܡܣܒ ܠܡܪܝܡ ܐܢܬܬܟ ܗܘ ܓܝܪ ܕܐܬܝܠܕ ܒܗ ܡܢ ܪܘܚܐ ܗܘ ܕܩܘܕܫܐ ܬܐܠܕ ܕܝܢ ܒܪܐ ܘܬܩܪܐ ܫܡܗ ܝܫܘܥ ܗܘ ܓܝܪ ܢܚܐ ܠܥܡܗ ܡܢ ܚܛܗܝܗܘܢ ܗܕܐ ܕܝܢ ܟܠܗ ܗܘܬ ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܡܢ ܡܪܝܐ ܒܝܕ ܢܒܝܐ ܕܗܐ ܒܬܘܠܬܐܬܒܛܢ ܘܬܐܠܕ ܒܪܐ ܘܢܩܪܘܢ ܫܡܗ ܥܡܢܘܐܝܠ ܕܡܬܬܪܓܡ ܥܡܢ ܐܠܗܢ ܟܕ ܩܡ ܕܝܢ ܝܘܣܦ ܡܢ ܫܢܬܗ ܥܒܕ ܐܝܟܢܐ ܕܦܩܕ ܠܗ ܡܠܐܟܗ ܕܡܪܝܐ ܘܕܒܪܗ ܠܐܢܬܬܗܘܠܐ ܝܕܥܗ ܥܕܡܐ ܕܝܠܕܬܗ ܠܒܪܗ ܒܘܟܪܐ ܘܩܪܬ ܫܡܗ ܝܫܘܥ.

⠏⠏⠄⠗⠉ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠗⠢⠌⠉⠗⠪⠙⠏ ⠗⠢⠌⠉⠗⠥⠏ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠪⠗⠪⠉
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⠇⠏⠄⠗⠢⠳⠪⠙⠏ ⠏⠄⠗⠢⠳⠥⠏ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠊⠄⠇⠉⠪⠙⠏ ⠊⠄⠇⠉⠪⠙⠏
⠈⠄⠙⠊⠇⠉⠓⠇⠅⠪⠗⠆⠪⠫ ⠋⠌⠏ ⠗⠪⠗⠢⠪⠅ ⠠⠪⠗⠆⠪⠫ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠗⠆⠥⠅⠌⠉⠓
⠋⠌⠏ ⠗⠪⠗⠆⠥⠊⠑ ⠗⠆⠥⠅⠌⠉⠓ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠌⠁⠙⠳⠄⠙ ⠈⠌⠳⠄⠙
⠈⠄⠙⠊⠇⠉⠓⠇⠉⠓⠄⠙⠌⠉⠓ ⠋⠄⠇⠇⠪ ⠉⠓⠄⠙⠌⠉⠓ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠄⠓⠇⠌⠙⠉⠪⠙⠏ ⠋⠌⠏
⠈⠄⠏⠿⠑⠇⠑⠌⠢ ⠑⠄⠉ ⠙⠗⠌⠪ ⠓⠇⠌⠙⠉⠥⠏ ⠈⠄⠙⠊⠇⠉⠓⠇⠄⠗⠗⠢⠄⠅⠗⠆⠄⠉
⠗⠗⠢⠄⠅⠗⠆⠄⠉ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠄⠁⠅⠌⠪ ⠈⠄⠅⠌⠪ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠪⠊⠪ ⠪⠊⠪
⠈⠄⠙⠊⠇⠉⠓ ⠇⠙⠪⠢⠥⠳⠪⠋⠪⠜⠙⠪⠢⠥⠳⠪⠋⠪⠜ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠙⠥⠗⠪⠉ ⠙⠥⠗⠪⠉
⠈⠄⠙⠊⠇⠉⠓ ⠇⠗⠆⠥⠜⠌⠪ ⠗⠆⠥⠜⠌⠪ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠙⠥⠇⠑⠪⠉ ⠙⠥⠇⠑⠪⠉
⠈⠄⠙⠊⠇⠉⠓⠇⠪⠗⠢⠪⠫ ⠪⠗⠢⠪⠫ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠗⠢⠌⠫⠄⠏⠙⠪ ⠗⠢⠌⠫⠄⠏⠙⠪
⠈⠄⠙⠊⠇⠉⠓ ⠇⠄⠉⠏⠄⠳⠁⠁ ⠋⠏⠄⠳⠁⠁ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠄⠁⠋⠥⠏ ⠈⠄⠉⠥⠏⠈⠄⠙⠊⠇⠉⠓
⠇⠙⠥⠳⠌⠪ ⠙⠥⠳⠌⠪ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠙⠥⠉⠄⠏⠙⠪ ⠙⠊⠈⠗⠢⠄⠙⠢⠿⠨⠙
⠠⠅⠝⠪⠇⠥⠅⠑⠪ ⠓⠇⠪⠇⠅⠇ ⠋⠌⠏ ⠠⠪⠋⠙⠄⠗⠝⠪⠇⠥⠅⠑⠪ ⠑⠌⠙⠏ ⠓⠇⠪⠇⠅⠇
⠙⠥⠉⠄⠏⠙⠪ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠳⠌⠇⠈⠅⠝⠌⠈⠙⠊ ⠳⠌⠇⠈⠅⠝⠌⠈⠙⠊ ⠈⠄⠙⠊⠇⠉⠓
⠇⠫⠥⠗⠠⠪⠇⠌⠇ ⠫⠥⠗⠠⠪⠇⠌⠇⠈⠄⠙⠊⠇⠉⠓ ⠇⠄⠁⠇⠌⠥⠉⠓ ⠈⠄⠇⠌⠥⠉⠓ ⠈⠄⠙⠊⠇⠉⠓
⠇⠌⠇⠙⠪⠗⠌⠌ ⠈⠌⠇⠙⠪⠗⠌⠌ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠗⠆⠪⠫⠥⠗ ⠗⠆⠪⠫⠥⠗ ⠈⠄⠙⠊⠇⠉⠓
⠇⠫⠪⠉⠓⠥⠏⠫⠪⠉⠓⠥⠏ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠄⠁⠫⠥⠏ ⠈⠄⠫⠥⠏ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠌⠇⠴⠥⠉⠓
⠈⠌⠇⠴⠥⠉ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠌⠇⠴⠗⠆⠪⠫⠪⠗ ⠈⠌⠇⠴⠗⠆⠪⠫⠪⠗
⠈⠄⠙⠊⠇⠉⠓⠇⠋⠪⠌⠊⠪⠏ ⠋⠪⠌⠊⠪⠏ ⠈⠄⠙⠊⠇⠉⠓ ⠇⠙⠄⠗⠆⠯⠥⠅ ⠙⠄⠗⠆⠯⠥⠅
⠈⠄⠙⠊⠇⠉⠌⠋ ⠯⠄⠅⠗⠪⠗⠂ ⠑⠋⠄⠗⠢⠄⠉ ⠑⠋⠄⠑⠗⠢⠁⠠⠄⠑⠊⠇⠉⠓
⠙⠌⠳⠥⠗⠆ ⠑⠋⠌⠊⠑⠗⠗⠌⠁ ⠋⠳⠴⠗⠢⠪ ⠇⠥⠍⠢⠌⠙⠏ ⠢⠪⠝⠄⠇ ⠳⠄⠗⠨⠄⠅⠊⠑⠪ ⠋⠌⠏
⠈⠄⠅⠗⠪⠗⠪⠉ ⠗⠆⠑⠓⠄⠉⠪⠇⠑⠓⠄⠙⠌⠉⠓ ⠳⠄⠗⠨⠄⠅⠊⠑⠪ ⠈⠄⠗⠄⠢⠆⠌⠋⠗⠨⠌⠁
⠙⠋⠌⠏ ⠑⠄⠙⠌⠉⠓ ⠗⠆⠑⠓⠄⠋⠪ ⠇⠨⠅⠪⠇⠥⠊⠑⠪ ⠓⠇⠪⠇⠅⠇
⠳⠄⠗⠨⠄⠅⠊⠑⠪⠈⠄⠗⠄⠢⠆⠌⠋⠗⠨⠌⠁ ⠙⠋⠌⠏ ⠫⠪⠇⠥⠊⠑⠪ ⠓⠇⠪⠇⠅⠇ ⠗⠆⠑⠓⠄⠋⠪
⠇⠄⠋⠳⠌⠗⠢⠪ ⠳⠄⠗⠨⠄⠅⠊⠑⠪ ⠈⠄⠗⠄⠢⠆⠌⠋⠗⠨⠌⠁ ⠙⠪⠇⠑⠌⠢ ⠑⠌⠙⠏⠑⠙⠌⠳⠥⠗⠆
⠋⠳⠌⠗⠢⠪ ⠢⠪⠍⠄⠏⠪ ⠢⠙⠪ ⠅⠄⠉⠓ ⠋⠍⠌⠗⠪ ⠢⠿⠙⠪⠊⠑ ⠋⠄⠗⠙⠄⠋ ⠈⠌⠋⠌⠢
⠇⠙⠄⠙⠊⠌⠋ ⠗⠆⠄⠉⠓⠇⠪⠏⠌⠳⠑⠄⠙⠑⠋⠥⠏ ⠈⠌⠳⠑⠄⠍⠗⠢⠄⠊⠑ ⠠⠄⠜⠏⠪ ⠋⠌⠏
⠗⠥⠗⠢⠪ ⠑⠏⠥⠉⠓⠳⠪ ⠙⠄⠙⠊⠌⠋ ⠑⠌⠙⠏ ⠠⠄⠗⠆⠇⠪⠢⠂ ⠇⠌⠈⠏⠪ ⠢⠿⠙⠪⠊⠇⠪
⠑⠅⠪ ⠑⠄⠏⠋⠄⠗⠌⠁⠢⠂ ⠙⠋⠁ ⠇⠑⠗⠄⠗⠆⠴ ⠢⠿⠙⠪ ⠑⠋⠄⠫⠳⠙⠪⠌⠇⠑ ⠏⠌⠳⠗⠌⠁⠢⠂
⠇⠄⠉⠓ ⠢⠪⠇⠌⠙⠏ ⠑⠌⠙⠏ ⠈⠌⠇⠑⠗⠄⠗⠆⠴⠌⠇⠑⠗⠢⠳⠴ ⠇⠌⠢ ⠋⠄⠇⠄⠁⠫⠪
⠑⠋⠪⠗⠙⠪ ⠠⠗⠢⠌⠇⠋⠪ ⠙⠌⠁⠋⠄⠗ ⠇⠌⠢ ⠙⠄⠙⠊⠌⠋ ⠠⠗⠌⠢ ⠉⠓⠑⠄⠙⠌⠉⠓ ⠇⠪
⠑⠌⠉⠓⠗⠢⠄⠇⠇⠋⠌⠊⠄⠅ ⠇⠋⠄⠗⠙⠄⠋ ⠈⠄⠏⠿⠑⠇⠑⠪⠫ ⠢⠄⠙ ⠿⠌⠙⠗
⠑⠌⠁ ⠇⠑⠙⠌⠉⠓ ⠠⠪⠢⠂ ⠋⠌⠏ ⠗⠥⠗⠢⠪ ⠢⠥ ⠑⠗⠥⠉⠓⠳⠪ ⠑⠅⠙⠄⠉⠓⠑⠌⠙⠏ ⠠⠗⠪
⠙⠇⠑⠌⠗⠗⠌⠁ ⠳⠋⠌⠢ ⠙⠌⠳⠥⠗⠆ ⠢⠥ ⠿⠌⠙⠗ ⠏⠌⠗⠢⠌⠙⠗⠿⠙ ⠇⠗⠆⠄⠋⠌⠢ ⠋⠌⠏
⠗⠢⠜⠪⠢⠌⠙⠥⠤⠏ ⠢⠪⠉⠓⠁⠑⠌⠙⠏ ⠇⠥⠇⠪⠢⠂ ⠑⠄⠢⠙⠪⠇⠑ ⠑⠏⠌⠇⠑⠋⠄⠇⠁
⠋⠌⠉⠓⠋ ⠑⠁ ⠇⠑⠁⠋⠄⠗ ⠋⠌⠏ ⠋⠪⠗⠙⠪ ⠠⠙⠄⠉⠓ ⠏⠅⠌⠪ ⠉⠓⠪
⠠⠇⠑⠥⠇⠑⠪⠑⠄⠅⠌⠋⠌⠏ ⠙⠇⠑⠌⠙⠇⠄⠉⠓ ⠠⠗⠪ ⠙⠏⠌⠗⠗⠥⠏ ⠳⠋⠌⠢ ⠗⠆⠄⠋⠌⠏⠥⠁⠌⠇
⠑⠋⠌⠉⠑⠄⠗⠉⠄⠋ ⠗⠆⠄⠋⠌⠏ ⠈⠄⠇⠪⠢⠄⠏ ⠇⠄⠉⠓ ⠗⠪⠉⠑⠄⠙⠏ ⠙⠌⠙⠊⠌⠋ ⠋⠌⠏
⠳⠌⠏⠇⠑⠌⠢ ⠗⠆⠅⠄⠉⠓ ⠈⠄⠙⠄⠏⠪ ⠑⠌⠋⠗⠄⠉⠓ ⠇⠌⠢ ⠋⠄⠇⠄⠁⠫⠢ ⠑⠋⠪⠗⠙⠪

Matthew chapter 2

ܟܕ ܕܝܢ ܐܬܝܠܕ ܝܫܘܥ ܒܒܝܬ ܠܚܡ ܕܝܗܘܕܐ ܒܝܘܡܝ ܗܪܘܕܣ ܡܠܟܐ ܐܬܘ ܡܓܘܫܐ ܡܢ ܡܕܢܚܐ ܠܐܘܪܫܠܡ ܘܐܡܪܝܢ ܐܝܟܘ ܡܠܟܐ ܕܝܗܘܕܝܐ ܕܐܬܝܠܕ ܚܙܝܢ ܓܝܪ ܟܘܟܒܗ ܒܡܕܢܚܐ ܘܐܬܝܢ ܠܡܣܓܕ ܠܗ ܫܡܥ ܕܝܢ ܗܪܘܕܣ ܡܠܟܐ ܘܐܬܥܙܙ ܘܟܠܗ ܐܘܪܫܠܡ ܥܡܗ ܘܟܢܫ ܟܠܗܘܢ ܪܒܝ ܟܗܢܐ ܘܣܦܪܐ ܕܥܡܐ ܘܡܫܬܐܠ ܗܘܐ ܠܗܘܢ ܕܐܝܟܐ ܡܫܝܚܐ ܡܬܝܠܕ ܗܢܘܢ ܕܝܢ ܐܡܪܘ ܒܒܝܬ ܠܚܡ ܕܝܗܘܕܐ ܗܟܢܐ ܓܝܪ ܟܬܝܒ ܒܢܒܝܐ ܕܐܦ ܐܢܬܝ ܒܝܬ ܠܚܡ ܕܝܗܘܕܐ ܠܐ ܗܘܝܬ ܒܨܝܪܐ ܒܡܠܟܐ ܕܝܗܘܕܐ ܡܢܟܝ ܓܝܪ ܢܦܘܩ ܡܠܟܐ ܗܘ ܕܗܘ ܢܪܥܝܘܗܝ ܠܥܡܝ ܐܝܣܪܝܠ ܗܝܕܝܢ ܗܪܘܕܣ ܒܛܘܫܝܐ ܩܪܐ ܠܡܓܘܫܐ ܘܝܠܦ ܡܢܗܘܢ ܒܐܝܢܐ ܙܒܢܐ ܐܬܚܙܝ ܠܗܘܢ ܟܘܟܒܐ ܘܫܕܪ ܐܢܘܢ ܠܒܝܬ ܠܚܡ ܘܐܡܪ ܠܗܘܢ ܙܠܘ ܒܥܘ ܥܠ ܛܠܝܐ ܒܚܦܝܛܘܬܐ ܘܡܐ ܕܐܫܟܚܬܘܢܝܗܝ ܬܘ ܚܘܘܢܝ ܕܐܦ ܐܢܐ ܐܙܠ ܐܣܓܘܕ ܠܗ ܗܢܘܢ ܕܝܢ ܟܕ ܫܡܥܘ ܡܢ ܡܠܟܐ ܐܙܠܘ ܘܗܐ ܟܘܟܒܐ ܗܘ ܕܚܙܘ ܒܡܕܢܚܐ ܐܙܠ ܗܘܐ ܩܕܡܝܗܘܢ ܥܕܡܐ ܕܐܬܐ ܩܡ ܠܥܠ ܡܢ ܐܝܟܐ ܕܗܘܐ ܛܠܝܐ ܟܕ ܕܝܢ ܚܙܐܘܗܝ ܠܟܘܟܒܐ ܚܕܝܘ ܚܕܘܬܐ ܪܒܬܐ ܛܒ ܘܥܠܘ ܠܒܝܬܐ ܘܚܙܐܘܗܝ ܠܛܠܝܐ ܥܡ ܡܪܝܡ ܐܡܗ ܘܢܦܠܘ ܣܓܕܘ ܠܗ ܘܦܬܚܘ ܣܝܡܬܗܘܢ ܘܩܪܒܘ ܠܗ ܩܘܪܒܢܐ ܕܗܒܐ ܘܡܘܪܐ ܘܠܒܘܢܬܐ ܘܐܬܚܙܝ ܠܗܘܢ ܒܚܠܡܐ ܕܠܐ ܢܬܗܦܟܘܢ ܠܘܬ ܗܪܘܕܣ ܘܒܐܘܪܚܐ ܐܚܪܬܐ ܐܙܠܘ ܠܐܬܪܗܘܢ ܟܕ ܕܝܢ ܐܙܠܘ ܐܬܚܙܝ ܡܠܐܟܐ ܕܡܪܝܐ ܒܚܠܡܐ ܠܝܘܣܦ ܘܐܡܪ ܠܗ ܩܘܡ ܕܒܪ ܠܛܠܝܐ ܘܠܐܡܗ ܘܥܪܘܩ ܠܡܨܪܝܢ ܘܬܡܢ ܗܘܝ ܥܕܡܐ ܕܐܡܪ ܐܢܐ ܠܟ ܥܬܝܕ ܗܘ ܓܝܪ ܗܪܘܕܣ ܠܡܒܥܝܘ ܠܛܠܝܐ ܠܡܘܒܕܗ ܗܘ ܕܝܢ ܩܡ ܕܒܪ ܠܛܠܝܐ ܘܠܐܡܗ ܒܠܠܝܐ ܘܥܪܩ ܠܡܨܪܝܢ ܘܗܘܐ ܬܡܢ ܥܕܡܐ ܠܡܘܬܗ ܕܗܪܘܕܣ ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܡܢ ܡܪܝܐ ܒܝܕ ܢܒܝܐ ܕܐܡܪ ܡܢ ܡܨܪܝܢ ܩܪܝܬ ܠܒܪܝ ܗܝܕܝܢ ܗܪܘܕܣ ܟܕ ܚܙܐ ܕܐܒܙܚܘ ܒܗ ܡܓܘܫܐ ܐܬܚܡܬ ܛܒ ܘܫܕܪ ܩܛܠ ܟܠܗܘܢ ܛܠܝܐ ܕܒܒܝܬ ܠܚܡ ܘܕܒܟܠܗܘܢ ܬܚܘܡܝܗ ܡܢ ܒܪ ܬܪܬܝܢ ܫܢܝܢ ܘܠܬܚܬ ܐܝܟ ܙܒܢܐ ܕܐܬܚܦܛ ܡܢ ܡܓܘܫܐ ܗܝܕܝܢ ܐܬܡܠܝ ܡܕܡ ܕܐܬܐܡܪ ܒܝܕ ܐܪܡܝܐ ܢܒܝܐ ܕܐܡܪ ܩܠܐ ܐܫܬܡܥ ܒܪܡܬܐ ܒܟܝܐ ܘܐܠܝܐ ܣܓܝܐܐ ܪܚܝܠ ܒܟܝܐ ܥܠ ܒܢܝܗ ܘܠܐ ܨܒܝܐ ܠܡܬܒܝܐܘ ܡܛܠ ܕܠܐ ܐܝܬܝܗܘܢ ܟܕ ܡܝܬ ܕܝܢ ܗܪܘܕܣ ܡܠܟܐ ܐܬܚܙܝ ܡܠܐܟܐ ܕܡܪܝܐ ܒܚܠܡܐ ܠܝܘܣܦ ܒܡܨܪܝܢ ܘܐܡܪ ܠܗ ܩܘܡ ܕܒܪ ܠܛܠܝܐ ܘܠܐܡܗ ܘܙܠ ܠܐܪܥܐ ܕܐܝܣܪܝܠ ܡܝܬܘ ܠܗܘܢ ܓܝܪ ܗܠܝܢ ܕܒܥܝܢ ܗܘܘ ܢܦܫܗ ܕܛܠܝܐ ܘܩܡ ܝܘܣܦ ܕܒܪ ܠܛܠܝܐ ܘܠܐܡܗ ܘܐܬܐ ܠܐܪܥܐ ܕܐܝܣܪܝܠ ܟܕ ܕܝܢ ܫܡܥ ܕܐܪܟܠܐܘܣ ܗܘܐ ܡܠܟܐ ܒܝܗܘܕ ܚܠܦ ܗܪܘܕܣ ܐܒܘܗܝ ܕܚܠ ܠܡܐܙܠ ܠܬܡܢ ܘܐܬܚܙܝ ܠܗ ܒܚܠܡܐ ܘܐܙܠ ܠܐܬܪܐ ܕܓܠܝܠܐ ܘܐܬܐ ܥܡܪ ܒܡܕܝܢܬܐ ܕܡܬܩܪܝܐ ܢܨܪܬ ܐܝܟ ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܒܢܒܝܐ ܕܢܨܪܝܐ ܢܬܩܪܐ

Matthew chapter 3

ⵅⵎⵎⵎⵄⵄⵍ ⵜⵜⵓⵔⵉⵜ ⵙⵙⵉⵏⵉⵏⵉ ⵏⵏⵉⵙⵙⵉⵏ ⵜⵜⵉⵏⵉⵏⵉ ⵜⵜⵉⵏⵉⵏⵉ ⵜⵜⵉⵏⵉⵏⵉ

ܐܢܐ ܕܒܬܪ ܕܝܢ ܗܘ ܠܡܫܝܚܐ ܬܡܝܗܐ ܠܥܡܐ ܠܐ ܡܕܡ ܐܢܐ ܘܡܬܒܠܒܠܘܬܐ ܡܫܦܫܦܝܢ ܟܟܒܐ
ܘܒܬܘܪܐ ܡܫܝܚܘܬܐ ܐܝܟ ܗܘ ܠܡܫܝܚܐ ܗܘ ܠܥܡܡܐ ܡܫܡܫܢܘܬܐ ܐܢܐ ܫܒܩܐ ܕܠܐ ܗܘ ܚܕܐ ܡܫܝܚܘܬܗ
ܐܢܐ ܗܘܝܢ ܠܟܠܐ ܕܠܐ ܥܡܬܐ ܟܠܡ ܡܢܬܐ ܠܐܘܪܚܘܬܐ ܕܟܠܝܢ ܠܐܘܪܝܫܠܡ ܚܕܘܢ ܐܘܪܚܐ ܘܡܫܝܚܐ ܟܢܝܫܐ ܕܪܚܡܐ ܗܘ
ܐܢܐ ܘܐܡܪ ܠܗ ܗܘܐ ܟܠܐ ܬܘܒ ܗܘ ܡܫܝܚܐ ܕܢܚܡܝ ܠܡܐܬܘܬܐ ܠܡܘܕܝܬܐ ܚܝܠܐ ܡܢ ܫܡܥܘܢ
ܗܝܕܝܢ ܐܡܪ ܠܗ ܡܫܝܚܘܬܐ ܐܡܪ ܡܢܐ ܫܡܥܘܢ ܕܝܢ ܗܘ ܐܡܪ ܠܐܒܐ ܘܐܡܪ ܠܡܫܝܚܐ ܐܢܐ ܘܡܫܝܚܘܬܐ ܫܡܥ
ܡܢܐ ܡܢ ܡܠܟܐ ܡܚܝܐ ܘܫܡܥܘܢ ܠܡܢ ܠܡ ܡܫܡܫܐ ܐܘܪܚܐ ܟܠܗ ܟܠܢܐ ܕܢܫܐ ܠܟ ܐܬܐ ܢܚܘܬ
ܡܫܡܫܐ ܡܢ ܗܘܐ ܘܗܘܐ ܠܟܠܗܘܢ ܐܬܐ ܘܐܡܪ ܐܝܟ ܕܢܚܫܐ ܘܠܗܘܢ ܐܘܪܚܐ ܘܐܣܝܐ ܡܫܡܫܐ ܠܗ ܫܡܥܘܢ ܘܐܬܐ
ܐܬܝܚܒ ܠܗ ܒܫܡܫܬܐ ܗܘܐ ܘܐܡܪ

Matthew chapter 4

ܗܝܕܝܢ ܝܫܘܥ ܐܬܕܒܪ ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܠܡܕܒܪܐ ܕܢܬܢܣܐ ܡܢ ܐܟܠܩܪܨܐ܂ ܘܨܡ ܐܪܒܥܝܢ ܝܘܡܝܢ
ܘܐܪܒܥܝܢ ܠܠܝܘܢ ܒܬܪܟܢ ܕܝܢ ܟܦܢ܂ ܘܩܪܒ ܗܘ ܕܡܢܣܐ ܘܐܡܪ ܠܗ܂ ܐܢ ܒܪܗ ܐܢܬ ܕܐܠܗܐ ܐܡܪ
ܕܗܠܝܢ ܟܐܦܐ ܢܗܘܝܢ ܠܚܡܐ܂ ܗܘ ܕܝܢ ܥܢܐ ܘܐܡܪ܂ ܟܬܝܒ ܕܠܐ ܗܘܐ ܒܠܚܡܐ ܒܠܚܘܕܘܗܝ ܚܐܐ ܒܪܢܫܐ ܐܠܐ
ܒܟܠ ܡܠܬܐ ܕܢܦܩܐ ܡܢ ܦܘܡܗ ܕܐܠܗܐ܂ ܗܝܕܝܢ ܕܒܪܗ ܐܟܠܩܪܨܐ ܠܡܕܝܢܬ ܩܘܕܫܐ ܘܐܩܝܡܗ ܥܠ ܟܢܦܐ
ܕܗܝܟܠܐ܂ ܘܐܡܪ ܠܗ܂ ܐܢ ܒܪܗ ܐܢܬ ܕܐܠܗܐ ܫܕܐ ܢܦܫܟ ܠܬܚܬ܂ ܟܬܝܒ ܓܝܪ ܕܠܡܠܐܟܘܗܝ ܢܦܩܕ
ܥܠܝܟ ܘܥܠ ܐܝܕܝܗܘܢ ܢܛܥܢܘܢܟ ܕܠܐ ܬܬܩܦ ܒܟܐܦܐ ܪܓܠܟ܂ ܐܡܪ ܠܗ ܝܫܘܥ܂ ܬܘܒ ܟܬܝܒ ܕܠܐ ܬܢܣܐ
ܠܡܪܝܐ ܐܠܗܟ܂ ܬܘܒ ܕܒܪܗ ܐܟܠܩܪܨܐ ܠܛܘܪܐ ܕܪܡ ܛܒ ܘܚܘܝܗ ܟܠܗܝܢ ܡܠܟܘܬܐ
ܕܥܠܡܐ ܘܫܘܒܚܗܝܢ܂ ܘܐܡܪ ܠܗ܂ ܗܠܝܢ ܟܠܗܝܢ ܠܟ ܐܬܠ ܐܢ ܬܦܠ ܬܣܓܘܕ ܠܝ܂ ܗܝܕܝܢ ܐܡܪ ܠܗ
ܝܫܘܥ܂ ܙܠ ܠܟ ܣܛܢܐ܂ ܟܬܝܒ ܓܝܪ ܕܠܡܪܝܐ ܐܠܗܟ ܬܣܓܘܕ ܘܠܗ ܒܠܚܘܕܘܗܝ ܬܦܠܘܚ܂ ܗܝܕܝܢ
ܫܒܩܗ ܐܟܠܩܪܨܐ܂ ܘܗܐ ܡܠܐܟܐ ܩܪܒܘ ܘܡܫܡܫܝܢ ܗܘܘ ܠܗ܂ ܟܕ ܫܡܥ ܕܝܢ ܝܫܘܥ ܕܝܘܚܢܢ ܐܫܬܠܡ
ܫܢܝ ܠܗ ܠܓܠܝܠܐ܂ ܘܫܒܩܗ ܠܢܨܪܬ ܘܐܬܐ ܥܡܪ ܒܟܦܪܢܚܘܡ ܥܠ ܝܕ ܝܡܐ ܒܬܚܘܡܐ ܕܙܒܘܠܘܢ
ܘܕܢܦܬܠܝ܂ ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܒܝܕ ܐܫܥܝܐ ܢܒܝܐ ܕܐܡܪ܂ ܐܪܥܐ ܕܙܒܘܠܘܢ ܐܪܥܐ ܕܢܦܬܠܝ ܐܘܪܚܐ ܕܝܡܐ
ܥܒܪܗ ܕܝܘܪܕܢܢ ܓܠܝܠܐ ܕܥܡܡܐ܂ ܥܡܐ ܕܝܬܒ ܒܚܫܘܟܐ ܢܘܗܪܐ ܪܒܐ ܚܙܐ܂ ܘܐܝܠܝܢ ܕܝܬܒܝܢ ܒܐܬܪܐ
ܘܒܛܠܠܐ ܕܡܘܬܐ ܢܘܗܪܐ ܕܢܚ ܠܗܘܢ܂ ܡܢ ܗܝܕܝܢ ܫܪܝ ܝܫܘܥ ܠܡܟܪܙܘ ܘܠܡܐܡܪ܂ ܬܘܒܘ ܩܪܒܬ ܠܗ
ܓܝܪ ܡܠܟܘܬܐ ܕܫܡܝܐ܂ ܘܟܕ ܡܗܠܟ ܥܠ ܝܕ ܝܡܐ ܕܓܠܝܠܐ ܚܙܐ ܬܪܝܢ ܐܚܐ ܫܡܥܘܢ ܕܡܬܩܪܐ
ܟܐܦܐ ܘܐܢܕܪܐܘܣ ܐܚܘܗܝ ܕܪܡܝܢ ܡܨܝܕܬܐ ܒܝܡܐ܂ ܐܝܬܝܗܘܢ ܗܘܘ ܓܝܪ ܨܝܕܐ܂ ܘܐܡܪ ܠܗܘܢ ܝܫܘܥ܂ ܬܘ
ܒܬܪܝ ܘܐܥܒܕܟܘܢ ܕܬܗܘܘܢ ܨܝܕܐ ܕܒܢܝܢܫܐ܂ ܗܢܘܢ ܕܝܢ ܡܚܕܐ ܫܒܩܘ ܡܨܝܕܬܗܘܢ ܘܐܙܠܘ ܒܬܪܗ܂
ܘܟܕ ܥܒܪ ܡܢ ܬܡܢ ܚܙܐ ܐܚܐ ܐܚܪܢܐ܂ ܝܥܩܘܒ ܒܪ ܙܒܕܝ ܘܝܘܚܢܢ ܐܚܘܗܝ ܒܐܠܦܐ ܥܡ
ܙܒܕܝ ܐܒܘܗܘܢ ܕܡܬܩܢܝܢ ܡܨܝܕܬܗܘܢ܂ ܘܩܪܐ ܐܢܘܢ܂ ܗܢܘܢ ܕܝܢ ܡܚܕܐ ܫܒܩܘ ܐܠܦܐ ܘܠܐܒܘܗܘܢ ܘܐܙܠܘ
ܒܬܪܗ܂ ܘܡܗܠܟ ܗܘܐ ܝܫܘܥ ܒܟܠܗ ܓܠܝܠܐ܂ ܘܡܠܦ ܗܘܐ ܒܟܢܘܫܬܗܘܢ܂ ܘܡܟܪܙ ܗܘܐ ܡܣܒܪܬܐ
ܕܡܠܟܘܬܐ܂ ܘܡܐܣܐ ܟܠ ܟܘܪܗܢ ܘܟܘܪܗܢ ܒܥܡܐ܂ ܘܐܫܬܡܥ ܛܒܗ ܒܟܠܗ ܣܘܪܝܐ܂ ܘܩܪܒܘ ܠܗ
ܟܠܗܘܢ ܐܝܠܝܢ ܕܒܝܫܐܝܬ ܥܒܝܕܝܢ ܒܟܘܪܗܢܐ ܡܫܚܠܦܐ ܘܕܐܚܝܕܝܢ ܒܟܐܒܐ ܘܕܝܘܢܐ
ܘܕܒܪܐܓܪܐ ܘܡܫܪܝܐ ܘܐܣܝ ܐܢܘܢ܂ ܘܐܙܠܘ ܒܬܪܗ ܟܢܫܐ ܣܓܝܐܐ ܡܢ ܓܠܝܠܐ ܘܡܢ ܥܣܪ ܡܕܝܢܢ
ܘܡܢ ܐܘܪܫܠܡ ܘܡܢ ܝܗܘܕ ܘܡܢ ܥܒܪܗ ܕܝܘܪܕܢܢ

Matthew chapter 5

ܕܐܢܫܐ ܢܦܫܬܐ ܐܘ ܒܢܝܐ ܠܐܠܗܝܢ ܕܐܢܫܐ ܐܠܐ ܕܐܟܠܐ ܐܦܝ ܓܝܪ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܓܙܪܬܐ ܕܢܒܝܘܬܢܫܬܐ
ܘܐܘܪܚܐ ܫܘܝ ܚܝܐ ܐܘ ܡܢ ܡܢܝܢܐ ܠܐ ܢܒܥܐ ܡܢ ܢܦܫܬܐ ܓܙܪܐ ܕܟܠܗܘܢ ܟܠ ܡܢ ܗܘܝܘ ܕܐܢܫܐ ܡܢ ܡܢ
ܦܘܪܩܢܐ ܗܘܠܝܢ ܕܗܘܘ ܘܢܟܝܢ ܗܘܝܐܠܓܝܢܘܬܐ ܒܪܝܬܐ ܢܡܘܣܐ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܟܠ ܕܝܢ ܕܢܒܥܐ
ܘܢܟܝܢ ܗܘܝܐ ܕܝܠܢܡܘܣܐ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܐܡܪ ܐܢܐ ܠܟܘܢ ܓܝܪ ܕܐܠܐ ܐܬܐ ܕܐܬܐܘܝܐܬܘܢ: ܡܢ
ܕܡܫܝܚܐ ܘܒܢܝܢܐ ܠܐ ܢܟܠܘܢ ܠܡܠܟܘܬܐ ܕܫܡܝܐ ܡܫܝܚܐ ܕܐܬܐ ܐܡܪ ܠܡܝܬܐ ܠܐ ܐܬܦܢܝܘܢ ܘܟܠ
ܕܢܦܩܘܢ ܡܫܝܚ ܗܘ ܓܒܪܐ ܐܢܐ ܕܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܟܠ ܡܢ ܕܢܒܗܬ ܒܡܠܐܟܘܗܝ ܐܦܐ ܡܫܝܚ
ܗܘ ܓܒܪܐ ܘܟܠ ܕܢܐܡܪ ܠܡܠܐܟܘܗܝ ܕܟܠ ܡܫܝܚ ܗܘ ܒܓܘܫܡܐ ܘܡܢ ܕܢܐܡܪ ܕܟܠܐ ܡܫܝܚ ܗܘ
ܠܐܠܗܘܬܗ ܠܝ ܗܘ ܗܘܝܘ ܕܡܫܝܚ ܐܝܬ ܦܘܪܩܢܐ ܠܟܠ ܒܪܢܫܐ ܘܡܠܦ ܐܠܗܘܬܐ ܡܫܝܚ ܠܟܠܢ
ܐܢܫܝܢ ܐܚܪܢܐ ܡܠܦܢ ܒܬܪܟܢ ܐܠܦ ܦܘܪܩܢܐ ܡܢ ܡܫܝܚܐ ܘܐܠܗܘܬܐ ܐܬܪܚܐ ܚܝܢ ܐܢܫܝܢ ܘܗܘܝܢ ܐܠ
ܡܠܟ ܦܘܪܩܢܐ ܗܘܝܢ ܡܠܐܟܐ ܕܡܫܝܚܐ ܒܫܘܒܚܗ ܕܐܒܘܗܝ ܥܡ ܡܠܐܟܐ ܩܕܝܫܐ ܟܠܗܘܢ ܕܝܢ
ܢܥܠܡܘܢ ܠܓܝܢܘܬܐ ܢܥܠܡܘܢ ܠܡܠܟܘܬܐ ܘܐܝܟܐ ܟܝܢ ܐܚܪܢܐ ܘܐܦܝ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܠܐ ܢܛܥܡܘܢ
ܐܢܫ ܓܙܪܐ ܕܐܠܐ ܡܫܝܚܐ ܐܝܬܝܐ ܡܫܝܚܐ ܕܐܠܗܐ ܘܠܐ ܢܛܥܡܘܢ ܐܢܫܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܟܠ ܡܢ
ܕܢܫܐ ܐܝܬܝܐ ܐܝܟ ܕܢܫܬܡܥ ܡܫܝܚܐ ܠܐܘܪܚܐ ܠܝ ܕܝܢ ܟܠܗܝܢ ܕܡܫܝܚܐ ܡܫܡܥܐ ܠܟܝ ܡܢܝܢ ܘܡܥܢܝܢ ܡܢܝܢ
ܦܐܦܐ ܠܟܝ ܓܝܪܘܬܐ ܡܢ ܗܘܘܢ ܘܠܐ ܦܠܓܘ ܦܠܓܝܢ ܢܦܠܘܢ ܒܓܘܡܐ ܘܠܝ ܐܝܟ ܕܡܫܝܚܐܡܫܡܥܐ ܠܟܝ
ܦܫܘܩ ܡܢܝܢ ܡܢܝܢ ܦܐܦܐ ܠܟܝ ܓܝܪ ܕܐܬܐ ܡܢ ܡܢ ܗܘܘܢܢ ܘܠܐܦܠܓܘ ܦܠܓܝܢ ܢܦܠܘܢ ܒܓܘܡܐ
ܐܬܐܡܪ ܕܡܢ ܕܫܡܐ ܐܝܬܝܐܗ ܢܦܠܘܢ ܠܗ ܒܓܠܝܘܬܗ ܐܢܐ ܕܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܟܠ ܡܢ ܕܫܡܐ ܐܝܬܝܐܗ
ܠܒܪ ܡܢ ܡܫܝܚܐܕܐܠܗܘܬܐ ܡܢܝܢ ܠܗ ܕܐܬܝܗܘܢ ܘܡܢ ܕܫܡܠܐ ܒܓܘܫܡܐ ܓܠܝܐ ܐܘܒ ܡܫܝܚܘܗܝ ܕܐܬܐܡܪ
ܠܡܠܟܘܬܐ ܘܠܐ ܐܬܐܝܠܝܢ ܒܡܘܗܒܬܐ ܐܠܗܘܬ ܕܝܢ ܠܡܠܟܐ ܡܘܗܒܬܐ ܐܢܫܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܠܐ ܐܬܐܘܢ
ܡܢ ܠܐ ܒܫܡܝܐ ܕܒܘܪܟܐ ܗܘ ܕܠܐܠܗܐ ܘܠܐ ܒܐܪܥܐ ܕܒܘܟܪܐ ܗܘ ܕܐܬܚܙܝ ܕܝܠܗܘܢ ܐܝܟܐ ܒܐܘܪܫܠܡ
ܕܡܪܝܬܗ ܕܗܘ ܡܠܟܘܬܐ ܕܝܠܗ ܐܝܟܐ ܒܢܘܗܪ ܐܬܐ ܘܠܐ ܡܢܝܢ ܐܝܟ ܠܡܠܟܝ ܒܗ ܡܢܝܐ ܚܝܐܘܡܢܝܐ
ܐܘܒܢܝܐ ܐܘ ܫܡܘܐܝܠ ܐܠܐ ܐܬܘ ܡܠܐܟܘܗܝ ܐܝܟ ܐܝܟ ܘܠܐ ܠܐܡܪܢ ܘܡܢ ܗܘܠܝܢ ܐܡܪ ܡܢ ܒܢܝܐ ܗܘ
ܡܫܝܚܘܗܝ ܕܐܬܐܡܪ ܘܚܝܐ ܚܕܝܗ ܒܢܝܐܘܡܢܐ ܚܙܝܬ ܡܢܐ ܐܢܐ ܕܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܘܠܐ ܢܛܥܡܘܢ
ܠܡܘܬܐ ܒܢܝܐܠܐ ܡܢ ܕܡܢܐ ܠܟܝ ܟܠܐ ܦܫܘܩ ܕܡܫܝܚܐ ܐܬܐ ܠܗ ܐܘ ܐܝܬܐ ܘܡܢ ܕܢܬܐܘܝܗܘܢ
ܟܠܗܘܢ ܘܢܦܫܬܐ ܦܘܪܩܢܐ ܡܫܝܚܐ ܠܗ ܐܘ ܡܢܗܘܢ ܡܢ ܕܡܫܡܫ ܠܡܫܡܠܐ ܚܝܐ ܐܠܐ ܟܠܗܘܢ ܐܬܐ
ܡܢ ܕܡܛܠ ܠܟܝ ܗܒ ܠܗ ܘܡܢ ܕܢܬܐ ܕܐܝܬܝܐ ܡܢܝܢ ܠܐܬܓܠܝܘܢ ܡܫܝܚܘܗܝ ܕܐܬܐܡܪ ܕܘܟܝ ܠܡܬܒܥܝܢ
ܘܡܫܘ ܠܓܒܠܢܥܝܢ ܐܢܐ ܕܝܢ ܐܡܪܐܢܐ ܠܟܘܢ ܐܝܟܢ ܠܓܒܠܢܥܝܢܘܬܐ ܘܒܪܘܗܝ ܠܟܠ ܘܠܐܝܟ ܠܟܘܢ
ܘܡܫܝܚܘ ܕܦܪܩܠܝܟ ܕܦܫܝܩܐ ܠܟܘܢ ܘܢܝܟܘ ܟܠܐܠܗܝܢ ܕܢܒܥܝ ܠܟܘܢ ܟܢܫܝܢ ܘܙܘܩܝܢ ܠܟܘܢܐܝܟܢܐ
ܕܐܬܚܘܝ ܒܥܘܩܝܢ ܕܐܒܘܟܘܢ ܕܒܫܡܝܐ ܗܘ ܕܡܫܝܚ ܡܫܡܫܗ ܟܠܐ ܡܬܒܥܟܠܐ ܟܢܫܐ ܘܡܫܝܚ ܡܫܝܚܗ
ܟܠܐ ܟܐܢܐ ܘܟܠܐ ܟܘܠܐ ܠܝ ܓܝܪ ܡܫܝܚܝܢ ܐܝܬܘܗܝܠܡܠܟܝܢ ܘܡܫܝܚܝܢ ܠܟܘܢ ܡܢܐ ܐܝܟܢܐ ܐܝܟ ܠܟܘܢ ܠܐ
ܗܘܐ ܐܦ ܡܫܝܚܐ ܗܘܘܐ ܢܒܝܝܢ ܗܘܝ ܡܠܟܝܢ ܐܝܬܝܗܘܢ ܟܠܡܠܟܐ ܕܐܬܚܙܝ ܟܠܗܘܢ ܗܢܐ ܟܠܗܝܢ
ܢܒܝܐܝܬܝܗܘܢ ܠܐ ܗܘܐ ܐܦ ܡܫܝܚܐ ܗܘ ܗܘܐ ܢܒܝܝܢ ܗܘܘ ܗܘܝܢܟܠܐܝܬܝܗܘܢ ܡܠܟܐܐܝܟܢܐ ܕܐܬܚܙܝ
ܘܡܫܝܚܐ ܡܠܟܐ ܗܘ

