Learning Modern Assyrian Language

Dialects
Chaldo-Syrio-Assyrian

Authors

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Personal Computer Publications
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To

ALL MOTHERS

including mine
Afifat Mansour Abdullah

The Jacobite mother lullabies in Assyrian to have me sleep in my crib peacefully

This book is distributed for free on the Memorial of My Mother

The cradle of any language is the mother


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Matti Philips Khoshaba Al-bazi
Introduction

The book of “Learning Modern Assyrian Language” explains how the system of the gender works in the Chaldo-Syrio-Assyrian Dialects all over Mesopotamia (Iraq). Nouns are classified into categories: Derivative or concrete, showing 2 types on the basis whether they allow derivation or not. The Memated Nouns are very helpful in deriving accusative verbs, verbs that “make” or “get” or “have” others do the action of the verb.

ex., khalta Vs makhalta

\[
\begin{array}{ccc}
\text{X} & \text{Memated} & \text{Memated} \\
\text{eat} & \text{X} & \text{serve food to others}
\end{array}
\]

Adjectives are also explained in details and how they convey various meanings whether inherited by nature, or nurtured, or acquired from the environments and social communities.

This mainly grammar book focuses on the complex sentences and how the sub clauses are connected within one unit thought, defining the various clauses as notions, functions, and modes.

Verbs are also included so that learners may use then for communication in their daily conversations.

The possessives are also presented in a very precise clear tables so that the learners will not confuse for stable knowledge learning, an effect of the Assyrian language usage on the Iraqi dialect language which is very prominent and clear.

Widad I. Paulis, my wife, has helped me a lot regarding her Chaldean dialect, and she was a great help for me to write down the comparisons that the reader may find interesting as s/he comes across the pages of this interesting and unique book of this Mesopotamian language of the Indigenous people of Iraq.

I hope that this book will serve your needs as language for social communication or will assist you in your academy needs at the levels of the universities and research articles.

Matti Phillips Khoshaba Al-Bazi
MATFL
Associate Professor
2012
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Chapter One
Cuneiform Assyrian

The Assyrian language per se was used as early as 3000 B.C. and continued as the only written language until the first century before the Christian era. The Aramaic Alphabets, since around that date, were invented by the same people who were living on the sea shore of Mediterranean sea (Phoenicians) around 350 B.C., characters that gradually supplanted the cuneiform style of writing.

إن ابتكار الحروف الأبجدية للغة لا يعني أن اللغة اختفت من على وجه الخلية كما يدعي البعض ولكنها على العكس تماماً، هذه اللغة المحكية من قبل السومريين والبابليين والآشوريين بقت للتطور وتدخل الى لغات العالم المختلفة كالسامية واللاتينية والغربيه الاخرى الأندو اوروبية.
The invention of the symbols of the written language does not mean that the language disappeared from the face of the earth as some people claim, but, on the contrary, the spoken language of the Sumerians, Babylonians, and Assyrians remain to develop and enter into other languages in the world i.e., the Semitics, and the Latin origin and ones of the Indo European as well.

The vocabulary, the syntax, and the mechanism of the Grammar found in the texts of the inscriptions on stones and clays excavated in the land under Assyrian control are a concrete testimony that Mesopotamia is the cradle of civilizations.

The information in this article is mainly based on what Professor Mercer has written on the vocabulary that is strongly connected to Hebrew. The only addition I made is to link what had been said to what vocabulary still is live in Arabic and Assyrian language of today. I hope this article will be a start to further analyses of morphology and Grammar of the Assyrian language found in both Modern Arabic language and Neo Assyrian written in Phoenician letters named later (Aramaic).

Cuneiform Assyrian and Syllables:

The language is highly made up of syllables in which a long vowel was represented separately as a vowel of the syllable, a process that is still doable in both Modern standard (MSA) Arabic and Modern Assyrian language. There was no long vowel in the closed syllables, a phenomenon that is still of value in Modern Assyrian language (Khoshaba, 2003 and Khoshaba, 20110).

Vocabulary
As mentioned above the spoken language by the people of Sumer, Babylon, and Assyria develops but never stops or dies, a reason that we still use many of those words with little or even not any worth mentioning changes from 6000 years ago. This Mesopotamian language changes into many languages and dialects to a point that people do not understand each other, it was, therefore, called confounded and its people never understand each other. In this way people were ostracized from their civilization and especially their language. People of this nation are still victims of that given jinx and they live its consequences to the present day.

Linguistically talking Modern Arabic Language, the Modern Assyrian, and the New Modern Hebrew are the continuation of the same language, of course with changes, and people of all three languages understand what those words do mean, though expressed and written in ideographs and Cuneiform.

For this purpose, I have selected many words that I know from the lists and signs that Professor Mercer (1921) has put in his book as Assyrian Grammar.

The list of the Cuneiform / Modern Assyrian / Arabic and English meaning in that order:

<table>
<thead>
<tr>
<th>Cuneiform symbols</th>
<th>Aramaic fonts</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assyrian</td>
<td>Assyrian</td>
<td>Arabic</td>
<td>English</td>
</tr>
</tbody>
</table>

1. nakasu          نقص          cut off
| nkasa             nuks          |
2. zeru  زرع  
   descendent  zraa’
   zro / zrota

3. ilu  الله  
   God  allah
   i:l / alaha

4. napastu  نفس  
   soul / life  nafs
   napas \ napsha

5. sumeiliu  شمال  
   left  shamaal
   sumaala

6. reshu  رأس  
   beginning/ head  raas
   resha

7. puu  فم  
   mouth  foo
   pooma

8. Lishanu  لسان  
   tongue
9. shalmu صورة image
Salma

10. ummu أم mother
yimma umm

11. baabu باب door
baab

12. Kakabu كوكب Star
kaukba kaukab

13. abu أبو father
aaba abu

14. nishu الناس people
naasha naas

15. bi:tu بيت house/
temple
be:ta be:t
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16. imnu  يمين  right
yamne  yumna

17. aHu  اخو  brother
aHa  akhu

18. rabuu  رب  Great
raaba  rab

وما يجلب للانتباه أيضاً أن نهاية الكلمة انها تلفظ بـ ( او مفخمة ) كما يفعل السريانيون الغربيون بدلاً من ( الالف الممدودة ) التي تظهر عند الآشوريين أو عند اللهجات السهلية للكلدان. كما أن صوت الحاء فونيم مميز في التلفظ والكثير منه تحول إلى الهاء أو الخاء في الآشورية الحديثة المعاصرة.

وإثناء قراءتي لكتاب "القواعد الآشورية (المسمارية) مع اساسيات تدريسها والمفردات" تراث لي بان الفصل 24 من هذا الكتاب ما يفسر لنا كيف أن السومريين والاكد ومن ثم الآشوريين ( وبعدها الآراميين ومن ثم العرب لاحقاً - المترجم ) تعاملوا مع الأرقام في الحسابات وكيف تعاملوا مع الأعداد أي الكسور ولعدم معرفتي بعمق في مسألة الرياضيات ساقيكم نبذة مختصرة عن الأرقام وتلفظها بشكل يسيط ويوقع معرفتي المحدودة:
## Chapter XXIV
### NUMERALS

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>SIGN</th>
<th>PRONUNCIATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>_vertical_bar</td>
<td>isten</td>
</tr>
<tr>
<td>2</td>
<td>double_vertical_bar</td>
<td>sina</td>
</tr>
<tr>
<td>3</td>
<td>three saturn signs</td>
<td>salasu</td>
</tr>
<tr>
<td>4</td>
<td>four salsas</td>
<td>arba’u</td>
</tr>
<tr>
<td>5</td>
<td>1+2+3</td>
<td>hamsu</td>
</tr>
<tr>
<td>6</td>
<td>1+2+3</td>
<td>sissu</td>
</tr>
<tr>
<td>7</td>
<td>1+2+3</td>
<td>sibā</td>
</tr>
<tr>
<td>8</td>
<td>1+2+3</td>
<td>samānu</td>
</tr>
<tr>
<td>9</td>
<td>1+2+3</td>
<td>tisū</td>
</tr>
<tr>
<td>10</td>
<td>1+2+3+4</td>
<td>esru</td>
</tr>
<tr>
<td>11</td>
<td>1+2+3+4</td>
<td>isten-esru</td>
</tr>
<tr>
<td>12</td>
<td>1+2+3+4</td>
<td>sina-esru</td>
</tr>
<tr>
<td>20</td>
<td>5+4+4</td>
<td>esra</td>
</tr>
<tr>
<td>30</td>
<td>5+5+4</td>
<td>salasa</td>
</tr>
<tr>
<td>40</td>
<td>5+5+5</td>
<td>irba</td>
</tr>
<tr>
<td>50</td>
<td>5+5+5</td>
<td>hansa</td>
</tr>
<tr>
<td>60</td>
<td>5+5+5</td>
<td>susu</td>
</tr>
<tr>
<td>70</td>
<td>5+5+5</td>
<td>sibā</td>
</tr>
</tbody>
</table>
الجدول اعلاه يبين كيفية كتابة الحرف السومري ومن ثم كيفية تلفظ الرقم ومن خلال المقارنة بما اعرفه عن
اللغة الآشورية الحديثة والعربية فإن العدد بين (1) ، (2) يلفظان بشكل مختلف ولكن يمكن ان تفسر ( ) 
اشترين ) بانها في الآشورية ( البداية ) ، أما (اثنين ) هي (ثنية ) أي ( "اثنين" بالشكل الذي تلفظه 
اللهجة العراقية ) وهذا دليل على ان القارئ السامي ونعدم قدرته على تلفظ ثلاثة سواكن متتالية مع البعض . 
سيضع ( ) في بداية ( اثنين ) لتقرأ "اثنين" في اللهجة الفصحي - راجع متي خوشابا "اللهجة العراقية مو عربي فصيح 
2006 "
<table>
<thead>
<tr>
<th>Cuneiform Assyrian</th>
<th>Aramaic fonts</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shalasu</td>
<td>tlaatha (u)</td>
<td>thalaatha</td>
<td>three</td>
</tr>
<tr>
<td>Arba’u</td>
<td>arb’aa (u)</td>
<td>arba’a</td>
<td>four</td>
</tr>
<tr>
<td>Khamshu</td>
<td>khamsha</td>
<td></td>
<td>five</td>
</tr>
<tr>
<td>Shishu</td>
<td>‘aishta</td>
<td>sitta</td>
<td>six</td>
</tr>
<tr>
<td>Number</td>
<td>Modern Assyrian</td>
<td>Meaning</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>----------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>٧</td>
<td>Siba</td>
<td>sab’aa</td>
<td>seven</td>
</tr>
<tr>
<td>٨</td>
<td>Samaanu</td>
<td>thmanya</td>
<td>eight</td>
</tr>
<tr>
<td>٩</td>
<td>Tishu</td>
<td>tis ‘a a</td>
<td>nine</td>
</tr>
<tr>
<td>١٠</td>
<td>Esru</td>
<td>‘aisra (u)</td>
<td>ten</td>
</tr>
<tr>
<td>١١</td>
<td>Ishten – eshru</td>
<td>khade-sar</td>
<td>eleven</td>
</tr>
<tr>
<td>١٢</td>
<td>Shina – eshtru</td>
<td>tre-sar</td>
<td>twelve</td>
</tr>
<tr>
<td></td>
<td>Learning Modern Assyrian Language</td>
<td>تعلم اللغة الآشورية الحديثة</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>----------------------------------</td>
<td>----------------------------</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>٢٠</td>
<td>٢٠</td>
<td></td>
</tr>
<tr>
<td>Esraa</td>
<td>isree</td>
<td>‘aishroon</td>
<td>twenty</td>
</tr>
<tr>
<td>18</td>
<td>٣٠</td>
<td>٣٠</td>
<td></td>
</tr>
<tr>
<td>Shalashaa</td>
<td>tlati</td>
<td>thalaatleen</td>
<td>thirty</td>
</tr>
<tr>
<td>19</td>
<td>٤٠</td>
<td>٤٠</td>
<td></td>
</tr>
<tr>
<td>Irbaa</td>
<td>arbee</td>
<td>arb’aoon</td>
<td>forty</td>
</tr>
<tr>
<td>20</td>
<td>٥٠</td>
<td>٥٠</td>
<td></td>
</tr>
<tr>
<td>Khamshaa</td>
<td>khamshee</td>
<td>khamseen</td>
<td>fifty</td>
</tr>
<tr>
<td>Hamshaa</td>
<td>Hamshee</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>٦٠</td>
<td>٦٠</td>
<td></td>
</tr>
<tr>
<td>Shushuu</td>
<td>ishtee</td>
<td>siteen</td>
<td>sixty</td>
</tr>
</tbody>
</table>
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<table>
<thead>
<tr>
<th>Number</th>
<th>Modern Assyrian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>70</td>
<td>Sibaa</td>
<td>shauwee</td>
</tr>
<tr>
<td></td>
<td>sab’aeen</td>
<td></td>
</tr>
<tr>
<td></td>
<td>seventy</td>
<td></td>
</tr>
<tr>
<td>80</td>
<td>Samanaa</td>
<td>tmaanee</td>
</tr>
<tr>
<td></td>
<td>thmaneen</td>
<td></td>
</tr>
<tr>
<td></td>
<td>eighty</td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>Tishaa</td>
<td>ichee (tishee)</td>
</tr>
<tr>
<td></td>
<td>tis’aeen</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ninety</td>
<td></td>
</tr>
<tr>
<td>100</td>
<td>Me</td>
<td>imma</td>
</tr>
<tr>
<td></td>
<td>mi-ya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>hundred</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>Shina- me</td>
<td>tremaa</td>
</tr>
<tr>
<td></td>
<td>meetein</td>
<td></td>
</tr>
<tr>
<td></td>
<td>two hundred</td>
<td></td>
</tr>
</tbody>
</table>
As for the endings, it is clear that the Old Assyrians pronounce the last vowel as /u/ and not /aa/ i.e., they go and Pronounce it like jacobites (Western Syriacs) and like the Eastern dialects.

Note
Assyrian Sumerian Cultural Exceptions
It looks like the Sumerians have cultural occasions on these 2 numbers and they treated them as special ones:
If we compare what we are doing now to produce these numbers, we will find out that our languages are but continuation with what have our forefathers started with. The change is not to be even worth mentioning. We can say that the Assyrian, Arabic and English are copying the same method if not the same pronunciation to compound the hundreds and thousands.

What is interesting is how to compound twelve is $2 + 10$ in the Sumerian way. This difference is very clear when we say $22 = \text{twenty} + 2$ in English. In the Sumerian the number $22$ will be $2 + 20$ this way of counting is clear in the Assyrian dialects. The language of Chaldeans (plains) follow the Sumerians in the way they treat compound numbers.

Assyrian = isree w tre = twenty + two

Sumerian = shina-eshraa = two + twenty

The Chaldean dialect goes exactly like Sumerian Assyrian Old languages in producing the compound numbers i.e. Arabic and Aramaic just copy Sumerians in this particular issue. The Modern Assyrian goes the other way round( twenty + two) like European languages in saying these numbers and digits.
This language originally is based on 22 Eastern Aramaic letters as orthography i.e., the inherited spelling from the past writings, though some slight changes occur in certain sounds such as limiting (ptakha ُ) to places where the consonant is split and repeats itself as two to create a new syllable later. For instance دُفَٗ to mean (wave). It is also that many words in (H) change into (kh) and /or (h). Some other issues viz (Khoshaba, 2011).

This language is an accumulative of the old Assyrian dialects of the past of cuneiform till now and it has added to itself less than she has given to Aramaic, Hebrew, Arabic, Farsi, Turkish, and others as cognates assimilated into the new systems of those languages. This issue needs to be searched chronologically since it is the oldest in writing as Cuneiform and then later as in Neo Aramaic letters.