Matthew Chapter 6

ܚܘܪܘ ܕܝܢ ܒܙܕܩܬܟܘܢ ܕܠܐ ܬܥܒܕܘܢܗ ܩܕܡ ܒܢܝܢܫܐ ܐܝܟ ܕܬܬܚܙܘܢ ܠܗܘܢ ܘܐܠܐ ܐܓܪܐ ܠܝܬ
ܠܟܘܢ ܠܘܬ ܐܒܘܟܘܢ ܕܒܫܡܝܐ ܡܐ ܕܥܒܕ ܐܢܬ ܗܟܝܠ ܙܕܩܬܐ ܠܐ ܬܩܪܐ ܩܪܢܐ ܩܕܡܝܟ ܐܝܟ
ܕܥܒܕܝܢ ܢܣܒܝ ܒܐܦܐ ܒܟܢܘܫܬܐ ܘܒܫܘܩܐ ܐܝܟ ܕܢܫܬܒܚܘܢ ܡܢ ܒܢܝܢܫܐ ܘܐܡܝܢ ܐܡܪ ܐܢܐ
ܠܟܘܢ ܕܢܣܒܘ ܐܓܪܗܘܢ ܐܢܬ ܕܝܢ ܡܐ ܕܥܒܕ ܐܢܬ ܙܕܩܬܐ ܠܐ ܬܕܥ ܣܡܠܟ ܡܢܐ ܥܒܕܐ ܝܡܝܢܟ ܐܝܟ
ܕܬܗܘܐ ܙܕܩܬܟ ܒܟܣܝܐ ܘܐܒܘܟ ܕܚܙܐ ܒܟܣܝܐ ܗܘ ܢܦܪܥܝܟ ܒܓܠܝܐ ܘܡܐ ܕܡܨܠܐ ܐܢܬ ܠܐ ܬܗܘܐ ܐܝܟ
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ܠܐ̱ܢܫ ܘܠܐܚܪ̈ܢܐ ܐܡܪ: ܐ̱ܢܐ ܠܟܘܢ ܕܐܢ ܕܐܒܠܐ ܡܫܡܫܝܢ ܒܟܠܗ ܡܘܒܠܗ ܐ̱ܢܫܐ ܐܚܝܕܐ ܡܢܗܘܢ ܐ̱ܢ ܕܐܢ ܠܡܫܡܪܢܐ ܘܫܡܠܐ ܘܡܘܡܬܐ ܐ̱ܢܐ ܘܗܘ ܘܡܫܚ ܢܦܠܐ ܒܫܢܬܗ ܕܐ̱ܢܫܐ ܗܘܝܐ ܡܠܟܘܬܐ ܠܐ ܡܫܬܚܩ ܡܠܐ: ܠܟܠܗܘܢ ܐ̱ܢܫܐ ܗܡܘܢܘܬܐ ܠܐ ܗܘܝܐ ܘܐ̱ܢܫ [illegible] ܐܘ [illegible] ܐܝܟ ܕܐܡܪ ܗܘܐ ܢܫܡܥ ܐܘ ܗܘܐ ܢܫܬܡܠܐ ܒܗܘܢ: ܗܘܝܢ ܡܫܝܚܐ ܗܘ ܒܟܢ ܠܗܘܢ ܐܢܫܝܢ ܕܐܢ ܕܟܠܗܘܢ ܢܗܘܐ ܘܐܚܝܕܝܢ ܡܫܒܚܝܢ ܗܘܝܢ ܟܠܗܘܢ ܒܗܘܢ ܕܐܢ ܐܟܘܬܗ ܡܫܡܠܝܢ ܘܐܬܐ ܘܫܡܠܝܢ ܘܢܘܗܪܐ ܘܡܫܡܠܝܢ ܗܘܝܢ ܡܫܬܘܕܝܢ ܟܠܗܘܢ ܠܐ ܗܘܝܐ [illegible] ܘܐܡܪ ܗܘ ܗܢܘܢ ܡܫܡܫܝܢ ܕܟܠܗ ܡܫܡܫ ܠܗ ܒܫܡܝܐ ܒܫܡܗ

[illegible]

Matthew Chapter 7

لا تَدِينُوا لِئَلَّا تُدَانُوا. لأَنَّكُمْ بِالدَّيْنُونَةِ الَّتِي بِهَا تَدِينُونَ تُدَانُونَ، وَبِالْكَيْلِ الَّذِي بِهِ تَكِيلُونَ يُكَالُ لَكُمْ. وَلِمَاذَا تَنْظُرُ الْقَذَاةَ فِي عَيْنِ أَخِيكَ وَلَكِنَّكَ لاَ تَفْطَنُ لِلْخَشَبَةِ الَّتِي فِي عَيْنِكَ؟ أَمْ كَيْفَ تَقُولُ لأَخِيكَ: دَعْنِي أُخْرِجِ الْقَذَاةَ مِنْ عَيْنِكَ، وَهَا الْخَشَبَةُ فِي عَيْنِكَ؟ يَا مُرَائِي، أَخْرِجْ أَوَّلاً الْخَشَبَةَ مِنْ عَيْنِكَ، وَحِينَئِذٍ تُبْصِرُ جَيِّدًا أَنْ تُخْرِجَ الْقَذَاةَ مِنْ عَيْنِ أَخِيكَ. لاَ تُعْطُوا الْقُدْسَ لِلْكِلاَبِ، وَلاَ تَطْرَحُوا دُرُرَكُمْ قُدَّامَ الْخَنَازِيرِ لِئَلاَّ تَدُوسَهَا بِأَرْجُلِهَا، وَتَلْتَفِتَ وَتُمَزِّقَكُمْ. اسْأَلُوا تُعْطَوْا. اُطْلُبُوا تَجِدُوا. اقْرَعُوا يُفْتَحْ لَكُمْ. لأَنَّ كُلَّ مَنْ يَسْأَلُ يَأْخُذُ، وَمَنْ يَطْلُبُ يَجِدُ، وَمَنْ يَقْرَعُ يُفْتَحُ لَهُ. أَمْ فَمَنْ مِنْكُمُ الإِنْسَانُ الَّذِي إِذَا سَأَلَهُ ابْنُهُ خُبْزًا يُعْطِيهِ حَجَرًا؟ أَوْ إِذَا سَأَلَهُ سَمَكَةً يُعْطِيهِ حَيَّةً بَدَلَ السَّمَكَةِ؟ فَإِنْ كُنْتُمْ وَأَنْتُمْ أَشْرَارٌ تَعْرِفُونَ أَنْ تُعْطُوا أَوْلاَدَكُمْ عَطِيَّاتٍ جَيِّدَةً، فَكَمْ بِالْحَرِيِّ أَبُوكُمُ الَّذِي فِي السَّمَاوَاتِ يُعْطِي خَيْرَاتٍ لِلَّذِينَ يَسْأَلُونَهُ! فَكُلُّ مَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ افْعَلُوا أَنْتُمْ هَكَذَا بِهِمْ، لأَنَّ هَذَا هُوَ النَّامُوسُ وَالأَنْبِيَاءُ. ادْخُلُوا مِنَ الْبَابِ الضَّيِّقِ، لأَنَّهُ وَاسِعٌ الْبَابُ وَرَحْبٌ الطَّرِيقُ الَّذِي يُؤَدِّي إِلَى الْهَلاَكِ، وَكَثِيرُونَ هُمُ الَّذِينَ يَدْخُلُونَ مِنْهُ. لأَنَّ الْبَابَ ضَيِّقٌ وَالطَّرِيقَ مُكَرِّبَةٌ الَّتِي تَذْهَبُ إِلَى الْحَيَاةِ، وَقَلِيلُونَ هُمُ الَّذِينَ يَجِدُونَهَا. احْتَرِزُوا مِنَ الأَنْبِيَاءِ الْكَذَبَةِ الَّذِينَ يَأْتُونَكُمْ بِثِيَابِ الْحُمْلاَنِ، وَلَكِنَّهُمْ مِنْ دَاخِلُ ذِئَابٌ خَاطِفَةٌ. مِنْ ثِمَارِهِمْ تَعْرِفُونَهُمْ. هَلْ يَجْتَنُونَ مِنَ الشَّوْكِ عِنَبًا أَوْ مِنَ الْحَسَكِ تِينًا؟ هَكَذَا كُلُّ شَجَرَةٍ جَيِّدَةٍ تَصْنَعُ أَثْمَارًا جَيِّدَةً، وَأَمَّا الشَّجَرَةُ الرَّدِيَّةُ فَتَصْنَعُ أَثْمَارًا رَدِيَّةً. لاَ تَقْدِرُ شَجَرَةٌ جَيِّدَةٌ أَنْ تَصْنَعَ أَثْمَارًا رَدِيَّةً، وَلاَ شَجَرَةٌ رَدِيَّةٌ أَنْ تَصْنَعَ أَثْمَارًا جَيِّدَةً. كُلُّ شَجَرَةٍ لاَ تَصْنَعُ ثَمَرًا جَيِّدًا تُقْطَعُ وَتُلْقَى فِي النَّارِ. فَإِذًا مِنْ ثِمَارِهِمْ تَعْرِفُونَهُمْ. لَيْسَ كُلُّ مَنْ يَقُولُ لِي: يَا رَبُّ، يَا رَبُّ، يَدْخُلُ مَلَكُوتَ السَّمَاوَاتِ، بَلِ الَّذِي يَفْعَلُ إِرَادَةَ أَبِي الَّذِي فِي السَّمَاوَاتِ. كَثِيرُونَ سَيَقُولُونَ لِي فِي ذَلِكَ الْيَوْمِ: يَا رَبُّ، يَا رَبُّ، أَلَيْسَ بِاسْمِكَ تَنَبَّأْنَا، وَبِاسْمِكَ أَخْرَجْنَا شَيَاطِينَ، وَبِاسْمِكَ صَنَعْنَا قُوَّاتٍ كَثِيرَةً؟ فَحِينَئِذٍ أُصَرِّحُ لَهُمْ: إِنِّي لَمْ أَعْرِفْكُمْ قَطُّ. اذْهَبُوا عَنِّي يَا فَاعِلِي الإِثْمِ. فَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ وَيَعْمَلُ بِهَا أُشَبِّهُهُ بِرَجُلٍ عَاقِلٍ بَنَى بَيْتَهُ عَلَى الصَّخْرِ. فَنَزَلَ الْمَطَرُ، وَجَاءَتِ السُّيُولُ، وَهَبَّتِ الرِّيَاحُ وَصَدَمَتْ ذَلِكَ الْبَيْتَ فَلَمْ يَسْقُطْ لأَنَّهُ كَانَ مُؤَسَّسًا عَلَى الصَّخْرِ. وَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ وَلاَ يَعْمَلُ بِهَا يُشَبَّهُ بِرَجُلٍ جَاهِلٍ بَنَى بَيْتَهُ عَلَى الرَّمْلِ. فَنَزَلَ الْمَطَرُ، وَجَاءَتِ السُّيُولُ، وَهَبَّتِ الرِّيَاحُ وَصَدَمَتْ ذَلِكَ الْبَيْتَ فَسَقَطَ، وَكَانَ سُقُوطُهُ عَظِيمًا. وَحَدَثَ لَمَّا أَكْمَلَ يَسُوعُ هَذِهِ الأَقْوَالَ أَنَّ الْجُمُوعَ بُهِتَتْ مِنْ تَعْلِيمِهِ، لأَنَّهُ كَانَ يُعَلِّمُهُمْ كَمَنْ لَهُ سُلْطَانٌ، وَلَيْسَ كَكَتَبَتِهِمْ وَفَرِّيسِيِّهِمْ.

ܪܒܢܐ ܩܕܡܘܗܝ ܥܠ ܚܕܐ ܘܐܚܕ ܡܢܗܪܐ ܘܐܬܐ ܢܘܗܪܐ ܘܡܥܡܕܢܘܬܐ ܘܐܬܓܠܝܘ ܒܥܡܕܐ ܗܘ ܘܐܒܠܠ
ܘܗܘܐ ܡܫܡܠܝܢܘ ܪܚܐ ܘܗܘܐ ܕܝܢ ܡܬܡܫܡܫܝܢ ܡܠܐ ܗܠܝܢ ܐܬܪܝܢ ܗܘܘ ܬܠܬܐ ܥܠ ܫܘܠܚܢܗ
ܡܠܟ ܗܘܐ ܠܗܘܢ ܢܚܝܪ ܡܥܠܬܐ ܘܠܐ ܐܝܟ ܡܫܒܚܘܢ ܘܡܫܡܫܐ.

Matthew Chapter 8

ܟܕ ܢܚܬ ܕܝܢ ܡܢ ܛܘܪܐ ܢܩܦܘܗܝ ܟܢܫܐ ܣܓܝܐܐ ܘܗܐ ܓܪܒܐ ܚܕ ܐܬܐ ܣܓܕ ܠܗ ܘܐܡܪ ܡܪܝ ܐܢ
ܨܒܐ ܐܢܬ ܡܫܟܚ ܐܢܬ ܠܡܕܟܝܘܬܢܝ ܘܦܫܛ ܐܝܕܗ ܝܫܘܥ ܩܪܒ ܠܗ ܘܐܡܪ ܨܒܐ ܐܢܐ ܐܬܕܟܐ ܘܒܗ
ܒܫܥܬܐ ܐܬܕܟܝ ܓܪܒܗ ܘܐܡܪ ܠܗ ܝܫܘܥ ܚܙܝ ܠܐܢܫ ܠܐ ܬܐܡܪ ܐܠܐ ܙܠ ܚܘܝ ܢܦܫܟ ܠܟܗܢܐ
ܘܩܪܒ ܩܘܪܒܢܐ ܐܝܟ ܕܦܩܕ ܡܘܫܐ ܠܣܗܕܘܬܗܘܢ ܟܕ ܥܠ ܕܝܢ ܝܫܘܥ ܠܟܦܪܢܚܘܡ ܩܪܒ
ܠܗ ܩܢܛܪܘܢܐ ܚܕ ܘܒܥܐ ܡܢܗ ܘܐܡܪ ܡܪܝ ܛܠܝܝ ܪܡܐ ܒܒܝܬܐ ܘܡܫܪܝܐ ܘܡܫܬܢܩ ܒܝܫܐܝܬ ܐܡܪ
ܠܗ ܝܫܘܥ ܐܢܐ ܐܬܐ ܘܐܐܣܝܘܗܝ ܥܢܐ ܩܢܛܪܘܢܐ ܘܐܡܪ ܡܪܝ ܠܐ ܫܘܐ ܐܢܐ ܕܬܥܘܠ ܬܚܝܬ ܡܛܠܠܝ
ܐܠܐ ܒܡܠܬܐ ܐܡܪ ܒܠܚܘܕ ܘܢܬܐܣܐ ܛܠܝܝ ܐܦ ܐܢܐ ܓܝܪ ܓܒܪܐ ܐܢܐ ܕܬܚܝܬ ܫܘܠܛܢܐ ܘܐܝܬ
ܬܚܝܬ ܐܝܕܝ ܦܠܚܐ ܘܐܡܪ ܐܢܐ ܠܗܢܐ ܕܙܠ ܘܐܙܠ ܘܠܐܚܪܢܐ ܕܬܐ ܘܐܬܐ ܘܠܥܒܕܝ ܕܥܒܕ ܗܕܐ ܘܥܒܕ
ܟܕ ܫܡܥ ܕܝܢ ܝܫܘܥ ܐܬܕܡܪ ܘܐܡܪ ܠܕܐܬܝܢ ܒܬܪܗ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܐܦ ܠܐ
ܒܐܝܣܪܝܠ ܐܫܟܚܬ ܗܝܡܢܘܬܐ ܐܝܟ ܗܕܐ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܝܢ ܕܣܓܝܐܐ ܢܐܬܘܢ ܡܢ ܡܕܢܚܐ ܘܡܢ
ܡܥܪܒܐ ܘܢܣܬܡܟܘܢ ܥܡ ܐܒܪܗܡ ܘܐܝܣܚܩ ܘܝܥܩܘܒ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܒܢܝܗ ܕܝܢ ܕܡܠܟܘܬܐ
ܢܦܩܘܢ ܠܚܫܘܟܐ ܒܪܝܐ ܬܡܢ ܢܗܘܐ ܒܟܝܐ ܘܚܘܪܩ ܫܢܐ ܘܐܡܪ ܝܫܘܥ ܠܩܢܛܪܘܢܐ ܙܠ ܐܝܟܢܐ
ܕܗܝܡܢܬ ܢܗܘܐ ܠܟ ܘܐܬܐܣܝ ܛܠܝܗ ܒܗܝ ܒܫܥܬܐ ܘܐܬܐ ܝܫܘܥ ܠܒܝܬܗ ܕܫܡܥܘܢ ܘܚܙܐ ܠܚܡܬܗ
ܕܪܡܝܐ ܘܐܚܝܕܐ ܠܗ ܐܫܬܐ ܘܩܪܒ ܠܐܝܕܗ ܘܫܒܩܬܗ ܐܫܬܐ ܘܩܡܬ ܘܡܫܡܫܐ ܗܘܬ ܠܗ ܟܕ ܗܘܐ ܕܝܢ
ܪܡܫܐ ܩܪܒܘ ܩܕܡܘܗܝ ܕܝܘܢܐ ܣܓܝܐܐ ܘܐܦܩ ܪܘܚܝܗܘܢ ܒܡܠܬܐ ܘܠܟܠܗܘܢ ܠܐܝܠܝܢ ܕܒܝܫܐܝܬ
ܥܒܝܕܝܢ ܗܘܘ ܐܣܝ ܐܝܟ ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܒܝܕ ܐܫܥܝܐ ܢܒܝܐ ܕܐܡܪ ܕܗܘ ܢܣܒ ܟܐܒܝܢ
ܘܟܘܪܗܢܝܢ ܛܥܢ ܟܕ ܚܙܐ ܕܝܢ ܝܫܘܥ ܟܢܫܐ ܣܓܝܐܐ ܕܚܕܪܝܢ ܠܗ ܦܩܕ ܕܢܐܙܠܘܢ ܠܥܒܪܐ ܘܩܪܒ ܣܦܪܐ
ܚܕ ܘܐܡܪ ܠܗ ܪܒܝ ܐܬܐ ܐܢܐ ܒܬܪܟ ܠܐܬܪ ܕܐܙܠ ܐܢܬ ܐܡܪ ܠܗ ܝܫܘܥ ܠܬܥܠܐ ܢܩܥܐ ܐܝܬ ܠܗܘܢ
ܘܠܦܪܚܬܐ ܕܫܡܝܐ ܡܛܠܠܐ ܠܒܪܗ ܕܝܢ ܕܐܢܫܐ ܠܝܬ ܠܗ ܐܝܟܐ ܕܢܣܡܘܟ ܪܝܫܗ ܐܚܪܢܐ ܕܝܢ ܡܢ
ܬܠܡܝܕܘܗܝ ܐܡܪ ܠܗ ܡܪܝ ܐܦܣ ܠܝ ܠܘܩܕܡ ܐܙܠ ܐܩܒܘܪ ܠܐܒܝ ܝܫܘܥ ܕܝܢ ܐܡܪ ܠܗ ܬܐ
ܒܬܪܝ ܘܫܒܘܩ ܠܡܝܬܐ ܕܩܒܪܝܢ ܠܡܝܬܝܗܘܢ ܘܟܕ ܣܠܩ ܝܫܘܥ ܠܐܠܦܐ ܣܠܩܘ ܥܡܗ
ܬܠܡܝܕܘܗܝ ܘܗܐ ܙܘܥܐ ܪܒܐ ܗܘܐ ܒܝܡܐ ܐܝܟܢܐ ܕܐܠܦܐ ܬܬܟܣܐ ܡܢ ܓܠܠܐ ܗܘ ܕܝܢ ܝܫܘܥ ܕܡܟ
ܗܘܐ ܘܩܪܒܘ ܬܠܡܝܕܘܗܝ ܐܥܝܪܘܗܝ ܘܐܡܪܝܢ ܠܗ ܡܪܢ ܦܨܝܢ ܐܒܕܝܢ ܚܢܢ ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܡܢܐ
ܕܚܠܝܢ ܐܢܬܘܢ ܙܥܘܪܝ ܗܝܡܢܘܬܐ ܗܝܕܝܢ ܩܡ ܘܟܐܐ ܒܪܘܚܐ ܘܒܝܡܐ ܘܗܘܐ ܫܠܝܐ ܪܒܐ ܒܢܝܢܫܐ ܕܝܢ
ܐܬܕܡܪܘ ܘܐܡܪܝܢ ܡܢܘ ܗܢܐ ܕܪܘܚܐ ܘܝܡܐ ܡܫܬܡܥܝܢ ܠܗ ܘܟܕ ܐܬܐ ܝܫܘܥ ܠܥܒܪܐ ܠܐܬܪܐ ܕܓܕܪܝܐ
ܐܪܥܘܗܝ ܬܪܝܢ ܕܝܘܢܐ ܕܢܦܩܝܢ ܡܢ ܒܝܬ ܩܒܘܪܐ ܒܝܫܐ ܛܒ ܐܝܟ ܕܠܐ ܐܢܫ ܢܫܟܚ ܢܥܒܪ ܒܗܝ ܐܘܪܚܐ
ܘܩܥܘ ܘܐܡܪܝܢ ܡܢܐ ܠܢ ܘܠܟ ܝܫܘܥ ܒܪܗ ܕܐܠܗܐ ܐܬܝܬ ܠܟܐ ܩܕܡ ܙܒܢܐ ܠܡܫܢܩܘܬܢ ܐܝܬ ܗܘܐ ܕܝܢ
ܠܗܠ ܡܢܗܘܢ ܒܩܪܐ ܕܚܙܝܪܐ ܣܓܝܐܐ ܕܪܥܝܐ ܘܕܝܘܐ ܕܝܢ ܒܥܝܢ ܗܘܘ ܡܢܗ ܘܐܡܪܝܢ ܐܢ ܡܦܩ
ܐܢܬ ܠܢ ܐܦܣ ܠܢ ܕܢܐܙܠ ܠܒܩܪܐ ܕܚܙܝܪܐ ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܐܙܠܘ ܘܡܚܕܐ ܢܦܩܘ ܘܥܠܘ
ܒܚܙܝܪܐ ܘܟܠܗ ܒܩܪܐ ܗܘ ܐܙܠ ܥܠ ܫܩܝܦܐ ܘܢܦܠ ܒܝܡܐ ܘܡܝܬ ܒܡܝܐ ܗܢܘܢ ܕܝܢ ܕܪܥܝܢ
ܗܘܘ ܥܪܩܘ ܘܐܙܠܘ ܠܡܕܝܢܬܐ ܘܐܫܬܥܝܘ ܟܠܡܕܡ ܕܗܘܐ ܘܥܠ ܗܢܘܢ ܕܝܘܢܐ ܘܢܦܩܬ ܟܠܗ ܡܕܝܢܬܐ ܠܐܘܪܥܗ
ܕܝܫܘܥ ܘܟܕ ܚܙܐܘܗܝ ܒܥܘ ܡܢܗ ܕܢܫܢܐ ܡܢ ܬܚܘܡܗܘܢ܂

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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Matthew Chapter 9

ܘܣܠܩ ܠܐܠܦܐ ܘܥܒܪ ܘܐܬܐ ܠܡܕܝܢܬܗ ܘܩܪܒܘ ܠܗ ܡܫܪܝܐ ܟܕ ܪܡܐ ܒܥܪܣܐ ܘܚܙܐ ܝܫܘܥ ܗܝܡܢܘܬܗܘܢ ܘܐܡܪ ܠܗܘ ܡܫܪܝܐ ܐܬܠܒܒ ܒܪܝ ܫܒܝܩܝܢ ܠܟ ܚܛܗܝܟ ܐܢܫܐ ܕܝܢ ܡܢ ܣܦܪܐ ܐܡܪܘ ܒܢܦܫܗܘܢ ܗܢܐ ܡܓܕܦ ܝܫܘܥ ܕܝܢ ܝܕܥ ܡܚܫܒܬܗܘܢ ܘܐܡܪ ܠܗܘܢ ܡܢܐ ܡܬܚܫܒܝܢ ܐܢܬܘܢ ܒܝܫܬܐ ܒܠܒܟܘܢ ܡܢܐ ܦܫܝܩ ܠܡܐܡܪ ܕܡܫܬܒܩܝܢ ܠܟ ܚܛܗܝܟ ܐܘ ܠܡܐܡܪ ܩܘܡ ܗܠܟ ܕܬܕܥܘܢ ܕܝܢ ܕܫܠܝܛ ܒܪܗ ܕܐܢܫܐ ܒܐܪܥܐ ܠܡܫܒܩ ܚܛܗܐ ܐܡܪ ܠܗܘ ܡܫܪܝܐ ܩܘܡ ܫܩܘܠ ܥܪܣܟ ܘܙܠ ܠܒܝܬܟ ܘܩܡ ܐܙܠ ܠܒܝܬܗ ܟܕ ܚܙܘ ܕܝܢ ܟܢܫܐ ܕܚܠܘ ܘܫܒܚܘ ܠܐܠܗܐ ܕܝܗܒ ܫܘܠܛܢܐ ܐܝܟ ܗܢܐ ܠܒܢܝܢܫܐ ܘܟܕ ܥܒܪ ܝܫܘܥ ܡܢ ܬܡܢ ܚܙܐ ܓܒܪܐ ܕܝܬܒ ܒܝܬ ܡܟܣܐ ܕܡܬܩܪܐ ܡܬܝ ܘܐܡܪ ܠܗ ܬܐ ܒܬܪܝ ܘܩܡ ܐܙܠ ܒܬܪܗ ܘܟܕ ܣܡܝܟܝܢ ܒܒܝܬܐ ܐܬܘ ܡܟܣܐ ܘܚܛܝܐ ܣܓܝܐܐ ܐܣܬܡܟܘ ܥܡ ܝܫܘܥ ܘܥܡ ܬܠܡܝܕܘܗܝ ܘܟܕ ܚܙܘ ܦܪܝܫܐ ܐܡܪܝܢ ܠܬܠܡܝܕܘܗܝ ܡܢܐ ܥܡ ܡܟܣܐ ܘܚܛܝܐ ܐܟܠ ܪܒܟܘܢ ܝܫܘܥ ܕܝܢ ܟܕ ܫܡܥ ܐܡܪ ܠܗܘܢ ܠܐ ܣܢܝܩܝܢ ܚܠܝܡܐ ܠܐܣܝܐ ܐܠܐ ܐܝܠܝܢ ܕܒܝܫܐܝܬ ܥܒܝܕܝܢ ܙܠܘ ܐܠܦܘ ܡܢܐ ܗܝ ܚܢܢܐ ܨܒܐ ܐܢܐ ܘܠܐ ܕܒܚܬܐ ܠܐ ܓܝܪ ܐܬܝܬ ܕܐܩܪܐ ܠܙܕܝܩܐ ܐܠܐ ܠܚܛܝܐ ܗܝܕܝܢ ܩܪܒܘ ܠܗ ܬܠܡܝܕܘܗܝ ܕܝܘܚܢܢ ܘܐܡܪܝܢ ܠܡܢܐ ܚܢܢ ܘܦܪܝܫܐ ܨܝܡܝܢܢ ܣܓܝ ܘܬܠܡܝܕܝܟ ܠܐ ܨܝܡܝܢ ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܕܠܡܐ ܡܫܟܚܝܢ ܒܢܝ ܓܢܘܢܐ ܠܡܬܐܒܠܘ ܟܡܐ ܕܚܬܢܐ ܥܡܗܘܢ ܐܝܬܘܗܝ ܐܬܝܢ ܕܝܢ ܝܘܡܬܐ ܡܐ ܕܢܫܬܩܠ ܡܢܗܘܢ ܚܬܢܐ ܘܗܝܕܝܢ ܢܨܘܡܘܢ ܠܐ ܐܢܫ ܪܡܐ ܪܘܩܥܐ ܚܕܬܐ ܥܠ ܢܚܬܐ ܒܠܝܐ ܕܠܐ ܢܫܩܘܠ ܡܠܘܝܗ ܡܢ ܗܘ ܢܚܬܐ ܘܢܗܘܐ ܨܪܝܐ ܪܒܐ ܘܠܐ ܪܡܝܢ ܚܡܪܐ ܚܕܬܐ ܒܙܩܐ ܒܠܝܐ ܕܠܐ ܢܨܛܪܝܘܢ ܙܩܐ ܘܚܡܪܐ ܢܬܐܫܕ ܘܙܩܐ ܢܐܒܕܘܢ ܐܠܐ ܪܡܝܢ ܚܡܪܐ ܚܕܬܐ ܒܙܩܐ ܚܕܬܐ ܘܬܪܝܗܘܢ ܡܬܢܛܪܝܢ ܟܕ ܕܝܢ ܗܠܝܢ ܡܡܠܠ ܗܘܐ ܥܡܗܘܢ ܗܐ ܐܪܟܘܢܐ ܚܕ ܩܪܒ ܣܓܕ ܠܗ ܘܐܡܪ ܒܪܬܝ ܗܫܐ ܡܝܬܬ ܐܠܐ ܬܐ ܣܝܡ ܐܝܕܟ ܥܠܝܗ ܘܬܚܐ ܘܩܡ ܝܫܘܥ ܘܬܠܡܝܕܘܗܝ ܘܐܙܠܘ ܒܬܪܗ ܘܗܐ ܐܢܬܬܐ ܕܪܕܐ ܗܘܐ ܕܡܗ ܬܪܬܥܣܪܐ ܫܢܝܢ ܐܬܬ ܡܢ ܒܣܬܪܗ ܘܩܪܒܬ ܠܟܢܦܐ ܕܠܒܘܫܗ ܐܡܪܐ ܗܘܬ ܓܝܪ ܒܢܦܫܗ ܕܐܦܢ ܠܢܚܬܗ ܒܠܚܘܕ ܐܩܪܘܒ ܚܝܐ ܐܢܐ ܝܫܘܥ ܕܝܢ ܐܬܦܢܝ ܘܚܙܝܗ ܘܐܡܪ ܠܗ ܐܬܠܒܒܝ ܒܪܬܝ ܗܝܡܢܘܬܟܝ ܐܚܝܬܟܝ ܘܐܬܐܣܝܬ ܐܢܬܬܐ ܡܢ ܗܝ ܫܥܬܐ ܘܐܬܐ ܝܫܘܥ ܠܒܝܬܗ ܕܐܪܟܘܢܐ ܘܚܙܐ ܙܡܪܐ ܘܟܢܫܐ ܕܡܫܓܫܝܢ ܘܐܡܪ ܠܗܘܢ ܦܘܩܘ ܠܟܘܢ ܠܐ ܓܝܪ ܡܝܬܬ ܛܠܝܬܐ ܐܠܐ ܕܡܟܐ ܗܝ ܘܓܚܟܝܢ ܗܘܘ ܥܠܘܗܝ ܘܟܕ ܐܦܩ ܟܢܫܐ ܥܠ ܐܚܕܗ ܒܐܝܕܗ ܘܩܡܬ ܛܠܝܬܐ ܘܢܦܩ ܗܢܐ ܛܒܐ ܒܟܠܗ ܐܪܥܐ ܗܝ ܘܟܕ ܥܒܪ ܝܫܘܥ ܡܢ ܬܡܢ ܢܩܦܘܗܝ ܬܪܝܢ ܣܡܝܐ ܕܩܥܝܢ ܘܐܡܪܝܢ ܐܬܪܚܡ ܥܠܝܢ ܒܪܗ ܕܕܘܝܕ ܘܟܕ ܐܬܐ ܠܒܝܬܐ ܩܪܒܘ ܠܗ ܗܢܘܢ ܣܡܝܐ ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܡܗܝܡܢܝܢ ܐܢܬܘܢ ܕܡܫܟܚ ܐܢܐ ܗܕܐ ܠܡܥܒܕ ܐܡܪܝܢ ܠܗ ܐܝܢ ܡܪܢ ܗܝܕܝܢ ܩܪܒ ܠܥܝܢܝܗܘܢ ܘܐܡܪ ܐܝܟ ܗܝܡܢܘܬܟܘܢ ܢܗܘܐ ܠܟܘܢ ܘܡܚܕܐ ܐܬܦܬܚ ܥܝܢܝܗܘܢ ܘܐܟܐܐ ܒܗܘܢ ܝܫܘܥ ܘܐܡܪ ܚܙܘ ܠܐ ܐܢܫ ܢܕܥ ܗܢܘܢ ܕܝܢ ܢܦܩܘ ܐܟܪܙܘܗܝ ܒܟܠܗ ܐܪܥܐ ܗܝ ܘܟܕ ܢܦܩܘ ܗܠܝܢ ܩܪܒܘ ܠܗ ܚܪܫܐ ܕܐܝܬ ܒܗ ܫܐܕܐ ܘܟܕ ܢܦܩ ܫܐܕܐ ܡܠܠ ܚܪܫܐ ܘܐܬܕܡܪܘ ܟܢܫܐ ܘܐܡܪܝܢ ܡܡܬܘܡ ܠܐ ܐܬܚܙܝܬ ܗܟܢܐ ܒܐܝܣܪܝܠ ܦܪܝܫܐ ܕܝܢ ܐܡܪܝܢ ܗܘܘ ܒܐܪܟܘܢܐ ܕܫܐܕܐ ܡܦܩ ܫܐܕܐ ܘܡܟܪܟ ܗܘܐ ܝܫܘܥ ܒܡܕܝܢܬܐ ܟܠܗܝܢ ܘܒܩܘܪܝܐ ܘܡܠܦ

ܚܙܐ ܟܕ ܦܐܪ̈ܐ ܘܟܠ ܦܘܪ̈ܫܢ ܟܠ ܡܬܒܐ ܘܡܠܟܘܬܐ ܕܫܡܝܐ ܠܒܢܝܢܫܐ ܗܘܐ
ܘܡܫܟܚ ܠܒܢ̈ܝܐ ܐܝܟܢܐ ܠܟܠܗܘܢ ܕܠܐ ܗܘܐ ܡܫܝܢ ܐܝܟ ܒܢ̈ܝܐ ܕܠܗ ܠܗܘܢܝܐ ܘܐܬܐ
ܠܡܠܟܘܬܗܘܢ ܚܙܘܐ ܡܫܝܚ ܘܦܠܐ ܕܐܘܪܚ ܒܟܠܗ ܘܡܫܠܐ ܡܢ ܡܢ ܐܚܪ̈ܢܐ ܕܢܦܫ ܦܠܐ ܠܚܝܘܗܝ.

Matthew chapter 10

ܐܣܛܘܟܣܝܗܘܢ ܟܠܗ ܕܝܢ: ܡܢܕܡ ܕܦܫܝܛܐ ܘܠܐ ܡܬܦܠܓܐ ܘܡܫܚܠܦ ܘܠܐ ܢܬܦܪܫ ܡܢܕܡ ܕܐܬܦܠܓܐ ܠܓܘܗ
ܒܫܘܚܠܦܐ ܐܘܡܢܘܬܐ ܐܝܟܢ ܒܢܘܡܪܐ ܘܡܢܕܡ ܕܒܠܝܘܢܝܐ ܡܫܡܫܢܝܬܗܘܢ ܐܚܪܢ ܒܠܥܕܘܗܝ ܘܠܐ ܐܣܛܘܟܣܝܗܘܢ
ܡܢ ܐܢܫ ܕܡܠܟ ܦܫܝܪܐ ܢܦܫܐ ܕܚܝܠܐ ܡܫܡܫܝܢ ܠܡܡܠܠܐ ܕܟܠܗ ܕܝܢ ܡܬܐܡܪܢ ܡܢ ܡܢ ܕܡܫܡܫ
ܕܠܒܫܐ ܘܡܠܦܝܢ ܐܢܘܢ ܒܡܠܘܬܐ ܠܐ ܢܬܐܡܪ ܪܦܝܩ ܡܬܩܪܒܢ ܒܠܫܢܐ: ܘܡܢܐ ܡܫܘܡ ܒܠܥܕ ܡܬܐܡܪܘܢ
ܠܐ ܢܟܠܐ ܟܠܡܕܡ ܕܡܠܟܘ ܕܝܢ ܐܦ ܡܢܐ ܕܥܡܠܘ ܟܠܗܘܢ ܡܬܚܫܒܢ ܠܐ ܗܘܦܟܐ ܐܣܛܘܟܣܝܗܘܢ ܡܢ ܕܠܐ
ܡܫܬܡܠܝܐ ܡܫܬܘܝܢ ܐܢܘܢ ܟܠܗܘܢ ܗܘܦܟܐ ܟܕ ܩܐܡ ܒܢܝܢܫܐ ܐܘܪܐ ܟܠܗ ܐܦ ܐܢܐ ܩܐܡ ܐܒܐ
ܘܒܫܡܥܢܐ ܡܢ ܕܡܢܝܢܗܘܢ ܟܕ ܩܐܡ ܒܢܝܢܫܐ ܐܒܕܗܘܢ ܟܕ ܐܦ ܐܢܐ ܩܐܡ ܐܒܐ ܘܒܫܡܥܢܐ ܠܐܬܐܡܪܘܢ
ܕܐܬܐ ܕܐܝܟ ܡܢܐ ܟܠܘܢܐ ܠܐ ܐܬܐ ܕܐܝܟ ܡܢܐ ܐܠܗܘܢܐ ܐܬܐ ܕܝܢ ܕܐܦܠܘܢ ܢܦܪܐ ܟܠܗܘܢ
ܘܦܬܐ ܟܠܗܘܢ ܘܦܠܓܐ ܡܠܬܐ ܫܦܝܪܐ ܘܦܠܓܘܗܝ ܕܢܦܪܐ ܦܬܐ ܦܬܝܐ ܡܢ ܕܩܫܡ ܐܬܐ ܐܘ
ܐܡܐ ܡܬܐܡܪܢ ܕܟܕ ܠܐ ܗܘܐ ܟܕ ܘܡܢ ܕܩܫܡ ܒܪܐ ܐܘ ܦܪܐ ܡܬܐܡܪ ܡܢ ܕܟܕ ܠܐ ܗܘܐ ܟܘܦܠܐ ܘܠܐ
ܢܩܠ ܙܩܝܦܗ ܘܐܬܐ ܦܬܝܐ ܠܐ ܗܘܐ ܟܕ ܡܢ ܕܐܦܫܛ ܢܦܫܗ ܢܦܪܩܘܢ ܘܢܦܪܐ ܢܦܫܗ
ܡܬܒܠܝ ܢܫܡܥܘܢ ܡܢ ܕܡܡܠܠܐ ܠܟܠܗܘܢ ܟܕ ܡܡܠܠܐ ܘܡܢ ܕܟܕ ܡܡܠܠܠܢ ܘܡܫܠܚ
ܡܡܠܠܐ ܡܢ ܕܡܡܠܠܐ ܒܢܝܐ ܟܠܗܘܢ ܒܢܝܐ ܐܢܫܐ ܕܒܢܝܐ ܢܦܫ ܘܡܢ ܕܡܡܠܠܐ ܐܘܡܢܐ ܟܠܗܘܢ ܐܘܡܢܐ
ܐܚܪܢ ܘܐܘܡܢܐ ܢܦܫ ܘܟܠܐ ܕܡܫܡܫܐ ܠܟܠ ܡܢ ܗܠܝܢܘܬܐ ܦܫܝܛܐ ܕܡܬܝܐ ܟܠܗܘܢ ܟܫܝܪܐ ܕܐܠܨܝܪܐ
ܐܝܟ ܐܡܪ ܬܐ ܠܟܠܗܘܢ ܘܠܐܢܫ ܐܚܪܢ.

Matthew chapter 11

ܘܗܘܐ ܕܟܕ ܫܠܡ ܝܫܘܥ ܠܡܦܩܕܘ ܠܬܪܥܣܪ ܬܠܡܝܕܘܗܝ ܫܢܝ ܡܢ ܬܡܢ ܠܡܠܦܘ ܘܠܡܟܪܙܘ ܒܡܕܝܢܬܗܘܢ ܝܘܚܢܢ ܕܝܢ ܟܕ ܫܡܥ ܒܒܝܬ ܐܣܝܪܐ ܥܒܕܘܗܝ ܕܡܫܝܚܐ ܫܕܪ ܒܝܕ ܬܠܡܝܕܘܗܝ ܘܐܡܪ ܠܗ ܐܢܬ ܗܘ ܗܘ ܕܐܬܐ ܐܘ ܠܐܚܪܢ ܗܘ ܡܣܟܝܢܝܢܢ ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗܘܢ ܙܠܘ ܐܫܬܥܘ ܠܝܘܚܢܢ ܐܝܠܝܢ ܕܫܡܥܝܢ ܐܢܬܘܢ ܘܚܙܝܢ ܐܢܬܘܢ ܣܡܝܐ ܚܙܝܢ ܘܚܓܝܣܐ ܡܗܠܟܝܢ ܘܓܪܒܐ ܡܬܕܟܝܢ ܘܚܪܫܐ ܫܡܥܝܢ ܘܡܝܬܐ ܩܝܡܝܢ ܘܡܣܟܢܐ ܡܬܣܒܪܝܢ ܘܛܘܒܘܗܝ ܠܡܢ ܕܠܐ ܢܬܟܫܠ ܒܝ ܗܢܘܢ ܕܝܢ ܟܕ ܐܙܠܘ ܫܪܝ ܝܫܘܥ ܠܡܐܡܪ ܠܟܢܫܐ ܥܠ ܝܘܚܢܢ ܡܢܐ ܢܦܩܬܘܢ ܠܡܕܒܪܐ ܠܡܚܙܐ ܩܢܝܐ ܕܡܢ ܪܘܚܐ ܡܬܬܙܝܥ ܘܐܠܐ ܡܢܐ ܢܦܩܬܘܢ ܠܡܚܙܐ ܓܒܪܐ ܕܢܚܬܐ ܪܟܝܟܐ ܠܒܝܫ ܗܐ ܐܝܠܝܢ ܕܪܟܝܟܬܐ ܠܒܝܫܝܢ ܒܒܝܬ ܡܠܟܐ ܐܢܘܢ ܘܐܠܐ ܡܢܐ ܢܦܩܬܘܢ ܠܡܚܙܐ ܢܒܝܐ ܐܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܘܝܬܝܪ ܡܢ ܢܒܝܐ ܗܢܘ ܓܝܪ ܕܥܠܘܗܝ ܟܬܝܒ ܕܗܐ ܐܢܐ ܫܕܪ ܐܢܐ ܡܠܐܟܝ ܩܕܡ ܦܪܨܘܦܟ ܕܢܛܝܒ ܐܘܪܚܐ ܩܕܡܝܟ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܠܐ ܩܡ ܒܝܠܝܕܝ ܢܫܐ ܕܪܒ ܡܢ ܝܘܚܢܢ ܡܥܡܕܢܐ ܙܥܘܪܐ ܕܝܢ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܪܒ ܗܘ ܡܢܗ ܡܢ ܝܘܡܝ ܕܝܢ ܕܝܘܚܢܢ ܡܥܡܕܢܐ ܘܥܕܡܐ ܠܗܫܐ ܡܠܟܘܬܐ ܕܫܡܝܐ ܒܩܛܝܪܐ ܡܬܕܒܪܐ ܘܩܛܝܪܢܐ ܚܛܦܝܢ ܠܗ

ܦܝܠܘܣܘܦ̈ܐ ܝܘܢ ܒܟܬܒ̈ܐ ܘܡܘܟܠܐ ܕܝܘܠܦܢܐ ܠܥܘܡܩܐ ܐܠܗܝܬܐ ܗܝ ܕܟܝܢ ܐܝܬܘܗܝ ܡܟܬܒܐ ܕܗܘܝܘ ܠܬܐܘܠܘܓܝܐ
ܠܡܠܐܟܐ ܡܢ ܕܐܝܟ ܠܗ ܐܝܟܢܐ ܕܢܦܫܐ ܢܦܫܐ ܠܡܢ ܕܝܢ ܐܘܪܗܝ ܠܡܥܒܕܢܘܬܐ ܕܥܠܡܐ ܠܡܠܟܘܬܐ ܕܡܫܝܚܐ
ܒܥܘܡܩܐ ܘܡܢܗ ܠܡܫܬܥܝܢܘܬܐ ܘܐܡܪܝܢ ܘܡܢ ܠܒܪܢܫܘܬܐ ܕܡܝܬܘܬܐ ܘܠܚܝ̈ܐ ܠܒܪܢܫܐ ܘܠܐ ܐܘܕܝܬܘܢ ܐܝܟܐ ܝܘܢ
ܬܘܡܝܢ ܕܠܐ ܐܝܬܠܗ ܘܠܐܠܗܘܬܐ ܘܐܡܪܝܢ ܕܗܘܐ ܐܝܟ ܒܗ ܐܝܟܐ ܒܪܗ ܕܐܝܬܐ ܐܝܬܠܗ ܘܡܠܬܐ ܘܐܡܪܝܢ ܗܘ ܐܝܬܝܗ
ܐܠܗܐ ܘܡܠܬܐ ܡܫܝܚܐ ܘܢܦܫܐ ܕܡܠܬܐ ܘܬܪܝܨܬܐ ܘܐܘܪܚܐ ܡܫܬܡܠܝܐ ܒܚܝ̈ܘܗܝ ܗܢܘܢ ܥܠܝ ܬܘܡܝܢ
ܠܡܫܬܡܥܢܘ ܡܫܝܚܐ ܐܝܟܢ ܕܗܘܐ ܒܗܘܢ ܫܪܝܪܘܬܗ ܕܠܐ ܢܦܩ ܘܐܡܪ ܗܘܐ ܗܘ ܠܟܠ ܒܪܢܫܐ
ܗܘ ܠܟܠ ܒܥܠ ܪܘܚܐ ܕܐܠܗܘܬܐ ܘܡܬܚܙܐ ܗܘܐ ܡܫܬܐ ܐܝܟܢ ܕܗܘܐ ܒܟܠ ܒܟܠ ܕܝܢ ܒܫܡܝܐ
ܘܒܡܠܬܐ ܢܒܝܘܬܐ ܐܡܪ ܐܢܐ ܠܟܠ ܕܐܠܗܘ ܘܡܠܬܐ ܢܗܘܐ ܬܘܒ ܒܡܘܬܐ ܕܝܫܘܥ ܐܘ ܠܟܠܗܘܢ ܐܝܬܝܗ
ܒܦܪܢܣܘܬ ܗܘ ܕܡܠܬܐ ܠܡܫܝܚܐ ܐܝܬܝܗܘܢ ܡܫܝܚܐ ܠܥܡܘܠ ܕܐܠܗܘܬܐ ܕܡܫܬܘܕܝܢ ܗܘܐ ܫܬܐ
ܐܝܟܢ ܕܗܘܐ ܒܟܠ ܡܠܬܐ ܗܘܐ ܡܫܝܚܐ ܠܡܠܬܐ ܒܪܢܫܐ ܠܟܠ ܘܠܐܘܚܐ ܕܗܘܝܘܢ ܢܗܘܐ ܬܘܒ
ܒܡܘܬܐ ܕܝܫܘܥ ܐܘ ܠܟܠ ܒܗܘ ܐܝܬܝܗܘܢ ܢܦܫܗ ܘܐܡܪ ܡܘܕܐ ܐܢܐ ܠܟܠ ܐܝܟ ܡܪܐ ܕܡܫܬܐ ܘܐܘܪܚܐ
ܕܦܫܛܐ ܗܘܠܝܢ ܡܫܬܡܥܐ ܘܡܫܬܡܠܝܢܐ ܘܡܠܬܐ ܐܬܐ ܠܡܫܝܚܐ ܐܝܟ ܐܝܬ ܕܗܘܐ ܗܘܐ ܕܐܝܬܝܗܘܢ ܡܫܬܡܥܢ
ܦܠܐ ܡܢܗ ܐܠܗܘܬܐ ܠܟ ܡܢ ܐܝܬ ܘܠܐ ܐܢܫ ܢܦܫ ܠܟܠ ܐܠܐ ܠܝ ܐܝܬܝܟ ܠܐ ܠܐܝܬܐ ܐܢܫ ܢܦܫ ܐܠܐ ܠܝ
ܒܪܐ ܘܡܠܬܐ ܕܐܝܬܐ ܒܪܐ ܕܐܝܬܐ ܐܠܗܘܬܐ ܦܠܝܢ ܠܐܢܐ ܘܡܫܝܚܐ ܡܫܬܡܠܐ ܗܘܐ ܐܢܫܝܢ ܡܫܘܠܗ
ܬܘܒ ܠܡܫܝܚܘܬܗ ܡܢܗ ܘܐܢܫ ܐܢܐ ܘܡܫܬܐ ܒܟܠܗܘܢ ܘܡܫܬܡܥܢܝܢ ܐܝܬܝܗ ܚܝܐ
ܠܡܫܬܡܠܝܢܘܬܐ ܝܘܢ ܒܫܡܗ ܗܘ ܘܡܫܬܡܠܐ ܡܫܬܐ ܗܘ.

Matthew chapter 12

ܒܗܘ ܙܒܢܐ ܡܗܠܟ ܗܘܐ ܝܫܘܥ ܒܫܒܬܐ ܒܝܬ ܙܪܥܐ ܘܬܠܡܝܕܘܗܝ ܟܦܢܘ ܘܫܪܝܘ ܡܠܩܛܝܢ ܫܒܠܐ
ܘܐܟܠܝܢ ܦܪܝܫܐ ܕܝܢ ܟܕ ܚܙܘ ܐܡܪܝܢ ܠܗ ܗܐ ܬܠܡܝܕܝܟ ܥܒܕܝܢ ܡܕܡ ܕܠܐ ܫܠܝܛ ܠܡܥܒܕ
ܒܫܒܬܐ ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ ܠܐ ܩܪܝܬܘܢ ܡܢܐ ܥܒܕ ܕܘܝܕ ܟܕ ܟܦܢ ܘܐܝܠܝܢ ܕܥܡܗ ܐܝܟܢܐ ܥܠ
ܠܒܝܬܗ ܕܐܠܗܐ ܘܠܚܡܐ ܕܦܬܘܪܐ ܕܡܪܝܐ ܐܟܠ ܗܘ ܕܠܐ ܫܠܝܛ ܗܘܐ ܠܗ ܠܡܐܟܠܗ ܘܠܐ ܠܐܝܠܝܢ
ܕܥܡܗ ܐܠܐ ܠܟܗܢܐ ܒܠܚܘܕ ܐܘ ܠܐ ܩܪܝܬܘܢ ܒܐܘܪܝܬܐ ܕܟܗܢܐ ܒܗܝܟܠܐ ܡܚܠܝܢ ܠܗ ܠܫܒܬܐ ܘܠܐ
ܚܝܒܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܝܢ ܕܪܒ ܡܢ ܗܝܟܠܐ ܐܝܬ ܗܪܟܐ ܐܠܘ ܕܝܢ ܝܕܥܝܢ ܗܘܝܬܘܢ ܡܢܘ ܚܢܢܐ
ܨܒܐ ܐܢܐ ܘܠܐ ܕܒܚܬܐ ܠܐ ܡܚܝܒܝܢ ܗܘܝܬܘܢ ܠܐܝܠܝܢ ܕܠܐ ܚܝܒܝܢ ܐܢܘܢ ܡܪܗ ܓܝܪ ܕܫܒܬܐ ܒܪܗ ܕܐܢܫܐ
ܘܫܢܝ ܡܢ ܬܡܢ ܝܫܘܥ ܘܐܬܐ ܠܟܢܘܫܬܗܘܢ ܘܓܒܪܐ ܚܕ ܐܝܬ ܗܘܐ ܬܡܢ ܕܐܝܕܗ ܝܒܝܫܐ
ܘܡܫܐܠܝܢ ܗܘܘ ܠܗ ܘܐܡܪܝܢ ܕܐܢ ܫܠܝܛ ܒܫܒܬܐ ܠܡܐܣܝܘ ܐܝܟ ܕܢܐܟܠܘܢ ܩܪܨܘܗܝ ܗܘ ܕܝܢ ܐܡܪ
ܠܗܘܢ ܡܢܘ ܡܢܟܘܢ ܓܒܪܐ ܕܐܝܬ ܠܗ ܥܪܒܐ ܚܕ ܘܐܢ ܢܦܠ ܒܓܘܡܨܐ ܒܝܘܡܐ ܕܫܒܬܐ ܠܐ ܐܚܕ
ܘܡܩܝܡ ܠܗ ܟܡܐ ܕܝܢ ܝܬܝܪ ܒܪܢܫܐ ܡܢ ܥܪܒܐ ܡܟܝܠ ܫܠܝܛ ܒܫܒܬܐ ܠܡܥܒܕ ܕܫܦܝܪ
ܗܝܕܝܢ ܐܡܪ ܠܗܘ ܓܒܪܐ ܦܫܘܛ ܐܝܕܟ ܘܦܫܛ ܐܝܕܗ ܘܐܬܩܢܬ ܐܝܟ ܚܒܪܬܗ ܘܢܦܩܘ ܦܪܝܫܐ ܘܡܠܟܐ
ܢܣܒܘ ܥܠܘܗܝ ܐܝܟ ܕܢܘܒܕܘܢܗ ܝܫܘܥ ܕܝܢ ܝܕܥ ܘܫܢܝ ܠܗ ܡܢ ܬܡܢ ܘܐܙܠܘ ܒܬܪܗ ܟܢܫܐ
ܣܓܝܐܐ ܘܐܣܝ ܠܟܠܗܘܢ ܘܟܐܐ ܒܗܘܢ ܕܠܐ ܢܓܠܘܢܝܗܝ ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܒܝܕ ܐܫܥܝܐ ܢܒܝܐ
ܕܐܡܪ ܗܐ ܥܒܕܝ ܕܒܗ ܐܨܛܒܝܬ ܚܒܝܒܝ ܕܒܗ ܨܒܬ ܢܦܫܝ ܪܘܚܝ ܐܣܝܡ ܥܠܘܗܝ ܘܕܝܢܐ
ܠܥܡܡܐ ܢܟܪܘܙ ܠܐ ܢܬܚܪܐ ܘܠܐ ܢܩܥܐ ܘܠܐ ܐܢܫ ܢܫܡܥ ܩܠܗ ܒܫܘܩܐ ܩܢܝܐ ܪܥܝܥܐ ܠܐ ܢܬܒܪ ܘܫܪܓܐ
ܕܡܛܦܛܦ ܠܐ ܢܕܥܟ ܥܕܡܐ ܕܢܦܩ ܕܝܢܐ ܠܙܟܘܬܐ ܘܒܫܡܗ ܥܡܡܐ ܢܣܒܪܘܢ ܗܝܕܝܢ ܩܪܒܘ ܠܗ ܠܚܕ
ܕܝܘܢܐ ܕܥܘܝܪ ܗܘܐ ܘܚܪܫ ܘܐܣܝܗ ܐܝܟܢܐ ܕܚܪܫܐ ܘܣܡܝܐ ܢܡܠܠ ܘܢܚܙܐ ܘܬܡܗܝܢ ܗܘܘ ܟܠܗܘܢ ܟܢܫܐ
ܘܐܡܪܝܢ ܕܠܡܐ ܗܢܘ ܒܪܗ ܕܕܘܝܕ ܦܪܝܫܐ ܕܝܢ ܟܕ ܫܡܥܘ ܐܡܪܝܢ ܗܢܐ ܠܐ ܡܦܩ ܫܐܕܐ ܐܠܐ ܒܒܥܠܙܒܘܒ

ܒܪܡ ܐܝܫܘܥ ܝܕܥܠܗ ܚܘܫܒܢܐ ܕܝܗܘܢ ܘܐܡܪ ܠܗܘܢ ܟܠ ܡܠܟܘܬܐ ܕܦܠܝܓܐ ܥܠ ܓܢܗ ܚܪܒܐ
ܘܟܠ ܒܝܬܐ ܘܡܕܝܢܬܐ ܕܦܠܝܓܐ ܥܠ ܓܢܗ ܠܐ ܩܐܡܐ
ܐܢ ܣܛܢܐ ܡܦܩ ܠܣܛܢܐ ܥܠ ܓܢܗ ܦܠܝܓܐ ܗܘܐ

[illegible]

Matthew chapter 13

ܐܘܪܘܣ ܗܘ ܗܘ ܕܡܫܝܚܐ ܡܠܟܐ ܘܡܫܡܫܢܘܬܟܗܢܘܬܗ ܩܕܡܝܐ ܘܡܢ ܒܬܪ ܐܝܟ ܕܡܥܠ ܦܐܝܬ ܕܢܦܩ ܦܐܝܬ
ܕܐܬܠܒܫ ܚܝܠܐ ܡܛܠܐ ܐܡܪ ܠܗܘܢ ܕܐܡܪ ܕܗܐ ܡܠܟܘܬܐ ܕܫܡܝܐ ܠܟܐܦܐ ܕܪܘܣ ܐܘܪܚܐ
ܗܝܐ ܟܡܪܢܝܬܗ ܘܡܢ ܕܡܛܠ ܗܢܐ ܐܢܐ ܒܡܠܟܘܬܗ ܐܘܪܘܣ ܐܪܐܝ ܒܝܬ ܚܕܐ ܕܐܬܐ ܕܝܢ ܡܠܐ ܒܫܡܝܐ
ܘܡܢ ܩܕܡ ܗܘܝܘ ܐܬܚܙܝ ܐܦ ܐܪܐܝ ܘܡܪܝܢ ܒܢܒܘܝܘܬܐ ܒܫܡܐ ܕܐܡܪܗ ܠܗ ܡܢܝ ܠܐ ܗܘܐ ܐܘܪܚܐ
ܝܗܒ ܪܘܚܗ ܒܟܡܪܢܝܬ ܡܠܐܟܐ ܐܝܟ ܒܗ ܐܪܐܝ ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ ܟܐܦܐ ܒܡܠܟܘܬܐ ܠܒܝܬ
ܗܘܐ ܐܡܪܝܢ ܠܗ ܒܒܝܬܗܘܢ ܝܗܒ ܐܝܬ ܬܐܪܐ ܟܝܢܐ ܐܢܘܢ ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ ܕܠܡܘܢ ܟܝ ܡܟܝܠ
ܐܝܟܘܢ ܐܪܐܝ ܐܬܠܡܝܕܘܢ ܡܛܠܗܘܢ ܐܦ ܫܡܐ ܥܒܘܕܘ ܕܒܝܬܘܬܗܘܢ ܐܚܝܕܐ ܒܝܬܐ ܠܚܕܐ ܘܒܐܒܝܐ ܕܚܕܐ
ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܒܟܝܢܐ ܠܡܩܝܡ ܐܪܐܝ ܘܐܫܬܘܪ ܐܢܘܢ ܡܐܬܘܬܐ ܕܐܬܩܝܡܘ ܫܡܐ ܕܝܢ ܒܫܡܗ ܐܢܘܢ
ܠܐܘܪܚ ܐܝܬܝܗ ܡܫܝܚܐ ܐܡܪ ܠܗܘܢ ܕܐܡܪ ܕܗܐ ܡܠܟܘܬܐ ܕܫܡܝܐ ܠܟܐܦܐ ܕܫܪܪܐ ܕܢܦܩ ܟܐܦܐ
ܐܘܪܚܗ ܒܟܡܪܢܝܬܗ ܘܡܢ ܠܗܘܢ ܗܘ ܡܢ ܟܠܗܘܢ ܕܝܘܡܢܐ ܗܐ ܕܝܢ ܕܪܫܝܢ ܐܝܟ ܗܘ ܡܢ ܟܠܗܘܢ ܕܡܘܢ
ܘܗܘܝܐ ܐܬܠܝ ܐܬܝܠܕ ܦܪܝܫܐ ܕܫܡܝܐ ܢܦܩ ܒܫܘܒܚܗ ܕܐܬܐ ܡܠܟܐ ܐܡܪ ܠܗܘܢ ܕܗܐ ܡܠܟܘܬܐ
ܕܫܡܝܐ ܠܟܝܢܐ ܗܘ ܕܡܫܡܠܐ ܐܝܬܝܐ ܢܗܝܪ ܒܡܠܟܐ ܦܐܝܬ ܘܡܫܝܚܝܬܐ ܕܟܠܗ ܫܡܥ ܗܢܝܢ
ܟܠܗܝܢ ܡܠܐ ܢܦܫ ܒܦܠܛܢܐ ܠܡܢܬܐ ܘܠܐ ܦܠܛܢܐ ܡܡܠܠ ܗܘܐ ܒܡܠܗܘܢ ܐܝܟ ܕܢܡܠܐ ܡܢܗ
ܕܐܬܐ ܐܡܪ ܒܝܬ ܕܒܝܐ ܕܐܡܪ ܐܝܟ ܦܘܡܗ ܒܡܠܐ ܘܐܡܪ ܒܟܝܢܐ ܕܡܢ ܩܕܡ ܢܦܫܗ ܕܡܠܟܐ
ܗܘ ܢܦܫܗ ܡܢ ܠܡܢܬܐ ܕܐܬܐ ܠܒܝܬܐ ܘܡܢ ܠܗ ܢܦܩܝܢ ܕܐܡܪ ܠܗ ܦܩܘܕ
ܡܠܐ ܗܘ ܕܐܢܐ ܘܡܢܝܢܐ ܗܘ ܕܝܢ ܒܢܐ ܕܐܡܪ ܠܗܘܢ ܗܘ ܕܪܘܚ ܐܘܪܚܐ ܐܝܟܘܢ ܒܗ ܕܐܢܫ
ܘܡܢܝܢܐ ܐܝܟܢܐ ܠܟܠܗ ܐܘܪܚܐ ܕܝܢ ܝܗܒ ܒܒܝܬܐܢܘܢ ܕܡܠܟܘܬܐ ܐܢܐ ܕܝܢ ܐܝܟܘܢ ܒܒܝܬܗ ܕܟܠ
ܒܟܝܢܐ ܕܝܢ ܕܪܘܚܐܢܘܢ ܐܝܟܘܢ ܡܟܠܬܗ ܕܟܠܗ ܫܪܪܐ ܕܝܢ ܐܝܟܘܢ ܡܠܟܘܬܗ ܕܫܡܠܝܐ
ܐܢܫܐ ܗܘܝܐ ܕܡܬܚܙܝܢ ܐܢܐ ܘܡܢܝܢ ܒܗܪܐ ܗܘܝܐ ܢܗܘܐ ܒܡܠܟܘܬܗ ܕܟܠܗ ܗܘܐ ܢܦܫ ܒܪܗ ܕܐܢܫܐ
ܡܠܐܟܘܗܝ ܘܝܬܝܒܘܢ ܥܡ ܡܠܟܘܬܗ ܟܠܗܘܢ ܡܫܒܚܝܢ ܘܟܠܗܘܢ ܢܦܩܝ ܒܠܐ ܘܡܢ ܐܢܘܢ ܟܠܗܘܢ
ܕܢܗܪܐ ܢܦܩ ܢܗܘܐ ܒܐܝܕܐ ܘܡܫܪܝܢ ܡܢܐ ܗܘܝ ܐܦܝܗ ܢܗܪܝܢ ܐܝܟ ܫܡܫܐ ܒܡܠܟܘܬܗ ܕܐܝܬܘܗܝ
ܕܐܡܪ ܠܗ ܐܢܐ ܕܢܫܡܥ ܢܫܡܥ ܢܦܩ ܕܗܐ ܡܠܟܘܬܐ ܕܫܡܝܐ ܠܫܡܫܐ ܕܐܝܟ ܫܡܫܐ ܒܡܠܟܐ ܗܘ
ܕܐܬܝܗ ܟܐܦܐ ܘܡܢܗ ܘܡܢ ܢܦܫܗ ܐܢܫ ܐܝܟ ܟܠ ܕܐܡܪ ܠܗ ܘܐܡܪܗ ܠܡܠܟܐ ܗܘ ܢܦܩ ܕܗܐ
ܡܠܟܘܬܐ ܕܫܡܝܐ ܠܟܐܦܐ ܢܦܩܐܢ ܕܐܬܐ ܗܘܐ ܡܬܚܙܝܢܐ ܕܡܠܟܐ ܟܝ ܕܝܢ ܐܡܪ ܡܢܗܘܢ ܐܝܟ ܡܫܒܚܝܢ
ܕܡܠܟܘܬܐ ܐܝܟ ܟܠ ܗܐ ܕܐܡܪ ܠܗ ܘܐܡܪܗ ܢܦܩ ܕܗܐ ܡܠܟܘܬܐ ܕܫܡܝܐ ܠܡܫܒܚܐ ܕܒܡܠܟܐ ܒܫܡܐ
ܘܡܢ ܟܠ ܫܡܫ ܒܢܦܫ ܘܡܢ ܡܠܟܐ ܐܡܫܘܢ ܠܡܫܒܚ ܢܗܘܐ ܕܡܠܟܘܬܗ ܘܐܦܐ ܐܝܟ
ܒܫܡܝܐ ܘܡܠܟܘܬܐ ܫܡܫ ܠܟܐ ܗܘܝܐ ܢܗܘܐ ܒܡܠܟܘܬܗ ܕܟܠܗ ܢܦܫܗܘܢ ܡܠܐܟܐ ܘܐܦܝܗܘܢ ܟܐܦܐ ܡܢ
ܟܠܗ ܐܝܬܘܗܝ ܘܢܦܫܗܘܢ ܐܢܘܢ ܕܡܠܟܘܬܐ ܘܢܗܘܐ ܢܦܩ ܢܗܘܐ ܫܡܝܐ ܘܫܘܕܥ ܡܠܐ ܐܡܪ ܠܗܘܢ
ܢܫܡܥܘܢ ܡܠܟܘܬܐ ܟܠܗܘܢ ܗܘܝܘ ܐܡܪ ܠܗ ܐܦ ܡܢܝ ܐܡܪ ܠܗܘܢ ܡܠܟܐ ܗܘܐ ܟܠܡܫܒܚܐ
ܕܡܫܬܟܚܝܢ ܠܡܠܟܘܬܐ ܫܡܝܐ ܕܗܐ ܠܟܐܦܐ ܡܢܐ ܟܐܦܐ ܕܐܝܟ ܡܫܡܫܢܘܬܗ ܡܫܬܠܐ ܘܡܫܬܡܫܢܐ
ܘܗܘܐ ܕܝܢ ܡܠܟܘܢ ܢܦܫܗ ܡܠܟܐ ܗܘܝܐ ܥܠ ܡܫܬܡܫ ܘܐܦܐ ܠܡܫܬܘܝܘܬܗ ܘܡܠܟܘܬ ܗܘܐ ܠܗܘܢ
ܟܐܢܘܬܗܘܢ ܐܢܫܐ ܕܢܗܘܪܘܗܝ ܘܬܫܒܘܚܬܗ ܐܡܪܐ ܠܗ ܠܗܘܢ ܢܫܒܚܢܐ ܗܘܐ ܘܡܛܠ ܠܐ ܗܘܐ ܗܘܐ
ܒܪܗ ܕܐܢܫܐ ܠܐ ܐܝܬܘܗܝ ܡܢܗܪܢܐ ܡܢܗܘܢ ܘܐܝܟܘܢ ܡܫܬܡܫ ܘܡܢܗܘܢ ܘܡܬܟܢܫܢܘܬܐ ܘܐܢܘܢ ܟܠܗܘܢ

ܠܳܐ ܗ̱ܘܳܐ ܒܰܠܚܽܘܕ ܐܢ̱ܬ ܐܶܫܟ݁ܰܚܬ ܠܶܗ ܗܽܘܟܳܠܐ ܒܗܽܘܢܳܝܽܘܬܳܐ ܩܰܠܺܝܠ ܘܰܡܫܰܒ݁ܚܳܢܳܐ ܗܘܳܐ ܠܶܗ ܗܳܘ ܕܶܝܢ
ܢܰܦ̮ܫܳܐ ܐܳܦ ܒܗܳܘ ܠܶܗ ܕܟܽܠܳܐ ܕܰܒ݂ܥܳܐ ܠܰܡܫܰܡܠܳܝܽܘܬܶܗ ܘܰܠܫܰܡܠܳܝܽܘܬܶܗ ܘܠܳܐ ܒܰܟ݂ܝܳܐ ܐܳܦ ܣܰܓ݁ܝ ܫܰܢܝܳܐ ܘܰܫܰܩܺܝܠ
ܠܐܘܪܚܐ ܕܗܽܘܢܳܝܽܘܬܳܐ.