The 22 letters are:

(Read from right to left)

ابج جدح رضبي كاك لمنس عپ صق رش ت

t sh r q S p ‘a s n m L k e T H z o h d g b a

For learning how to write letters, you can go to Modern Assyrian Language (Sorith) Matti, P. (2003).
The Assyrian Sound System Organs
Place of Articulation

- Nasal cavity
- Alveoplate
- Soft palate
- Mouth cavity
- Uvula (velar)
- Pharynx
- Esophagus
- Larynx
- Vocal cords

- Bilabial
- Labio-dental

- Pronounced place of articulation:
- مجرى الفم
- مجرى الأنف
- مجرى اللفة

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تعلم اللغة الآشورية الحديثة
Learning Modern Assyrian Language

1. حضمر (سِواران)
2. حجو (سِمام)
3. دست (نَجَر) (سِراداكی)
4. شَحَم‌سنگ (سِمَتُنْا)
5. شَحَم‌سنگ (سِمَتُنْا) (شَمَمْنْعُنْتَا)
6. حِجْم‌سَنگ (عَشرَتَا)
7. شَمَمْنْعُنْتَا (تَمْيَنُدُنْحِخْنَا)
8. حیِّمَه‌هنَة (خاوتانَا)
9. بلَعَتَا (بَلَعَتَا)
10. دِخَن‌ها (بَارَشَا‌نَا)
11. دِخَن‌ها (بَارَشَا‌نَا)
12. دِخَن‌ها (بَارَشَا‌نَا)

أُتْمَرَ صَنْعَةً تَهْتُرُ في الاصْطَوَاتِ المُجَهِّرةَ حِيَةً دَخِلَ وهِيْ مِحْجِبَةً مَّحْجِبَةً مِحْجِبَةً (خَوْدُوْتَ‌دَحَّالَاءَ)
Learning Modern Assyrian Language

Tafxiim

<table>
<thead>
<tr>
<th>Soft</th>
<th>Hard (mufaxam)</th>
</tr>
</thead>
</table>
| س / s | .currentState.
| ت / t | .currentState. |
| د / d | .currentState. |

The Emphatic Consonants (velarized)
Tafxim is a feature that occupies the whole boundary of the word, and it is meaningful. Tafxim sometimes produce only allophones that never change the meaning, but sometimes it does:

E.g. Topra:  تبر  finger nail  المارا Lord  رب  Tafxim
Topra:  تبر  tail  المارا  ساحب owner

1. lower the low jaw
2. press the tip of the tongue to go down and retract (Scott, 1978)
3. Make the middle of the tongue concave and press the root
4. Raise the back of your tongue as if to block the nasal cavity (Scott, 1978)
5. Make sure that you have created a big resonance chamber at the very back of the mouth
6. Now try to articulate the emphatic consonants at the place of articulation as shown in the diagram.
Voiced Consonants VS Voiceless Consonants

1. nasal cavity
2. vocal cords
3. Red color is voiced
4. Black color is voiceless

Learning Modern Assyrian Language
تعلم اللغة الآشورية الحديثة
Learning Modern Assyrian Language

Assyrian alphabets that represent the sounds

Explanation:

1. Bilabial m b p w
2. Labiodentals v f
3. Interdentally O

5. Alveolar palatals zh sh j ch y
6. Soft palatals g k
7. Uvula / velar q G kh
8. Pharynx ‘a H
9. Larynx ? h
10. Velarized alveolar D T S

Explanation: يشير اللون الأحمر إلى السواكن مجهورة (أي يمّنع تهتز الأوتي خنال الصوتية عند نقاطها). أما اللون الأسود يشير إلى السواكن مهومية (أي يمّنع لا تهتز الأوتي خنال الصوتية أثناء نقاطها).
# Chart: Place of Articulation and Manner of Articulation

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Place of Articulation</th>
<th>Manner of Articulation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Neo-Assyrian Consonant Chart:**

- Indicates the place of articulation for each consonant.
- Describes the manner of articulation for each consonant.
 Learning Modern Assyrian Language

اهوت الأشورية الحديثة

توتّن الأهوت من سواكن (أو أهوت صحيحة) وآهوت علة.

أهوت صحيحة مسمى : مهوفة vowels Ě 1 Ě 2 Ě 3 Ě 4 Ě 5 Ě 6 Ě 7 Ě 8 Ě 9 Ӗ 10 Ӗ 11 Ӗ 12 Ӗ 13 Ӗ 14

أهوت علة مسمى : مهوفة voiceless b 1 d 2 g 3 v 4 z 5 h 6 sh 7 jch 8 h 9 jh 10 jkh 11 Q 12 S 13 T 14

تجميد 2

ab ga da ye

سواكن مهوفة

سواكن مهوفة (qish-ye)

سواكن مهوفة (r-kee-khe)

تجميد 2

با : 1

ت : 2

ك : 3

ف : 4

س : 5

ش : 6

ج : 7

ج : 8

ه : 9

ح : 10

خ : 11

ق : 12

ص : 13

ط : 14

ر : 12

ل : 13

م : 14

ن : 15

ي : 16

و : 17
Learning Modern Assyrian Language

Diagram for explaining positions of vowels in the Assyrian language.

- thorn (schwa) or i: kitwa
- bag: i: kīsē
- he wrote: e: kīšē
- rock: e: keīpē
- orchard: a: karēma
- cane ^: qatē
- horn aa: qanna

Examples of words with different vowel positions:

- thorn: kitwa
- bag: kīsē
- he wrote: kīšē
- rock: keīpē
- orchard: karēma
- cane: qatē
- horn: qanna
دفنتونغ

الحركات المزدوجة عبارة عن صوتين علة منفصلين، والطول الزمني لتنفيذ نطق الصوتين يستغرق مدة زمنية مساوية لنطق صوت علة طويل. وطريقة التلفظ هذه تسمى تقيق النطق الكلاسيكي.

القراءة الكلاسيكية:

1. عجوزة حَنَت (سُوَّتٌ) / سوتٌ / اْو
   sauta
2. بيت مدَّر (بيتا) / بَيْتُ / اْج
   bayta
3. ماء مَعْت (ميِّتا) / مِّيْتا / اْياء
   mi:ja
4. دَبَب (دُبَّي) / دَبَّ / اْي
   di:ji
5. كَبُب (كيِّلٌ) / كِّيْلٌ / اْياء
   ktiuli

ملاحظات

خصوصة الحال رقم ٤

الناظرون باللهجة السهلة يقنين همزةُ بين صوت علة طويلين

فصيح: دَبَب / دَبَّ / اْياء

خصوصة الحال رقم ٥

اللهجات الجبلية تستخدم / اْو/ Kalaklaic

حَمْ بَلَبَب (كُتُلٌ) كَتَبُ
kth ىِل: كتبُ
شَمْ بَلَبَب (قرْىَل) بَلَبَب
qir ىِل: بلَبَب

أما اللهجات السهلية تستخدم / اْو/ في الكلام

حَمْ بَلَبَب (كُتُلٌ) كَتَبُ
kth ىِل: كتبُ
شَمْ بَلَبَب (قرْىَل) بَلَبَب
qir ىِل: بلَبَب

يمكن لللهجات أن تكون صيغة كتابية موحدة ولكنها تختلف في النطق.
Diaphones used by native speakers

البدائل المقبولة لأسوأ اللغة

1. فتحة صلباء حافة فتح
   pharyngealized sounds

أصوات اللغة تغير أثناء التفخيم الذي يسري على المقطع وأحيانا المفردة بأكملها:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>قميص</td>
<td>shirt</td>
<td>/æ/</td>
</tr>
<tr>
<td>علبة</td>
<td>chewing gum</td>
<td>/o/</td>
</tr>
<tr>
<td>نشارة</td>
<td>peel</td>
<td>/a/</td>
</tr>
<tr>
<td>برد</td>
<td>cold</td>
<td>/aa/</td>
</tr>
</tbody>
</table>

2. جمه كلو (كولو) 
التغير على حدود اللفة

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>موت</td>
<td>death</td>
<td>/æ/</td>
</tr>
<tr>
<td>بيت</td>
<td>house</td>
<td>/æ/</td>
</tr>
</tbody>
</table>

بخصوص أحيانا يحتفظ بها لإزالة الأنبيس في المعنى:

مثال:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>شعور (كوسا)</td>
<td>kusaha</td>
<td>/æ/</td>
</tr>
<tr>
<td>رحل قبل الشعور</td>
<td>kosa</td>
<td>/æ/</td>
</tr>
</tbody>
</table>

32
Chapter Three
Noun Classification

Nouns generally fall under two headings: (1) Concrete Nouns and (2) Sources i.e., Abstract. The former is very limited in deriving other parts of speech, but the latter (the abstract) is very derivative and generative. Verbs almost are all derived from the sources i.e., abstract nouns.

Concrete Nouns

The concrete noun is the one that is tangible, visible, shaped, or structured, or comprised of action or it is inanimate. Linguistically, the concrete noun is hardly generative and very rarely allows itself to form an adjective or adverb.

Nouns

singular masculine = n. Shape, picture: shik- la

plural (for both gender) n. Shapes, pictures: shik- le

Adjectives

singular adj. = Wonderful, spectacular

shiklana adj.: masculine singular (wonderful, spectacular)
shiklan-ta adj.: Feminine singular (wonderful, spectacular)
shikla- ne adj. = plural feminine and masculine (wonderful, spectacular)
Adverbs

shakla’eeth adv. = nominal, formally, in formality
shiklanaa ‘eeth = beautifully, nicely
b’urkha shiklanta = nicely, gently (in a nice way or manner)

This word (shikla) may allow itself to form a verb:
ke shaklinne khigga it –M. gives beauty to the group dance
bid mshaklinna darta it- M will decorate the courtyard

In fact, the majority of these concrete nouns do not often allow themselves to derive verbs.

Concrete Nouns

Conrete Nouns are of four categories: (1) Common nouns (2) Proper Names (3) Collective Nouns (4) Relatives and acquaintances.

1. Common Nouns  صناع

Common Nouns are subdivided into (a) inanimate things (b) Human beings and life (c) Animals (d) Plants and cultivations.

(a) Inanimate things / things
(b) Human being and his life
(c) Animals
(d) Plants and cultivations

كل اسم يجب أن يتخذ شكل جنس مذكر أو مؤنث في حالة المفرد. فالاسم المذكر ينتهي باللف العمد ٢ (كما في مثال ١).
### Learning Modern Assyrian Language

<table>
<thead>
<tr>
<th>لغة عربية</th>
<th>تعلم اللغة الآشورية الحديثة</th>
</tr>
</thead>
</table>

#### Transitive (memated) Not concrete

- تقدم الشرب: Serve drink
- شرب: eating
- أب / أم: father / mother
- فعل ماضي: drank

#### Common

- جماعي: collective
- علم: proper
- شرب: drinking
- شَربَ: drank
- شَربَ عشب: Hay bundles
- خَمَدَ: Qumad
- خَمَدَ 3 الشم: 3rd person singular
- خَمَدَ 5 الشم: 5th person singular
- خَمَدَ 5 الشم: 5th person plural
- خَمَدَ 3 الشم: 3rd person plural
- خَمَدَ 7 الشم: 7th person singular
- خَمَدَ 7 الشم: 7th person plural
- خَمَدَ 10 الشم: 10th person singular
- خَمَدَ 10 الشم: 10th person plural

#### Collectives

- علم: proper
- جماعي: collective
- شرب: drinking
- شَربَ: drank
- شَربَ عشب: Hay bundles
- خَمَدَ: Qumad
- خَمَدَ 3 الشم: 3rd person singular
- خَمَدَ 5 الشم: 5th person singular
- خَمَدَ 5 الشم: 5th person plural
- خَمَدَ 3 الشم: 3rd person plural
- خَمَدَ 7 الشم: 7th person singular
- خَمَدَ 7 الشم: 7th person plural
- خَمَدَ 10 الشم: 10th person singular
- خَمَدَ 10 الشم: 10th person plural

#### Proper Names

- Names of people

#### Cities

- مدن: cities

#### Animals

- حيوانات: animals

#### Plants & Cultivations

- نباتات وزرع: plants & cultivations

#### Human Beings & Life

- أشخاص: people
- ذكر 1: male
- ذكر 2: male
- ذكر 3: male
- ذكر 4: male
- ذكر 5: male
- ذكر 6: male
- ذكر 7: male
- ذكر 8: male
- ذكر 9: male
- ذكر 10: male
- أنثى: female
- أنثى 1: female
- أنثى 2: female
- أنثى 3: female
- أنثى 4: female
- أنثى 5: female
- أنثى 6: female
- أنثى 7: female
- أنثى 8: female
- أنثى 9: female
- أنثى 10: female

#### Set/Crew

- مجموعة: Set/crew

#### Captions & Titles of Newspapers, etc.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مصادر</td>
<td>Sources</td>
</tr>
<tr>
<td>سبعة</td>
<td>Seven</td>
</tr>
<tr>
<td>ستة</td>
<td>Six</td>
</tr>
<tr>
<td>تسعة</td>
<td>Nine</td>
</tr>
<tr>
<td>تسع</td>
<td>Nine</td>
</tr>
<tr>
<td>تسع</td>
<td>Nine</td>
</tr>
</tbody>
</table>

#### Hay bundles

- Hay bundles

#### Cattle / herd

- حبوب غنم: cattle /
- قطيع غنم: herd

#### Group

- جماعة: group

#### Army

- جيش: army

#### Countries

- دول: countries

#### Old man / woman

- عجوز: Old man / woman

#### Son / daughter

- ابن / بنت: son / daughter

#### Father / mother

- أبي: father / mother

#### Husband / wife

- زوج: husband / wife

#### Set / crew

- مجموعة: Set/crew

#### Inanimate

- أشياء: inanimate

#### Human Beings & Life

- أشخاص: people

#### Captions & Titles of Newspapers, etc.

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<tr>
<td>ستة</td>
<td>Six</td>
</tr>
<tr>
<td>تسعة</td>
<td>Nine</td>
</tr>
<tr>
<td>تسع</td>
<td>Nine</td>
</tr>
<tr>
<td>تسع</td>
<td>Nine</td>
</tr>
</tbody>
</table>

#### Hay bundles

- Hay bundles

#### Cattle / herd

- حبوب غنم: cattle /
- قطيع غنم: herd

#### Group

- جماعة: group

#### Army

- جيش: army

#### Countries

- دول: countries

#### Old man / woman

- عجوز: Old man / woman

#### Son / daughter

- ابن / بنت: son / daughter

#### Father / mother

- أبي: father / mother

#### Husband / wife

- زوج: husband / wife

#### Set / crew

- مجموعة: Set/crew

#### Inanimate

- أشياء: inanimate

#### Human Beings & Life

- أشخاص: people

#### Captions & Titles of Newspapers, etc.

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<td>سبعة</td>
<td>Seven</td>
</tr>
<tr>
<td>ستة</td>
<td>Six</td>
</tr>
<tr>
<td>تسعة</td>
<td>Nine</td>
</tr>
<tr>
<td>تسع</td>
<td>Nine</td>
</tr>
<tr>
<td>تسع</td>
<td>Nine</td>
</tr>
</tbody>
</table>
If the noun is feminine, its ending is usually (ta) (except in example 2). However, if it is feminine (ta) without indicating gender, it can be used in examples 7 and 8.

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>door</td>
<td>tar’a + a M.</td>
</tr>
<tr>
<td>load</td>
<td>kar+ ta F.</td>
</tr>
<tr>
<td>sky</td>
<td>shmay F.</td>
</tr>
<tr>
<td>death</td>
<td>mota M.</td>
</tr>
<tr>
<td>house</td>
<td>beita M.</td>
</tr>
</tbody>
</table>

The feminine gender marker (a) is in:

- The sky is clear: the adjective (speeta) has (ta) F.
- The sky is: the verb to be (eela) has (a) F.
- The sky cleared: the past tense (speela) (a) has (a) F.
- This sky: this demonstrative (aha/aya) has (a) F.