⠗⠓⠌⠗⠌⠁⠙⠌⠋⠝⠃⠡⠝⠌⠩⠋⠁⠌⠝⠌⠋⠝⠃⠡⠁⠙⠍⠃⠢⠐⠁⠿⠗⠓⠗⠔⠝⠩⠍⠡⠨⠝⠃⠩⠁⠡⠍⠹⠌⠃⠃⠓⠥⠝⠙⠌⠁⠍⠡⠗
⠙⠩⠍⠙⠩⠍⠡⠃⠃⠠⠨⠹⠩⠙⠡⠱⠍⠡⠙⠩⠃⠡⠗⠓⠌⠙⠹⠩⠙⠗⠓⠡⠗⠙⠃⠩⠍⠡⠝⠍⠡⠇⠟⠡⠇⠗⠩⠜⠡⠗⠢⠩⠓⠲
⠄⠡⠿⠗⠔⠨⠹⠌⠓⠙⠓⠔⠜⠗⠢⠥⠗⠙⠩⠓⠿⠙⠍⠌⠝⠃⠥⠃⠓⠥⠝⠜⠡⠗⠎⠢⠥⠝⠌⠁⠍⠩⠙⠌⠙⠝⠙⠡⠗⠇⠩⠨⠗⠡⠄⠩⠓⠿⠙
⠍⠌⠝⠃⠥⠃⠓⠥⠝⠙⠡⠗⠿⠥⠝⠌⠁⠙⠓⠩⠙⠓⠩⠁⠔⠃⠩⠝⠩⠁⠡⠙⠍⠙⠹⠨⠝⠁⠨⠹⠌⠁⠋⠋⠩⠗⠡⠗⠓⠨⠹⠩⠙⠡⠹⠍⠡⠙⠩⠹
⠡⠿⠌⠝⠄⠎⠡⠙⠃⠌⠙⠓⠲
⠁⠿⠗⠓⠗⠔⠝⠩⠍⠡⠨⠹⠃⠩⠁⠌⠍⠡⠗⠃⠓⠥⠝⠙⠩⠍⠙⠩⠍⠡⠃⠃⠠⠨⠹⠩⠙⠡⠱⠍⠡⠙⠩⠃⠡⠗⠓⠍⠔⠗⠩⠓⠡⠙⠹⠱⠌⠿⠃⠡
⠨⠹⠁⠡⠝⠿⠹⠨⠹⠩⠗⠌⠍⠗⠡⠨⠹⠄⠡⠨⠹⠃⠩⠨⠹⠩⠔⠝⠹⠿⠡⠍⠗⠓⠩⠢⠹⠱⠡⠍⠩⠹⠍⠥⠃⠌⠗⠗⠓⠡⠗⠢⠓⠩⠃⠌⠙
⠝⠄⠥⠃⠓⠌⠙⠝⠍⠡⠃⠌⠃⠙⠌⠱⠥⠗⠢⠄⠋⠌⠃⠩⠥⠹⠩⠃⠍⠌⠝⠜⠁⠙⠡⠹⠃⠩⠋⠋⠌⠃⠩⠥⠹⠩⠃⠩⠍⠡⠃⠌⠃⠓⠿⠙⠩
⠗⠢⠡⠍⠓⠥⠝⠁⠡⠙⠍⠹⠝⠌⠨⠹⠍⠡⠃⠌⠁⠍⠌⠹⠌⠍⠹⠌⠁⠨⠹⠌⠁⠍⠡⠗⠄⠙⠡⠹⠹⠝⠇⠔⠩⠹⠌⠁⠍⠡⠗⠁⠌⠍⠹⠡⠗⠓⠋⠋
⠥⠍⠙⠃⠿⠍⠡⠨⠹⠃⠌⠁⠙⠌⠁⠄⠡⠗⠢⠃⠡⠮⠙⠩⠨⠹⠩⠹⠍⠌⠝⠿⠹⠹⠩⠍⠹⠡⠗⠜⠙⠩⠨⠹⠌⠓⠹⠗⠢⠩⠃⠍⠩⠓⠩⠙⠹⠌⠙⠝
⠙⠌⠱⠥⠗⠢⠱⠡⠿⠃⠍⠌⠝⠜⠁⠙⠁⠨⠹⠩⠃⠇⠡⠙⠹⠩⠙⠡⠿⠗⠌⠇⠙⠃⠙⠩⠨⠹⠌⠓⠹⠡⠃⠍⠔⠹⠹⠡⠙⠓⠿⠙⠙⠩⠍⠗⠔
⠝⠃⠌⠓⠋⠋⠡⠱⠌⠿⠃⠡⠝⠍⠁⠡⠨⠹⠃⠩⠓⠡⠙⠹⠜⠔⠜⠩⠝⠁⠙⠹⠹⠡⠿⠗⠔⠨⠹⠩⠓⠥⠹⠌⠙⠝⠢⠝⠩⠙⠁⠍⠡⠗⠃⠓⠥⠝
⠓⠡⠙⠹⠡⠜⠗⠡⠗⠢⠜⠡⠗⠢⠩⠗⠩⠇⠩⠁⠔⠨⠹⠡⠙⠓⠿⠙⠄⠗⠌⠓⠹⠁⠿⠝⠩⠱⠩⠙⠡⠿⠗⠔⠨⠹⠩⠁⠔⠨⠹⠌⠙⠓⠲
⠗⠢⠩⠃⠍⠩⠜⠡⠗⠢⠩⠹⠌⠙⠝⠗⠩⠇⠩⠇⠄⠝⠌⠙⠗⠌⠝⠥⠝⠹⠹⠍⠡⠃⠃⠠⠨⠹⠩⠜⠔⠜⠩⠝⠌⠁⠹⠌⠙⠝⠁⠔⠨⠹⠡⠙⠓⠥⠝⠄
⠝⠡⠙⠓⠿⠙⠹⠇⠔⠱⠩⠄⠗⠢⠌⠃⠹⠇⠩⠇⠩⠹⠌⠙⠝⠹⠡⠜⠗⠡⠗⠢⠁⠌⠝⠥⠝⠁⠔⠨⠹⠡⠙⠓⠿⠙⠔⠩⠗⠩⠝⠩⠗⠓⠹⠩⠹⠱⠩⠹
⠌⠙⠝⠁⠔⠨⠹⠡⠙⠓⠿⠙⠱⠥⠃⠩⠍⠌⠓⠹⠗⠢⠩⠃⠍⠩⠗⠓⠩⠍⠥⠹⠱⠌⠁⠹⠌⠙⠝⠹⠡⠃⠁⠌⠥⠌⠁⠌⠁⠙⠁⠡⠝⠩⠓⠩⠍⠔⠃⠹
⠍⠌⠨⠹⠿⠡⠄⠙⠝⠜⠔⠜⠩⠝⠌⠁⠙⠓⠩⠋⠹⠔⠝⠄⠝⠥⠗⠩⠓⠩⠍⠝⠗⠩⠝⠌⠓⠙⠌⠁⠄⠱⠥⠃⠩⠍⠌⠓⠹⠗⠢⠩⠃⠍⠩⠓⠩⠗
⠝⠱⠡⠹⠡⠗⠄⠗⠌⠓⠹⠁⠿⠝⠩⠱⠩⠍⠡⠃⠡⠁⠍⠡⠙⠓⠿⠙⠙⠝⠨⠿⠡⠄⠥⠝⠍⠌⠝⠍⠡⠃⠍⠃⠡⠹⠌⠓⠃⠥⠃⠓⠥⠝⠍⠡⠍⠱⠥
⠃⠌⠁⠙⠍⠥⠃⠓⠥⠝⠢⠩⠇⠹⠿⠡⠙⠢⠡⠙⠃⠩⠙⠝⠡⠗⠍⠥⠝⠁⠌⠝⠥⠝⠄⠡⠁⠹⠥⠝⠩⠹⠝⠥⠗⠩⠹⠡⠍⠩⠝⠝⠌⠓⠙⠌⠁⠄
⠌⠍⠙⠩⠙⠗⠓⠥⠗⠩⠿
⠱⠌⠝⠌⠁⠓⠩⠙⠹⠌⠙⠝⠜⠡⠹⠔⠿⠌⠁⠝⠌⠝⠓⠗⠥⠝⠁⠡⠙⠍⠱⠌⠍⠹⠩⠄⠍⠡⠃⠃⠠⠨⠹⠌⠓⠹⠡⠁⠇⠥⠓⠥⠝⠍⠡⠝⠹⠔⠌⠙
⠨⠹⠃⠌⠓⠁⠌⠍⠹⠮⠌⠁⠹⠹⠌⠱⠍⠡⠗⠢⠝⠌⠱⠍⠡⠗⠢⠹⠥⠇⠹⠩⠍⠙⠩⠍⠡⠃⠃⠠⠨⠹⠩⠙⠡⠱⠍⠡⠙⠩⠃⠋⠔⠍⠨⠹⠩⠹⠡⠍
⠗⠡⠱⠙⠩⠄⠡⠿⠗⠔⠨⠹⠩⠓⠩⠙⠹⠌⠁⠱⠃⠗⠓⠩⠓⠲
⠙⠍⠡⠇⠗⠩⠙⠗⠡⠱⠙⠩⠓⠲
⠙⠍⠌⠝⠗⠓⠡⠹⠱⠥⠨⠹⠌⠓⠁⠌⠜⠡⠃⠜⠡⠄⠌⠝⠍⠥⠃⠹⠔⠁⠙⠨⠹⠃⠌⠓⠙⠜⠡⠇⠗⠝⠩⠓⠲
⠃⠡⠿⠗⠔⠨⠹⠩⠓⠩⠙⠹⠥⠇⠹⠩⠍⠙⠩⠍⠡⠃⠃⠠⠨⠹⠩⠙⠡⠱⠍⠡⠙⠩⠃⠨⠿⠡⠇⠗⠩⠹⠡⠿⠩⠗⠩⠹⠇⠩⠗⠢⠌⠁⠓⠿⠙⠩⠍⠡
⠗⠿⠩⠝⠙⠩⠨⠹⠩⠗⠩⠇⠩⠨⠹⠩⠃⠡⠹⠹⠹⠌⠙⠝⠌⠱⠃⠡⠗⠓⠍⠡⠗⠿⠩⠝⠔⠨⠹⠩⠗⠓⠹⠹⠩⠙⠡⠗⠔⠗⠡⠨⠹⠹⠿⠍⠡⠙⠩
⠁⠌⠜⠡⠃⠜⠡⠄⠌⠝⠃⠥⠃⠍⠩⠹⠔⠁⠙⠨⠹⠃⠌⠓⠙⠜⠡⠇⠗⠩⠓⠲
⠹⠥⠇⠹⠩⠍⠙⠩⠍⠡⠃⠃⠠⠨⠹⠩⠙⠡⠱⠍⠡⠙⠩⠃⠡⠍⠹⠔⠹⠹⠩⠹⠝⠌⠗⠃⠡⠨⠹⠄⠙⠡⠍⠩⠙⠍⠌⠝⠃⠥⠃⠿⠝⠌⠗⠃⠌⠝⠱
⠡⠨⠹⠙⠜⠍⠡⠹⠹⠍⠃⠩⠨⠹⠁⠡⠗⠿⠥⠓⠲
⠃⠡⠗⠿⠩⠗⠢⠙⠙⠡⠍⠩⠙⠔⠨⠹⠌⠇⠙⠿⠡⠄⠔⠙⠙⠗⠩⠇⠢⠁⠁⠡⠗⠍⠔⠙⠄⠍⠩⠝⠌⠁⠙⠇⠔⠡⠌⠁⠱⠹⠹⠡⠙⠃⠇⠡⠗⠓⠩⠍
⠡⠝⠩⠝⠌⠓⠙⠌⠁⠄⠱⠥⠃⠩⠍⠌⠓⠹⠗⠢⠩⠃⠍⠩⠝⠌⠿⠋⠋⠥⠝⠍⠡⠃⠡⠁⠍⠢⠌⠁⠙⠡⠝⠿⠡⠗⠓⠥⠝⠄⠔⠢⠌⠁⠍⠌⠝⠄⠡⠙⠝
⠡⠙⠜⠡⠹⠔⠿⠌⠁⠙⠝⠡⠗⠍⠥⠝⠁⠌⠝⠥⠝⠄⠡⠁⠹⠥⠝⠩⠹⠝⠥⠗⠩⠹⠡⠍⠩⠝⠝⠌⠓⠙⠌⠁⠄⠌⠍⠙⠩⠙⠗⠓⠥⠗⠩⠿
⠱⠌⠝⠌⠁⠁⠌⠍⠡⠗⠃⠓⠥⠝⠙⠌⠱⠥⠗⠢⠁⠌⠍⠹⠡⠍⠡⠃⠹⠥⠝⠍⠥⠃⠓⠌⠙⠝⠓⠩⠃⠌⠙⠝⠩⠍⠗⠔⠝⠃⠌⠓⠁⠔⠝⠍⠩⠗⠡⠝
⠩⠍⠡⠗⠃⠓⠥⠝⠍⠌⠿⠥⠃⠓⠩⠝⠩⠃⠥⠃⠋⠩⠗⠩⠹⠍⠌⠹⠹⠡⠃⠍⠡⠹⠿⠃⠍⠡⠃⠃⠠⠨⠹⠱⠍⠡⠙⠩⠹⠩⠍⠌⠁⠃⠨⠿⠡⠇⠗
⠩⠍⠩⠗⠌⠁⠄⠡⠙⠹⠩⠹⠍⠡⠋⠋⠌⠿⠍⠌⠝⠔⠍⠩⠨⠹⠌⠓⠗⠓⠡⠹⠿⠽⠩⠨⠹⠩⠙⠗⠢⠡⠹⠔⠿⠩⠨⠹⠩⠙⠡⠓⠙⠩⠹⠍⠡⠹
⠿⠱⠡⠃⠌⠍⠙⠌⠱⠥⠗⠢
⠍⠡⠨⠹⠃⠌⠁⠓⠩⠃⠌⠙⠝⠱⠡⠝⠔⠍⠌⠍⠹⠡⠍⠩⠝⠙⠌⠁⠨⠹⠩⠃⠡⠍⠹⠱⠔⠝⠿⠹⠌⠓⠙⠍⠡⠃⠌⠗⠿⠙⠩⠃⠓⠥⠝⠄⠡⠥⠍⠝
⠥⠱⠩⠨⠹⠓⠥⠝⠁⠡⠙⠡⠝⠩⠹⠹⠌⠨⠹⠓⠗⠥⠝⠙⠝⠔⠁⠍⠗⠥⠝⠁⠡⠙⠍⠌⠍⠩⠃⠌⠓⠃⠓⠩⠝⠩⠗⠓⠌⠍⠝⠨⠹⠩⠓⠩⠹⠱⠌
⠁⠙⠗⠓⠡⠙⠚⠌⠁⠃⠩⠓⠿⠙⠩⠓⠩⠝⠩⠄⠗⠌⠓⠹⠝⠡⠿⠩⠗⠩⠃⠩⠁⠌⠍⠹⠌⠓⠍⠌⠨⠹⠿⠡⠗⠙⠩⠍⠡⠗⠙⠡⠍⠙⠡⠁⠗⠓⠡⠙⠓
⠿⠜⠙⠡⠗⠢⠿⠥⠇⠙⠙⠩⠙⠋⠔⠁⠙⠱⠌⠍⠗⠢⠥⠝⠙⠔⠓⠥⠹⠱⠩⠙⠡⠁⠗⠓⠜⠩⠨⠹⠌⠓⠃⠥⠃⠓⠌⠙⠝⠃⠩⠓⠩⠃⠙⠩⠨⠹⠡⠝
⠁⠌⠝⠌⠙⠝⠁⠡⠙⠍⠌⠍⠩⠃⠌⠓⠓⠩⠍⠔⠃⠃⠓⠩⠝⠩⠓⠩⠃⠌⠙⠝⠍⠥⠃⠓⠌⠙⠝⠙⠍⠌⠨⠹⠍⠡⠱⠃⠔⠝⠓⠿⠙⠡⠙⠄⠌⠓⠓⠥
⠹⠌⠙⠝⠙⠌⠱⠥⠗⠢⠁⠌⠍⠹⠡⠗⠃⠓⠥⠝⠃⠡⠙⠹⠹⠇⠔⠩⠹⠡⠍⠗⠢⠔⠗⠌⠃⠩⠄⠡⠍⠹⠱⠔⠝⠿⠹⠌⠓⠙⠡⠇⠇⠡⠙⠹⠌⠓⠙⠃
⠩⠗⠢⠇⠡⠹⠹⠹⠡⠍⠩⠝⠗⠓⠡⠙⠚⠌⠁⠋⠡⠿⠔⠌⠁⠄⠍⠌⠗⠥⠃⠃⠩⠓⠡⠙⠍⠩⠝⠥⠍⠨⠹⠓⠥⠝

Matthew chapter 14

ܒܗܘ ܕܝܢ ܙܒܢܐ ܫܡܥ ܗܪܘܕܣ ܛܛܪܪܟܐ ܫܡܥܗ ܕܝܫܘܥ ܘܐܡܪ ܠܥܒܕܘܗܝ ܗܢܘ ܝܘܚܢܢ ܡܥܡܕܢܐ
ܗܘ ܩܡ ܡܢ ܒܝܬ ܡܝܬܐ ܡܛܠ ܗܢܐ ܚܝܠܐ ܡܣܬܥܪܢ ܒܗ ܗܘ ܓܝܪ ܗܪܘܕܣ ܐܚܕ ܗܘܐ ܠܝܘܚܢܢ
ܘܐܣܪܗ ܘܐܪܡܝܗ ܒܒܝܬ ܐܣܝܪܐ ܡܛܠ ܗܪܘܕܝܐ ܐܢܬܬ ܦܝܠܝܦܘܣ ܐܚܘܗܝ ܐܡܪ ܗܘܐ ܠܗ ܓܝܪ
ܝܘܚܢܢ ܕܠܐ ܫܠܝܛܐ ܠܟ ܕܬܗܘܐ ܠܟ ܐܢܬܬܐ ܘܨܒܐ ܗܘܐ ܠܡܩܛܠܗ ܘܕܚܠ ܗܘܐ ܡܢ ܥܡܐ ܕܐܝܟ ܢܒܝܐ
ܐܚܝܕܝܢ ܗܘܘ ܠܗ ܟܕ ܗܘܐ ܕܝܢ ܒܝܬ ܝܠܕܗ ܕܗܪܘܕܣ ܪܩܕܬ ܒܪܬܗ ܕܗܪܘܕܝܐ ܩܕܡ ܣܡܟܐ ܘܫܦܪܬ
ܠܗ ܠܗܪܘܕܣ ܡܛܠ ܗܢܐ ܒܡܘܡܬܐ ܐܫܬܘܝ ܠܗ ܕܢܬܠ ܠܗ ܟܠ ܡܐ ܕܬܫܐܠ ܗܝ ܕܝܢ ܡܛܠ
ܕܡܠܦܐ ܗܘܬ ܠܐܡܗ ܐܡܪܬ ܗܒ ܠܝ ܗܪܟܐ ܒܦܝܢܟܐ ܪܫܗ ܕܝܘܚܢܢ ܡܥܡܕܢܐ ܘܟܪܝܬ ܠܗ ܠܡܠܟܐ
ܡܛܠ ܕܝܢ ܡܘܡܬܐ ܘܡܣܡܟܐ ܦܩܕ ܕܢܬܝܗܒ ܠܗ ܘܫܕܪ ܦܣܩܗ ܪܫܗ ܕܝܘܚܢܢ ܒܝܬ ܐܣܝܪܐ
ܘܐܝܬܝܘܗܝ ܒܦܝܢܟܐ ܘܐܬܝܗܒ ܠܛܠܝܬܐ ܘܐܝܬܝܬܗ ܠܐܡܗ ܘܩܪܒܘ ܬܠܡܝܕܘܗܝ ܫܩܠܘܗܝ ܠܫܠܕܗ
ܘܩܒܪܘܗ ܘܐܬܘ ܚܘܝܘ ܠܝܫܘܥ ܟܕ ܫܡܥ ܕܝܢ ܝܫܘܥ ܫܢܝ ܡܢ ܬܡܢ ܒܐܠܦܐ ܠܕܘܟܬܐ ܚܘܪܒܐ
ܠܚܘܕܘܗܝ ܘܟܕ ܫܡܥܘ ܟܢܫܐ ܐܙܠܘ ܒܬܪܗ ܒܪܓܠܝܗܘܢ ܡܢ ܡܕܝܢܬܐ ܘܢܦܩ ܝܫܘܥ ܚܙܐ ܟܢܫܐ
ܣܓܝܐܐ ܘܐܬܪܚܡ ܥܠܝܗܘܢ ܘܐܣܝ ܟܪܝܗܝܗܘܢ ܟܕ ܗܘܐ ܕܝܢ ܪܡܫܐ ܩܪܒܘ ܠܘܬܗ ܬܠܡܝܕܘܗܝ
ܘܐܡܪܘ ܠܗ ܐܬܪܐ ܚܘܪܒܐ ܗܘ ܘܥܕܢܐ ܥܒܪ ܫܪܝ ܟܢܫܐ ܕܢܐܙܠܘܢ ܠܩܘܪܝܐ ܘܢܙܒܢܘܢ ܠܗܘܢ
ܡܐܟܘܠܬܐ ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ ܠܐ ܡܬܒܥܐ ܠܗܘܢ ܠܡܐܙܠ ܗܒܘ ܠܗܘܢ ܐܢܬܘܢ ܠܡܐܟܠ ܗܢܘܢ ܕܝܢ
ܐܡܪܘ ܠܗ ܠܝܬ ܠܢ ܗܪܟܐ ܐܠܐ ܚܡܫ ܠܚܡܝܢ ܘܬܪܝܢ ܢܘܢܝܢ ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܐܝܬܘ ܐܢܘܢ ܠܝ
ܠܗܪܟܐ ܘܦܩܕ ܠܟܢܫܐ ܠܡܣܬܡܟܘ ܥܠ ܥܣܒܐ ܘܢܣܒ ܗܠܝܢ ܚܡܫ ܠܚܡܝܢ ܘܬܪܝܢ ܢܘܢܝܢ ܘܚܪ
ܒܫܡܝܐ ܘܒܪܟ ܘܩܨܐ ܘܝܗܒ ܠܬܠܡܝܕܘܗܝ ܘܗܢܘܢ ܬܠܡܝܕܐ ܣܡܘ ܠܟܢܫܐ ܘܐܟܠܘ ܟܠܗܘܢ
ܘܣܒܥܘ ܘܫܩܠܘ ܬܘܬܪܐ ܬܪܥܣܪ ܩܘܦܝܢ ܟܕ ܡܠܝܢ ܗܢܘܢ ܕܝܢ ܐܢܫܐ ܕܐܟܠܘ ܗܘܘ
ܗܘܘ ܓܒܪܐ ܚܡܫܐ ܐܠܦܝܢ ܣܛܪ ܡܢ ܢܫܐ ܘܛܠܝܐ ܘܡܚܕܐ ܐܠܨ ܠܬܠܡܝܕܘܗܝ ܕܢܣܩܘܢ ܠܐܠܦܐ ܘܢܩܕܡܘܢܝܗܝ ܠܥܒܪܐ
ܥܕܡܐ ܕܢܫܪܐ ܟܢܫܐ ܘܟܕ ܫܪܐ ܟܢܫܐ ܣܠܩ ܠܛܘܪܐ ܒܠܚܘܕܘܗܝ ܠܡܨܠܝܘ
ܘܟܕ ܪܡܫ ܒܠܚܘܕܘܗܝ ܗܘܐ ܬܡܢ ܘܐܠܦܐ ܗܘܬ ܡܢ ܐܪܥܐ ܐܣܛܕܘܬܐ ܣܓܝܐܐ ܟܕ ܡܫܬܢܕܐ
ܡܢ ܓܠܠܐ ܡܛܠ ܕܗܘܬ ܪܘܚܐ ܠܘܩܒܠܗ ܒܐܪܒܥ ܕܝܢ ܡܛܪܬܐ ܕܠܠܝܐ ܐܬܐ ܠܘܬܗܘܢ ܝܫܘܥ
ܟܕ ܡܗܠܟ ܥܠ ܡܝܐ ܘܚܙܐܘܗܝ ܬܠܡܝܕܘܗܝ ܕܡܗܠܟ ܥܠ ܡܝܐ ܘܐܬܕܠܚܘ ܘܐܡܪܝܢ ܗܘܘ ܕܚܙܝܐ
ܗܘ ܘܩܥܘ ܡܢ ܕܚܠܬܗܘܢ ܡܚܕܐ ܕܝܢ ܡܠܠ ܥܡܗܘܢ ܝܫܘܥ ܘܐܡܪ ܐܬܠܒܒܘ ܐܢܐ
ܐܢܐ ܠܐ ܬܕܚܠܘܢ ܥܢܐ ܟܐܦܐ ܘܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܢܬ ܗܘ ܦܩܘܕ ܠܝ ܐܬܐ ܠܘܬܟ ܥܠ ܡܝܐ ܝܫܘܥ
ܕܝܢ ܐܡܪ ܠܗ ܬܐ ܘܢܚܬ ܟܐܦܐ ܡܢ ܣܦܝܢܬܐ ܘܗܠܟ ܥܠ ܡܝܐ ܠܡܐܙܠ ܠܘܬ ܝܫܘܥ ܘܟܕ ܚܙܐ ܪܘܚܐ
ܕܩܫܝܐ ܕܚܠ ܘܫܪܝ ܠܡܛܒܥ ܘܐܪܝܡ ܩܠܗ ܘܐܡܪ ܡܪܝ ܦܨܢܝ ܘܡܚܕܐ ܦܫܛ ܐܝܕܗ ܝܫܘܥ
ܘܐܚܕܗ ܘܐܡܪ ܠܗ ܙܥܘܪ ܗܝܡܢܘܬܐ ܠܡܢܐ ܐܬܦܠܓܬ ܘܟܕ ܣܠܩܘ ܠܣܦܝܢܬܐ ܢܚܬ ܪܘܚܐ ܘܐܬܘ
ܗܢܘܢ ܕܒܣܦܝܢܬܐ ܣܓܕܘ ܠܗ ܘܐܡܪܝܢ ܫܪܝܪܐܝܬ ܒܪܗ ܐܢܬ ܕܐܠܗܐ ܘܪܕܘ ܘܐܬܘ ܠܐܪܥܐ ܕܓܢܣܪ
ܘܐܫܬܘܕܥܘܗܝ ܐܢܫܐ ܕܐܬܪܐ ܗܘ ܘܫܕܪܘ ܠܟܠܗܝܢ ܩܘܪܝܐ ܕܚܕܪܝܗܘܢ ܘܩܪܒܘ ܠܗ ܟܠܗܘܢ ܐܝܠܝܢ
ܕܒܝܫ ܒܝܫ ܥܒܝܕܝܢ ܘܒܥܝܢ ܗܘܘ ܡܢܗ ܕܐܦܢ ܠܟܢܦܐ ܕܠܒܘܫܗ ܢܩܪܒܘܢ ܘܐܝܠܝܢ
ܕܩܪܒܘ ܐܬܐܣܝܘ

[illegible]

Matthew chapter 15

ܗܝܕܝܢ ܩܪܒܘ ܠܘܬ ܝܫܘܥ ܦܪܝܫܐ ܘܣܦܪܐ ܕܡܢ ܐܘܪܫܠܡ ܘܐܡܪܝܢ ܠܗ ܠܡܢܐ ܬܠܡܝܕܝܟ ܥܒܪܝܢ ܥܠ
ܡܫܠܡܢܘܬܐ ܕܩܫܝܫܐ ܘܠܐ ܡܫܝܓܝܢ ܐܝܕܝܗܘܢ ܡܐ ܕܠܥܣܝܢ ܠܚܡܐ ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗܘܢ ܠܡܢܐ
ܐܦ ܐܢܬܘܢ ܥܒܪܝܢ ܐܢܬܘܢ ܥܠ ܦܘܩܕܢܗ ܕܐܠܗܐ ܡܛܠ ܡܫܠܡܢܘܬܟܘܢ ܐܠܗܐ ܓܝܪ ܐܡܪ ܝܩܪ
ܠܐܒܘܟ ܘܠܐܡܟ ܘܡܢ ܕܡܨܚܐ ܠܐܒܘܗܝ ܘܠܐܡܗ ܡܡܬ ܢܡܘܬ ܐܢܬܘܢ ܕܝܢ ܐܡܪܝܢ ܐܢܬܘܢ ܟܠ ܡܢ ܕܢܐܡܪ
ܠܐܒܐ ܐܘ ܠܐܡܐ ܩܘܪܒܢܝ ܡܕܡ ܕܬܬܗܢܐ ܡܢܝ ܘܠܐ ܢܝܩܪ ܠܐܒܘܗܝ ܐܘ ܠܐܡܗ ܘܒܛܠܬܘܢ ܡܠܬܗ ܕܐܠܗܐ
ܡܛܠ ܡܫܠܡܢܘܬܟܘܢ ܢܣܒܝ ܒܐܦܐ ܫܦܝܪ ܐܬܢܒܝ ܥܠܝܟܘܢ ܐܫܥܝܐ ܘܐܡܪ ܕܥܡܐ
ܗܢܐ ܒܣܦܘܬܗ ܡܝܩܪ ܠܝ ܠܒܗ ܕܝܢ ܪܚܝܩ ܛܒ ܡܢܝ ܘܣܪܝܩܐܝܬ ܕܚܠܝܢ ܠܝ ܟܕ
ܡܠܦܝܢ ܝܘܠܦܢܐ ܕܦܘܩܕܢܝ ܒܢܝܢܫܐ ܘܩܪܐ ܠܟܢܫܐ ܘܐܡܪ ܠܗܘܢ ܫܡܥܘ ܘܐܣܬܟܠܘ ܠܐ ܗܘܐ
ܡܕܡ ܕܥܐܠ ܠܦܘܡܐ ܡܣܝܒ ܠܒܪܢܫܐ ܐܠܐ ܡܕܡ ܕܢܦܩ ܡܢ ܦܘܡܐ ܗܘ ܗܘ ܡܣܝܒ ܠܒܪܢܫܐ
ܗܝܕܝܢ ܩܪܒܘ ܬܠܡܝܕܘܗܝ ܘܐܡܪܝܢ ܠܗ ܝܕܥ ܐܢܬ ܕܦܪܝܫܐ ܕܫܡܥܘ ܡܠܬܐ ܗܕܐ ܐܬܟܫܠܘ ܗܘ ܕܝܢ
ܥܢܐ ܘܐܡܪ ܠܗܘܢ ܟܠ ܢܨܒܬܐ ܕܠܐ ܢܨܒ ܐܒܝ ܕܒܫܡܝܐ ܬܬܥܩܪ ܫܒܘܩܘ ܐܢܘܢ
ܣܡܝܐ ܐܢܘܢ ܕܐܚܕܝܢ ܠܣܡܝܐ ܣܡܝܐ ܕܝܢ ܠܣܡܝܐ ܐܢ ܢܕܒܪ ܬܪܝܗܘܢ ܒܦܚܬܐ ܢܦܠܝܢ ܘܥܢܐ ܟܐܦܐ
ܘܐܡܪ ܠܗ ܡܪܝ ܦܫܘܩ ܠܢ ܡܬܠܐ ܗܢܐ ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ ܥܕܡܐ ܠܗܫܐ ܐܦ ܐܢܬܘܢ ܠܐ
ܡܣܬܟܠܝܢ ܐܢܬܘܢ ܠܐ ܡܣܬܟܠܝܢ ܐܢܬܘܢ ܕܟܠ ܕܥܐܠ ܠܦܘܡܐ ܠܟܪܣܐ ܗܘ ܐܙܠ ܘܡܢ ܬܡܢ
ܒܡܦܩܢܘܬܐ ܡܫܬܕܐ ܡܕܡ ܕܝܢ ܕܢܦܩ ܡܢ ܦܘܡܐ ܡܢ ܠܒܐ ܢܦܩ ܘܗܘ ܡܣܝܒ ܠܗ
ܠܒܪܢܫܐ ܡܢ ܠܒܐ ܓܝܪ ܢܦܩܝܢ ܡܚܫܒܬܐ ܒܝܫܬܐ ܩܛܠܐ ܓܘܪܐ ܙܢܝܘܬܐ ܓܢܒܘܬܐ ܣܗܕܘܬܐ
ܕܕܓܠܘܬܐ ܓܘܕܦܐ ܗܠܝܢ ܐܢܝܢ ܕܡܣܝܒܢ ܠܒܪܢܫܐ ܕܢܠܥܘܣ ܕܝܢ ܟܕ ܠܐ ܫܝܓܢ ܐܝܕܘܗܝ ܠܐ ܡܣܝܒ
ܠܒܪܢܫܐ ܘܢܦܩ ܝܫܘܥ ܡܢ ܬܡܢ ܘܐܬܐ ܠܬܚܘܡܐ ܕܨܘܪ ܘܕܨܝܕܢ ܘܗܐ ܐܢܬܬܐ ܟܢܥܢܝܬܐ ܡܢ ܬܚܘܡܐ ܗܢܘܢ
ܢܦܩܬ ܘܩܥܝܐ ܘܐܡܪܐ ܐܬܪܚܡ ܥܠܝ ܡܪܝ ܒܪܗ ܕܕܘܝܕ ܒܪܬܝ ܫܢܝܐܝܬ ܡܫܬܢܩܐ ܡܢ ܫܐܕܐ ܗܘ ܕܝܢ
ܠܐ ܐܗܦܟ ܠܗ ܦܬܓܡܐ ܘܩܪܒܘ ܬܠܡܝܕܘܗܝ ܘܒܥܝܢ ܗܘܘ ܡܢܗ ܘܐܡܪܝܢ ܫܪܝܗ ܕܩܥܝܐ ܒܬܪܢ ܗܘ ܕܝܢ ܥܢܐ
ܘܐܡܪ ܠܗܘܢ ܠܐ ܐܫܬܕܪܬ ܐܠܐ ܠܥܪܒܐ ܕܐܒܕܘ ܡܢ ܒܝܬ ܐܝܣܪܝܠ ܗܝ ܕܝܢ ܐܬܬ ܣܓܕܬ ܠܗ
ܘܐܡܪܐ ܡܪܝ ܥܕܪܝܢܝ ܐܡܪ ܠܗ ܠܐ ܫܦܝܪ ܠܡܣܒ ܠܚܡܐ ܕܒܢܝܐ ܘܠܡܪܡܝܘ ܠܟܠܒܐ ܗܝ ܕܝܢ
ܐܡܪܐ ܐܝܢ ܡܪܝ ܐܦ ܟܠܒܐ ܐܟܠܝܢ ܡܢ ܦܬܬܐ ܕܢܦܠܝܢ ܡܢ ܦܬܘܪܐ ܕܡܪܝܗܘܢ ܘܚܝܝܢ ܗܝܕܝܢ ܐܡܪ
ܠܗ ܝܫܘܥ ܐܘ ܐܢܬܬܐ ܪܒܐ ܗܝ ܗܝܡܢܘܬܟܝ ܢܗܘܐ ܠܟܝ ܐܝܟ ܕܨܒܝܐ ܐܢܬܝ ܘܐܬܐܣܝܬ ܒܪܬܗ ܡܢ
ܗܝ ܫܥܬܐ ܘܫܢܝ ܡܢ ܬܡܢ ܝܫܘܥ ܘܐܬܐ ܠܣܦܪ ܝܡܐ ܕܓܠܝܠܐ ܘܣܠܩ ܠܛܘܪܐ ܘܝܬܒ ܬܡܢ
ܘܩܪܒܘ ܠܗ ܟܢܫܐ ܣܓܝܐܐ ܟܕ ܐܝܬ ܥܡܗܘܢ ܚܓܝܪܐ ܘܣܡܝܐ ܘܚܪܫܐ ܘܩܛܝܥܐ ܘܐܚܪܢܐ
ܣܓܝܐܐ ܘܐܪܡܝܘ ܐܢܘܢ ܥܠ ܪܓܠܘܗܝ ܕܝܫܘܥ ܘܐܣܝ ܐܢܘܢ ܐܝܟܢܐ ܕܢܬܕܡܪܘܢ ܟܢܫܐ
ܕܚܙܘ ܚܪܫܐ ܕܡܡܠܠܝܢ ܘܩܛܝܥܐ ܕܚܠܝܡܝܢ ܘܚܓܝܪܐ ܕܡܗܠܟܝܢ ܘܣܡܝܐ ܕܚܙܝܢ ܘܫܒܚܘ ܠܐܠܗܐ ܕܐܝܣܪܝܠ
ܗܘ ܕܝܢ ܝܫܘܥ ܩܪܐ ܠܬܠܡܝܕܘܗܝ ܘܐܡܪ ܠܗܘܢ ܡܬܪܚܡ ܐܢܐ ܥܠ ܟܢܫܐ ܗܢܐ ܕܗܐ ܬܠܬܐ ܝܘܡܝܢ
ܩܘܝܘ ܠܘܬܝ ܘܠܝܬ ܠܗܘܢ ܡܕܡ ܕܢܐܟܠܘܢ ܘܠܡܫܪܐ ܐܢܘܢ ܟܕ ܨܝܡܝܢ ܠܐ ܨܒܐ ܐܢܐ ܕܠܡܐ ܢܥܠܦܘܢ ܒܐܘܪܚܐ
ܐܡܪܝܢ ܠܗ ܬܠܡܝܕܘܗܝ ܡܢܐܝܟܐ ܠܢ ܒܚܘܪܒܐ ܠܚܡܐ ܕܢܣܒܥ ܟܠܗ ܟܢܫܐ ܗܢܐ ܐܡܪ ܠܗܘܢ ܝܫܘܥ

ܒܡܐ ܟܚܩܬܢ ܐܝܕ ܠܒܗܝ ܐܡܪܢ ܠܗ ܡܒܕܐܘܡܟܠܠ ܢܘܬܐ ܕܡܪܡܐ ܘܒܡܝ ܠܒܢܝ̈ܢܫܐ ܕܢܡܫܐܡܚܘܢ
ܟܠܐܕܒܐ ܘܡܥܡܠܠ ܠܗܘܟܢ ܡܒܕܐܟܚܩܬܢ ܘܟܠܢܘܬܐ ܘܡܚܣ ܘܡܪܐ ܘܡܘܒ ܠܒܟܠܥܩܒܪܘܩܝ ܘܒܟܠܥܩܒܪܐ
ܡܘܒܗ ܠܒܢܝ̈ܢܫܐܘܐܒܠܗ ܟܠܗܘܢ ܘܡܫܒܚܗ ܘܡܥܡܠܗ ܢܐܘܢܕܐ ܕܡܪܝܐ ܡܠܐ ܡܒܕܐ ܐܡܫܬܝܒܢ ܗܘܢܘܢ
ܕܐܒܠܗ ܗܘܢ ܝܘܡܐ ܐܪܒܕܐ ܟܠܦܩܝ ܓܒܝܐ ܗܘ ܡܢ ܢܡܐ ܘܠܠܐ ܘܒܝܡܕܐ ܠܒܢܝ̈ܢܫܐ ܡܟܠܢ ܠܐܠܒܡܐ ܘܐܒܐ
ܟܒܫܘܡܐ ܕܡܓܒܪܘ

Matthew chapter 16

ܘܐܡܪ: ܠܒܥܠܕܒܒܘܗܝ ܐܠܐ ܟܠ ܗܘܐ ܐܘܡܠܟܐ ܐܝܟ ܟܠ ܕܠܐ ܡܕܒܪܢܐ ܐܝܬ ܕܠܗܘܐ ܐܠܐ ܕܒܢܝܢ
ܐܢܫܐ ܗܘܝܢ ܐܡܪ: ܢܬܡܠܠܒܠܒܒܝܘܢ ܡܢ ܕܝܢܐ ܕܐܬܐ ܟܠܗܘܢ ܐܒܗܬܗ; ܟܢܒܫܗ ܘܢܫܡܘܠ ܘܡܒܪܗ
ܘܬܐܒܐ ܠܟܠܗܘܢ ܡܢ ܕܝܢܐ ܥܠܝܗ: ܘܟܠܐ ܢܒܥܘܢ ܠܗ ܕܢܝܢܐ ܘܡܢ ܕܢܗܘܐ ܢܒܥܘܢ ܡܬܠܒܝܢ ܢܬܚܫܒܘܢ ܥܠܝܗ:
ܡܒܗܘܬܐ ܟܐܢܫܐ ܠܝ ܩܕܡܘ ܟܠܡܐ ܢܡܪܐ ܘܢܒܥܘܢ ܢܫܡܥ: ܐܘ ܡܢܐܢܬܐܠܠ ܟܐܢܫܐ ܢܫܡܘܥܐ ܘܢܒܥܘܢ ܠܒܝ
ܗܘ ܥܠܝܗ ܟܬܒܗ ܕܐܢܫܐ ܕܬܐܒܐ ܠܟܠܗܘܡܫܘܬܐ ܕܐܬܘܢ ܥܡ ܡܠܐܟܘܢ ܡܬܢܫܐ ܘܗܘܝܢ ܢܒܢܘܢ ܠܐܢܫ
ܐܢܫ ܐܟܒܟܒܘܢ ܐܡܝ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܐܝܟ ܐܢܫܐ ܕܡܫܡܥ ܢܐܢ ܕܠܐ ܢܬܚܫܒܘܢܬܐ ܒܝܫܐ ܕܢܦܫܝ
ܠܒܢܝܗ ܕܐܢܫܐ ܕܐܒܐ ܟܡܠܟܘܬܗ

Matthew chapter 17

ܘܒܬܪ ܫܬܐ ܝܘܡܝܢ ܕܒܪ ܝܫܘܥ ܠܟܐܦܐ ܘܠܝܥܩܘܒ ܘܠܝܘܚܢܢ ܐܚܘܗܝ ܘܐܣܩ ܐܢܘܢ ܠܛܘܪܐ ܪܡܐ ܠܚܘܕܝܗܘܢ ܘܐܫܬܚܠܦ ܩܕܡܝܗܘܢ ܘܢܗܪܘ ܐܦܘܗܝ ܐܝܟ ܫܡܫܐ ܘܢܚܬܘܗܝ ܗܘܘ ܚܘܪܝܢ ܐܝܟ ܢܘܗܪܐ ܘܐܬܚܙܝܘ ܠܗܘܢ ܡܘܫܐ ܘܐܠܝܐ ܟܕ ܡܡܠܠܝܢ ܥܡܗ ܥܢܐ ܕܝܢ ܟܐܦܐ ܘܐܡܪ ܠܝܫܘܥ ܡܪܝ ܫܦܝܪ ܗܘ ܠܢ ܕܠܗܪܟܐ ܢܗܘܐ ܘܐܢ ܨܒܐ ܐܢܬ ܢܥܒܕ ܗܪܟܐ ܬܠܬ ܡܛܠܝܢ ܠܟ ܚܕܐ ܘܠܡܘܫܐ ܚܕܐ ܘܠܐܠܝܐ ܚܕܐ ܘܥܕ ܗܘ ܡܡܠܠ ܗܐ ܥܢܢܐ ܢܗܝܪܐ ܐܛܠܠ ܥܠܝܗܘܢ ܘܩܠܐ ܗܘܐ ܡܢ ܥܢܢܐ ܕܐܡܪ ܗܢܘ ܒܪܝ ܚܒܝܒܐ ܕܒܗ ܨܒܝܬ ܠܗ ܫܡܥܘ ܘܟܕ ܫܡܥܘ ܬܠܡܝܕܐ ܢܦܠܘ ܥܠ ܐܦܝܗܘܢ ܘܕܚܠܘ ܛܒ ܘܩܪܒ ܠܘܬܗܘܢ ܝܫܘܥ ܘܩܪܒ ܒܗܘܢ ܘܐܡܪ ܩܘܡܘ ܠܐ ܬܕܚܠܘܢ ܘܐܪܝܡܘ ܥܝܢܝܗܘܢ ܘܠܐ ܐܢܫ ܚܙܘ ܐܠܐ ܠܝܫܘܥ ܒܠܚܘܕܘܗܝ ܘܟܕ ܢܚܬܝܢ ܡܢ ܛܘܪܐ ܦܩܕ ܐܢܘܢ ܝܫܘܥ ܘܐܡܪ ܠܗܘܢ ܕܠܐ ܠܐܢܫ ܬܐܡܪܘܢ ܚܙܘܐ ܥܕܡܐ ܕܒܪܗ ܕܐܢܫܐ ܡܢ ܒܝܬ ܡܝܬܐ ܢܩܘܡ ܘܫܐܠܘܗܝ ܬܠܡܝܕܘܗܝ ܘܐܡܪܝܢ ܠܗ ܡܢܐ ܗܟܝܠ ܐܡܪܝܢ ܣܦܪܐ ܕܐܠܝܐ ܘܠܐ ܠܡܐܬܐ ܠܘܩܕܡ ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܐܠܝܐ ܐܬܐ ܠܘܩܕܡ ܕܢܫܠܡ ܟܠܡܕܡ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܗܐ ܐܠܝܐ ܐܬܐ ܘܠܐ ܝܕܥܘܗܝ ܘܥܒܕܘ ܒܗ ܟܠ ܕܨܒܘ ܗܟܢܐ ܐܦ ܒܪܗ ܕܐܢܫܐ ܥܬܝܕ ܠܡܚܫ ܡܢܗܘܢ ܗܝܕܝܢ ܐܣܬܟܠܘ ܬܠܡܝܕܐ ܕܥܠ ܝܘܚܢܢ ܡܥܡܕܢܐ ܐܡܪ ܠܗܘܢ ܘܟܕ ܐܬܘ ܠܘܬ ܟܢܫܐ ܩܪܒ ܠܘܬܗ ܓܒܪܐ ܘܒܪܟ ܥܠ ܒܘܪܟܘܗܝ ܘܐܡܪ ܠܗ ܡܪܝ ܐܬܪܚܡ ܥܠܝ ܥܠ ܒܪܝ ܕܒܪ ܐܓܪܐ ܗܘ ܘܒܝܫܐܝܬ ܡܬܕܘܝ ܘܣܓܝܐܬ ܙܒܢܝܢ ܒܢܘܪܐ ܢܦܠ ܘܙܒܢܝܢ ܣܓܝܐܢ ܒܡܝܐ ܘܩܪܒܬܗ ܠܬܠܡܝܕܝܟ ܘܠܐ ܐܫܟܚܘ ܠܡܐܣܝܘܬܗ ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܐܘ ܫܪܒܬܐ ܕܠܐ ܗܝܡܢܘܬܐ ܘܡܥܩܡܬܐ ܥܕܡܐ ܠܐܡܬܝ ܐܗܘܐ ܥܡܟܘܢ ܘܥܕܡܐ ܠܐܡܬܝ ܐܣܝܒܪܟܘܢ ܩܪܒܘܗܝ ܠܗܪܟܐ ܠܘܬܝ ܘܟܐܐ ܒܗ ܝܫܘܥ ܘܢܦܩ ܡܢܗ ܫܐܕܐ ܘܐܬܐܣܝ ܛܠܝܐ ܡܢ ܗܝ ܫܥܬܐ ܗܝܕܝܢ ܩܪܒܘ ܬܠܡܝܕܐ ܠܘܬ ܝܫܘܥ ܠܚܘܕܝܗܘܢ ܘܐܡܪܝܢ ܠܗ ܡܛܠ ܡܢܐ ܚܢܢ ܠܐ ܐܫܟܚܢ ܠܡܐܣܝܘܬܗ ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܡܛܠ ܠܐ ܗܝܡܢܘܬܟܘܢ ܐܡܝܢ ܓܝܪ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܐܢ ܢܗܘܐ ܠܟܘܢ ܗܝܡܢܘܬܐ ܐܝܟ ܦܪܕܬܐ ܕܚܪܕܠܐ ܬܐܡܪܘܢ ܠܛܘܪܐ ܗܢܐ ܫܢܝ ܡܟܐ ܘܢܫܢܐ ܘܡܕܡ ܠܐ ܢܙܟܐܟܘܢ ܗܢܐ ܕܝܢ ܓܢܣܐ ܒܡܕܡ ܠܐ ܢܦܩ ܐܠܐ ܒܨܘܡܐ ܘܒܨܠܘܬܐ ܟܕ ܡܬܗܦܟܝܢ ܕܝܢ ܒܓܠܝܠܐ ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܥܬܝܕ ܗܘ ܒܪܗ ܕܐܢܫܐ ܕܢܫܬܠܡ ܠܐܝܕܝ ܒܢܝ ܐܢܫܐ ܘܢܩܛܠܘܢܝܗܝ ܘܠܝܘܡܐ ܕܬܠܬܐ ܢܩܘܡ ܘܟܪܝܬ ܠܗܘܢ ܛܒ ܘܟܕ ܐܬܐ ܠܟܦܪܢܚܘܡ ܩܪܒܘ ܠܘܬ ܟܐܦܐ ܗܢܘܢ ܕܓܒܝܢ ܬܪܬܝܢ ܕܝܢܪܝܢ ܘܐܡܪܝܢ ܠܗ ܠܐ ܝܗܒ ܪܒܟܘܢ ܬܪܬܝܢ ܕܝܢܪܝܢ ܐܡܪ ܠܗܘܢ ܐܝܢ ܘܟܕ ܥܠ ܟܐܦܐ ܠܒܝܬܐ ܩܕܡܗ ܝܫܘܥ ܘܐܡܪ ܠܗ ܡܢܐ ܡܬܚܙܐ ܠܟ ܫܡܥܘܢ ܡܠܟܐ ܕܐܪܥܐ ܡܢ ܡܢ ܢܣܒܝܢ ܡܟܣܐ ܘܟܣܦ ܪܫܐ ܡܢ ܒܢܝܗܘܢ ܐܘ ܡܢ ܢܘܟܪܝܐ ܐܡܪ ܠܗ ܫܡܥܘܢ ܡܢ ܢܘܟܪܝܐ ܐܡܪ ܠܗ ܝܫܘܥ ܡܕܝܢ ܒܢܝܐ ܚܐܪܐ ܐܢܘܢ ܘܕܠܐ ܢܟܫܠ ܐܢܘܢ ܙܠ ܠܝܡܐ