In some examples, (ta) is at the end of the noun (example 3), and it does not indicate gender (example 8 and 9).

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>موت</td>
<td>mota M.</td>
</tr>
<tr>
<td>بيت</td>
<td>beita M.</td>
</tr>
</tbody>
</table>

And in some examples, the gender is indicated by the adjective, as in:

1. حَدْخُ لَ بَ بَ tar’a + a M.  
2. حَدْخُ لِمَلَ kar+ ta F.  
3. سَمإشَ شَ F. shmay F.  
4. صَيٕفَ شَ shmay spe+ ta  
5. صَيٕفَ شَ shmay eel + a  
6. صَيٕفَ شَ shmay speel + a  
7. هَإحَ (إحَ) إحَ this demonstrative (aha/aya) has (a) F.  
8. موت    mota M.  
9. بيت    beita M.  

And in some examples, the gender is indicated by the verb, as in:

10. حَدْخُ لِمَلَ beita zoor + a  
11. صَيٕفَ شَ beita eel + e  
12. شَ هَبَ beita tlikhl+e
The masculine gender marker (e) and also the (a) or (wa) in the demonstrative pronoun in (aha) or (awa) shows that the noun is masculine but not feminine:

- The small house: adjective (zoora) has (a)
- The house is: verb to be ( eele) has (e)
- The house collapsed: past tense verb (tlikhle ) has (le)
- This house: demonstrative is (awa /aha) has (a)
- The house which is collapsed: relative pronoun is ( deele ) has (e)
- It’s door: possessive is (eih) has (e)

The days of the week

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمعة</td>
<td>Roota F.</td>
</tr>
<tr>
<td>السبت</td>
<td>Shabta F.</td>
</tr>
<tr>
<td>الأحد</td>
<td>Khausheeba M.</td>
</tr>
<tr>
<td>الاثنين</td>
<td>Trausheiba M.</td>
</tr>
<tr>
<td>الثلاثاء</td>
<td>Tlatusheiba M.</td>
</tr>
<tr>
<td>الأربعاء</td>
<td>Arbausheiba M.</td>
</tr>
<tr>
<td>الخميس</td>
<td>Khamshausheiba M.</td>
</tr>
</tbody>
</table>

Friday and Saturday are feminine. The rest are masculine.

The months are masculine.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كانون الثاني</td>
<td>kaanoon ditre (Kharaaya)</td>
</tr>
<tr>
<td>شباط</td>
<td>IshwaT</td>
</tr>
<tr>
<td>آذار</td>
<td>aadar</td>
</tr>
<tr>
<td>نيسان</td>
<td>Nisan</td>
</tr>
<tr>
<td>جماد الثاني</td>
<td>Nisan</td>
</tr>
<tr>
<td>نيسان</td>
<td>Nisan</td>
</tr>
</tbody>
</table>

Yarkha eele dikhranaaya .
yarkhei eena dikhranaaye .

خربشة (بئدة) وجَفَأ .
Learning Modern Assyrian Language

The name of the season is Masculine

The Elements of the Nature

Verb to be carries the gender markers of the singular as feminine or masculine. The plural in both is the same.

The gender marker (a) in La refers to the feminine singular.
The gender marker (e) in Le refers to the masculine singular.
The gender marker (ay) in Lay or (n) in (yna) refers to the plural.
The unique nouns in the globe such as (sky), (land), (Sun), (moon) can be plural with a change in the meaning.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>Sun</td>
</tr>
<tr>
<td>Moon</td>
<td>Moon</td>
</tr>
<tr>
<td>Planet</td>
<td>Planet</td>
</tr>
<tr>
<td>Water</td>
<td>Water</td>
</tr>
<tr>
<td>Fire</td>
<td>Fire</td>
</tr>
</tbody>
</table>

The sky is
The skies are

The earth is
The lands are

The Sun is
The Suns are (allegory)

The moon is
The moons are (allegory)

Nouns Table (singular)

<table>
<thead>
<tr>
<th>Irregular Masculine</th>
<th>Feminine</th>
<th>Irregular Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>death</td>
<td>journalism</td>
<td>biography</td>
<td>statement</td>
</tr>
<tr>
<td>house</td>
<td>house</td>
<td>house</td>
<td>house</td>
</tr>
<tr>
<td>equality</td>
<td>equality</td>
<td>equality</td>
<td>equality</td>
</tr>
<tr>
<td>thought</td>
<td>thought</td>
<td>thought</td>
<td>thought</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masculine</th>
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<th>Irregular Feminine</th>
<th>Masculine</th>
</tr>
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<tbody>
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<tr>
<td>house</td>
<td>house</td>
<td>house</td>
<td>house</td>
</tr>
<tr>
<td>equality</td>
<td>equality</td>
<td>equality</td>
<td>equality</td>
</tr>
<tr>
<td>thought</td>
<td>thought</td>
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</table>

<table>
<thead>
<tr>
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<th>Feminine</th>
<th>Irregular Feminine</th>
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<tbody>
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<td>journalism</td>
<td>biography</td>
<td>statement</td>
</tr>
<tr>
<td>house</td>
<td>house</td>
<td>house</td>
<td>house</td>
</tr>
<tr>
<td>equality</td>
<td>equality</td>
<td>equality</td>
<td>equality</td>
</tr>
<tr>
<td>thought</td>
<td>thought</td>
<td>thought</td>
<td>thought</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Irregular Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>death</td>
<td>journalism</td>
<td>biography</td>
<td>statement</td>
</tr>
<tr>
<td>house</td>
<td>house</td>
<td>house</td>
<td>house</td>
</tr>
<tr>
<td>equality</td>
<td>equality</td>
<td>equality</td>
<td>equality</td>
</tr>
<tr>
<td>thought</td>
<td>thought</td>
<td>thought</td>
<td>thought</td>
</tr>
</tbody>
</table>

39
Common nouns (1) Powder (2) grain (3) liquid is treated differently as shown below:

There are exceptions to the rules as in:

<table>
<thead>
<tr>
<th>Powders</th>
<th>Grains</th>
<th>Fluids</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine singular</td>
<td>Plural</td>
<td>Masculine singular</td>
</tr>
<tr>
<td>flour</td>
<td>wheat</td>
<td>oil</td>
</tr>
<tr>
<td>sugar</td>
<td>barley</td>
<td>water</td>
</tr>
<tr>
<td>rice</td>
<td>lentils</td>
<td>cooking oil</td>
</tr>
<tr>
<td>borgul</td>
<td>garbanzo</td>
<td>milk</td>
</tr>
<tr>
<td>Tide</td>
<td>sesame</td>
<td>donkey</td>
</tr>
<tr>
<td>مساحيق</td>
<td>حبوب</td>
<td>مساحيق</td>
</tr>
<tr>
<td>ملء</td>
<td>ملء</td>
<td>ملء</td>
</tr>
</tbody>
</table>

There are exceptions to the rules as in:

Powders/Grains
Learning Modern Assyrian Language

**Fluids / Juices / Oils**

- **Salt:**singular
  - ملح
  - salt

- **Grains:**singular
  - حنطة
  - grains

**Sesame oil:**singular

- سمس
  - Sesame oil

**Yoghurt:**singular

- شینیه
  - Yoghurt

**Molasses:**singular

- دبس
  - molasses

**Fluids**:

- عًكس
  - Fluids
- ضلاعس
  - Juice
- ضطنا
  - Molasses

**Adjectives**

- **sweet:**
  - سكیه
  - khleeta
- **sour:**
  - مینیه
  - khamosta
- **bitter:**
  - مینیه
  - mareerta
- **rotten:**
  - مینیه
  - pa'inta
- **tasteless:**
  - مینیه
  - pakoota

- **ta = feminine marker ending of the singular adjective**
- **Verb to be F. [is + feminine marker (a)]**
  - مین
  - eela = /a/ is a feminine marker

**Fluids**

- **water is brackish:**
  - سوابل
  - water is brackish
- **Yoghurt (water) Juice:**
  - بَعّعُا
  - Yoghurt (water) Juice
- **drool goes down:**
  - بُجُّعُا
  - drool goes down

**Adjectives / continuous verb**

- **going / running**
  - بیجراا
  - bijraaya
- **delicious**
  - بسیم
  - baseeme
- **brackish**
  - بیجراا
  - hirshaane
continuous form of the verb  adjective  adjective

Verb to be plural: (een) / (eelay)

<table>
<thead>
<tr>
<th>بالعَلَقَ / بالعَلَقَ : plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>eelay / eena</td>
</tr>
</tbody>
</table>

Human beings Phases of Life

وفيما يخص الأحياء يتفق الجنس مع حقيقة الجنس البابولوجي لذلك ألاسم. والذكر ينتهي بصوت فتحة أو المدّة (كما في مثال 1) أما المؤنث فعلى العمواد ينتهي ب (تاء تنتهي ب صوت فتحة أو المد (كما في مثال 2) مع الاستثناءات التي لا توجد إلا في نهاية المؤنث كدلالة (كما في مثال 4).

1. ظَهَّ = man 2. ظَهَّ = woman
3. ظَهَّ = masculine 4. ظَهَّ = feminine

ما في حالة الجمع

Regular Feminine Nouns:

In plural, another (tha) is added to the feminine singular (Chaldean), or (te) is added to the singular (Assyrian):

<table>
<thead>
<tr>
<th>ظَهَّ = man</th>
</tr>
</thead>
<tbody>
<tr>
<td>bakhta + tha = bakhta (tha) Classic reading</td>
</tr>
<tr>
<td>bakhta + te = bakhta (te) Spoken dialect</td>
</tr>
</tbody>
</table>

Irregular Feminine Nouns:

In the other irregular feminine nouns, the (a) is changed into (e) in plural as in:

<table>
<thead>
<tr>
<th>ظَهَّ = man</th>
</tr>
</thead>
<tbody>
<tr>
<td>niqwa is singular</td>
</tr>
<tr>
<td>niqwe is plural</td>
</tr>
</tbody>
</table>

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Learning Modern Assyrian Language

Human Beings & the Growth Phases

1. جنين - biTna / 'aola = fetus
2. رضيع - brish = infant
3. طفلة - Talya / Tleetha F. = Child
4. يافع / برفقة - ‘aleima / ‘alimta F. = adolescent
5. شاب / شابة - jwanqa / khamta F. = young
6. مريض - shah zaada / shah zad ta F. = gentle
7. نبيل - a’ageeda / a’agidta F. = noble
8. بنت - braata / yaala girl/ boy
9. إمرأة / رجل - bakhta / gawra woman/ man
10. عجوز - sawa / sawta old man/ old woman
11. خطوبة - Tlabta / maTlabta engagement / asking for
12. زواج - gwarata marriage
13. حامل - bTinta pregnant
14. إنجاب - mabraeita giving birth , create
15. موت / وفاة - mo:tha death
16. دفن - qwarta bury
17. وفاة / راحة - myathta / manyakhta death/ relax
18. ‘ماعر / ‘أرها - aweera / bshinei a’wirta bshine F. aged
19. حياة - khayootha life

Nations / Races

أfrican - aprikaaya
Ashoray / Sryyay - ashooraya asooraya Assyrian / Syriacs
Hebrew - hoodaya / ‘aiwraaya Jews / Hebrew
Jewish - kaldaaya Chaldean
Eastern - madinkhaaya Mandaaya
Mandean - mandaaya Western
Arab - ma’airwaaya Arab

15
16
17
18
19
### Females:

- qurdeita, qubTeita, kaldeita, `arabeita, ashureita, hodeita
- ma’airweita, shabakeita, mandeita, madinkheita, apriqeita

### Nationality

<table>
<thead>
<tr>
<th>Language</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>amrikaaya / amrikeita</td>
<td>American</td>
</tr>
<tr>
<td>eeTalnaaya / eeTalneita</td>
<td>Italian</td>
</tr>
<tr>
<td>eesarlaaya/ eesarleita</td>
<td>Israeli</td>
</tr>
<tr>
<td>eeraanaaya eeraneita</td>
<td>Iranian</td>
</tr>
<tr>
<td>japanaaya / japeita</td>
<td>Japanese</td>
</tr>
<tr>
<td>cheenaya / cheeneita</td>
<td>Chinese</td>
</tr>
<tr>
<td>libnan naaya / libna neita</td>
<td>Lebanese</td>
</tr>
<tr>
<td>miSraaya / misreita</td>
<td>Egyptian</td>
</tr>
<tr>
<td>eeraqnaaya / eeraqnaita</td>
<td>Iraqi</td>
</tr>
<tr>
<td>tutkaaya / turkeita</td>
<td>Turkish</td>
</tr>
</tbody>
</table>

### Religion and Denominations

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>arthodoksaya</td>
<td>orthodox</td>
</tr>
<tr>
<td>boodaaya</td>
<td>Buddhist</td>
</tr>
<tr>
<td>dasnaaya / eezidnaaya</td>
<td>Yezidi</td>
</tr>
<tr>
<td>Khanpa / Hanpa</td>
<td>atheist</td>
</tr>
<tr>
<td>kaapora</td>
<td>blasphemous/ infidel, tough</td>
</tr>
<tr>
<td>kristyaana</td>
<td>Christian</td>
</tr>
<tr>
<td>moshilmaana</td>
<td>Moslem</td>
</tr>
</tbody>
</table>
ma'aimthanaaya Baptist
mashighdaana missioner
msheehaaya/ msheekhaaya Christian
nostornaaya Nestorian
saghdana d sanami pagan
prosbitraaya Presbyterian
protestantaaya protestant
kathawleekaaya Catholic
maakhora /maakhorta
maakhara / maakharta
maalokha /maalokhta
malpaana / malpanta
msatraana / msatranta
mshadra / mshadra
noomeeqa /noomeeqeita
qaayooma / qaoyoomeita
raabee / raabeeta
shaareera / shaarerta
naata ear
akla leg
eeda hand
Learning Modern Assyrian Language

رکبة  birka  knee
وجنة sosinta / sosaane: cheek(s)
عقل / ذهن hona  mind (brain abstract)
هيكل (مخطط) haykla  temple/ framework
وجنة khaboosha d yalma  cheek
ظهر khaasa  back
فرقة khimarta  vertebra of
مرفق yaseela  elbow
وجه yalma  face
شعر kosa  hair
سن keeka / ke:ka  tooth
فك laghma  jaw
لثة lota  gum
لسان lishaana  tongue
دماغ mokha  (brain physical)
رغس masriqta  wrist
أنف nakheera  nose
شفة sipta  lip
عين ayna  eye
فم pooma / pimma  mouth
رقبة qdaala  neck
نفزة في الخد qorara  dimple
عضلة qorsolta  muscle
جمجمة qarropta  skull
رأس reesha / re:sha  head
كتف riwsha  shoulder
هيكل عظمي tagromta  skeleton
بدن shiyootha  body/ build up
سرة shirta  belly button, navel
Animals and their Lives

apidraa M. bridle
/Galda wawa F. irba M. sheep
/irniwa F. hare
be:riyi milkwomen plural
Gilla M. grass
gamishta F. game:sha M buffalo
Dibba F. bear
de:wi:ta F. de:wa M. wolf
zilqe bird’s manure plural
khlawta F. milking
khmarta F. Khmaara M. donkey
kawdinta F. Kawidna M. mule
Kalibta F. kalba M. dog
kirwish F. rabbit
chirya / mar’aooye gazing
### Learning Modern Assyrian Language