ܘܳܪܕܳܐ ܕܰܟ݂ܘܬ݂ܳܐ ܘܫܰܘܢܳܐ ܡܳܪܕܳܐ ܕܡܰܠܟܳܐ ܦܰܠܚܳܐ ܦܘܠܘܣܳܐܝܬ ܐܰܣܰܩܝܳܐ ܗܘ ܡܰܢ ܘܡܳܢ ܣܠܘܟܳܐ
ܘܣܠܘܟܳܐ

Matthew chapter 18

ܒܗܝ ܫܥܬܐ ܩܪܒܘ ܬܠܡܝܕܐ ܠܘܬ ܝܫܘܥ ܘܐܡܪܝܢ ܡܢܘ ܟܝ ܪܒ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܘܩܪܐ ܝܫܘܥ
ܛܠܝܐ ܚܕ ܘܐܩܝܡܗ ܒܡܨܥܬܗܘܢ ܘܐܡܪ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܐܢ ܠܐ ܬܬܦܢܘܢ ܘܬܗܘܘܢ ܐܝܟ ܛܠܝܐ ܠܐ ܬܥܠܘܢ
ܠܡܠܟܘܬܐ ܕܫܡܝܐ ܡܢ ܕܡܟܝܠ ܢܡܟܟ ܢܦܫܗ ܐܝܟ ܛܠܝܐ ܗܢܐ ܗܘ ܢܗܘܐ ܪܒ ܒܡܠܟܘܬܐ
ܕܫܡܝܐ ܘܡܢ ܕܢܩܒܠ ܐܝܟ ܛܠܝܐ ܗܢܐ ܒܫܡܝ ܠܝ ܗܘ ܡܩܒܠ ܘܟܠ ܕܢܟܫܠ ܠܚܕ ܡܢ ܗܠܝܢ ܙܥܘܪܐ
ܕܡܗܝܡܢܝܢ ܒܝ ܦܩܚ ܗܘܐ ܠܗ ܕܬܬܠܐ ܪܚܝܐ ܕܚܡܪܐ ܒܨܘܪܗ ܘܢܬܛܒܥ ܒܥܘܡܩܘܗܝ ܕܝܡܐ
ܘܝ ܠܥܠܡܐ ܡܢ ܡܟܫܘܠܐ ܐܢܢܩܐ ܓܝܪ ܕܢܐܬܘܢ ܡܟܫܘܠܐ ܘܝ ܕܝܢ ܠܓܒܪܐ ܕܒܐܝܕܗ ܢܐܬܘܢ ܡܟܫܘܠܐ ܐܢ
ܕܝܢ ܐܝܕܟ ܐܘ ܪܓܠܟ ܡܟܫܠܐ ܠܟ ܦܣܘܩܝܗ ܘܫܕܝܗ ܡܢܟ ܛܒ ܗܘ ܠܟ ܕܬܥܘܠ ܠܚܝܐ ܟܕ ܚܓܝܣ
ܐܢܬ ܐܘ ܟܕ ܦܫܝܚ ܘܠܐ ܟܕ ܐܝܬ ܠܟ ܬܪܬܝܢ ܐܝܕܝܢ ܐܘ ܬܪܬܝܢ ܪܓܠܝܢ ܬܦܠ ܒܢܘܪܐ ܕܠܥܠܡ ܘܐܢ
ܥܝܢܟ ܡܟܫܠܐ ܠܟ ܚܨܝܗ ܘܫܕܝܗ ܡܢܟ ܛܒ ܗܘ ܠܟ ܕܒܚܕܐ ܥܝܢܐ ܬܥܘܠ ܠܚܝܐ ܘܠܐ ܟܕ ܐܝܬ
ܠܟ ܬܪܬܝܢ ܥܝܢܝܢ ܬܦܠ ܒܓܗܢܐ ܕܢܘܪܐ ܚܙܘ ܠܐ ܬܒܣܘܢ ܥܠ ܚܕ ܡܢ ܗܠܝܢ ܙܥܘܪܐ ܐܡܪ ܐܢܐ ܠܟܘܢ
ܓܝܪ ܕܡܠܐܟܝܗܘܢ ܒܫܡܝܐ ܒܟܠܙܒܢ ܚܙܝܢ ܐܦܘܗܝ ܕܐܒܝ ܕܒܫܡܝܐ ܐܬܐ ܓܝܪ ܒܪܗ ܕܐܢܫܐ ܕܢܚܐ
ܡܕܡ ܕܐܒܝܕ ܗܘܐ ܡܢܐ ܡܬܚܙܐ ܠܟܘܢ ܐܢ ܢܗܘܝܢ ܠܓܒܪ ܡܐܐ ܥܪܒܝܢ ܘܢܛܥܐ ܚܕ ܡܢܗܘܢ ܠܐ ܫܒܩ ܬܫܥܝܢ
ܘܬܫܥܐ ܒܛܘܪܐ ܘܐܙܠ ܒܥܐ ܠܗ ܠܗܝ ܕܛܥܬ ܘܐܢ ܢܫܟܚܝܗ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܚܕܐ ܒܗ ܝܬܝܪ ܡܢ ܬܫܥܝܢ
ܘܬܫܥܐ ܕܠܐ ܛܥܘ ܗܟܢܐ ܠܐ ܨܒܝܢܐ ܩܕܡ ܐܒܘܟܘܢ ܕܒܫܡܝܐ ܕܢܐܒܕ ܚܕ ܡܢ ܗܠܝܢ ܙܥܘܪܐ ܐܢ
ܕܝܢ ܢܣܟܠ ܒܟ ܐܚܘܟ ܙܠ ܟܣܝܘܗܝ ܒܝܢܝܟ ܘܠܗ ܒܠܚܘܕ ܐܢ ܫܡܥ ܠܟ ܝܬܪܬ ܐܚܘܟ ܘܐܢ ܠܐ ܫܡܥ
ܠܟ ܕܒܪ ܥܡܟ ܚܕ ܐܘ ܬܪܝܢ ܕܥܠ ܦܘܡ ܬܪܝܢ ܐܘ ܬܠܬܐ ܣܗܕܝܢ ܬܩܘܡ ܟܠ ܡܠܐ ܘܐܢ ܐܦ ܠܗܘܢ ܠܐ
ܢܫܡܥ ܐܡܪ ܠܥܕܬܐ ܘܐܢ ܐܦ ܠܥܕܬܐ ܠܐ ܢܫܡܥ ܢܗܘܐ ܠܟ ܐܝܟ ܡܟܣܐ ܘܐܝܟ ܚܢܦܐ ܐܡܝܢ ܐܡܪ
ܐܢܐ ܠܟܘܢ ܕܟܠ ܡܐ ܕܬܐܣܪܘܢ ܒܐܪܥܐ ܢܗܘܐ ܐܣܝܪ ܒܫܡܝܐ ܘܡܐ ܕܬܫܪܘܢ
ܒܐܪܥܐ ܢܗܘܐ ܫܪܐ ܒܫܡܝܐ ܬܘܒ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܐܢ ܬܪܝܢ ܡܢܟܘܢ ܢܫܬܘܘܢ ܒܐܪܥܐ ܥܠ ܟܠ ܨܒܘ ܕܢܫܐܠܘܢ ܢܗܘܐ ܠܗܘܢ
ܡܢ ܠܘܬ ܐܒܝ ܕܒܫܡܝܐ ܐܝܟܐ ܓܝܪ ܕܐܝܬ ܬܪܝܢ ܐܘ ܬܠܬܐ ܟܢܝܫܝܢ ܒܫܡܝ ܬܡܢ ܐܢܐ ܒܡܨܥܬܗܘܢ ܗܝܕܝܢ
ܩܪܒ ܠܘܬܗ ܟܐܦܐ ܘܐܡܪ ܡܪܝ ܟܡܐ ܙܒܢܝܢ ܐܢ ܢܣܟܠ ܒܝ ܐܚܝ ܐܫܒܘܩ ܠܗ ܥܕܡܐ ܠܫܒܥ
ܙܒܢܝܢ ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܐܢܐ ܠܟ ܥܕܡܐ ܠܫܒܥ ܐܠܐ ܥܕܡܐ ܠܫܒܥܝܢ ܙܒܢܝܢ ܫܒܥ ܫܒܥ
ܡܛܠܗܢܐ ܐܬܕܡܝܬ ܡܠܟܘܬܐ ܕܫܡܝܐ ܠܓܒܪܐ ܡܠܟܐ ܕܨܒܐ ܕܢܣܒ ܚܘܫܒܢܐ ܡܢ ܥܒܕܘܗܝ ܘܟܕ ܫܪܝ
ܠܡܣܒ ܩܪܒܘ ܠܗ ܚܕ ܕܚܝܒ ܗܘܐ ܪܒܘ ܟܢܟܪܝܢ ܘܟܕ ܠܝܬ ܠܗ ܠܡܦܪܥ ܦܩܕ ܡܪܗ ܕܢܙܕܒܢ ܗܘ
ܘܐܢܬܬܗ ܘܒܢܘܗܝ ܘܟܠ ܡܕܡ ܕܐܝܬ ܠܗ ܘܢܦܪܘܥ ܢܦܠ ܗܟܝܠ ܥܒܕܐ ܗܘ ܣܓܕ ܠܗ ܘܐܡܪ
ܡܪܝ ܐܓܪ ܪܘܚܐ ܥܠܝ ܘܟܠ ܡܕܡ ܦܪܥ ܐܢܐ ܠܟ ܘܐܬܪܚܡ ܡܪܗ ܕܥܒܕܐ ܗܘ ܘܫܪܝܗܝ ܘܚܘܒܬܗ ܫܒܩ
ܠܗ ܢܦܩ ܕܝܢ ܥܒܕܐ ܗܘ ܘܐܫܟܚ ܚܕ ܡܢ ܟܢܘܬܗ ܕܚܝܒ ܗܘܐ ܠܗ ܡܐܐ ܕܝܢܪܝܢ ܘܐܚܕܗ
ܘܚܢܩܗ ܘܐܡܪ ܠܗ ܗܒ ܠܝ ܡܕܡ ܕܚܝܒ ܐܢܬ ܠܝ ܘܢܦܠ ܟܢܘܬܗ ܗܘ ܥܠ ܪܓܠܘܗܝ ܘܒܥܐ ܡܢܗ
ܘܐܡܪ ܠܗ ܐܓܪ ܪܘܚܐ ܥܠܝ ܘܟܠ ܡܕܡ ܦܪܥ ܐܢܐ ܠܟ ܗܘ ܕܝܢ ܠܐ ܨܒܐ ܐܠܐ ܐܙܠ ܐܪܡܝܗ ܒܝܬ ܐܣܝܪܐ ܥܕܡܐ
ܕܢܬܠ ܠܗ ܡܐ ܕܚܝܒ ܠܗ ܟܕ ܚܙܘ ܕܝܢ ܟܢܘܬܗ ܡܕܡ ܕܗܘܐ ܟܪܝܬ ܠܗܘܢ ܛܒ ܘܐܬܘ ܐܘܕܥܘ
ܠܡܪܗܘܢ ܟܠ ܕܗܘܐ ܗܝܕܝܢ ܩܪܝܗܝ ܡܪܗ ܘܐܡܪ ܠܗ ܥܒܕܐ ܒܝܫܐ ܗܘ ܟܠܗ ܚܘܒܬܐ ܫܒܩܬ

ܠܒܪܒܪܝܬ ܡܢ ܠܐ ܗܿܠܐ ܗܘܐ ܠܟܝ ܐܦ ܐܝܬ ܕܐܝܬܝܗܘܢ ܠܒܢܝܢ ܐܡܬܐ ܕܐܬܐܡܪܝܢ ܘܗܠܝܢ ܡܢܗܘ
ܘܐܬܠܡܕܘ ܠܡܫܝܚܝܐ ܕܝܡܐ ܕܢܒܥܘܢ ܟܠܐ ܡܢܗܘܢ ܕܟܢܫ ܠܗܘܡܢܐ ܢܟܪܝ ܠܟܠܗܘܢ ܐܦ ܕܡܫܡܫܢܐ ܐܠܐ
ܐܬܡܟܢܘܢ ܐܝܟ ܠܐܫܘܐ ܡܢ ܠܟܢܫܘܫܝܐ ܕܘܗܐ

Matthew chapter 19

ܘܗܘ ܝܗܒ ܘܐܡܪܝܢ ܡܢܗ ܒܫܡܫܡܫܝܢ ܕܢܫܐ ܡܢ ܒܗܘܢ ܢܦܫܗ ܘܐܡܪ ܠܗܘܢ ܠܗܘܬ ܒܢܝܢܫܐ ܗܘܝܐ ܠܐ
ܡܫܡܫܢܘܬܗ ܠܐܠܗܐ ܕܝܢ ܒܠܡܕܘܗܝ ܡܫܡܫܢܐ ܗܘܝܢ ܚܢܐ ܒܐܦܐ ܘܐܡܪ ܠܗ ܗܘܐ ܐܫܬܡܥܝܢ ܒܠܡܕܘܗܝ
ܘܐܡܪ ܒܥܒܕܝܢ ܡܢܐ ܒܝ ܢܗܘܐ ܠܝ ܐܡܪ ܠܗܘܢ ܢܦܫܗ ܐܩܝܡܡܪ ܐܢܐ ܠܒܟܘܢ ܕܐܝܬܘܢ ܕܐܬܡܠܘܢ
ܒܥܒܕ ܒܠܝܠܝܐ ܚܝܕܐ ܡܢܐ ܕܢܥܒܕ ܒܪܘܝܢܐ ܟܠܠ ܘܐܬܐܡܪ ܘܡܫܒܚܝܢ ܐܝܟܢ ܐܝܟ ܐܝܬܘܗܝ ܟܠܠ
ܘܐܬܡܪ ܒܡܫܡܫܢܘܬܗ ܒܠܝܠܝܐ ܘܐܬܡܨܝܢ ܘܡܫܝܚܐ ܕܐܬܡܪܝܢ ܟܠܠ ܘܡܠܟܘܬ ܘܫܒܚ ܒܝܬܐ ܐܘ ܐܝܬ ܐܘ ܐܢܬܘܬܐ ܐܘ
ܐܒܐ ܐܘ ܐܡܐ ܐܘ ܐܝܬܝܐ ܐܘ ܒܢܝܐ ܐܘ ܡܘܬܐ ܡܫܠܠ ܡܫܝܚ ܒܡܬܐ ܢܡܛܠ ܩܝܡܐ ܕܒܠܒܘܢ ܬܠܬܐ
ܡܫܡܫܢܐ ܕܝܢ ܡܢܡܠܐ ܕܢܗܘܘܢ ܐܝܬܘܬܐ ܐܝܬܐ ܡܢܡܠܐ

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Matthew chapter 20

ܡܶܢ ܕܰܡܫܺܝܚܳܝܽܘܬ݂ܳܐ ܘܰܟ݂ܝܳܢ ܡܫܺܝܚܳܐ ܣܓ݂ܺܝ ܦܽܘܪܩܳܢܳܐ ܢܶܦܩܽܘܢ ܘܰܡܬ݂ܰܠܠ ܕܢܶܦܫܶܗ ܐܠܳܐ ܕܢܶܬ݂ܚܰܟ݂ܡ ܠܐܠܳܗܳܐ ܘܰܐܢܳܫܳܐ
ܥܰܡܗܽܘܢ ܘܡܶܢ ܐܢܳܫܳܐ ܕܰܟ݂ܠܳܐ ܗܳܘܳܐ ܡܶܬ݂ܚܰܫܚܳܐ ܦܽܘܪܩܳܢܳܐ ܘܳܗܳܘܳܐ ܟ݁ܳܠܳܐ ܒ݁ܪܶܗ ܗܳܘܳܐ ܐܢܳܫܽܘܬ݂ܶܗ
ܠܟ݂ܽܘܢ ܢܶܦܩܽܘܢ ܘܰܡܢܰܒ݁ ܠܟܽܠܗܽܘܢ ܘܰܟ݂ܕ ܡܶܬ݂ܦܰܪܣܳܐ ܠܽܘܩܒܰܠ ܟܽܠܗܽܘܢ ܘܰܐܝܟ݂ ܡܫܺܝܚܳܐ

Matthew chapter 21

ܘܟܕ ܩܪܒ ܠܐܘܪܫܠܡ ܘܐܬܐ ܠܒܝܬ ܦܐܓܐ ܥܠ ܓܢܒ ܛܘܪܐ ܕܙܝܬܐ ܫܕܪ ܝܫܘܥ ܬܪܝܢ ܡܢ ܬܠܡܝܕܘܗܝ
ܘܐܡܪ ܠܗܘܢ ܙܠܘ ܠܩܪܝܬܐ ܗܝ ܕܠܘܩܒܠܟܘܢ ܘܡܚܕܐ ܡܫܟܚܝܢ ܐܢܬܘܢ ܚܡܪܐ ܕܐܣܝܪܐ ܘܥܠܐ
ܥܡܗ ܫܪܘ ܐܝܬܘ ܠܝ ܘܐܢ ܐܢܫ ܢܐܡܪ ܠܟܘܢ ܡܕܡ ܐܡܪܘ ܠܗ ܕܠܡܪܢ ܡܬܒܥܝܢ ܘܡܚܕܐ ܡܫܕܪ
ܠܗܘܢ ܗܕܐ ܕܝܢ ܟܠܗ ܗܘܬ ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܒܝܕ ܢܒܝܐ ܕܐܡܪ ܐܡܪܘ ܠܒܪܬ ܨܗܝܘܢ ܗܐ
ܡܠܟܟܝ ܐܬܐ ܠܟܝ ܡܟܝܟ ܘܪܟܝܒ ܥܠ ܚܡܪܐ ܘܥܠ ܥܝܠܐ ܒܪ ܐܬܢܐ ܘܐܙܠܘ ܬܠܡܝܕܐ ܘܥܒܕܘ
ܐܝܟܢܐ ܕܦܩܕ ܠܗܘܢ ܝܫܘܥ ܘܐܝܬܝܘ ܠܚܡܪܐ ܘܠܥܝܠܐ ܘܣܡܘ ܥܠ ܥܝܠܐ ܢܚܬܝܗܘܢ ܘܪܟܒ ܥܠܘܗܝ
ܝܫܘܥ ܘܣܓܝܐܐ ܕܟܢܫܐ ܡܫܘܝܢ ܗܘܘ ܢܚܬܝܗܘܢ ܒܐܘܪܚܐ ܐܚܪܢܐ ܕܝܢ ܦܣܩܝܢ ܗܘܘ ܣܘܟܐ ܡܢ
ܐܝܠܢܐ ܘܡܫܘܝܢ ܗܘܘ ܒܐܘܪܚܐ ܟܢܫܐ ܕܝܢ ܕܐܙܠܝܢ ܗܘܘ ܩܕܡܘܗܝ ܘܒܬܪܗ ܩܥܝܢ ܗܘܘ ܘܐܡܪܝܢ
ܐܘܫܥܢܐ ܠܒܪܗ ܕܕܘܝܕ ܒܪܝܟ ܗܘ ܕܐܬܐ ܒܫܡܗ ܕܡܪܝܐ ܐܘܫܥܢܐ ܒܡܪܘܡܐ ܘܟܕ ܥܠ ܠܐܘܪܫܠܡ
ܐܬܬܙܝܥܬ ܟܠܗ ܡܕܝܢܬܐ ܘܐܡܪܝܢ ܗܘܘ ܡܢܘ ܗܢܐ ܗܢܘܢ ܕܝܢ ܐܡܪܝܢ ܗܘܘ ܗܢܘ ܝܫܘܥ ܢܒܝܐ ܕܡܢ ܢܨܪܬ
ܕܓܠܝܠܐ ܘܥܠ ܝܫܘܥ ܠܗܝܟܠܐ ܕܐܠܗܐ ܘܐܦܩ ܠܟܠܗܘܢ ܕܙܒܢܝܢ ܘܡܙܒܢܝܢ ܒܗܝܟܠܐ ܘܗܦܟ
ܦܬܘܪܐ ܕܡܥܪܦܢܐ ܘܟܘܪܣܘܬܐ ܕܐܝܠܝܢ ܕܡܙܒܢܝܢ ܝܘܢܐ ܘܐܡܪ ܠܗܘܢ ܟܬܝܒ ܗܘ ܕܒܝܬܝ ܒܝܬ ܨܠܘܬܐ
ܢܬܩܪܐ ܐܢܬܘܢ ܕܝܢ ܥܒܕܬܘܢܝܗܝ ܡܥܪܬܐ ܕܠܣܛܝܐ ܘܩܪܒܘ ܠܗ ܒܗܝܟܠܐ ܣܡܝܐ ܘܚܓܝܣܐ ܘܐܣܝ
ܐܢܘܢ ܟܕ ܚܙܘ ܕܝܢ ܪܒܝ ܟܗܢܐ ܘܣܦܪܐ ܬܕܡܪܬܐ ܕܥܒܕ ܘܛܠܝܐ ܕܩܥܝܢ ܒܗܝܟܠܐ ܘܐܡܪܝܢ ܐܘܫܥܢܐ
ܠܒܪܗ ܕܕܘܝܕ ܐܬܒܐܫ ܠܗܘܢ ܘܐܡܪܝܢ ܠܗ ܫܡܥ ܐܢܬ ܡܢܐ ܐܡܪܝܢ ܗܠܝܢ ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܐܝܢ
ܡܢ ܡܡܬܘܡ ܠܐ ܩܪܝܬܘܢ ܕܡܢ ܦܘܡܐ ܕܛܠܝܐ ܘܕܝܠܩܝ ܬܩܢܬ ܬܫܒܘܚܬܐ ܘܫܒܩ ܐܢܘܢ ܘܢܦܩ ܠܒܪ
ܡܢ ܡܕܝܢܬܐ ܠܒܝܬ ܥܢܝܐ ܘܒܬ ܬܡܢ ܒܨܦܪܐ ܕܝܢ ܟܕ ܗܦܟ ܠܡܕܝܢܬܐ ܟܦܢ ܘܚܙܐ ܬܐܢܬܐ ܚܕܐ ܥܠ ܐܘܪܚܐ
ܘܐܬܐ ܠܘܬܗ ܘܠܐ ܐܫܟܚ ܒܗ ܡܕܡ ܐܠܐ ܐܢ ܛܪܦܐ ܒܠܚܘܕ ܘܐܡܪ ܠܗ ܠܐ ܢܗܘܐ ܒܟ ܬܘܒ ܦܐܪܐ
ܠܥܠܡ ܘܡܚܕܐ ܝܒܫܬ ܬܐܢܬܐ ܗܝ ܘܚܙܘ ܬܠܡܝܕܐ ܘܐܬܕܡܪܘ ܘܐܡܪܝܢ ܐܝܟܢܐ ܟܕ ܥܓܠ ܝܒܫܬ ܬܐܢܬܐ ܥܢܐ
ܝܫܘܥ ܘܐܡܪ ܠܗܘܢ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܐܢ ܬܗܘܐ ܒܟܘܢ ܗܝܡܢܘܬܐ ܘܠܐ ܬܬܦܠܓܘܢ ܠܐ ܒܠܚܘܕ
ܗܕܐ ܕܬܐܢܬܐ ܬܥܒܕܘܢ ܐܠܐ ܐܦ ܠܛܘܪܐ ܗܢܐ ܬܐܡܪܘܢ ܕܐܫܬܩܠ ܘܦܠ ܒܝܡܐ ܬܗܘܐ ܘܟܠ ܡܕܡ
ܕܬܫܐܠܘܢ ܒܨܠܘܬܐ ܘܬܗܝܡܢܘܢ ܬܣܒܘܢ ܘܟܕ ܐܬܐ ܝܫܘܥ ܠܗܝܟܠܐ ܩܪܒܘ ܠܗ ܪܒܝ ܟܗܢܐ
ܘܩܫܝܫܐ ܕܥܡܐ ܟܕ ܡܠܦ ܘܐܡܪܝܢ ܠܗ ܒܐܝܕܐ ܫܘܠܛܢܐ ܗܠܝܢ ܥܒܕ ܐܢܬ ܘܡܢܘ ܝܗܒ ܠܟ
ܫܘܠܛܢܐ ܗܢܐ ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗܘܢ ܐܦ ܐܢܐ ܡܠܬܐ ܚܕܐ ܐܫܐܠܟܘܢ ܘܐܢ ܬܐܡܪܘܢ ܠܝ ܐܦ ܐܢܐ
ܐܡܪ ܐܢܐ ܠܟܘܢ ܒܐܝܢܐ ܫܘܠܛܢܐ ܗܠܝܢ ܥܒܕ ܐܢܐ ܡܥܡܘܕܝܬܗ ܕܝܘܚܢܢ ܡܢ ܐܝܟܐ ܗܝ

ܐܘ ܡܢ ܒܢܝ̈ܢܫܐ ܗܢܘܢ ܕܝܢ ܡܬܕܪܟܝܢ ܗܘܘ ܡܬܒܣܡܝܢ ܘܐܡܪܝܢ ܕܠܝ ܬܐܡܪ ܡܢ ܥܡܡܐ ܐܡܪ ܠܝ ܘܡܠܠ
ܡܢܐ ܠܐܬܡܥܒܕܢܘܬܗܘܢ ܘܢܬܐܡܪ ܡܢ ܒܢܝ̈ܢܫܐ ܕܐܟܠܝܢ ܐܟܠ ܡܢ ܟܢܫܐ ܟܠܗܘܢ ܟܕ ܐܬܒܥܝܬܐ ܐܫܬܝܢ
ܗܘܐ ܠܗ ܠܬܘܡܢ ܒܢܗ ܘܐܡܪ ܠܗ ܠܐ ܬܬܒܥ ܐܡܪ ܠܗܘܢ ܫܡܥܘܢ ܐܦ ܠܐ ܐܢܐ ܐܡܪ ܐܢܐ ܠܒܢܝ
ܟܠܢܐ ܫܘܠܛܢܐ ܗܘܠܝܢ ܒܢܝ̈ ܐܢܫܐ ܕܝܢ ܡܬܒܥܐ ܠܒܢܝ ܒܒܪܐ ܡܢ ܐܝܟ ܗܘܐ ܠܗ ܒܢܝܐ ܢܐܕܝܢ
ܘܡܕܒܪ ܠܡܠܟܘܬܐ ܘܐܡܪ ܠܗ ܒܪܝ ܐܠܐ ܬܬܡܢܐ ܦܠܘܣ ܒܕܝܢܐ ܗܘ ܕܝܢ ܒܢܐ ܘܐܡܪ ܠܐܪܥܐ ܐܢܐ
ܒܡܕܝܢܬܐ ܕܝܢ ܐܢܫܝ̈ܗ ܘܐܙܠ ܘܡܕܒܪ ܠܡܠܟ ܐܢܫܐ ܘܐܡܪ ܠܗ ܗܘ ܡܠܟܘܬܗ ܕܝܢ ܒܢܐ ܘܐܡܪ ܐܢܐ ܡܢܝ ܘܠܐ
ܐܙܠ ܡܢܗ ܡܢ ܗܘܠܝܢ ܢܬܪܫܘܢ ܒܢܝ ܕܒܢܝܐܕܒܪܘܗܝ ܐܡܪ ܠܗ ܗܘ ܡܠܟܐ ܐܡܪ ܠܗܘܢ ܫܡܥܘ
ܐܡܪ ܐܡܪ ܐܢܐ ܠܒܢܝ ܕܒܢܝܢܝܐ ܘܐܢܫܐ ܡܠܟܝ ܠܒܢܝ ܠܡܠܟܘܬܐ ܕܐܠܗܐ ܐܢܐ ܫܒܩ ܠܡܠܟܘܬܗ
ܬܬܢܣܒܘܢܗ ܕܒܪܝܬܐ ܘܠܐ ܗܬܡܥܒܕܢܘܬܗܘܢ ܡܢܝܬܐ ܕܝܢ ܘܐܢܫܐ ܗܬܡܥܒܕܘܢ ܐܝܬܝܗܘܢ ܐܦ ܠܐ ܟܕ
ܣܓܝܐܝܢ ܐܢܫܐ ܕܒܪܝܬܐ ܕܢܬܡܥܒܕܘܢ ܒܗ ܡܠܟܘܬ ܐܬܪܐ ܡܠܟܘܬܐ ܐܝܟ ܗܘܐ ܡܢܐ ܒܪܢܫܐ
ܘܡܕܒܪ ܒܢܝܐ ܘܐܬܚܪܘ ܗܝܡܢܘܬܐ ܒܗ ܡܠܟܘܬܐ ܘܐܒܕܐ ܒܗ ܡܠܟܘܬܐ ܘܐܬܚܪܘ ܠܒܝܬܐ ܘܫܒܩ ܟܕ
ܕܝܢ ܡܬܕܪܟܝܢܐ ܕܪܚܡܐ ܫܡܝܐ ܠܒܢܝ̈ܢܫܐ ܠܡܠܟܐ ܒܝܬܐ ܠܗ ܡܢ ܒܢܝܐ ܘܒܪܘܫܠܡܐ ܒܝܬܐ
ܠܡܠܟܘܬܐ ܘܐܡܪ ܕܬܫܡܥܘܢ ܘܐܡܪ ܕܢܝܫܥܘܢ ܘܡܠܟܘܬܗܘܢ ܫܡܝܐ ܐܬܪܐ ܡܠܟܐ
ܘܟܕ ܫܡܥ ܡܢ ܡܠܟܐ ܘܡܕܒܪ ܒܝܬܗ ܠܗܘܢ ܐܬܚܙܝ ܫܡܝܐ ܠܡܠܟܘܬܗܘܢ ܠܒܢܝܗ ܟܕ ܐܡܪ ܒܒܪ
ܢܕܢ ܡܢ ܒܪܐ ܫܡܝܐ ܟܕ ܐܡܪܗ ܒܡܢܝܢܗܘܢ ܠܟܢܫܐ ܐܡܪܗ ܟܕ ܗܘܐ ܐܝܟܐ ܠܡܫܬܥܒܕܘܢ
ܘܐܬܘ ܢܬܚܙܐ ܘܐܬܪܗ ܐܬܦܩܕܘ ܠܒܪ ܡܢ ܟܢܫܐ ܘܡܠܟܘܬܗܘܢ ܡܢ ܕܝܢܐ ܗܘܬ ܒܝܬܗ ܘܒܪܢܫܐ
ܢܬܒܥ ܠܡܠܟܘܬܐ ܗܢܘܢ ܐܡܪ ܠܗ ܕܝܢ ܟܠ ܢܫܒܘܩ ܐܢܘܢ ܘܟܠܢܫܐ ܬܫܒܘܚܬܐ ܡܠܟܘܬܐ ܐܡܪ
ܘܡܫܒܚ ܠܗ ܫܘܒܚܐ ܒܪܚܡܘܗܝ ܐܡܪ ܠܗܘܢ ܫܡܥܘ ܠܡܫܬܥܒܕܘܢ ܡܢܗܘܢ ܟܕ ܒܟܠ ܕܫܒܩ ܕܐܬܟܢܫ
ܟܢܫܐ ܗܘ ܗܘܐ ܠܒܢܝܐ ܕܐܬܚܙܝ ܡܫܠܡܐ ܡܢܐ ܗܘܐ ܗܘܐ ܕܐܬܒܢܝ ܐܬܦܩܕܘ ܒܟܢܫܝ ܡܠܟܐ ܗܘܐ
ܐܡܪ ܐܢܐ ܠܒܢܝ ܕܡܫܬܥܒܕ ܡܢܝ ܡܠܟܘܬܐ ܕܐܠܗܐ ܘܐܬܒܢܝ ܠܟܢܫܐ ܕܒܢܝ ܫܘܒܚܐ ܘܡܫܬܒܚܝܢ ܟܠܐ
ܫܒܩܐ ܗܘܐ ܢܬܒܥܘܢ ܘܟܠܐ ܡܢ ܕܝܢ ܐܬܦܠܐ ܠܟܠܗܘܢ ܐܬܪܗܘܢ ܘܒܢ ܡܫܬܥܒܕܝܢ ܟܠܗܘܢ ܘܫܒܝܚܐ
ܡܫܬܟܚܝܢ ܫܡܥܘ ܕܫܡܥܘܢ ܐܡܪ ܘܒܢܝܗ ܠܡܠܟܘܬܗ ܘܐܡܪܗ ܡܢܟܢܫܐ ܡܫܒܚ ܕܐܝܟ ܕܠܒܢܝܐ ܐܫܬܝܢ
ܗܘܐ ܠܗ