<table>
<thead>
<tr>
<th>Assyrian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kirniya</td>
<td>tick (small insect)</td>
</tr>
<tr>
<td>kirsilta</td>
<td>Animal's dung</td>
</tr>
<tr>
<td>soosta</td>
<td>(mare)</td>
</tr>
<tr>
<td>soosa</td>
<td>horse</td>
</tr>
<tr>
<td>sa'are</td>
<td>barley plural</td>
</tr>
<tr>
<td>'aaleeqa</td>
<td>fodder</td>
</tr>
<tr>
<td>paaTookhta</td>
<td>dried dung</td>
</tr>
<tr>
<td>pishkilta</td>
<td>sheep's droppings</td>
</tr>
<tr>
<td>qopeeta</td>
<td>hunchback / monkey</td>
</tr>
<tr>
<td>qopa</td>
<td>M.</td>
</tr>
<tr>
<td>qaaTota</td>
<td>qaaTo F. / M.</td>
</tr>
<tr>
<td>toona</td>
<td>hay</td>
</tr>
<tr>
<td>'aizza</td>
<td>goat</td>
</tr>
<tr>
<td>te:sha</td>
<td>M.</td>
</tr>
</tbody>
</table>

### Skins and hairs

<table>
<thead>
<tr>
<th>Assyrian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>omra</td>
<td>wool / fleece</td>
</tr>
<tr>
<td>biskei</td>
<td>whiskers</td>
</tr>
<tr>
<td>gilda</td>
<td>skin / hide</td>
</tr>
<tr>
<td>diqna</td>
<td>beard</td>
</tr>
<tr>
<td>kausa</td>
<td>hair</td>
</tr>
<tr>
<td>mar'aitz</td>
<td>special hair of goats</td>
</tr>
<tr>
<td>simbeele</td>
<td>moustache</td>
</tr>
<tr>
<td>saara</td>
<td>the hairs from goats</td>
</tr>
<tr>
<td>poorta</td>
<td>animal's skin hair (cows)</td>
</tr>
</tbody>
</table>

### Sea Animals

<table>
<thead>
<tr>
<th>Assyrian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>girjaala</td>
<td>crab</td>
</tr>
<tr>
<td>Khuwe (a)</td>
<td>M. snake</td>
</tr>
<tr>
<td>Hoota</td>
<td>whale</td>
</tr>
<tr>
<td>kalba</td>
<td>Oater (crocodile)</td>
</tr>
<tr>
<td>khardaana</td>
<td>M. Crocodile</td>
</tr>
<tr>
<td>karkadan</td>
<td>M. rhinoceros/ narwhal</td>
</tr>
<tr>
<td>noonta</td>
<td>F. fish</td>
</tr>
</tbody>
</table>
Learning Modern Assyrian Language

Wild Animals

المغاز الجبلي
- irba dwaala M. mountain goat
- loota F. lioness / irya M. lion
- ghazaala F. gazzel
- deewa M. wolf
- zareepa giraffe
- Khzoora M. pork
- maymoon F. monkey
- nimra M. tiger
- simora squirrel
- seekhora porcupine, spy
- peela M. elephant
- taneena M. dragon
- ta’ala M. fox

Reptiles and Insects

- azla kooshe F. spider
- baqta F. mosquito
- sisra cockroach, cricket
- gadoola M. hedgehog
- dabashta bee
- didwa fly
- khiwa dmiya M. eel
- keiza beetle
- kimkima M. lizard (big)
- mazoosta F. lizard (small)
### Learning Modern Assyrian Language

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praying Mantis</td>
<td>susta d aboona F.</td>
</tr>
<tr>
<td>Mouse</td>
<td>‘aqubra M.</td>
</tr>
<tr>
<td>Scorpion</td>
<td>aqirwa</td>
</tr>
<tr>
<td>Frog</td>
<td>piqqa F.</td>
</tr>
<tr>
<td>Butterfly</td>
<td>parkhooneeta M.</td>
</tr>
<tr>
<td>Frog</td>
<td>piqqa F.</td>
</tr>
<tr>
<td>Butterfly</td>
<td>parkhooneeta M.</td>
</tr>
<tr>
<td>Ant</td>
<td>shikwaana F.</td>
</tr>
<tr>
<td>Lice</td>
<td>qalma F.</td>
</tr>
<tr>
<td>Turtle / Tortoise</td>
<td>raqqa F.</td>
</tr>
<tr>
<td>Worm</td>
<td>tawleita</td>
</tr>
<tr>
<td>Bird</td>
<td>baabakka (parrot)</td>
</tr>
<tr>
<td>Nightingale</td>
<td>bulbul</td>
</tr>
<tr>
<td>Duck</td>
<td>buTTa</td>
</tr>
<tr>
<td>Turkey</td>
<td>balyooza</td>
</tr>
<tr>
<td>Rooster</td>
<td>deeka</td>
</tr>
<tr>
<td>Hoopoe</td>
<td>hudhud</td>
</tr>
<tr>
<td>Duck</td>
<td>wardaaka</td>
</tr>
<tr>
<td>Chick / Baby</td>
<td>zaa</td>
</tr>
<tr>
<td>Starling</td>
<td>zarkha</td>
</tr>
<tr>
<td>Peacock</td>
<td>Tawsa</td>
</tr>
<tr>
<td>Bird</td>
<td>yona</td>
</tr>
<tr>
<td>Quail</td>
<td>ya’ata</td>
</tr>
<tr>
<td>Small Sparrow</td>
<td>barkha layle/ chak chachakoola</td>
</tr>
<tr>
<td>Humming Bird</td>
<td>chirkinna</td>
</tr>
<tr>
<td>Hen / Chicken</td>
<td>kteita</td>
</tr>
<tr>
<td>Stork</td>
<td>laglaaga</td>
</tr>
<tr>
<td>Ostrich</td>
<td>naama</td>
</tr>
<tr>
<td>Swallow</td>
<td>snooneeta</td>
</tr>
</tbody>
</table>
Learning Modern Assyrian Language