⠉⠹⠂⠏⠿⠹⠡⠙⠡⠉⠗⠆⠏⠓⠿⠙⠁⠙⠉⠁⠏⠤⠓⠡⠏⠡⠁⠠⠏⠵⠂⠈⠀⠹⠂⠙⠏⠡⠉⠗⠆⠏⠓⠿⠙⠁⠙⠓⠡⠏⠁⠙⠙⠂⠹⠤⠗⠒⠏⠇
⠂⠡⠏⠉⠠⠏⠏⠡⠉⠗⠁⠅⠏⠹⠁⠟⠇⠂⠇⠀⠡⠙⠗⠒⠁⠇⠀⠙⠂⠹⠤⠗⠒⠇⠓⠁⠙⠇⠇⠀⠡⠉⠁⠇⠡⠓⠡⠙⠁⠈⠋⠋⠠⠟⠇⠀⠶⠤⠇⠓⠤⠏⠹
⠵⠡⠇⠏⠂⠏⠙⠁⠠⠉⠵⠁⠄⠏⠂⠏⠄⠓⠁⠙⠇⠇⠡⠙⠗⠁⠗⠓⠠⠋⠋⠋⠡⠀⠹⠤⠗⠔⠈⠹⠁⠉⠗⠒⠁⠗⠋⠡⠏⠠⠈⠙⠤⠤⠗⠔⠁⠙⠡⠀⠹
⠡⠉⠓⠡⠏⠤⠏⠹⠁⠉⠵⠁⠄⠏⠂⠏⠙⠁⠙⠏⠠⠈⠙⠠⠈⠉⠁⠗⠇⠀⠓⠤⠏⠇⠀⠹⠂⠇⠿⠤⠹⠇⠁⠙⠹⠄⠠⠙⠀⠹⠹⠇⠀⠤⠀⠹⠡⠏⠠⠀
⠹⠟⠗⠠⠈⠀⠁⠏⠿⠹⠤⠏⠹⠠⠙⠏⠗⠒⠇⠁⠉⠹⠤⠏⠡⠙⠓⠿⠙⠉⠗⠒⠁⠗⠀⠹⠡⠹⠇⠠⠡⠋⠡⠙⠠⠈⠙⠟⠁⠗⠠⠇⠙⠇⠠⠓⠄⠀⠓⠁⠙
⠀⠇⠡⠋⠁⠙⠡⠙⠁⠗⠓⠀⠹⠿⠂⠋⠠⠈⠙⠁⠈⠋⠂⠈⠠⠏⠤⠏⠀⠁⠹⠗⠓⠵⠁⠙⠟⠠⠙⠏⠗⠄⠁⠙⠇⠀⠡⠓⠏⠠⠈⠙⠗⠗⠂⠓⠠⠈
⠹⠠⠹⠹⠉⠗⠆⠀⠹⠡⠹⠗⠒⠀⠡⠇⠠⠹⠹⠙⠁⠋⠇⠀⠡⠙⠠⠈⠹⠗⠡⠗⠒⠠⠙⠏⠄⠓⠁⠙⠇⠇⠡⠙⠡⠉⠗⠂⠏⠈⠤⠹⠁⠗⠒⠏⠡⠇⠁⠇⠗⠠
⠓⠹⠹⠹⠁⠙⠂⠹⠹⠈⠠⠀⠹⠄⠠⠈⠓⠇⠓⠤⠏⠙⠡⠉⠗⠂⠏⠇⠠⠓⠓⠡⠉⠁⠗⠒⠈⠈⠁⠏⠿⠹⠉⠡⠏⠡⠡⠉⠗⠂⠏⠓⠡⠇⠠⠙⠏⠡⠉⠁⠗
⠇⠓⠤⠏⠙⠠⠓⠤⠗⠒⠈⠂⠏⠉⠠⠏⠉⠀⠹⠤⠉⠇⠡⠟⠗⠁⠙⠹⠤⠏⠹⠉⠠⠏⠋⠋⠤⠉⠡⠉⠁⠗⠇⠀⠡⠙⠠⠈⠙⠁⠹⠹⠙⠁⠇⠤⠹⠓⠠⠈⠹
⠁⠗⠠⠏⠹⠹⠠⠓⠄⠤⠗⠹⠡⠙⠁⠓⠇⠁⠗⠈⠠⠏⠤⠏⠙⠁⠏⠉⠁⠟⠇⠇⠁⠗⠉⠠⠏⠉⠹⠂⠏⠿⠹⠡⠇⠇⠠⠙⠀⠹⠗⠒⠁⠏⠙⠡⠙⠇
⠡⠀⠹⠹⠁⠉⠡⠏⠄⠹⠠⠗⠡⠉⠹⠁⠙⠏⠀⠁⠹⠁⠈⠏⠁⠗⠠⠏⠙⠂⠙⠉⠁⠈⠤⠇⠁⠉⠹⠂⠏⠿⠹⠡⠇⠋⠠⠏⠙⠁⠗⠵⠡⠹⠂⠹⠡⠗⠓⠹⠹⠡⠄⠤⠈⠙⠗
⠗⠓⠡⠙⠠⠈⠀⠹⠡⠇⠀⠙⠡⠀⠹⠡⠓⠄
⠙⠇⠀⠡⠈⠠⠹⠡⠁⠗⠓⠄⠡⠓⠄
⠉⠠⠹⠠⠉⠈⠠⠇⠀⠡⠈⠠⠏⠙⠁⠗⠋⠠⠈⠄⠁⠇⠀⠗⠓⠤⠹⠹⠙⠠⠈⠉⠁⠗⠇⠀⠡⠓⠄
⠇⠡⠏⠠⠓⠤⠙⠏⠄⠠⠭⠙⠹⠤⠇⠋⠋⠂⠈⠗⠠⠈⠇⠗⠒⠡⠇⠁⠉⠙⠉⠠⠗⠓⠹⠹⠡⠙⠠⠇⠹⠁⠀⠹⠹⠂⠹⠡⠓⠡⠙⠁⠗⠓⠵⠁⠙⠏⠁
⠇⠉⠂⠹⠹⠠⠈⠙⠁⠀⠹⠗⠓⠁⠗⠙⠙⠡⠉⠗⠂⠏⠈⠁⠙⠁⠏⠡⠄⠁⠗⠓⠡⠗⠒⠀⠹⠠⠓⠙⠠⠇⠹⠁⠀⠹⠹⠂⠹⠡⠗⠒⠏⠡⠙⠠⠹⠤⠗⠒
⠙⠠⠈⠉⠁⠗⠇⠓⠤⠏⠈⠁⠉⠂⠏⠡⠉⠁⠗⠈⠿⠏⠡⠇⠀⠶⠤⠏⠹⠠⠈⠀⠏⠹⠠⠓⠙⠠⠈⠀⠄⠀⠶⠤⠏⠓⠁⠙⠉⠡⠏⠤⠹⠡⠙⠇⠀⠡⠹⠠⠀⠹⠋⠋
⠁⠇⠀⠹⠤⠏⠇⠡⠄⠁⠇⠗⠓⠤⠹⠹⠓⠡⠹⠠⠈⠀⠹⠀⠹⠠⠙⠹⠡⠹⠠⠗⠒⠂⠹⠹⠤⠏⠀⠠⠇⠀⠡⠉⠠⠏⠇⠋⠤⠡⠓⠡⠏⠡⠹⠠⠉⠗⠤
⠏⠹⠠⠈⠹⠹⠁⠏⠿⠇⠙⠋⠠⠇⠄⠙⠁⠉⠡⠹⠠⠓⠙⠠⠈⠙⠡⠤⠇⠀⠉⠠⠹⠠⠉⠹⠀⠹⠠⠹⠠⠇⠀⠤⠏⠄⠁⠉⠇⠀⠤⠀⠹⠡⠙⠁⠀⠹⠗⠓⠁⠉⠏
⠤⠏⠹⠠⠋⠇⠤⠏⠙⠉⠁⠹⠁⠀⠹⠡⠙⠠⠹⠤⠗⠒⠇⠓⠁⠙⠇⠇⠡⠗⠗⠠⠇⠙⠇⠠⠓⠇⠤⠄⠁⠙⠇⠀⠡⠓⠏⠠⠈⠙⠗⠁⠹⠤⠠⠈⠹⠗
⠒⠁⠉⠡⠀⠹⠹⠉⠁⠇⠠⠉⠙⠡⠉⠗⠂⠏⠇⠠⠓⠄⠁⠈⠙⠏⠡⠹⠤⠇⠋⠡⠏⠓⠡⠇⠠⠙⠏⠗⠒⠡⠇⠠⠹⠹⠈⠁⠏⠿⠹⠙⠉⠁⠏⠤⠙⠁⠓
⠿⠇⠇⠀⠡⠭⠹⠤⠇⠋⠡⠏⠡⠓⠡⠏⠡⠗⠒⠏⠡⠙⠠⠹⠤⠗⠒⠙⠠⠈⠉⠁⠗⠇⠀⠓⠤⠏⠈⠠⠹⠠⠈⠠⠇⠀⠭⠤⠏⠡⠉⠈⠠⠏⠡⠉⠠⠇⠀⠹⠡⠗⠓
⠹⠹⠡⠙⠠⠈⠏⠹⠂⠈⠉⠗⠤⠏⠇⠂⠙⠡⠉⠈⠠⠏⠡⠉⠁⠗⠈⠿⠏⠡⠇⠀⠭⠤⠏⠄⠁⠈⠙⠏⠡⠹⠤⠇⠋⠡⠏⠡⠓⠡⠇⠠⠙⠏⠗⠒⠡⠇⠠⠹
⠻⠈⠿⠏⠡⠉⠁⠗⠒⠉⠤⠹⠹⠂⠹⠠⠓⠙⠤⠗⠓⠁⠏⠡⠏⠈⠁⠙⠉⠠⠇⠡⠁⠂⠹⠡⠓⠄
⠉⠠⠏⠹⠉⠁⠙⠡⠓⠿⠙⠈⠁⠙⠉⠠⠏⠄⠏⠁⠙⠏⠡⠹⠡⠓⠠⠏⠤⠏⠹⠠⠙⠏⠉⠈⠹⠗⠁⠗⠒⠠⠙⠏⠓⠿⠙⠡⠙⠄⠏⠉⠋⠹⠓⠤⠏⠙⠡
⠉⠗⠂⠏⠹⠠⠈⠏⠏⠂⠈⠉⠁⠗⠉⠠⠏⠹⠉⠁⠙⠡⠉⠉⠁⠗⠇⠁⠏⠙⠗⠒⠁⠇⠀⠉⠡⠏⠡⠇⠡⠓⠁⠙⠉⠠⠏⠹⠤⠏⠡⠙⠓⠿⠙⠙⠁⠹⠹⠏⠂
⠈⠉⠁⠗⠉⠠⠏⠄⠏⠁⠙⠏⠡⠹⠡⠹⠡⠗⠓⠇⠂⠏⠈⠠⠏⠁⠗⠓⠏⠁⠏⠉⠠⠏⠇⠠⠏⠹⠡⠇⠀⠤⠇⠓⠤⠏⠓⠠⠙⠗⠈⠁⠙⠉⠏⠇⠂⠡⠈⠁⠗
⠓⠂⠹⠹⠂⠏⠓⠿⠙⠁⠙⠇⠠⠓⠇⠀⠙⠤⠗⠓⠁⠏⠡⠏⠗⠒⠀⠏⠁⠙⠙⠡⠉⠗⠂⠏⠇⠠⠓⠇⠀⠡⠙⠡⠹⠹⠗⠒⠂⠏⠁⠏⠡⠉⠁⠗⠇⠓⠤⠏⠙⠠⠹
⠤⠗⠒⠡⠏⠇⠀⠡⠀⠠⠏⠡⠉⠁⠗⠈⠿⠏⠡⠇⠀⠭⠤⠏⠄⠁⠈⠙⠏⠡⠹⠤⠇⠋⠡⠏⠡⠓⠡⠇⠠⠙⠏⠗⠒⠡⠇⠠⠹⠹⠈⠿⠏⠡⠉⠡⠏⠡⠹⠠⠙
⠏⠉⠠⠀⠹⠹⠗⠓⠵⠠⠈⠇⠤⠏⠿⠁⠇⠗⠡⠗⠓⠁⠹⠹⠈⠂⠹⠹⠓⠿⠙⠁⠙⠇⠠⠓⠈⠿⠏⠁⠙⠹⠗⠆⠠⠙⠏⠙⠁⠋⠗⠠⠇⠇⠙⠡⠀⠹⠋⠁
⠹⠹⠉⠡⠙⠡⠙⠠⠈⠉⠁⠗⠇⠠⠓⠄⠠⠗⠙⠵⠠⠇⠙⠁⠙⠡⠏⠡⠋⠋⠇⠤⠗⠓⠄⠭⠁⠗⠉⠡⠓⠤⠏⠠⠙⠏⠗⠒⠏⠡⠙⠠⠈⠉⠁⠗⠇⠡⠉
⠡⠇⠠⠈⠈⠿⠏⠡⠄⠗⠓⠁⠗⠀⠹⠡⠹⠠⠙⠏⠠⠹⠹⠙⠂⠙⠠⠈⠵⠁⠇⠙⠁⠋⠗⠠⠇⠇⠙⠡⠀⠹⠈⠿⠗⠓⠗⠂⠏⠡⠙⠠⠈⠉⠁⠗⠇⠠⠓
⠓⠡⠭⠙⠡⠀⠹⠓⠤⠹⠠⠙⠏⠗⠒⠏⠡⠙⠠⠈⠉⠁⠗⠈⠠⠏⠡⠉⠡⠓⠙⠇⠀⠡⠠⠵⠁⠇⠉⠁⠏⠤⠉⠠⠏⠓⠡⠇⠠⠙⠏⠹⠗⠤⠙⠓⠤⠏⠗
⠆⠇⠁⠹⠹⠁⠠⠇⠙⠡⠏⠡⠹⠈⠇⠤⠓⠿⠙⠡⠉⠗⠂⠏⠇⠠⠓⠓⠁⠙⠋⠁⠹⠹⠉⠡⠙⠡⠉⠁⠗⠇⠓⠤⠏⠙⠠⠓⠤⠗⠒⠈⠈⠁⠉⠂⠏⠡⠉
⠁⠗⠈⠿⠏⠡⠇⠀⠭⠤⠏⠹⠉⠡⠤⠠⠈⠙⠵⠡⠏⠙⠡⠀⠹⠡⠗⠡⠹⠉⠂⠏⠇⠀⠭⠤⠏⠇⠀⠉⠁⠇⠀⠤⠀⠹⠡⠹⠠⠇⠡⠓⠡⠈⠀⠹⠡⠿⠠⠙
⠓⠇⠙⠡⠀⠹⠭⠤⠏⠙⠤⠗⠓⠁⠏⠡⠏⠄⠤⠈⠙⠗⠗⠓⠡⠹⠭⠂⠈⠏⠤⠀⠹⠡⠙⠇⠀⠡⠓⠁⠙⠉⠏⠹⠤⠏⠡⠙⠓⠿⠙⠙⠉⠡⠭⠠⠈⠹⠠⠙
⠏⠙⠵⠡⠏⠙⠡⠀⠹⠡⠓⠁⠙⠉⠏⠤⠓⠿⠙⠁⠈⠁⠏⠿⠹⠤⠏⠹⠠⠙⠏⠡⠉⠇⠀⠡⠁⠹⠹⠗⠓⠵⠁⠙⠹⠤⠏⠈⠠⠹⠹⠙⠂⠹⠤⠏⠄⠗⠓⠁⠗
⠀⠹⠡⠹⠁⠀⠹⠗⠓⠁⠙⠉⠤⠏⠄⠠⠓⠡⠹⠁⠗⠇⠙⠈⠿⠗⠓⠗⠂⠏⠡⠉⠁⠹⠇⠀⠡⠿⠁⠇⠗⠡⠗⠓⠁⠹⠹⠈⠂⠹⠹⠓⠿⠙⠡⠉⠗⠡⠈
⠄⠁⠙⠹⠡⠙⠁⠏⠉⠁⠇⠀⠁⠗⠉⠡⠙⠁⠈⠗⠓⠹⠗⠠⠓⠋⠡⠙⠡⠀⠹⠿⠡⠙⠁⠗⠓⠋⠁⠗⠄⠠⠓⠉⠁⠗⠡⠏⠉⠙⠡⠙⠇⠡⠏⠡⠄⠠⠓⠉⠁
⠀⠹⠿⠹⠇⠀⠡⠙⠁⠈⠙⠗⠓⠹⠹⠠⠓⠇⠋⠤⠇⠀⠡⠗⠓⠠⠈⠙⠁⠗⠓⠵⠁⠗⠇⠁⠹⠹⠹⠠⠙⠏⠉⠋⠡⠵⠁⠇⠏⠡⠹⠉⠂⠈⠗⠠⠈⠹⠁⠹⠗⠇
⠗⠡⠁⠇⠏⠁⠙⠓⠿⠠⠇⠀⠙⠡⠀⠹⠏⠋⠏⠁⠇⠀⠡⠗⠓⠠⠈⠹⠁⠏⠹⠁⠗⠏⠤⠏⠇⠠⠓⠉⠁⠠⠏⠋⠋⠂⠈⠗⠠⠈⠹⠉⠡⠁⠗⠉⠠⠓⠙⠈⠠⠗⠓
⠹⠙⠋⠏⠁⠇⠀⠡⠗⠓⠠⠈⠀⠇⠗⠡⠁⠇⠹⠁⠙⠓⠿⠙⠂⠈⠙⠀⠹⠹⠏⠁⠉⠗⠓⠁⠈⠀⠤⠓⠿⠙⠙⠂⠈⠙⠀⠹⠹⠏⠗⠁⠹⠗⠉⠤⠓⠿⠙⠙⠂⠈⠙⠀
⠹⠹⠋⠁⠋⠇⠀⠤⠓⠿⠙⠙⠀⠹⠤⠇⠡⠹⠁⠹⠁⠗⠈⠿⠗⠓⠗⠡⠏⠠⠈⠗⠡⠇⠁⠹⠋⠈⠈⠹⠡⠹⠠⠂⠂⠏⠉⠠⠏⠗⠁⠹⠹⠡⠡⠙⠠⠈⠙⠓⠡
⠭⠙⠡⠀⠹⠗⠡⠇⠇⠁⠹⠹⠙⠇⠓⠤⠏⠈⠿⠗⠓⠗⠡⠙⠁⠀⠹⠹⠠⠙⠏⠓⠁⠹⠗⠓⠇⠀⠙⠡⠀⠹⠗⠓⠤⠏⠇⠀⠁⠇⠗⠠⠓⠡⠁⠹⠹⠡⠉⠗⠇⠀⠇⠁
⠗⠏⠠⠇⠓⠀⠹⠹⠤⠏⠉⠠⠏⠄⠠⠗⠙⠋⠋⠇⠀⠡⠗⠓⠠⠈⠹⠠⠙⠏⠁⠹⠹⠗⠓⠁⠙⠁⠤⠓⠿⠇⠁⠇⠗⠡⠠⠉⠁⠗⠓⠄⠁⠙⠏⠡⠀⠹
⠓⠤⠏⠓⠡⠏⠁⠙⠡⠗⠹⠡⠹⠁⠙⠏⠠⠗⠿⠇⠂⠙⠓⠿⠙⠙⠏⠠⠈⠗⠓⠤⠹⠹⠙⠡⠗⠹⠤⠀⠹⠹⠠⠓⠙⠠⠈⠗⠓⠁⠹⠹⠙⠈⠁⠋⠋⠗⠤⠓
⠿⠙⠇⠇⠁⠗⠉⠠⠏⠉⠁⠗⠉⠡⠙⠋⠁⠙⠇⠀⠤⠓⠿⠙⠉⠡⠹⠠⠈⠀⠹⠡⠓⠡⠭⠂⠇⠉⠡⠗⠠⠓⠹⠭⠁⠗⠉⠡⠏⠡⠏⠠⠗⠡⠄⠠⠹⠹⠇
⠋⠤⠇⠀⠡⠗⠓⠠⠈⠓⠡⠏⠤⠏⠡⠉⠗⠂⠏⠇⠠⠓⠹⠇⠂⠓⠄⠂⠓⠏⠁⠙⠄⠠⠹⠹⠈⠀⠠⠏⠤⠏⠙⠡⠁⠗⠉⠡⠏⠁⠙⠗⠓⠠⠹⠹⠇⠀⠁⠿⠗⠓

Matthew chapter 22

ܘܥܢܐ ܬܘܒ ܝܫܘܥ ܒܡܬܠܐ ܘܐܡܪ ܐܬܕܡܝܬ ܡܠܟܘܬܐ ܕܫܡܝܐ ܠܓܒܪܐ ܡܠܟܐ ܕܥܒܕ ܡܫܬܘܬܐ
ܠܒܪܗ ܘܫܕܪ ܠܥܒܕܘܗܝ ܕܢܩܪܘܢ ܠܡܙܡܢܐ ܠܡܫܬܘܬܐ ܘܠܐ ܨܒܘ ܠܡܐܬܐ ܬܘܒ ܫܕܪ ܥܒܕܐ ܐܚܪܢܐ
ܘܐܡܪ ܐܡܪܘ ܠܡܙܡܢܐ ܗܐ ܫܪܘܬܝ ܡܛܝܒܐ ܘܬܘܪܝ ܘܡܦܛܡܝ ܢܟܝܣܝܢ ܘܟܠܡܕܡ ܡܛܝܒ ܬܘ
ܠܡܫܬܘܬܐ ܗܢܘܢ ܕܝܢ ܐܡܗܝܘ ܘܐܙܠܘ ܐܢܫ ܠܩܪܝܬܗ ܘܐܢܫ ܠܬܐܓܘܪܬܗ ܫܪܟܐ ܕܝܢ ܐܚܕܘ
ܠܥܒܕܘܗܝ ܘܨܥܪܘ ܘܩܛܠܘ ܟܕ ܫܡܥ ܕܝܢ ܡܠܟܐ ܪܓܙ ܘܫܕܪ ܚܝܠܘܬܗ ܘܐܘܒܕ ܠܩܛܘܠܐ ܗܢܘܢ
ܘܠܡܕܝܢܬܗܘܢ ܐܘܩܕ ܗܝܕܝܢ ܐܡܪ ܠܥܒܕܘܗܝ ܡܫܬܘܬܐ ܡܛܝܒܐ ܘܗܢܘܢ ܕܡܙܡܢܝܢ ܗܘܘ ܠܐ ܫܘܝܢ
ܗܘܘ ܠܗ ܙܠܘ ܗܟܝܠ ܠܡܦܩܢܐ ܕܐܘܪܚܬܐ ܘܟܠ ܡܢ ܕܡܫܟܚܝܬܘܢ ܩܪܘ ܠܡܫܬܘܬܐ ܘܢܦܩܘ ܥܒܕܐ
ܗܢܘܢ ܠܐܘܪܚܬܐ ܘܟܢܫܘ ܟܠ ܕܐܫܟܚܘ ܒܝܫܐ ܘܛܒܐ ܘܐܬܡܠܝ ܒܝܬ ܡܫܬܘܬܐ ܣܡܝܟܐ ܘܥܠ
ܡܠܟܐ ܕܢܚܙܐ ܠܣܡܝܟܐ ܘܚܙܐ ܬܡܢ ܓܒܪܐ ܕܠܐ ܠܒܝܫ ܠܒܘܫܐ ܕܡܫܬܘܬܐ ܘܐܡܪ ܠܗ ܚܒܪܝ
ܐܝܟܢܐ ܥܠܬ ܠܟܐ ܟܕ ܠܝܬ ܠܟ ܢܚܬܐ ܕܡܫܬܘܬܐ ܗܘ ܕܝܢ ܫܬܩ ܗܝܕܝܢ ܐܡܪ ܡܠܟܐ ܠܡܫܡܫܢܐ
ܐܣܘܪܘ ܐܝܕܘܗܝ ܘܪܓܠܘܗܝ ܘܐܦܩܘܗܝ ܠܚܫܘܟܐ ܒܪܝܐ ܬܡܢ ܢܗܘܐ ܒܟܝܐ ܘܚܘܪܩ ܫܢܐ ܣܓܝܐܐ
ܐܢܘܢ ܓܝܪ ܩܪܝܐ ܘܙܥܘܪܝܢ ܓܒܝܐ ܗܝܕܝܢ ܐܙܠܘ ܦܪܝܫܐ ܢܣܒܘ ܡܠܟܐ ܕܐܝܟܢܐ ܢܨܕܘܢܝܗܝ ܒܡܠܬܐ
ܘܫܕܪܘ ܠܘܬܗ ܬܠܡܝܕܝܗܘܢ ܥܡ ܕܒܝܬ ܗܪܘܕܣ ܘܐܡܪܝܢ ܠܗ ܡܠܦܢܐ ܝܕܥܝܢܢ ܕܫܪܝܪ ܐܢܬ ܘܐܘܪܚܐ
ܕܐܠܗܐ ܒܩܘܫܬܐ ܡܠܦ ܐܢܬ ܘܠܐ ܡܬܒܛܠ ܐܢܬ ܠܟ ܡܢ ܐܢܫ ܠܐ ܓܝܪ ܢܣܒ ܐܢܬ ܒܐܦܐ ܕܒܢܝܢܫܐ ܐܡܪ ܠܢ
ܗܟܝܠ ܡܢܐ ܡܬܚܙܐ ܠܟ ܫܠܝܛ ܠܡܬܠ ܟܣܦ ܪܫܐ ܠܩܣܪ ܐܘ ܠܐ ܝܫܘܥ ܕܝܢ ܝܕܥ ܒܝܫܘܬܗܘܢ
ܘܐܡܪ ܡܢܐ ܡܢܣܝܢ ܐܢܬܘܢ ܠܝ ܢܣܒܝ ܒܐܦܐ ܚܘܘܢܝ ܕܝܢܪܐ ܕܟܣܦ ܪܫܐ ܗܢܘܢ ܕܝܢ ܩܪܒܘ ܠܗ
ܕܝܢܪܐ ܘܐܡܪ ܠܗܘܢ ܝܫܘܥ ܕܡܢܘ ܨܠܡܐ ܗܢܐ ܘܟܬܒܐ ܐܡܪܝܢ ܕܩܣܪ ܐܡܪ ܠܗܘܢ ܗܒܘ ܗܟܝܠ
ܕܩܣܪ ܠܩܣܪ ܘܕܐܠܗܐ ܠܐܠܗܐ ܘܟܕ ܫܡܥܘ ܐܬܕܡܪܘ ܘܫܒܩܘܗܝ ܘܐܙܠܘ ܒܗܘ ܝܘܡܐ ܩܪܒܘ
ܙܕܘܩܝܐ ܘܐܡܪܝܢ ܠܗ ܠܝܬ ܚܝܐ ܕܡܝܬܐ ܘܫܐܠܘܗܝ ܘܐܡܪܝܢ ܠܗ ܡܠܦܢܐ ܡܘܫܐ ܐܡܪ ܠܢ ܕܐܢ ܐܢܫ
ܢܡܘܬ ܟܕ ܠܝܬ ܠܗ ܒܢܝܐ ܢܣܒ ܐܚܘܗܝ ܐܢܬܬܗ ܘܢܩܝܡ ܙܪܥܐ ܠܐܚܘܗܝ ܐܝܬ ܗܘܘ ܕܝܢ ܠܘܬܢ ܫܒܥܐ
ܐܚܐ ܩܕܡܝܐ ܢܣܒ ܐܢܬܬܐ ܘܡܝܬ ܘܡܛܠ ܕܠܝܬ ܗܘܐ ܠܗ ܒܢܝܐ ܫܒܩܗ ܐܢܬܬܗ ܠܐܚܘܗܝ ܗܟܢܐ ܐܦ ܗܘ
ܕܬܪܝܢ ܐܦ ܗܘ ܕܬܠܬܐ ܘܥܕܡܐ ܠܫܒܥܬܝܗܘܢ ܒܚܪܬܐ ܕܝܢ ܕܟܠܗܘܢ ܡܝܬܬ ܐܦ ܐܢܬܬܐ ܒܩܝܡܬܐ
ܗܟܝܠ ܠܐܝܢܐ ܡܢ ܗܠܝܢ ܫܒܥܐ ܬܗܘܐ ܐܢܬܬܐ ܟܠܗܘܢ ܓܝܪ ܢܣܒܘܗ ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗܘܢ ܛܥܝܢ
ܐܢܬܘܢ ܕܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܟܬܒܐ ܘܠܐ ܚܝܠܗ ܕܐܠܗܐ ܒܩܝܡܬܐ ܓܝܪ ܕܡܝܬܐ ܠܐ ܢܣܒܝܢ ܢܫܐ

ܗܳܘܝܳܢ ܠܓ݂ܰܒ݂ܪ̈ܶܐ ܐܶܠܳܐ ܐܰܝܟ ܡܰܠܰܐܟ݂ܶܐ ܕܰܐܠܳܗܳܐ ܒܰܫܡܰܝܳܐ ܐܺܝܬ݂ܰܝܗܽܘܢ ܥܰܠ ܩܝܳܡܬ݂ܳܐ ܕܶܝܢ ܕܡܺܝ̈ܬ݂ܶܐ ܠܳܐ ܩܪܰܝܬܽܘܢ
ܕܶܐܬ݂ܶܐܡܰܪ ܠܟ݂ܽܘܢ ܡܶܢ ܐܰܠܳܗܳܐ ܕܶܐܡܰܪ ܐܶܢܳܐ ܐܰܠܳܗܶܗ ܕܰܐܒ݂ܪܳܗܳܡ ܐܰܠܳܗܶܗ ܕܺܐܝܣܚܳܩ ܘܰܐܠܳܗܶܗ ܕܝܰܥܩܽܘܒ݂
ܘܰܐܠܳܗܳܐ ܠܳܐ ܗܘܳܐ ܕܡܺܝ̈ܬ݂ܶܐ ܐܶܠܳܐ ܕܰܚܝ̈ܶܐ ܘܟܰܕ ܫܡܰܥܘ ܟܶܢ̈ܫܶܐ ܡܶܬ݂ܕܰܡܪܺܝܢ ܗܘܰܘ ܒܝܽܘܠܦܳܢܶܗ ܦܪ̈ܺܝܫܶܐ ܕܶܝܢ
ܟܰܕ ܫܡܰܥܘ ܕܰܣܟ݂ܰܪ ܠܦܽܘܡܗܽܘܢ ܕܙܰܕܽܘܩܳܝ̈ܶܐ ܐܶܬ݂ܟܰܢܰܫܘ ܐܰܟ݂ܚܕܳܐ ܘܫܳܐܠܶܗ ܚܰܕ ܡܶܢܗܽܘܢ ܕܝܳܕܰܥ ܢܳܡܽܘܣܳܐ ܟܰܕ ܡܢܰܣܶܐ ܠܶܗ
ܡܰܠܦܳܢܳܐ ܐܰܝܢܳܐ ܦܽܘܩܕܳܢܳܐ ܪܰܒ ܒܢܳܡܽܘܣܳܐ ܝܶܫܽܘܥ ܕܶܝܢ ܐܶܡܰܪ ܠܶܗ ܕܬ݂ܶܪܰܚܶܡ ܠܡܳܪܝܳܐ ܐܰܠܳܗܳܟ݂ ܡܶܢ ܟܽܠܶܗ ܠܶܒܳܟ݂
ܘܡܶܢ ܟܽܠܳܗ̇ ܢܰܦ̮ܫܳܟ݂ ܘܡܶܢ ܟܽܠܶܗ ܪܶܥܝܳܢܳܟ݂ ܗܳܢܰܘ ܦܽܘܩܕܳܢܳܐ ܪܰܒܳܐ ܘܩܰܕܡܳܝܳܐ ܘܕܰܬ݂ܪܶܝܢ ܕܕܳܡܶܐ
ܠܶܗ ܕܬ݂ܶܪܰܚܶܡ ܠܰܩܪܺܝܒ݂ܳܟ݂ ܐܰܝܟ ܢܰܦ̮ܫܳܟ݂ ܒܗܳܠܶܝܢ ܬܰܪ̈ܬܶܝܢ ܦܽܘܩܕܳܢܺܝܢ ܬܠܶܝܢ ܢܳܡܽܘܣܳܐ ܘܰܢܒ݂ܺܝ̈ܶܐ ܟܰܕ ܟܢܺܝܫܺܝܢ
ܕܶܝܢ ܦܪ̈ܺܝܫܶܐ ܫܰܐܶܠ ܐܶܢܽܘܢ ܝܶܫܽܘܥ ܘܶܐܡܰܪ ܡܳܢܳܐ ܐܳܡܪܺܝܢ ܐܢ̱ܬܽܘܢ ܥܰܠ ܡܫܺܝܚܳܐ ܒܪܶܗ ܕܡܰܢܽܘ ܐܳܡܪܺܝܢ
ܠܶܗ ܕܒܰܪ ܕܰܘܺܝܕ݂ ܐܳܡܰܪ ܠܗܽܘܢ ܘܰܐܝܟ݂ܰܢܳܐ ܕܰܘܺܝܕ݂ ܒܪܽܘܚ ܩܽܘܕ݂ܫܳܐ ܩܳܪܶܐ ܠܶܗ ܡܳܪܝܳܐ ܐܳܡܰܪ ܓܶܝܪ ܐܶܡܰܪ ܡܳܪܝܳܐ ܠܡܳܪܝ ܬܶܒ݂ ܠܳܟ݂ ܡܶܢ ܝܰܡܺܝܢܝ
ܥܕܰܡܳܐ ܕܶܐܣܺܝܡ ܒܥܶܠܕܒ݂ܳܒ݂ܰܝܟ݂ ܬܚܶܝܬ݂ ܪ̈ܶܓ݂ܠܰܝܟ݂ ܐܶܢ ܗܳܟܺܝܠ ܕܰܘܺܝܕ݂ ܩܳܪܶܐ ܠܶܗ ܡܳܪܝܳܐ ܐܰܝܟ݂ܰܢܳܐ ܒܪܶܗ ܗ̱ܘ ܘܠܳܐ
ܐ̱ܢܳܫ ܐܶܫܬܰܟܰܚ ܕܢܶܬ݂ܠܶܗ ܦܶܬ݂ܓ݂ܳܡܳܐ ܘܠܳܐ ܐ̱ܢܳܫ ܐܰܡܪܰܚ ܬܽܘܒ݂ ܡܶܢ ܗܰܘ ܝܰܘܡܳܐ ܠܡܶܫܰܐܠܽܘܬܶܗ

Matthew chapter 23

ܗܝܕܝܢ ܝܫܘܥ ܡܠܠ ܥܡ ܟܢܫܐ ܘܥܡ ܬܠܡܝܕܘܗܝ ܘܐܡܪ ܠܗܘܢ ܥܠ ܟܘܪܣܝܐ ܕܡܘܫܐ ܝܬܒܘ
ܣܦܪܐ ܘܦܪܝܫܐ ܟܠ ܡܕܡ ܕܢܐܡܪܘܢ ܠܟܘܢ ܕܬܛܪܘܢ ܛܪܘ ܘܥܒܕܘ ܐܝܟ ܥܒܕܝܗܘܢ ܕܝܢ ܠܐ
ܬܥܒܕܘܢ ܐܡܪܝܢ ܓܝܪ ܘܠܐ ܥܒܕܝܢ ܘܐܣܪܝܢ ܡܘܒܠܐ ܝܩܝܪܐ ܘܣܝܡܝܢ ܥܠ ܟܬܦܬܐ ܕܒܢܝܢܫܐ ܗܢܘܢ
ܕܝܢ ܒܨܒܥܗܘܢ ܠܐ ܨܒܝܢ ܠܡܩܪܒܘ ܠܗܘܢ ܘܟܠܗܘܢ ܥܒܕܝܗܘܢ ܥܒܕܝܢ ܕܢܬܚܙܘܢ ܠܒܢܝܢܫܐ
ܡܦܬܝܢ ܓܝܪ ܬܦܠܝܢܝܗܘܢ ܘܡܘܪܟܝܢ ܬܟܠܬܐ ܕܡܪܛܘܛܝܗܘܢ ܘܪܚܡܝܢ ܪܫ ܣܡܟܐ ܒܚܫܡܝܬܐ ܘܪܫ
ܡܘܬܒܐ ܒܟܢܘܫܬܐ ܘܫܠܡܐ ܒܫܘܩܐ ܘܕܢܬܩܪܘܢ ܡܢ ܒܢܝܢܫܐ ܪܒܝ ܐܢܬܘܢ ܕܝܢ ܠܐ ܬܬܩܪܘܢ ܪܒܝ
ܚܕ ܗܘ ܓܝܪ ܪܒܟܘܢ ܐܢܬܘܢ ܕܝܢ ܟܠܟܘܢ ܐܚܐ ܐܢܬܘܢ ܘܐܒܐ ܠܐ ܬܩܪܘܢ ܠܟܘܢ ܒܐܪܥܐ ܚܕ ܗܘ
ܓܝܪ ܐܒܘܟܘܢ ܕܒܫܡܝܐ ܘܠܐ ܬܬܩܪܘܢ ܡܕܒܪܢܐ ܡܛܠ ܕܚܕ ܗܘ ܡܕܒܪܢܟܘܢ ܡܫܝܚܐ ܕܪܒ
ܕܝܢ ܒܟܘܢ ܢܗܘܐ ܠܟܘܢ ܡܫܡܫܢܐ ܡܢ ܓܝܪ ܕܢܪܝܡ ܢܦܫܗ ܢܬܡܟܟ ܘܡܢ ܕܢܡܟ ܢܦܫܗ ܢܬܬܪܝܡ ܘܝ
ܠܟܘܢ ܣܦܪܐ ܘܦܪܝܫܐ ܢܣܒܝ ܒܐܦܐ ܕܐܟܠܝܢ ܐܢܬܘܢ ܒܬܐ ܕܐܪܡܠܬܐ ܒܥܠܬܐ ܕܡܘܪܟܝܢ ܐܢܬܘܢ
ܨܠܘܬܟܘܢ ܡܛܠ ܗܢܐ ܬܩܒܠܘܢ ܕܝܢܐ ܝܬܝܪܐ ܘܝ ܠܟܘܢ ܣܦܪܐ ܘܦܪܝܫܐ ܢܣܒܝ ܒܐܦܐ ܕܐܚܕܝܢ
ܐܢܬܘܢ ܡܠܟܘܬܐ ܕܫܡܝܐ ܩܕܡ ܒܢܝܢܫܐ ܐܢܬܘܢ ܓܝܪ ܠܐ ܥܐܠܝܢ ܐܢܬܘܢ ܘܠܐܝܠܝܢ ܕܥܐܠܝܢ ܠܐ ܫܒܩܝܢ
ܐܢܬܘܢ ܠܡܥܠ ܘܝ ܠܟܘܢ ܣܦܪܐ ܘܦܪܝܫܐ ܢܣܒܝ ܒܐܦܐ ܕܡܟܪܟܝܢ ܐܢܬܘܢ ܝܡܐ ܘܝܒܫܐ ܠܡܥܒܕ ܓܝܘܪܐ
ܚܕ ܘܡܐ ܕܗܘܐ ܥܒܕܝܢ ܐܢܬܘܢ ܠܗ ܒܪܐ ܕܓܗܢܐ ܥܦܝܦܐ ܥܠܝܟܘܢ ܘܝ ܠܟܘܢ ܡܕܒܪܢܐ ܣܡܝܐ
ܕܐܡܪܝܢ ܐܢܬܘܢ ܕܡܢ ܕܝܡܐ ܒܗܝܟܠܐ ܠܐ ܗܘܐ ܡܕܡ ܡܢ ܕܝܢ ܕܝܡܐ ܒܕܗܒܐ ܕܒܗܝܟܠܐ

ܡܳܛܶܬ ܡܫܰܠܡܳܢܽܘܬܳܐ ܗܳܝ ܚܢ: ܟܰܕ ܪܘܽܚܳܐ ܐܳܘ ܩܪܳܒܳܐ ܕܗܳܘ ܡܫܰܠܶܡ ܒܶܗ ܓܽܘܒܳܐ ܘܡܶܢ ܕܡܶܢ ܒܰܡܫܺܝܚܳܐ ܠܐ ܗܘܳܐ ܩܕܳܡ ܡܶܢ ܕܝܢ ܕܡܶܢ ܒܦܽܘܪܩܳܢܳܐ ܕܟܽܠܗ ܡܶܢܶܗ ܡܛܽܠ ܡܫܰܠܡܳܢܽܘܬܳܐ ܗܳܝ ܟܰܕ ܦܽܘܪܩܳܢܳܐ ܐܳܘ ܡܫܺܝܚܳܐ ܕܡܫܰܠܶܡ ܠܦܽܘܪܩܳܢܳܐ ܡܶܢ ܕܡܶܢ ܗܽܘܒܠܡܫܺܝܚܳܐ ܡܶܢ ܒܶܗ ܘܒܰܬܰܪ ܗܳܝ ܕܐܝܬ ܠܟܽܠ ܡܶܢܶܗ ܘܡܶܢ ܕܡܶܢ ܒܦܽܘܪܩܳܢܳܐ ܡܶܢܳܬܶܗ ܘܒܰܬܰܪ ܕܡܶܢ ܒܶܗ ܘܡܶܢ ܕܡܶܢ ܒܡܫܰܡܠܝܳܐ ܡܶܢ ܒܰܬܪܘܽܢܗ ܕܰܐܠܳܗܳܐ ܘܒܰܬܰܪ ܡܫܰܠܡܳܢܽܘܬ ܠܟܽܠ ܡܶܢܶܗ ܗܽܘ ܠܒܰܬܰܪ ܗܽܘܕܳܝܳܐ ܘܒܰܪܢܳܫܳܐ ܢܶܫܬܰܒܰܚ ܒܳܐܦܳܐ ܕܡܶܢ ܡܶܢ ܐܺܝܬܰܝܗܽܘܢ ܘܒܰܬܪܳܐ ܘܒܰܢܘܳܢܳܐ ܘܰܡܒܰܬܪܳܐ ܕܡܶܢ ܐܝܬܘܗܝ ܕܢܶܗܘܐ ܕܰܝܢ ܘܰܚܢܳܐ ܘܗܳܘܡܶܢܽܘܬܳܐ ܗܽܘ ܕܝܢ ܗܳܠܶܝܢ ܗܘܳܐ ܕܐܰܬܶܪܽܘܢ ܘܗܽܘ ܠܐ ܐܝܬܰܝܗܽܘܢ ܢܶܬܒܰܪܘܢ ܩܕܰܡܝܳܐ ܕܡܶܢܶܐܠܳܗܝܳܐ ܘܒܰܬܰܪ ܕܡܶܢ ܗܽܘ ܠܒܰܬܰܪ ܗܽܘܕܳܝܳܐ ܘܒܰܪܢܳܫܳܐ ܢܶܫܬܰܒܰܚ ܒܳܐܦܳܐ ܕܡܶܢܗܽܘܢ ܐܺܝܬܰܝܗܽܘܢ ܕܒܶܗ ܘܒܰܢܘܳܢܳܐ ܠܟܽܠܗ ܕܝܢ ܡܶܢ ܡܫܰܡܠܝܳܐ ܘܡܰܘܠܳܐ ܦܰܬܳܐ ܒܦܳܬܳܐ ܕܒܰܪܢܳܫܳܐ ܒܶܗ ܕܒܶܗ ܘܒܰܬܪܳܐ ܕܗܘܳܐ ܐܳܦ ܒܰܪܢܳܫܳܐ ܕܒܳܐ ܗܽܘ ܠܒܰܬܰܪ ܗܽܘܕܳܝܳܐ ܘܒܰܪܢܳܫܳܐ ܢܶܫܬܰܒܰܚ ܒܳܐܦܳܐ ܕܡܶܢ ܐܺܝܬܰܝܗܽܘܢ ܠܡܰܒܪܳܐ ܡܰܒܠܳܟܳܐ ܕܡܶܢ ܠܒܰܬܰܪ ܡܰܒܚܰܪ ܡܰܦܪܳܫܽܘܬܶܗ ܠܝܳܬܶܗ ܕܝܢ ܡܢܶܗ ܟܬܳܒܳܐ ܕܦܽܘܪܩܳܢܳܐ ܘܒܰܬܶܗ ܒܗܰܝܡܳܢܽܘܬܳܐ ܗܽܘܒܳܠܳܐ ܐܳܦ ܐܝܬܰܝܗܽܘܢ ܡܰܒܚܰܪ ܡܰܒܚܰܪ ܐܝܬܰܝܗܽܘܢ ܠܒܰܬܰܪ ܐܰܝܟܳܐ ܐܰܝܟ ܐܰܪܒܳܥܳܐ ܘܡܶܢ ܠܝܳܬܶܗ ܡܶܢ ܐܝܬܰܝܗܽܘܢ ܒܗܳܠܶܝܢ ܕܡܫܺܝܚܳܐ ܦܽܘܪܩܳܢܳܐ ܠܒܰܬܰܪ ܗܽܘ ܠܒܰܬܰܪ ܗܽܘܕܳܝܳܐ ܘܒܰܪܢܳܫܳܐ ܢܶܫܬܰܒܰܚ ܒܳܐܦܳܐ ܕܒܶܗ ܐܝܬܰܝܗܽܘܢ ܡܰܒܪܳܐ ܕܒܰܪܢܳܫܳܐ ܘܡܶܢܗܽܘܢ ܐܝܬܰܝܗܽܘܢ ܒܶܗ ܡܒܰܪܬܳܐ ܘܕܪܳܫܳܐ ܘܐܰܡܪܳܐ ܐܝܬܰܝܗܽܘܢ ܘܕܐܠܳܗܳܐ ܘܗܰܡܢܰܟܰܠܡܳܐ ܐܰܒܘܰܬܳܐ ܠܐ ܗܽܘܢ ܗܘܳܐ ܠܟܽܘܢ ܡܫܰܠܡܳܐ ܒܰܝܬܳܐ ܕܒܰܬܪܳܐ ܡܶܢ ܡܫܰܡܠܝܳܐ ܐܝܬܰܝܗܽܘܢ ܥܰܠ ܡܫܰܡܠܝܳܐ ܕܒܰܬܪܳܐ ܐܝܬܰܝܗܽܘܢ ܕܗܽܘܢ ܕܡܳܠܳܐ ܠܟܽܠܗ ܐܳܦ ܐܝܬܰܝܗܽܘܢ ܡܫܰܠܡܳܐ ܘܰܐܒܳܗܳܬܳܐ ܢܽܘܗܪܳܐ ܡܶܢܳܐ ܐܰܒܳܐ ܐܰܟܚܕܳܐ ܡܶܢ ܕܫܰܝܢܳܐ ܡܫܰܠܡܳܐ ܗܽܘܝܳܐ ܗܘܳܐ ܐܳܦ ܡܫܰܡܠܝܳܐ ܐܝܬ ܠܒܰܬܰܪ ܒܰܬܪܳܐ ܘܡܶܢܬܳܐ ܘܡܫܰܠܡܳܢܽܘܬܳܐ ܡܶܢܗܽܘܢ ܐܝܬܰܝܗܽܘܢ ܘܰܐܡܪܺܝܢ ܐܝܬܰܝܗܽܘܢ ܘܡܶܢܗܽܘܢ ܡܫܰܡܠܝܳܐ ܐܝܬܰܝܗܽܘܢ ܕܒܰܬܪܳܐ ܘܰܐܕܒܰܪ ܐܳܦ ܡܶܢ ܡܫܰܡܠܝܳܐ ܐܰܒܳܐ ܘܰܐܒܳܐ ܠܟܽܠܗܽܘܢ ܕܡܳܐ ܘܰܐܒܳܗܳܬܳܐ ܕܐܝܬ ܒܰܬܪܳܐ ܡܶܢ ܕܡܶܢ ܘܰܒܬܰܪ ܦܽܘܪܩܳܢܳܐ ܡܶܢ ܕܡܶܢܗܽܘܢ ܕܒܰܬܪܳܐ ܒܶܗ ܒܰܬܪܳܐ ܗܽܘ ܕܡܶܢܗܽܘܢ ܒܶܗ ܗܽܘ ܠܒܰܬܰܪ ܐܰܝܟ ܐܰܡܝܪܳܐ ܠܒܰܬܰܪ ܘܒܰܬܪܳܐ ܗܽܘܝܳܐ ܥܰܠ ܡܫܰܡܠܝܳܐ ܗܽܘܳܐ ܐܰܘܪܫܠܶܡ ܐܰܘܪܫܠܶܡ ܡܫܰܡܠܝܳܐ ܘܰܢܦܰܫ ܠܐܰܠܳܗܳܐ ܕܡܫܰܡܠܝܳܐ ܠܗܽܘܢ ܒܝܳܐ ܐܰܒܳܐ ܒܰܪܢܳܫܳܐ ܕܐܰܒܘܢ ܒܰܢܰܝ ܐܰܒܳܗܳܬܳܐ ܐܰܪܒܥܳܐ ܢܽܘܗܪܳܐ ܦܰܬܳܐ ܢܦܰܫ ܡܶܢ ܘܠܐ ܒܗܽܘܢ ܗܽܘ ܡܫܰܡܠܝܳܐ ܠܒܰܬܪܳܐ ܡܰܪܢܳܐ ܐܳܡܰܪ ܠܒܰܬܰܪ ܚܢ ܕܠܐ ܢܶܬܒܰܪ ܡܶܢ ܗܳܘ ܕܒܳܐ ܕܰܐܬܶܐ ܗܽܘ ܕܐܳܦ ܒܰܫܡܶܗ ܕܡܳܪܝܳܐ

[illegible]

[illegible]

[illegible]

[illegible]

Matthew chapter 24

ܘܢܦܩ ܝܫܘܥ ܡܢ ܗܝܟܠܐ ܠܡܐܙܠ ܘܩܪܒܘ ܬܠܡܝܕܘܗܝ ܡܚܘܝܢ ܗܘܘ ܠܗ ܒܢܝܢܗ ܕܗܝܟܠܐ ܗܘ
ܕܝܢ ܐܡܪ ܠܗܘܢ ܠܐ ܗܐ ܚܙܝܢ ܐܢܬܘܢ ܗܠܝܢ ܟܠܗܝܢ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܠܐ ܬܫܬܒܩ ܗܪܟܐ ܟܐܦ
ܥܠ ܟܐܦ ܕܠܐ ܬܫܬܪܐ ܘܟܕ ܝܬܒ ܥܠ ܛܘܪܐ ܕܙܝܬܐ ܩܪܒܘ ܬܠܡܝܕܘܗܝ ܘܐܡܪܝܢ ܒܝܢܝܗܘܢ
ܘܠܗ ܐܡܪ ܠܢ ܐܡܬܝ ܢܗܘܝܢ ܗܠܝܢ ܘܡܢܐ ܗܝ ܐܬܐ ܕܡܐܬܝܬܟ ܘܕܫܘܠܡܗ ܕܥܠܡܐ ܥܢܐ ܝܫܘܥ
ܘܐܡܪ ܠܗܘܢ ܐܙܕܗܪܘ ܠܐ ܐܢܫ ܢܛܥܝܟܘܢ ܣܓܝܐܐ ܓܝܪ ܢܐܬܘܢ ܒܫܡܝ ܘܢܐܡܪܘܢ ܕܐܢܐ ܐܢܐ ܡܫܝܚܐ
ܘܣܓܝܐܐ ܢܛܥܘܢ ܥܬܝܕܝܢ ܐܢܬܘܢ ܕܬܫܡܥܘܢ ܩܪܒܐ ܘܫܡܥܐ ܕܩܪܒܐ ܚܙܘ ܠܐ ܬܬܕܘܕܘܢ ܘܠܐ ܓܝܪ
ܕܟܠܗܝܢ ܢܗܘܝܢ ܐܠܐ ܠܐ ܥܕܟܝܠ ܫܘܠܡܐ ܢܩܘܡ ܓܝܪ ܥܡܐ ܥܠ ܥܡܐ ܘܡܠܟܘܬܐ ܥܠ ܡܠܟܘܬܐ
ܘܢܗܘܘܢ ܟܦܢܐ ܘܡܘܬܢܐ ܘܙܘܥܐ ܒܕܘܟ ܕܘܟ ܗܠܝܢ ܕܝܢ ܟܠܗܝܢ ܪܫܐ ܐܢܝܢ ܕܚܒܠܐ ܗܝܕܝܢ
ܢܫܠܡܘܢܟܘܢ ܠܐܘܠܨܢܐ ܘܢܩܛܠܘܢܟܘܢ ܘܬܗܘܘܢ ܣܢܝܐܝܢ ܠܟܠܗܘܢ ܥܡܡܐ ܡܛܠ ܫܡܝ ܗܝܕܝܢ
ܢܬܟܫܠܘܢ ܣܓܝܐܐ ܘܢܣܢܘܢ ܚܕ ܠܚܕ ܘܢܫܠܡܘܢ ܚܕ ܠܚܕ ܘܣܓܝܐܐ ܢܒܝܐ ܕܓܠܐ ܢܩܘܡܘܢ ܘܢܛܥܘܢ
ܠܣܓܝܐܐ ܘܡܛܠ ܣܓܝܐܘܬ ܥܘܠܐ ܬܦܘܓ ܚܘܒܐ ܕܣܓܝܐܐ ܡܢ ܕܢܣܝܒܪ ܕܝܢ ܥܕܡܐ ܠܚܪܬܐ ܗܘ ܢܚܐ
ܘܬܬܟܪܙ ܗܕܐ ܣܒܪܬܐ ܕܡܠܟܘܬܐ ܒܟܠܗ ܥܠܡܐ ܠܣܗܕܘܬܐ ܕܟܠܗܘܢ ܥܡܡܐ ܘܗܝܕܝܢ ܬܐܬܐ ܫܘܠܡܐ
ܡܐ ܕܝܢ ܕܚܙܝܬܘܢ ܐܬܐ ܕܛܢܦܘܬܐ ܕܚܘܪܒܐ ܗܝ ܕܐܬܐܡܪܬ ܒܝܕ ܕܢܝܐܝܠ ܢܒܝܐ ܕܩܝܡܐ ܒܐܬܪܐ ܩܕܝܫܐ ܗܘ ܕܩܪܐ
ܢܣܬܟܠ ܗܝܕܝܢ ܐܝܠܝܢ ܕܒܝܗܘܕ ܐܢܘܢ ܢܥܪܩܘܢ ܠܛܘܪܐ ܘܕܥܠ ܐܓܪܐ ܗܘ ܠܐ ܢܚܘܬ ܠܡܣܒ
ܕܒܒܝܬܗ ܘܕܒܚܩܠܐ ܗܘ ܠܐ ܢܬܗܦܟ ܠܒܣܬܪܗ ܠܡܣܒ ܢܚܬܘܗܝ ܘܝ ܕܝܢ ܠܒܛܢܬܐ ܘܠܐܝܠܝܢ
ܕܡܝܢܩܢ ܒܗܠܝܢ ܝܘܡܬܐ ܨܠܘ ܕܝܢ ܕܠܐ ܬܗܘܐ ܥܪܘܩܝܟܘܢ ܒܣܬܘܐ ܘܠܐ ܒܫܒܬܐ ܢܗܘܐ ܓܝܪ ܗܝܕܝܢ
ܐܘܠܨܢܐ ܪܒܐ ܐܝܟ ܕܠܐ ܗܘܐ ܡܢ ܪܫܝܬܗ ܕܥܠܡܐ ܘܥܕܡܐ ܠܗܫܐ ܘܠܐ ܢܗܘܐ ܘܐܠܘ ܠܐ ܐܬܟܪܝܘ ܝܘܡܬܐ
ܗܢܘܢ ܠܐ ܚܝܐ ܗܘܐ ܟܠ ܒܣܪ ܡܛܠ ܓܒܝܐ ܕܝܢ ܢܬܟܪܘܢ ܝܘܡܬܐ ܗܢܘܢ ܗܝܕܝܢ ܐܢ ܐܢܫ ܢܐܡܪ ܠܟܘܢ
ܗܐ ܗܪܟܐ ܗܘ ܡܫܝܚܐ ܐܘ ܬܡܢ ܠܐ ܬܗܝܡܢܘܢ ܢܩܘܡܘܢ ܓܝܪ ܡܫܝܚܐ ܕܓܠܐ ܘܢܒܝܐ
ܕܓܠܐ ܘܢܬܠܘܢ ܐܬܘܬܐ ܪܘܪܒܬܐ ܐܝܟ ܕܢܛܥܘܢ ܐܢ ܡܫܟܚ ܐܦ ܠܓܒܝܐ ܗܐ ܩܕܡܬ ܐܡܪܬ
ܠܟܘܢ ܐܢ ܢܐܡܪܘܢ ܗܟܝܠ ܠܟܘܢ ܗܐ ܒܚܘܪܒܐ ܗܘ ܠܐ ܬܦܩܘܢ ܘܐܢ ܗܐ ܒܬܘܢܐ ܠܐ ܬܗܝܡܢܘܢ ܐܝܟܢܐ
ܓܝܪ ܕܒܪܩܐ ܢܦܩ ܡܢ ܡܕܢܚܐ ܘܡܬܚܙܐ ܥܕܡܐ ܠܡܥܪܒܐ ܗܟܢܐ ܬܗܘܐ ܡܐܬܝܬܗ ܕܒܪܗ
ܕܐܢܫܐ ܐܝܟܐ ܕܢܗܘܐ ܦܓܪܐ ܬܡܢ ܢܬܟܢܫܘܢ ܢܫܪܐ ܡܚܕܐ ܕܝܢ ܒܬܪ ܐܘܠܨܢܐ ܕܝܘܡܬܐ ܗܢܘܢ ܫܡܫܐ
ܢܚܫܟ ܘܣܗܪܐ ܠܐ ܢܚܘܐ ܢܘܗܪܗ ܘܟܘܟܒܐ ܢܦܠܘܢ ܡܢ ܫܡܝܐ ܘܚܝܠܐ ܕܫܡܝܐ ܢܬܬܙܝܥܘܢ ܘܗܝܕܝܢ ܢܬܚܙܐ
ܢܝܫܗ ܕܒܪܗ ܕܐܢܫܐ ܒܫܡܝܐ ܘܗܝܕܝܢ ܢܪܩܕܘܢ ܟܠܗܘܢ ܫܪܒܬܐ ܕܐܪܥܐ ܘܢܚܙܘܢ ܠܒܪܗ ܕܐܢܫܐ ܕܐܬܐ ܥܠ
ܥܢܢܝ ܫܡܝܐ ܥܡ ܚܝܠܐ ܘܫܘܒܚܐ ܣܓܝܐܐ ܘܢܫܕܪ ܡܠܐܟܘܗܝ ܥܡ ܫܝܦܘܪܐ ܪܒܐ ܘܢܟܢܫܘܢ ܠܓܒܝܘܗܝ
ܕܝܠܗ ܡܢ ܐܪܒܥ ܪܘܚܐ ܡܢ ܪܫܗܘܢ ܕܫܡܝܐ ܘܥܕܡܐ ܠܪܫܗܘܢ ܡܢ ܬܐܬܐ ܕܝܢ ܝܠܦܘ ܡܬܠܐ ܕܡܚܕܐ
ܕܪܟܝܟܝܢ ܣܘܟܝܗ ܘܡܦܩܐ ܛܪܦܝܗ ܝܕܥܝܢ ܐܢܬܘܢ ܕܡܛܐ ܩܝܛܐ ܗܟܢܐ ܐܦ ܐܢܬܘܢ ܡܐ ܕܚܙܝܬܘܢ ܗܠܝܢ
ܟܠܗܝܢ ܕܡܛܐ ܠܗ ܠܬܪܥܐ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܠܐ ܬܥܒܪ ܫܪܒܬܐ ܗܕܐ ܥܕܡܐ ܕܗܠܝܢ
ܟܠܗܝܢ ܢܗܘܝܢ ܫܡܝܐ ܘܐܪܥܐ ܢܥܒܪܘܢ ܘܡܠܝ ܠܐ ܢܥܒܪܢ ܥܠ ܝܘܡܐ ܕܝܢ ܗܘ ܘܥܠ ܫܥܬܐ ܗܝ ܐܢܫ
ܠܐ ܝܕܥ ܐܦܠܐ ܡܠܐܟܐ ܕܫܡܝܐ ܐܠܐ ܐܒܐ ܒܠܚܘܕܘܗܝ ܐܝܟܢܐ ܕܝܢ ܕܒܝܘܡܝ ܢܘܚ ܗܟܢܐ ܬܗܘܐ ܡܐܬܝܬܗ ܕܒܪܗ

ܕܐܢܫܐ ܐܚܪ̈ܢܐ ܝܗܒ ܕܐܬܒܛܠܘܗܝ ܗܘܘ ܡܢܗ ܬܘܕܝܬܐ ܐܠܗܝ ܘܡܫܒܚ ܘܢܫܡܫܝܢ ܬܫܒܘܚܬܐ ܠܡܫܝܚܐ
ܒܫܡܐ ܠܫܘܡܠܐ ܕܟܠ ܥܘܣ ܠܫܘܡܠܐ ܘܠܐ ܢܣܒܘ ܒܫܡܐ ܕܐܒܐ ܐܠܗܘܬܐ ܘܫܡܠܐ ܠܫܘܠܡܗܘܢ ܗܘܝܐ ܢܘܗܪܐ
ܡܫܬܡܠܝܗ ܕܒܪܗ ܕܐܢܫܐ ܗܦܟ ܠܐܘܪܫܠܡ ܟܡܬܒܝܢ ܡܢ ܢܒܝܐ ܘܡܢ ܢܒܝܐ ܘܐܝܣܚܩ ܢܗܘܘܢ ܐܢܫܝܢ
ܟܢܫܐ ܡܢ ܐܢܫܐ ܕܡܢ ܒܬܪ ܥܡܗ ܕܡܫܝܚܐ ܐܝܟܢܐ ܗܘܒܠܐ ܘܠܐ ܢܗܘܐ ܐܝܟܘ ܟܠܗ ܡܫܝܚܐ ܐܝܟ ܡܫܘܚ
ܗܘܐ ܕܝܢ ܕܒܗ ܕܠܐ ܢܗܘܐ ܗܘܐ ܡܢܐ ܟܠܗ ܟܠܗ ܡܫܝܚܐ ܐܝܟ ܫܡܝܐ ܡܫܡܫܢ ܗܘܐ ܘܠܐ ܫܡܝܢ ܗܘܐ
ܕܢܫܡܫܘܢ ܟܠܗ ܡܫܝܚܐ ܐܝܟ ܐܝܟܘ ܗܘܘ ܡܫܒܚܝܢ ܕܒܫܡܐ ܘܠܐ ܡܫܒܚܝܢ ܐܝܟܘ ܒܢܝܐ
ܒܪܗ ܕܐܢܫܐ ܡܢܗ ܟܕ ܐܡܪܘܢ ܒܪܝܐ ܡܫܘܚܐ ܘܡܫܝܚܐ ܕܐܬܚܫܒ ܡܢܗ ܟܠ ܟܬܒܘܗܝ ܕܢܗܠܠ
ܠܗܘܢ ܡܫܡܫܢܐ ܒܪܝܫܐ ܫܡܫܘܢ ܠܒܪܝܐ ܗܘ ܕܢܒܝܐ ܡܢܗ ܡܫܡܫܢܘܬܗܘܢ ܕܒܫܡ ܗܘܝܐ ܐܚܝ ܐܡܪ
ܐܢܐ ܠܟܘܢ ܕܬܫܡܫܘܢ ܟܠ ܟܠ ܕܐܡܪ ܠܗܘܢ ܕܝܢ ܢܒܝܐ ܒܪܝܐ ܗܘ ܒܫܡܐ ܒܟܠܗܘܢ ܕܡܢ ܡܫܘܚ
ܠܡܫܝܚܐ ܘܫܡܐ ܠܡܫܡܫܢܘܬܗ ܘܗܘܐ ܐܝܟ ܘܡܫܝܚܐ ܟܡ ܕܘܟܐ ܢܒܝܐ ܡܢܗ ܕܒܪܝܐ ܗܘ ܒܫܘܡܠܐ
ܘܠܡܫܒܚ ܘܒܫܡܫܐ ܘܠܐ ܢܣܒ ܘܢܫܡܫܘܢܗܘܢ ܘܫܡܫ ܡܫܝܚܗ ܟܡ ܢܫܡܫ ܟܠܗܘܢ ܠܡܫܡܫܢܘܬܐ ܒܫܡܐ
ܘܫܡܘܥ ܫܡܐ

Matthew chapter 25

ܗܝܕܝܢ ܬܬܕܡܐ ܡܠܟܘܬܐ ܕܫܡܝܐ ܠܥܣܪ ܒܬܘܠܢ ܗܠܝܢ ܕܢܣܒ ܠܡܦܝܕܝܗܝܢ ܘܢܦܩܝ ܠܘܩܒܠ ܚܬܢܐ
ܘܟܠܬܐ ܚܡܫ ܕܝܢ ܡܢܗܝܢ ܐܝܬܝܗܝܢ ܗܘܝ ܚܟܝܡܢ ܘܚܡܫ ܣܟܠܢ ܘܗܢܝܢ ܣܟܠܬܐ ܢܣܒ ܠܡܦܝܕܝܗܝܢ ܘܠܐ

ܢܣܒ ܥܡܗܝܢ ܡܫܚܐ ܗܠܝܢ ܕܝܢ ܡܬܚܫܒܢܝܬܐ ܢܣܒ ܡܫܚܐ ܒܡܐܢܐ ܥܡ ܠܡܦܕܝܗܝܢ ܟܕ ܐܘܚܪ ܕܝܢ
ܚܬܢܐ ܢܡ ܟܠܗܝܢ ܘܕܡܟ ܘܒܦܠܓܗ ܕܠܠܝܐ ܗܘܬ ܩܥܬܐ ܗܐ ܚܬܢܐ ܐܬܐ ܦܘܩܘ ܠܐܘܪܥܗ ܗܝܕܝܢ
ܩܡ ܟܠܗܝܢ ܒܬܘܠܬܐ ܗܠܝܢ ܘܬܩܢ ܠܡܦܕܝܗܝܢ ܐܡܪܢ ܕܝܢ ܗܠܝܢ ܣܟܠܬܐ ܠܡܬܚܫܒܢܝܬܐ ܗܒܝܢ ܠܢ
ܡܢ ܡܫܚܟܝܢ ܕܗܐ ܕܥܟܘ ܠܗܘܢ ܠܡܦܕܝܢ ܥܢܝ ܗܠܝܢ ܡܬܚܫܒܢܝܬܐ ܘܐܡܪܢ ܕܠܡܐ ܠܐ ܢܣܦܩ ܠܢ
ܘܠܟܝܢ ܐܠܐ ܐܙܠܝܢ ܠܘܬ ܐܝܠܝܢ ܕܡܙܒܢܝܢ ܘܙܒܢ ܠܟܝܢ ܘܟܕ ܐܙܠ ܠܡܙܒܢ ܐܬܐ ܚܬܢܐ ܘܐܝܠܝܢ
ܕܡܛܝܒܢ ܗܘܝ ܥܠ ܥܡܗ ܠܒܝܬ ܡܫܬܘܬܐ ܘܐܬܐܚܕ ܬܪܥܐ ܠܚܪܬܐ ܕܝܢ ܐܬܝ ܐܦ ܗܢܝܢ ܒܬܘܠܬܐ
ܐܚܪܢܝܬܐ ܘܐܡܪܢ ܡܪܢ ܡܪܢ ܦܬܚ ܠܢ ܗܘ ܕܝܢ ܥܢܐ ܘܐܡܪ ܠܗܝܢ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܝܢ ܕܠܐ ܝܕܥ
ܐܢܐ ܠܟܝܢ ܐܬܬܥܝܪܘ ܗܟܝܠ ܕܠܐ ܝܕܥܝܢ ܐܢܬܘܢ ܠܝܘܡܐ ܗܘ ܘܠܐ ܠܫܥܬܐ ܐܝܟ ܓܝܪ ܓܒܪܐ ܕܢܦܩ ܩܪܐ
ܠܥܒܕܘܗܝ ܘܐܫܠܡ ܠܗܘܢ ܩܢܝܢܗ ܘܐܝܬ ܕܝܗܒ ܚܡܫ ܟܟܪܝܢ ܘܐܝܬ ܕܬܪܬܝܢ ܘܐܝܬ ܕܚܕܐ ܐܢܫ
ܐܢܫ ܐܝܟ ܚܝܠܗ ܘܢܦܩ ܡܚܕܐ ܐܙܠ ܕܝܢ ܗܘ ܕܢܣܒ ܚܡܫ ܟܟܪܝܢ ܐܬܬܓܪ ܒܗܝܢ ܘܐܘܬܪ ܚܡܫ
ܐܚܪܢܝܢ ܘܗܟܢܐ ܐܦ ܗܘ ܕܬܪܬܝܢ ܐܬܬܓܪ ܘܐܘܬܪ ܬܪܬܝܢ ܐܚܪܢܝܢ ܗܘ ܕܝܢ ܕܢܣܒ ܚܕܐ ܐܙܠ ܚܦܪ ܒܐܪܥܐ ܘܛܫܝ
ܟܣܦܐ ܕܡܪܗ ܒܬܪ ܕܝܢ ܙܒܢܐ ܣܓܝܐܐ ܐܬܐ ܡܪܗܘܢ ܕܥܒܕܐ ܗܢܘܢ ܘܢܣܒ ܡܢܗܘܢ ܚܘܫܒܢܐ ܘܩܪܒ
ܗܘ ܕܢܣܒ ܗܘܐ ܚܡܫ ܟܟܪܝܢ ܘܩܪܒ ܚܡܫ ܐܚܪܢܝܢ ܘܐܡܪ ܡܪܝ ܚܡܫ ܟܟܪܝܢ ܝܗܒܬ ܠܝ ܗܐ
ܚܡܫ ܐܚܪܢܝܢ ܐܬܬܓܪܬ ܒܗܝܢ ܐܡܪ ܠܗ ܡܪܗ ܐܘ ܥܒܕܐ ܛܒܐ ܘܡܗܝܡܢܐ ܥܠ ܩܠܝܠ ܡܗܝܡܢ
ܗܘܝܬ ܥܠ ܣܓܝ ܐܩܝܡܟ ܥܘܠ ܠܚܕܘܬܐ ܕܡܪܟ ܘܩܪܒ ܕܝܢ ܗܘ ܕܬܪܬܝܢ ܟܟܪܝܢ ܘܐܡܪ ܡܪܝ ܬܪܬܝܢ
ܟܟܪܝܢ ܝܗܒܬ ܠܝ ܗܐ ܬܪܬܝܢ ܐܚܪܢܝܢ ܐܬܬܓܪܬ ܒܗܝܢ ܐܡܪ ܠܗ ܡܪܗ ܐܘ ܥܒܕܐ ܛܒܐ ܘܡܗܝܡܢܐ
ܥܠ ܩܠܝܠ ܡܗܝܡܢ ܗܘܝܬ ܥܠ ܣܓܝ ܐܩܝܡܟ ܥܘܠ ܠܚܕܘܬܐ ܕܡܪܟ ܩܪܒ ܕܝܢ ܐܦ ܗܘ
ܕܢܣܒ ܚܕܐ ܟܟܪܐ ܘܐܡܪ ܡܪܝ ܝܕܥ ܗܘܝܬ ܠܟ ܕܓܒܪܐ ܐܢܬ ܩܫܝܐ ܘܚܨܕ ܐܢܬ ܐܝܟܐ ܕܠܐ ܙܪܥܬ ܘܡܟܢܫ
ܐܢܬ ܡܢ ܐܝܟܐ ܕܠܐ ܒܕܪܬ ܘܕܚܠܬ ܘܐܙܠܬ ܛܫܝܬ ܟܟܪܟ ܒܐܪܥܐ ܗܐ ܐܝܬ ܠܟ ܕܝܠܟ ܥܢܐ ܡܪܗ
ܘܐܡܪ ܠܗ ܥܒܕܐ ܒܝܫܐ ܘܚܒܢܢܐ ܝܕܥ ܗܘܝܬ ܕܚܨܕ ܐܢܐ ܐܝܟܐ ܕܠܐ ܙܪܥܬ ܘܡܟܢܫ ܐܢܐ ܡܢ ܐܝܟܐ ܕܠܐ
ܒܕܪܬ ܘܐܠܘ ܗܘܐ ܠܟ ܕܬܪܡܐ ܟܣܦܝ ܥܠ ܬܪܐܦܝܙܝܛܐ ܘܐܢܐ ܗܘܝܬ ܐܬܐ ܘܬܒܥ ܗܘܝܬ ܕܝܠܝ ܥܡ
ܪܒܝܬܗ ܫܩܘܠܘ ܗܟܝܠ ܡܢܗ ܟܟܪܐ ܘܗܒܘܗ ܠܗܘ ܕܐܝܬ ܠܗ ܥܣܪ ܟܟܪܝܢ ܠܟܠ ܓܝܪ ܕܐܝܬ ܠܗ
ܢܬܝܗܒ ܠܗ ܘܢܬܝܬܪ ܠܗ ܗܘ ܕܝܢ ܕܠܝܬ ܠܗ ܘܐܦ ܗܘ ܕܐܝܬ ܠܗ ܢܫܬܩܠ ܡܢܗ ܘܠܥܒܕܐ
ܒܛܝܠܐ ܐܦܩܘܗܝ ܠܚܫܘܟܐ ܒܪܝܐ ܬܡܢ ܢܗܘܐ ܒܟܝܐ ܘܚܘܪܩ ܫܢܐ ܡܐ ܕܐܬܐ ܕܝܢ ܒܪܗ ܕܐܢܫܐ
ܒܫܘܒܚܗ ܘܟܠܗܘܢ ܡܠܐܟܘܗܝ ܩܕܝܫܐ ܥܡܗ ܗܝܕܝܢ ܢܬܒ ܥܠ ܬܪܘܢܘܣ ܕܫܘܒܚܗ ܘܢܬܟܢܫܘܢ
ܩܕܡܘܗܝ ܟܠܗܘܢ ܥܡܡܐ ܘܢܦܪܘܫ ܐܢܘܢ ܚܕ ܡܢ ܚܕ ܐܝܟ ܪܥܝܐ ܕܡܦܪܫ ܥܪܒܐ ܡܢ ܓܕܝܐ ܘܢܩܝܡ
ܥܪܒܐ ܡܢ ܝܡܝܢܗ ܘܓܕܝܐ ܡܢ ܣܡܠܗ ܗܝܕܝܢ ܢܐܡܪ ܡܠܟܐ ܠܗܢܘܢ ܕܡܢ ܝܡܝܢܗ ܬܘ ܒܪܝܟܘܗܝ
ܕܐܒܝ ܐܬܘ ܝܪܬܘ ܡܠܟܘܬܐ ܕܡܛܝܒܐ ܗܘܬ ܠܟܘܢ ܡܢ ܬܪܡܝܬܗ ܕܥܠܡܐ ܟܦܢܬ ܓܝܪ ܘܝܗܒܬܘܢ ܠܝ
ܠܡܐܟܠ ܘܨܗܝܬ ܘܐܫܩܝܬܘܢܝ ܐܟܣܢܝܐ ܗܘܝܬ ܘܟܢܫܬܘܢܝ ܥܪܛܠܝܐ ܗܘܝܬ ܘܟܣܝܬܘܢܝ ܟܪܝܗ
ܗܘܝܬ ܘܣܥܪܬܘܢܝ ܘܒܒܝܬ ܐܣܝܪܐ ܗܘܝܬ ܘܐܬܝܬܘܢ ܠܘܬܝ ܗܝܕܝܢ ܢܐܡܪܘܢ ܠܗ ܗܢܘܢ ܟܐܢܐ ܡܪܢ
ܐܡܬܝ ܚܙܝܢܟ ܕܟܦܢ ܐܢܬ ܘܬܪܣܝܢܟ ܐܘ ܕܨܗܐ ܐܢܬ ܘܐܫܩܝܢܟ ܘܐܡܬܝ ܚܙܝܢܟ ܕܐܟܣܢܝܐ ܐܢܬ ܘܟܢܫܢܟ
ܐܘ ܕܥܪܛܠܝܐ ܐܢܬ ܘܟܣܝܢܟ ܘܐܡܬܝ ܚܙܝܢܟ ܟܪܝܗܐ ܐܘ ܒܒܝܬ ܐܣܝܪܐ ܘܐܬܝܢ ܠܘܬܟ ܘܥܢܐ ܡܠܟܐ
ܘܐܡܪ ܠܗܘܢ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܡܕܡ ܕܥܒܕܬܘܢ ܠܚܕ ܡܢ ܗܠܝܢ ܐܚܝ ܙܥܘܪܐ ܠܝ ܗܘ

[illegible]
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Matthew chapter 26

ܘܗܘܐ ܕܟܕ ܫܠܡ ܝܫܘܥ ܟܠܗܘܢ ܡܠܐ ܗܠܝܢ ܐܡܪ ܠܬܠܡܝܕܘܗܝ ܝܕܥܝܢ ܐܢܬܘܢ ܕܒܬܪ ܬܪܝܢ ܝܘܡܝܢ ܗܘܐ ܦܨܚܐ ܘܒܪܗ ܕܐܢܫܐ ܡܫܬܠܡ ܕܢܙܕܩܦ ܗܝܕܝܢ ܐܬܟܢܫܘ ܪܒܝ ܟܗܢܐ ܘܣܦܪܐ ܘܩܫܝܫܐ ܕܥܡܐ ܠܕܪܬܗ ܕܪܒ ܟܗܢܐ ܕܡܬܩܪܐ ܩܝܦܐ ܘܐܬܡܠܟܘ ܥܠ ܝܫܘܥ ܕܒܢܟܠܐ ܢܐܚܕܘܢܝܗܝ ܘܢܩܛܠܘܢܝܗܝ ܘܐܡܪܝܢ ܗܘܘ ܠܐ ܒܥܕܥܐܕܐ ܕܠܐ ܢܗܘܐ ܫܓܘܫܝܐ ܒܥܡܐ ܘܟܕ ܗܘܐ ܝܫܘܥ ܒܒܝܬ ܥܢܝܐ ܒܒܝܬ ܫܡܥܘܢ ܓܪܒܐ ܩܪܒܬ ܠܗ ܐܢܬܬܐ ܕܐܝܬ ܥܡܗ ܫܛܝܦܐ ܕܒܣܡܐ ܕܡܫܚܐ ܣܓܝ ܕܡܝܗ ܘܐܫܦܟܬܗ ܥܠ ܪܫܗ ܕܝܫܘܥ ܟܕ ܣܡܝܟ ܘܚܙܘ ܬܠܡܝܕܘܗܝ ܘܐܬܚܡܬܘ ܘܐܡܪܝܢ ܠܡܢܐ ܐܒܕܢܐ ܗܢܐ ܡܫܟܚ ܗܘܐ ܓܝܪ ܗܢܐ ܕܢܙܕܒܢ ܒܣܓܝ ܘܢܬܝܗܒ ܠܡܣܟܢܐ ܝܕܥ ܕܝܢ ܝܫܘܥ ܘܐܡܪ ܠܗܘܢ ܡܢܐ ܡܗܪܝܢ ܐܢܬܘܢ ܠܐܢܬܬܐ ܥܒܕܐ ܓܝܪ ܫܦܝܪܐ ܥܒܕܬ ܠܘܬܝ ܒܟܠܙܒܢ ܓܝܪ ܡܣܟܢܐ ܐܝܬ ܠܟܘܢ ܥܡܟܘܢ ܠܝ ܕܝܢ ܠܐ ܒܟܠܙܒܢ ܐܝܬ ܠܟܘܢ ܗܕܐ ܕܝܢ ܕܐܪܡܝܬ ܒܣܡܐ ܗܢܐ ܥܠ ܦܓܪܝ ܐܝܟ ܕܠܩܘܒܪܝ ܥܒܕܬ ܘܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܐܝܟܐ ܕܬܬܟܪܙ ܣܒܪܬܝ ܗܕܐ ܒܟܠܗ ܥܠܡܐ ܐܦ ܗܕܐ ܕܥܒܕܬ ܬܬܡܠܠ ܠܕܘܟܪܢܗ ܗܝܕܝܢ ܐܙܠ ܚܕ ܡܢ ܬܪܥܣܪܐ ܗܘ ܕܡܬܩܪܐ ܝܗܘܕܐ ܣܟܪܝܘܛܐ ܠܘܬ ܪܒܝ ܟܗܢܐ ܘܐܡܪ ܠܗܘܢ ܡܢܐ ܨܒܝܢ ܐܢܬܘܢ ܠܡܬܠ ܠܝ ܘܐܢܐ ܐܫܠܡܝܘܗܝ ܠܟܘܢ ܗܢܘܢ

ܕܐܬܩܢܘ ܠܗ ܐܠܗܐ܂ ܕܒܫܡܝܐ ܘܡܢ ܗܝܕܝܢ ܥܕܡܐ ܗܘܐ ܠܗ ܦܘܠܚܢܐ ܕܡܫܡܫܢܘܬܐ ܘܟܗܢܘܬܐ ܕܝܢ
ܡܪܝܡܐ ܕܦܓܪܐ ܡܢܗ ܠܡܫܝܚܐ ܠܘܬ ܫܡܥܘܢ ܘܐܡܪܘ ܠܗ ܐܝܟܢܐ ܐܝܬ ܕܡܗܝܡܢ ܠܟ ܕܐܠܗܘܬ
ܦܓܪܐ ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ ܐܢܬ ܠܡܫܝܚܐ ܐܠܗܐ ܦܠܚ ܘܐܡܪܝܢ ܠܗ ܕܐܢ ܐܡܪ ܐܢܬ ܡܢܐ ܠܗ
ܠܐܠܗܐ ܚܕ ܐܢܐ ܦܓܪܐ ܚܫܚܢ ܘܐܠܗܘܬܐ ܥܠܝܗ ܐܝܟܢܐ ܕܡܫܚܐ ܠܗܘܢ ܫܡܥܘܢ ܘܐܡܪ ܠܗ
ܦܓܪܐ ܘܐܠܗܐ ܕܡܫܝܚܐ ܗܘܐ ܚܕ ܘܐܡܪܝܢ ܐܠܗܘܬܐ ܘܡܢ ܠܒܪܢܫܐ ܐܡܪ ܐܢܬܘܢ ܐܢܐ
ܠܟܘܢ ܘܡܢ ܦܓܪܗ ܡܫܝܚܐ ܟܕ ܘܡܢܗ ܠܗܘܢ ܐܢܬ ܘܡܢܗ ܠܡܠܐ ܠܗܘܢ ܡܢ ܦܓܪܗ ܠܡܢܐ ܐܢܐ
ܦܢܝ ܗܘ ܕܝܢ ܚܝܐ ܘܐܡܪ ܡܢ ܕܝܗܒ ܐܝܬܘܗܝ ܡܫܡܫܢܘܬܐ ܗܘ ܢܡܠܠ ܘܒܪܗ ܘܐܢܫܐ ܐܠܗܐ ܐܢܫܐ
ܕܒܪܐ ܠܗܘܢ ܗܘ ܠܗ ܕܡܫܝܚܐ ܗܘ ܕܝܠܝܬܗ ܒܪܗ ܘܐܢܫܐ ܡܫܝܚܐ ܦܫܛ ܗܘܐ ܠܗ
ܠܫܒܝܐ ܗܘ ܠܗܠܝܢ ܐܢܫܐ ܚܝܐ ܕܗܘܝܐ ܡܫܝܚܐ ܘܐܡܪ ܕܟܠܐ ܐܢܐ ܗܘ ܕܝܢ ܐܡܪ ܠܗ ܫܡܥܘܢ
ܐܡܪ ܟܕ ܕܝܢ ܠܟܘܢ ܚܝܠܐ ܫܡܥܘܢ ܠܦܓܪܐ ܘܒܪܗ ܘܥܡܐ ܘܡܘܠܕܐ ܕܐܠܗܘܬܐ ܘܐܡܪ ܗܟܢܐ
ܐܝܟܢܐ ܗܘܐ ܦܓܪܐ ܘܫܡܝܐ ܟܠܗ ܘܐܦ ܘܡܘܬܐ ܠܗܘܢ ܘܐܡܪ ܗܟܢܐ ܐܬܚܙܝ ܡܢܗ ܦܠܚܘܢ
ܗܢܘܢ ܕܡܢ ܕܡܫܝܚܐ ܚܝܐ ܕܟܠܗ ܕܐܠܗܘܬܐ ܠܥܠܡܐ ܕܫܡܝܐ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܝܢ ܘܠܐ ܐܢܫܐ
ܡܢ ܗܢܐ ܡܫܝܚܐ ܟܠܗ ܕܐܝܟ ܦܓܪܐ ܠܒܪܐ ܕܒܗ ܐܢܫܐ ܠܒܝܬܗ ܚܝܐ ܕܠܡܫܡܫܢܘܬܗ ܕܐܝܟ
ܘܡܫܚܘ ܘܐܡܪܘ ܠܗܘܢ ܐܢܬ ܗܘ ܐܡܪ ܠܗܘܢ ܫܡܥܘܢ ܟܠܗܘܢ ܐܬܦܠܚܘܢ ܟܕ ܒܪܢܫܐ ܠܟܠܐ
ܢܦܩ ܕܝܢ ܕܐܝܬܘܗܝ ܠܒܪܢܫܐ ܕܒܪܗ ܒܪܐ ܕܝܠܗ ܡܢ ܒܟܝ ܘܐܝܟ ܐܢܐ ܕܝܢ ܡܢܗ ܐܢܐ ܠܟܘܢ
ܠܫܠܝܚܐ ܦܛܪܐ ܘܐܡܪ ܠܗ ܐܦ ܦܓܪܐ ܢܬܚܫܚ ܟܕ ܐܢܐ ܡܕܡ ܠܐ ܐܬܚܫܚ ܟܕ ܐܡܪ ܠܗ
ܫܡܥܘܢ ܐܡܪ ܐܢܐ ܟܕ ܕܝܠܝ ܟܠܐ ܡܢܗ ܘܢܦܩ ܕܐܬܓܠܝ ܕܝܠܟ ܐܬܚܫܚܘ ܟܕ ܐܡܪ ܠܗ
ܦܛܪܐ ܠܝ ܗܘܐ ܟܕ ܠܡܫܝܚ ܚܟܝܡ ܠܐ ܐܬܚܫܚ ܟܕ ܘܡܘܬܐ ܐܦ ܟܠܗܘܢ ܐܠܗܘܬܐ ܐܡܪܗ ܗܢܘܢ
ܐܢܐ ܠܡܫܡܫܢܘܬܐ ܕܒܪܢܫܐ ܘܡܫܡܫܢܐ ܕܒܫܡܝܐ ܘܐܡܪ ܠܐܠܗܘܬܐ ܐܬܚܙܝ ܗܘܢܐ ܟܕ ܐܢܐ ܐܢܐ
ܘܒܪܐ ܠܦܛܪܐ ܘܠܫܡܫܐ ܟܠܗܘܢ ܒܪܗ ܘܡܢܗ ܠܡܫܡܫܢܘܬܗ ܘܠܡܫܡܫܢܘܬܗ ܘܐܡܪ ܠܗܘܢ ܟܕ ܗܘ
ܠܗ ܒܝܬܗ ܕܝܠܗ ܠܚܝܐ ܡܢܗ ܟܕ ܗܘܢܐ ܘܡܢܗ ܟܠܗ ܘܐܦ ܘܡܫܡܫܢܐ ܘܒܟܠ ܟܠܗܘܢ
ܘܡܫܡܫܐ ܗܘܐ ܘܐܡܪ ܐܦ ܠܝ ܡܫܝܚܐ ܢܦܫܗ ܟܠܗ ܐܢܬܘܢ ܠܐ ܐܢܬ ܕܐܢܐ ܒܪܐ ܐܢܐ ܐܠܐ ܐܢܬ ܕܐܝܬ
ܘܐܢܐ ܠܐܠܗܘܬܐ ܘܐܢܫܐ ܐܢܬ ܟܕ ܕܡܫܚ ܘܐܡܪ ܠܦܛܪܐ ܗܘܝܐ ܠܐ ܐܢܫܘܬܐ ܟܠܐ
ܕܐܢܫܘܬܐ ܟܠܗ ܐܢܐ ܐܢܫܐ ܘܡܢܗ ܘܠܐ ܐܬܚܙܝ ܠܡܫܡܫܢܐ ܕܐܝܬܘܗܝ ܦܓܪܐ ܕܝܢ ܒܪܗ ܐܬܒ ܐܢܫܐ
ܘܐܬܚܙܝ ܐܢܫܐ ܕܝܠܗ ܘܐܡܪ ܐܢ ܠܝ ܠܡܫܝܚ ܗܘܐ ܟܠܐ ܘܒܪܐ ܐܠܐ ܠܝ ܐܢܫܘܬܐ ܗܘܐ ܕܝܠܗ
ܘܐܢܐ ܐܬܒܪܝ ܐܢܬ ܟܕ ܕܡܫܚ ܟܠܗܘܢ ܚܝܐ ܡܫܝܚܐ ܗܘܐ ܘܡܢܗ ܐܢܬ ܘܐܬܚܙܝ ܐܬܒܪܝܐ
ܕܐܬܠܟ ܐܢܬ ܘܡܢܗ ܠܡܫܝܚܐ ܐܡܪ ܗܢܘܢ ܐܢܐ ܠܗ ܐܠܗܘܬܐ ܘܐܡܪ ܠܗܘܢ ܘܡܢܗ ܡܫܡܫܐ
ܘܐܬܚܙܝ ܗܘ ܡܢܗ ܦܓܪܐ ܘܐܢܫܐ ܡܫܝܚܐ ܕܡܫܡܫܢܘܬܗ ܕܡܫܚܐ ܦܠܚܘ ܬܐܠܐ ܗܘ ܡܢܐ ܗܘ
ܘܡܫܡܫ ܟܕ ܘܡܢ ܗܘ ܡܫܡܫܢܐ ܬܘܒ ܡܫܡܫܢܐ ܡܢ ܡܢ ܐܬܚܙܝ ܐܢܐ ܘܒܫܡܐ ܟܠܗ ܡܫܝܚܐ
ܠܡܫܡܫܢܐ ܘܫܘܒܚܐ ܡܢ ܠܗܘܢ ܬܘܒ ܦܓܪܐ ܘܡܫܡܫܢܐ ܕܟܠܐ ܘܡܢܗ ܗܘܐ ܠܗܘܢܐ ܬܘܒ
ܡܫܡܫܢܐ ܘܐܡܪ ܠܗܘܢ ܕܝܢ ܐܢܐ ܗܘܝܘ ܠܗ ܐܢܫܘܗ ܘܡܫܝܚܐ ܠܗܘܢ ܫܡܥܘܢ ܘܐܡܪ ܡܠܟܐ ܕܟܠ
ܘܡܫܡܫܐ ܗܘ ܕܝܢ ܫܡܥܘܢ ܐܡܪ ܠܗ ܟܠܐ ܗܢܘܢ ܡܢܗ ܗܢܘܢ ܐܬܡܫܚܘ ܘܐܬܚܙܝ ܐܢܫܘܗܝ ܟܠܐ
ܫܡܥܘܢ ܘܐܬܚܙܝܘ ܘܐܡܪ ܡܢ ܗܢܘܢ ܕܟܠ ܫܡܥܘܢ ܐܢܫܐ ܐܝܬܘܗܝ ܘܡܫܡܫ ܡܫܡܫܢܐ ܘܡܫܝܚܐ

ܠܚܒܪܘܗܝ ܟܘ̈ܠܗܐ ܘܡܫܠܡܢܗ ܐܝܬܘܗܝ ܗܘܝܘ ܐܡܪ ܠܗ ܝܫܘܥ ܐܘܦܝ ܡܫܒܚܬܐ ܠܡܘܬܒܪܘܬܐ ܠܗܘܢ
ܚܙܝܢ ܗܘܝܘ ܕܢܣܒܘ ܡܫܬܐ ܒܡܫܬܐ ܢܫܡܬܗܘܢ ܐܘ ܡܫܒܚ ܐܝܟ ܕܠܐܡܫܝܚ ܐܢܐ ܕܐܒܕܐ ܡܢ ܐܒܘ
ܘܢܩܡ ܠܟ ܗܘܝܐ ܡܟܢ ܡܢ ܐܘܪܫܠܡ ܠܡܫܬܒܚܘܬܐ ܐܡܢܐ ܗܘܝܠ ܢܡܫܠܡ ܒܝܕܐ ܕܗܘܝܢܐ ܘܠܐ
ܘܢܗܘܐ ܒܗܘ ܡܕܝܢܐ ܐܡܪ ܝܫܘܥ ܠܝܘܡܢܐ ܐܝܟ ܕܟܠ ܚܝܘܬܐ ܢܩܡܬܗܘܢ ܒܡܫܒܚܬܐ
ܘܒܫܡܗ ܕܐܝܬܘܗܝ ܐܬܪܘܢ ܦܠܓܘܗܝ ܠܡܐܒܘܢ ܒܡܠܟܐ ܢܝܒ ܕܡܢ ܘܡܠܟ ܘܠܐ ܐܬܪܘܢ ܗܘܝܘ
ܕܗܘܝܐ ܘܢܡܠܟܘܢ ܒܝܘܡܐ ܕܝܘܡܐ ܗܘܝܘ ܐܠܡܫܝܚܐ ܦܠܓܘܗܝ ܡܒܫܒܘܢ ܘܡܫܡܫܢܘܬܗ ܕܐܬܪܘܢ
ܠܝܫܘܥ ܐܘܒܠܘܗܝ ܠܘܝܬ ܡܝܬܐ ܕܟ ܒܪܘܢܐ ܐܡܝܐ ܘܡܫܬܘܐ ܡܫܢܝܢ ܒܫܢܝܢ ܗܘܝܘ ܡܫܝܚܗ ܕܝܢ
ܦܠܓܐ ܐܕܠܐ ܗܘܐ ܒܝܘܡܗ ܡܢ ܕܘܡܝܐ ܕܡܫܝܚܢܝܘܬܗ ܘܕܟ ܒܪܘܢܐ ܘܡܠܟ ܫܢܝܕ ܠܟܘܡܗ ܟܗܢ ܕܝܢܐ ܘܢܚܘܐ
ܡܢܝܐ ܕܟ ܒܪܘܢܐ ܕܝܘܡܫܢܝܢܐ ܘܒܫܡܬܐ ܦܠܓܘ ܒܪܟܝ ܗܘܝܘ ܟܠܐ ܝܫܘܥ ܡܫܘܕܐ ܐܝܟ ܕܢܫܒܚܘܢܝܘ
ܘܠܐܡܫܝܚܘ ܘܐܢܐܘ ܡܫܝܚܐ ܡܫܘܕܐ ܕܡܫܘܕܐ ܐܚܝܢܐ ܕܝ ܡܢܒܚܘ ܐܢܝ ܘܐܡܪܝܘܢܐ ܐܡܪ ܕܡܫܝܚܐ ܐܢܐ
ܕܐܡܪܐ ܗܡܠܠܐ ܕܠܗܘܐ ܘܡܠܟܘܬܐ ܡܘܫܝܢ ܐܒܢܘܗܘܢܘܢ ܕܟ ܒܪܘܢܐ ܘܐܡܪ ܠܗ ܠܐ ܡܢܝܢ ܡܒܫܢܐ ܐܝܟ
ܦܠܓܘܬܐ ܡܢܐ ܡܫܘܕܝܢܝܢ ܗܘܝܢ ܝܫܘܥ ܕܝ ܡܫܠܡ ܗܘܐ ܘܡܢܐ ܕܟ ܒܪܘܢܐ ܘܐܡܪ ܠܗ ܡܫܘܡܐ
ܐܢܐ ܠܟ ܒܠܗܘܐ ܡܢܐ ܕܐܡܪ ܠܝ ܠܝ ܐܝܟ ܗܘ ܡܫܝܚܐ ܒܪܗ ܕܠܗܘܐ ܐܡܪ ܠܗ ܝܫܘܥ ܐܝܟ ܐܡܪܬ
ܐܡܪܢܐ ܠܟܘܢ ܕܝ ܕܡܢ ܗܘܝܐ ܐܬܪܘܢܝܘܢ ܠܟܪܗ ܘܐܢܐܘܢܐܒ ܡܢ ܝܡܝܢܐ ܕܚܝܠܐ ܘܐܬܐ ܥܠ ܥܢܢܐ
ܡܫܝܚܐ ܗܘܝܘ ܕܟ ܒܪܘܢܐ ܨܪܝܚܘܬܗ ܘܐܡܪ ܗܐ ܓܕܦ ܡܢܐ ܡܫܘܠܠ ܡܫܡܥܝܢ ܠܟ ܡܫܘܕܐ ܗܘܐ
ܗܘܐ ܠܡܫܡܥܘ ܓܕܘܦܘ ܡܢܐ ܙܕܩ ܐܝܟܘ ܥܠܘ ܘܐܡܪܝܢ ܚܝܒ ܗܘ ܡܘܬܐ ܗܘܝܢܐܘܢ ܟܐܦܘܗܝ
ܘܡܡܫܢ ܗܘܘ ܠܗ ܐܝܬܝܐ ܕܝ ܡܫܢ ܗܘܘ ܠܗ ܘܐܡܪܝܢ ܐܬܢܒܐ ܡܫܝܚܐ ܡܢܘ ܗܘ ܕܡܚܝܟ
ܦܠܓܐ ܕܝ ܢܩܒ ܗܘܐ ܠܟܪ ܟܪܝܙܐ ܘܡܪܟܒ ܠܡܘܬܐ ܐܡܪܝܢ ܗܘܝܐ ܘܐܡܪܐ ܠܗ ܐܦ ܐܝܟ ܟܡ ܝܫܘܥ
ܗܘܝܢ ܢܩܘܐ ܗܘ ܕܝ ܒܟܪܝܙܡ ܦܠܓܘܗܝ ܘܐܡܪ ܠܐ ܝܕܥ ܐܢܐ ܡܢܐ ܐܡܪܐ ܐܝܟܢ ܘܟܕ ܒܩܡ ܠܡܫܘܐ
ܡܢܬܗ ܐܝܬܝܐ ܘܐܡܪܐ ܠܗܘܢ ܕܡܢ ܗܘܐ ܐܦ ܗܢܐ ܟܡ ܝܫܘܥ ܢܩܘܐ ܘܐܘܒ ܒܟܪܝܙܘܬܐ ܘܠܐ ܝܕܥ
ܐܢܐ ܠܗ ܠܟܒܪܐ ܡܢ ܟܪܙ ܡܟܠܠ ܕܝ ܡܢܒܚܘ ܗܘܝܢ ܘܡܫܝܚܐ ܐܡܪܗ ܠܟܪܘܙܐ ܫܡܪܝܪ ܐܦ ܐܝܬ
ܡܫܘܢ ܐܝܬ ܐܦ ܡܫܝܠܝܢ ܚܢܝ ܡܫܘܕܥܝܢ ܗܘܝܢ ܥܕܡ ܠܡܫܝܚܘܬܗ ܘܠܥܠܡܐ ܘܠܐ ܝܟܠܐ ܠܗ
ܠܥܠܡܐ ܘܟܘܢ ܒܡܫܝܚܐ ܐܘܢܓܠܝܘܢ ܘܐܢܓܠܝ ܦܠܓܐ ܡܫܝܚܐ ܘܝܫܘܥ ܕܐܡܪ ܠܗ ܕܡܝܡ ܘܢܡܪܐ
ܐܘܢܓܠܝܘܢ ܕܒܫܢܝ ܐܒܗܘܗܝ ܟܕ ܘܢܩܡ ܠܟܢ ܟܒܐ ܡܪܢܐܝܬ

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Matthew chapter 27

ܟܕ ܕܝܢ ܗܘܐ ܨܦܪܐ ܡܠܟܐ ܢܣܒܘ ܥܠ ܝܫܘܥ ܟܠܗܘܢ ܪܒܝ ܟܗܢܐ ܘܩܫܝܫܐܕܥܡܐ ܐܝܟ
ܕܢܡܝܬܘܢܝܗܝ ܘܐܣܪܘܗܝ ܘܐܘܒܠܘܗܝ ܘܐܫܠܡܘܗܝ ܠܦܝܠܛܘܣܗܓܡܘܢܐ ܗܝܕܝܢ ܝܗܘܕܐ
ܡܫܠܡܢܐ ܟܕ ܚܙܐ ܕܐܬܚܝܒ ܝܫܘܥ ܐܙܠ ܐܗܦܟ ܗܠܝܢ ܬܠܬܝܢ ܕܟܣܦܐ ܠܪܒܝ ܟܗܢܐ
ܘܠܩܫܝܫܐ ܘܐܡܪ ܚܛܝܬ ܕܐܫܠܡܬ ܕܡܐ ܙܟܝܐ ܗܢܘܢ ܕܝܢ ܐܡܪܘ ܠܗ ܠܢ ܡܢܐ ܠܢ ܐܢܬ ܝܕܥ ܐܢܬ
ܘܫܕܐ ܟܣܦܐ ܒܗܝܟܠܐ ܘܫܢܝ ܘܐܙܠ ܚܢܩ ܢܦܫܗ ܪܒܝ ܟܗܢܐ ܕܝܢ ܫܩܠܘܗܝ ܠܟܣܦܐ ܘܐܡܪܘ
ܠܐ ܫܠܝܛ ܕܢܪܡܝܘܗܝ ܒܝܬ ܩܘܪܒܢܐ ܡܛܠ ܕܛܝܡܐ ܕܕܡܐ ܗܘ ܘܡܠܟܐ ܢܣܒܘ ܘܙܒܢܘ
ܒܗ ܐܓܘܪܣܗ ܕܦܚܪܐ ܠܒܝܬ ܩܒܘܪܐ ܕܐܟܣܢܝܐ ܡܛܠ ܗܢܐ ܐܬܩܪܝ ܐܓܘܪܣܐ ܗܘ
ܚܩܠܐ ܕܕܡܐ ܥܕܡܐ ܠܝܘܡܢܐ ܗܝܕܝܢ ܐܬܡܠܝ ܡܕܡ ܕܐܬܐܡܪ ܒܝܕ ܢܒܝܐ ܕܐܡܪ ܕܢܣܒܬ ܬܠܬܝܢ ܕܟܣܦܐ ܛܝܡܗ
ܕܝܩܝܪܐ ܕܦܣܩܘ ܡܢ ܒܢܝ ܐܝܣܪܝܠ ܘܝܗܒܬ ܐܢܘܢ ܠܐܓܘܪܣܗ ܕܦܚܪܐ ܐܝܟ ܕܦܩܕ ܠܝ ܡܪܝܐ ܗܘ ܕܝܢ
ܝܫܘܥ ܩܡ ܩܕܡ ܗܓܡܘܢܐ ܘܫܐܠܗ ܗܓܡܘܢܐ ܘܐܡܪ ܠܗ ܐܢܬ ܗܘ ܡܠܟܐ ܕܝܗܘܕܝܐ ܐܡܪ
ܠܗ ܝܫܘܥ ܐܢܬ ܐܡܪܬ ܘܟܕ ܐܟܠܝܢ ܗܘܘ ܩܪܨܘܗܝ ܪܒܝ ܟܗܢܐ ܘܩܫܝܫܐ ܡܕܡ ܦܬܓܡܐ ܠܐ ܦܢܝ
ܗܝܕܝܢ ܐܡܪ ܠܗ ܦܝܠܛܘܣ ܠܐ ܫܡܥ ܐܢܬ ܟܡܐ ܡܣܗܕܝܢ ܥܠܝܟ ܘܠܐ ܝܗܒ ܠܗ ܦܬܓܡܐ ܘܠܐ
ܒܚܕܐ ܡܠܐ ܘܥܠ ܗܕܐ ܐܬܕܡܪ ܛܒ ܒܟܠ ܥܐܕܐ ܕܝܢ ܥܝܕܐ ܗܘܐ ܠܗܓܡܘܢܐ ܕܢܫܪܐ ܐܣܝܪܐ ܚܕ ܠܥܡܐ
ܐܝܢܐ ܕܨܒܝܢ ܗܘܘ ܐܣܝܪ ܗܘܐ ܠܗܘܢ ܕܝܢ ܐܣܝܪܐ ܝܕܝܥܐ ܕܡܬܩܪܐ ܗܘܐ ܒܪ ܐܒܐ ܘܟܕ ܟܢܝܫܝܢ ܐܡܪ
ܠܗܘܢ ܦܝܠܛܘܣ ܠܡܢ ܨܒܝܢ ܐܢܬܘܢ ܕܐܫܪܐ ܠܟܘܢ ܠܒܪ ܐܒܐ ܐܘ ܠܝܫܘܥ ܕܡܬܩܪܐ ܡܫܝܚܐ ܝܕܥ
ܗܘܐ ܓܝܪ ܦܝܠܛܘܣ ܕܡܢ ܚܣܡܐ ܐܫܠܡܘܗܝ ܟܕ ܝܬܒ ܕܝܢ ܗܓܡܘܢܐ ܥܠ ܒܝܡ ܕܝܢܐ ܫܠܚܬ
ܠܗ ܐܢܬܬܗ ܘܐܡܪܐ ܠܗ ܠܐ ܠܟ ܘܠܗ ܠܙܕܝܩܐ ܗܢܐ ܣܓܝ ܓܝܪ ܚܫܬ ܒܚܠܡܝ ܝܘܡܢܐ ܡܛܠܬܗ ܪܒܝ
ܟܗܢܐ ܕܝܢ ܘܩܫܝܫܐ ܐܦܝܣܘ ܠܟܢܫܐ ܕܢܫܐܠܘܢ ܠܒܪ ܐܒܐ ܘܠܝܫܘܥ ܢܘܒܕܘܢ ܘܥܢܐ ܗܓܡܘܢܐ
ܘܐܡܪ ܠܗܘܢ ܠܡܢ ܨܒܝܢ ܐܢܬܘܢ ܕܐܫܪܐ ܠܟܘܢ ܡܢ ܬܪܝܗܘܢ ܗܢܘܢ ܕܝܢ ܐܡܪܘ ܠܒܪ ܐܒܐ ܐܡܪ
ܠܗܘܢ ܦܝܠܛܘܣ ܘܠܝܫܘܥ ܕܡܬܩܪܐ ܡܫܝܚܐ ܡܢܐ ܐܥܒܕ ܠܗ ܐܡܪܝܢ ܟܠܗܘܢ ܢܙܕܩܦ ܐܡܪ
ܠܗܘܢ ܗܓܡܘܢܐ ܡܢܐ ܓܝܪ ܕܒܝܫܬܐ ܥܒܕ ܗܢܘܢ ܕܝܢ ܝܬܝܪܐܝܬ ܩܥܝܢ ܗܘܘ ܘܐܡܪܝܢ ܢܙܕܩܦ ܦܝܠܛܘܣ ܕܝܢ ܟܕ
ܚܙܐ ܕܡܕܡ ܠܐ ܡܘܬܪ ܐܠܐ ܕܝܠܗ ܪܘܒܐ ܗܘܐ ܫܩܠ ܡܝܐ ܐܫܝܓ ܐܝܕܘܗܝ ܠܥܝܢܝ ܟܢܫܐ ܘܐܡܪ
ܙܟܝ ܐܢܐ ܡܢ ܕܡܗ ܕܗܢܐ ܙܕܝܩܐ ܐܢܬܘܢ ܬܕܥܘܢ ܘܥܢܘ ܟܠܗ ܥܡܐ ܘܐܡܪܘ ܕܡܗ ܥܠܝܢ ܘܥܠ
ܒܢܝܢ ܗܝܕܝܢ ܫܪܐ ܠܗܘܢ ܠܒܪ ܐܒܐ ܘܢܓܕ ܒܦܪܓܠܐ ܠܝܫܘܥ ܘܐܫܠܡܗ ܕܢܙܕܩܦ ܗܝܕܝܢ ܐܣܛܪܛܝܘܛܐ
ܕܗܓܡܘܢܐ ܕܒܪܘܗܝ ܠܝܫܘܥ ܠܦܪܛܘܪܝܢ ܘܟܢܫܘ ܥܠܘܗܝ ܠܟܠܗ ܐܣܦܝܪ ܘܐܫܠܚܘܗܝ
ܘܐܠܒܫܘܗܝ ܟܠܡܝܣ ܕܙܚܘܪܝܬܐ ܘܓܕܠܘ ܟܠܝܠܐ ܕܟܘܒܐ ܘܣܡܘ ܒܪܫܗ ܘܩܢܝܐ ܒܝܡܝܢܗ ܘܒܪܟܘ
ܥܠ ܒܘܪܟܝܗܘܢ ܩܕܡܘܗܝ ܘܡܒܙܚܝܢ ܗܘܘ ܒܗ ܘܐܡܪܝܢ ܫܠܡ ܠܟ ܡܠܟܐ ܕܝܗܘܕܝܐ ܘܪܩܘ
ܒܐܦܘܗܝ ܘܫܩܠܘ ܩܢܝܐ ܘܡܚܝܢ ܗܘܘ ܠܗ ܥܠ ܪܫܗ ܘܟܕ ܒܙܚܘ ܒܗ ܐܫܠܚܘܗܝ ܟܠܡܝܣ
ܘܐܠܒܫܘܗܝ ܢܚܬܘܗܝ ܘܐܘܒܠܘܗܝ ܠܡܙܕܩܦܘ ܘܟܕ ܢܦܩܝܢ ܐܫܟܚܘ ܓܒܪܐ ܩܘܪܝܢܝܐ ܕܫܡܗ ܫܡܥܘܢ
ܠܗܢܐ ܐܠܨܘ ܕܢܫܩܘܠ ܙܩܝܦܗ ܘܐܬܘ ܠܕܘܟܬܐ ܕܡܬܩܪܝܐ ܓܓܘܠܬܐ ܗܝ ܕܡܬܬܪܓܡܐ ܩܪܩܦܬܐ
ܘܝܗܒܘ ܠܗ ܕܢܫܬܐ ܚܠܐ ܕܡܚܠܛ ܒܡܪܪܬܐ ܘܛܥܡ ܘܠܐ ܨܒܐ ܠܡܫܬܐ ܘܟܕ ܨܠܒܘܗܝ ܦܠܓܘ ܢܚܬܘܗܝ

ܢܣܒܘܗܝ ܒܟܦܐ ܘܡܒܕܩܝ ܗܘܐ ܘܡܗܝܢ ܠܗ ܐܡܪ ܘܡܫܡܫ ܠܥܠܡܝܢ ܕܫܡܗ ܥܠܡܐ ܘܡܫܒܚܘܗ
ܒܫܒܝܠܐ ܗܢܘܢ ܢܦܫܗ ܡܠܟܐ ܕܫܘܪܝܐ ܘܐܬܪܗܒܗ ܒܡܫܘܕܥܝ ܠܡܥܒܕܢܐ ܚܕ ܡܢ ܢܡܘܣܗ ܘܚܕ ܡܢ
ܦܦܠܘܗ ܐܠܝܢ ܕܝܢ ܕܒܥܝܢ ܗܘܐ ܡܫܬܪܥܘܗ ܠܟܠܗܘܢ ܘܡܫܝܢܝܢ ܕܡܫܘܡܝ ܘܐܡܪܝܢ ܦܟܪ
ܘܡܠܐ ܘܒܢܐ ܠܗ ܠܒܝܬܐ ܕܘܡܩܢܘܢܝܐ ܢܒܥܘܢ ܠܝ ܒܢܝܗ ܐܝܟ ܕܐܠܗܐ ܘܫܘܒܚ ܡܢ ܪܘܡܐ ܗܘܕܥܬ ܐܦ
ܕܟܠܗܘܢܬܐ ܡܒܪܫܝܢ ܗܘܐ ܒܗܘ ܦܘܩܕܢܐ ܘܡܘܫܚܐ ܘܒܢܝܫܐ ܘܐܡܪܝܢ ܠܐܢܫܝܐ ܐܢܫ ܢܒܥܘܢ ܠܡܫܟܚ
ܠܡܣܒܗ ܠܝ ܡܠܟܗ ܗܘ ܕܐܬܚܪܫܠ ܢܬܥܒܕ ܗܘܝܐ ܡܢ ܪܘܡܐ ܘܡܬܡܠܟܗ ܒܪܫܠ ܟܠ ܠܐܠܗܐ
ܢܒܪܘܗܝ ܗܘܝܐ ܠܝ ܢܓܐ ܒܗ ܐܡܪ ܢܗܢ ܕܒܪܗ ܐܠܐ ܕܐܠܗܐ ܗܘܕܥܬ ܐܦ ܬܫܘܐܐ ܗܢܘܢ ܕܐܬܪܗܒܗ
ܟܠܗ ܡܫܡܫܝܢ ܗܘܐ ܠܗ ܡܢ ܡܕܡܕܡ ܕܝܢ ܗܘܐ ܢܫܘܒܐ ܟܠ ܩܠܗ ܐܪܥܐ ܒܝܬܐ ܠܡܕܢܐ ܪܡܫ
ܘܠܐܦܝ ܪܡܫܡܬܢ ܡܠܐ ܢܦܫ ܒܡܠܐ ܢܝܐ ܘܐܡܪ ܐܠܐ ܠܡܠܐ ܡܒܪܡܢܘ ܐܢܫܝܢ ܕܝܢ ܡܕܡܘܬܗ
ܘܡܫܡܫ ܗܘܐ ܪܡܫ ܟܕ ܡܫܡܘ ܐܡܪܝܢ ܗܘܐ ܗܢܐ ܠܐܠܗܐ ܡܢܐ ܘܒܢܚܡܬܐ ܕܗܘܝ ܚܕ ܡܫܡܘܗܝ
ܘܡܫܠܝܡܝܢ ܘܡܠܟܗ ܡܠܐ ܘܡܫܡܫܗ ܒܡܢܝܢܐ ܗܘܐ ܠܗ ܡܕܝܢܐ ܕܝܢ ܐܡܪܝܢ ܗܘܐ ܡܒܪܘܡ
ܢܦܫܐ ܠܝ ܐܝܠܐ ܠܐܠܗܡܒܪܘܗ ܗܘ ܕܝܢ ܢܦܫܗ ܪܘܒ ܡܠܐ ܒܡܠܐ ܪܡܫܐ ܘܡܒܪܡ ܪܘܚܗ ܘܡܒܢܝܐ
ܐܦܪܝܕܐ ܕܗܘܡܠܐ ܐܝܟܢܐ ܠܒܪܝܢ ܡܢ ܠܟܠ ܒܝܬܐ ܠܒܝܬܗ ܘܐܪܥܐ ܐܬܬܐܡܢܒܗܘܒܪܦܐ ܐܝܟܢܐ ܘܒܝܬ
ܡܒܘܪܐ ܐܬܐܦܪܗ ܘܒܝܬܐ ܡܠܟܐ ܘܡܫܡܫܐ ܕܡܒܢܝܢܗܘܐܗ ܡܗܘ ܘܒܝܬܗ ܘܒܢܝ ܡܫܡܠܗ ܟܠܗ
ܠܡܫܝܚܐ ܡܫܡܠܐ ܘܐܬܪܗ ܠܡܠܟܐ ܠܡܠܟܐܐܡܫܗܘܢܐ ܕܝܢ ܘܒܢܝܢܗ ܘܢܗܝܢ ܗܘܐ ܠܢܦܫܗ ܟܕ ܢܣܗ ܐܪܚܐ
ܘܐܡܪܝܢ ܕܐܘܗܝ ܘܫܠܘܗܝ ܘܐܡܪܗ ܡܬܪܐܬܒ ܗܢܐ ܫܪܝܗ ܗܘܐ ܕܐܠܗܐ ܐܡܪ ܗܘܐ ܕܝܢ ܐܦ ܐܡܫܢܐ
ܡܫܡܠܐܐ ܘܫܡܝ ܗܘܐ ܡܢ ܕܡܫܐ ܗܢܝ ܕܐܒܝ ܗܘܐ ܒܒܝܬܗ ܘܢܦܫܗ ܡܫܝܠܐ ܘܡܡܫܡܫ ܗܘܐ ܠܗ
ܕܡܝܐ ܡܫܘܡ ܡܢܝܡ ܡܒܝܬܐ ܘܡܢܝܡ ܐܡܗܘܒܢܡܫܒ ܘܡܘܫܐ ܘܐܡܘܗܝ ܕܒܢܐ ܐܒܪܐ ܟܕ ܗܘܐ
ܕܝܢ ܕܡܫܐ ܐܝܠܐ ܒܒܝܬܐܡܠܟܐ ܡܢ ܕܡܒܐ ܕܡܫܗ ܡܘܫܒ ܕܐܒ ܗܘ ܐܬܬܐܠܡܝܢ ܗܘܐ ܠܢܦܫܗ ܗܘܐ
ܡܒܠܘܒ ܦܠܟܘܬܗ ܘܥܠܠ ܦܝܪܗ ܘܢܦܫܗ ܘܒܡܝܢ ܦܠܟܘܬܗ ܘܢܒܪܘܒ ܠܗ ܦܝܪܐܘܡܡܠܟܗ
ܡܘܫܒ ܠܒܝܬܐ ܘܒܢܒܗ ܒܝܬܐ ܘܒܪܐܠܐ ܢܡܪܐ ܘܡܫܡܗ ܒܒܝܬ ܡܒܘܪܐܝܪܐ ܕܡܠܟܗ ܕܢܦܫ ܒܒܪܦܐ
ܘܡܢܝܠܗ ܬܪܦܐ ܕܒܝܬܐ ܐܪܡܗ ܟܠܐ ܐܪܥܐ ܘܒܝܬܡܒܘܪܐ ܘܐܡܠܗ ܐܝܟ ܗܘܐ ܕܝܢ ܐܡܪ ܡܢܝܡ
ܡܒܝܬܐ ܘܡܢܝܡ ܐܝܟܢܐ ܘܡܒܪܘܬܗ ܠܡܫܒܠܗ ܘܡܒܪܐ ܠܡܘܫܐ ܕܝܢ ܕܡܫܢ ܕܐܡܬܘܗܝ ܦܬܓܡ
ܒܢܘܒܠܐ ܐܬܦܢܫ ܕܟܠܗܘܢܬܐ ܘܒܢܝܫܐ ܠܡܠܟ ܦܠܟܘܬܗ ܘܐܡܪܝܢ ܠܗ ܡܢܝ ܐܬܪܒܝ ܘܗܘ ܡܗܝܡܢܐ
ܐܡܪܗܘܐ ܟܕ ܡܢ ܕܡܢ ܦܬܓܡ ܬܠܬܐ ܡܘܫܬܢ ܡܠܟ ܐܝܠܐ ܦܫܡܘ ܗܘܒܠܐ ܡܪܘܪܘܢ ܒܡܒܪܐܝܪܐ
ܠܒܝܬܐ ܡܘܫܬܢ ܪܒܠܐ ܬܠܬܘ ܐܬܠܡܝܕܘܗܝ ܢܬܒܪܢܘܗܝ ܒܠܟܠܐ ܘܬܠܡܝܕܘܬܐ ܘܡܢ ܒܝܬ ܡܬܒܐ
ܡܘܡ ܘܐܬܐܘܐ ܠܡܫܝܚ ܐܢܫܐ ܬܫܥܐ ܡܢ ܡܫܝܚܐܐܡܪ ܠܗܘܢ ܦܠܟܘܬܗ ܐܝܟ ܠܒܝ ܡܫܝܚܘܬܐ
ܐܠܗ ܐܬܪܘܗ ܐܝܠܐ ܘܢܘܚܡܢܝܬܗܘܢ ܗܢܘܢ ܕܝܢ ܐܬܠܗ ܐܬܪܘܗ ܒܡܒܪܐ ܘܡܢܐܡܗ ܬܪܦܐ ܗܘ ܟܕ
ܡܫܝܚܘܬܐ

[illegible]

Matthew chapter 28

ⵜⴰⵏⴰⵡⵉⵜ ⵏ ⵎⵓⵙⴰ ⵙⵉⵏ ⵜⵉⵎⵔⵉⵡⵉⵏ ⵜⵉⵎⵔⵉⵡⵉⵏ ⵜⵉⵎⵔⵉⵡ

ܘܬܐܪܝܟܘܢ ܟܠܝܠܐ ܘܐܡܪ ܢܣܪܘܢ ܟܕ ܐܪܟܢ ܕܝܢ ܐܢܛܘܢܝܐ ܡܢ ܡܫܝܚܝܘܬܐ ܗܘܝܢ ܠܡܫܝܚܝܬܐ ܘܐܡܪܗ ܠܢܛܪܐ ܟܘܢܐ ܟܠܐ ܡܢܗ ܕܗܘܐ ܐܬܬܚܝܒܘ ܥܡ ܡܫܝܚܝܐ ܘܢܫܝܢܘ ܡܠܟܐ ܘܡܘܢܝܘ ܟܗܢܐ ܠܐ ܝܕܥ ܠܡܫܝܚܝܘܬܐ ܐܬܡܢܝ ܠܗܘܢ ܐܡܪܗ ܕܐܬܚܫܒܘ ܐܢܐ ܒܢܟܘܬ ܟܠܝܠܐ ܟܕ ܕܡܢܝ ܝܡܝ ܘܐܬܥܠܡܢܝ ܗܘܐ ܡܢܗ ܥܡ ܝܫܘܥ ܡܫܝܚܐ ܥܡ ܡܫܡܫܝ ܝܡܝ ܟܠܗ ܘܠܒܫܘܢ ܕܠܐ ܢܫܒܘܩ ܠܐܬܝܬܝ ܝܡܝ ܗܘܢ ܕܝܢ ܟܕ ܢܫܝܢܘ ܟܗܢܐ ܒܝܬܘ ܐܝܟ ܕܐܬܒܥܘ ܐܢܘܢ ܘܢܥܡܕܘܢܘܬܐ ܗܘܐ ܟܝܢ ܬܘܕܝܬܐ ܕܝܠܗ ܠܡܫܝܚܐ ܠܐܬܚܝܒܐ ܕܝܢ ܡܫܝܚܝܐ ܐܝܟ ܟܠܝܠܐ ܠܗܘܢ ܐܚܐ ܕܡܢ ܐܢܘܢ ܢܦܫܐ ܘܟܕ ܣܓܝܐܝܢ ܗܝܡܢܘ ܟܠܗ ܡܢܗܘܢ ܕܐܬܚܫܒܘ ܗܘܘ ܘܡܢܥ ܢܦܫܐ ܡܠܠܐ ܥܡܗܘܢ ܘܐܡܪ ܠܗܘܢ ܐܬܩܢ ܟܕ ܬܠܡܝܕܘܗܝ ܥܡܡܐ ܘܟܠܗܘܢ ܘܐܢܫܐ ܕܫܡܥܘ ܐܦ ܡܫܡܫ ܐܢܐ ܠܟܠܗܘܢ ܐܝܟ ܕܫܠܡܬ ܠܡܫܝܚܐ ܟܠܗܘܢ ܥܡܡܐ ܘܐܡܪܗ ܐܢܘܢ ܥܡܢ ܐܝܟ ܟܐܢܐ ܘܐܘܚܕܐ ܕܫܝܢܐ ܘܗܝܡܢܘܬܐ ܐܢܘܢ ܕܢܬܢܘܢ ܟܠܐ ܗܝ ܕܡܫܬܒܚܝܢ ܘܗܘܐ ܐܢܐ ܡܫܒܚܢ ܐܢܐ ܟܠܗܘܢ ܬܘܕܝܬܐ ܕܝܠܗ ܠܡܠܟܘܬܗ ܕܡܠܟܐ ܐܡܝܢ