مَعَمَتُ اللِّغَةِ الاشْتُورِيَةِ الحَدِيثَةِ

سِفْرَةٌ / بِكَدِيكَا / بَدَلَ- جدَّدَ / جدَّدَ

*poopoo* hoopoe

طَيْرَ / بَطِ بَرِيُّ qulinga wild duck

نَفْرُ عَلَى عْشِ qinna nest / cot

حَجَلٌ (قَيْجَ) qiqwaana partridge

غَرَاب qagha crow

شِقُّراا qhramaa wood picker, bee eater

Grass and plantations

شَجْرَة eelanta tree

خَبَاز aareine mallow

بِصَل bisla onion

بَانْجَان bajanta komta eggplant

حَبَةِ الْخَضْرَاءٍ / بَطَمَ biTme terebinth

بَامْيَا (بَاتِنَا) bamya okra

بَنْجَر banjar sugar beet

بَاقِلَهَ baqile fava beans

حَنْتَةَ khiTe / dikhla wheat / grain

قُصْبُ السَّكَرِيَ zeala d sheekar reed / cane sugar

كُرْمَةٌ / بَلْحَ khorma / e dates

ذَرَةٌ ١ شَامِيَةَ khiTe shaamaaye corn, maize, popcorn

حَصْصَ khirTmane garbanzo

عَسَسَ Tlokhe lentils

بِطاطَا kirTope potato

لُوبِيا lobya green beans

سِلْقَ silqa green chart

شُعْرَ sa’are barley

فَصْوِلِيا paSolye white beans

فَجل pilla radish

ذَخَن praage millet

غَلْطَا khor ma / e dates
### Food in religious Celebrations

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سِطٍا ددزِؾُا</td>
<td>seasoned balls</td>
</tr>
<tr>
<td>دَِرٍَا</td>
<td>well cooked meat with gravy</td>
</tr>
<tr>
<td>دَِرٍَا لحم مهروس</td>
<td>well cooked meat and wheat</td>
</tr>
<tr>
<td>حُرٌسة</td>
<td>well cooked meat and wheat</td>
</tr>
<tr>
<td>تٌِرٌص محشٌة</td>
<td>stuffed bread</td>
</tr>
<tr>
<td>كٌجة</td>
<td>Christmas cookies</td>
</tr>
<tr>
<td>كٌجة كبة ولبن</td>
<td>wheat meat- seasoned balls</td>
</tr>
<tr>
<td>كٌجة مضرِة</td>
<td>flour sugar fried pastery</td>
</tr>
<tr>
<td>كٌجة قمح مقلي</td>
<td>well cooked wheat in yoghurt</td>
</tr>
<tr>
<td>كٌجة قرص</td>
<td>well cooked wheat in yoghurt</td>
</tr>
<tr>
<td>كٌجة رز (تنم)</td>
<td>rice</td>
</tr>
<tr>
<td>كٌجة شاهمة</td>
<td>corn/ maize</td>
</tr>
<tr>
<td>كٌجة حِنطة</td>
<td>grain/ wheat</td>
</tr>
<tr>
<td>كٌجة محروش</td>
<td>crushed wheat</td>
</tr>
<tr>
<td>كٌجة مغَسََ</td>
<td>crushed boiled wheat</td>
</tr>
<tr>
<td>كٌجة بَهُطُا</td>
<td>fava beans</td>
</tr>
<tr>
<td>كٌجة بَاقلاء</td>
<td>baaqile</td>
</tr>
<tr>
<td>كٌجة بَرغل</td>
<td>gurgur / sawar</td>
</tr>
<tr>
<td>كٌجة طَطٌعَا</td>
<td>round shape bread</td>
</tr>
<tr>
<td>كٌجة تاٍَشَا</td>
<td>rice</td>
</tr>
<tr>
<td>كٌجة توٍا</td>
<td>anise, aniseed</td>
</tr>
<tr>
<td>كٌجة توٌا</td>
<td>garlic</td>
</tr>
<tr>
<td>كٌجة تاٍَشَا</td>
<td>bamboo</td>
</tr>
<tr>
<td>كٌجة توٌا</td>
<td>onion</td>
</tr>
<tr>
<td>كٌجة توٌا</td>
<td>mushroom</td>
</tr>
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</table>

### House Necessary Food (Staple Crops)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>شَازَرٌة</td>
<td>rice</td>
</tr>
<tr>
<td>شَازَرٌة جَمْعُة</td>
<td>baaqile</td>
</tr>
<tr>
<td>شَازَرٌة بَرغل</td>
<td>gurgur / sawar</td>
</tr>
<tr>
<td>شَازَرٌة جَمْعُة</td>
<td>crushed boiled wheat</td>
</tr>
<tr>
<td>شَازَرٌة طَطٌعَا</td>
<td>crushed wheat</td>
</tr>
<tr>
<td>شَازَرٌة جَمْعُة</td>
<td>grain/ wheat</td>
</tr>
<tr>
<td>شَازَرٌة جَمْعُة</td>
<td>corn/ maize</td>
</tr>
<tr>
<td>شَازَرٌة جَمْعُة</td>
<td>garbanzo</td>
</tr>
</tbody>
</table>
Learning Modern Assyrian Language

All kind of wheat / grains
all kind of wheat / grains

flour
flour

saffron
saffron

olive oil
olive oil

green olive oil
green olive oil

an old threshing device pulled by animals
an old threshing device pulled by animals
<table>
<thead>
<tr>
<th>Assyrian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>daraasa</td>
<td>threshing machine</td>
</tr>
<tr>
<td>wadra</td>
<td>pail / bucket</td>
</tr>
<tr>
<td>khSaada / ghzaada</td>
<td>harvest/ thresh</td>
</tr>
<tr>
<td>Tishta</td>
<td>a big copper/ plastic pot for water to wash clothes in</td>
</tr>
<tr>
<td>lagana</td>
<td>big copper or plastic dish for dough</td>
</tr>
<tr>
<td>malheiba</td>
<td>an iron winnowing fork</td>
</tr>
<tr>
<td>malkhaawa</td>
<td>a wooden winnowing fork</td>
</tr>
<tr>
<td>narra</td>
<td>ax</td>
</tr>
<tr>
<td>shikhra</td>
<td>the wooden tool to carry hay on animals’ back</td>
</tr>
<tr>
<td>kaasokhta</td>
<td>trimmer (wood)</td>
</tr>
<tr>
<td>boori</td>
<td>pipe / tap</td>
</tr>
<tr>
<td>beesin</td>
<td>basin</td>
</tr>
<tr>
<td>Saboon</td>
<td>soap</td>
</tr>
<tr>
<td>sonda</td>
<td>hose</td>
</tr>
<tr>
<td>KhaTora</td>
<td>a piece of wood to wash clothes with</td>
</tr>
<tr>
<td>Hanapiya</td>
<td>faucet</td>
</tr>
<tr>
<td>kanooshta</td>
<td>broom</td>
</tr>
<tr>
<td>mabrizanta</td>
<td>dryer/ drier</td>
</tr>
<tr>
<td>makhmal</td>
<td>towel</td>
</tr>
<tr>
<td>masyanta</td>
<td>washer (machine)</td>
</tr>
<tr>
<td>miya</td>
<td>water</td>
</tr>
<tr>
<td>qoleena</td>
<td>sewage / gutter</td>
</tr>
<tr>
<td>Tide</td>
<td>Tide (detergent)</td>
</tr>
<tr>
<td>shweeta</td>
<td>bed</td>
</tr>
<tr>
<td>arkhil</td>
<td>mill</td>
</tr>
</tbody>
</table>
Learning Modern Assyrian Language

- **ge:ra** wooden spear to move the dough as a flat loaf
- **garooma** a wooden roller
- **garosta** milling stones
- **doqa** big wood to remove the pellicle of grains
- **wadra** bucket
- **Khwaana** a rounded wooden table to spread dough on
- **khmeera** yeast
- **khasholta** a stone pit for removing pellicle of grains
- **lawaasha** the thick and big piece of bread
- **lagana / agaana** trough / large pot / bowl
- **Le:sha** dough
- **mandorta** a stone roller to press the earth on the roof
- **madaara** big stone used to remove the skin of grains
- **minkholta** very small holes sieve (sift)
- **nkhalta** the fibers of the outer skin of the grains
- **se:la** the metal plate to bake bread over
- **salikta** the basket made of leaves and straws
- **sare:da** big holes sift
- **PaTeera** unleavened bread
- **raqqa** the thin piece of bread but large

**Breakfast**

- **beeta** easy egg
- **sipeira** omelet
- **gubta** cheese
- **girdaya** thick plain bread
- **jajik** cheese with types of garlic
- **dosha** honey
- **kaada** flour, sugar, milk, and butter as cookies
- **chilfry** Chelli fried in tomato and meat
- **kar’aa** butter
- **lawaasha** plain bread loaf
Learning Modern Assyrian Language

 Mexicans

rishma  bread
mirtookha  sugar, flour, water fried
masta  yoghurt
qurushta  cream of the yoghurt
keimar  Fatty part of the buffalo's milk crust
riqqa  thin plain bread
masta  yoghurt

Kawittra  غداء Lunch/ dinner

rizza  rice
bamya  okra
baaqile  fava beans
biryaani  rice spiced with chicken meat, potatoaes, egg, almonds
gurgur / sawar  crushed boiled grains cooked with meat
farcha  rice spiced with chicken meat, potatoaes, egg, almonds

salata  salad
khamosta/ khomsa  grains with spiced meat balls in soup
khirTmane  garbanzo
Tlokhe  lentils
kotlaatha  grains with spiced meat balls
poyage  refreshments
piqota  boiled grain with vegetable and meat
shorba  stew

kharamsha  العشاء Supper

gindoore / basheele  cantaloupe
zabaasha/ shabtiya  water melon
zaytoone  olives
Torshiye  pickles
Tlokhe  lentils
yabeeshe  raisins
### Learning Modern Assyrian Language

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>boiled potatoes</td>
<td>kirtope shleeqe</td>
</tr>
<tr>
<td>smoked chicken</td>
<td>kteita musmaqta</td>
</tr>
<tr>
<td>boiled green beans</td>
<td>lobye shleeqe</td>
</tr>
<tr>
<td>bread</td>
<td>lakhma</td>
</tr>
<tr>
<td>grapes</td>
<td>inwe</td>
</tr>
<tr>
<td>dried figs</td>
<td>teine mubrise</td>
</tr>
<tr>
<td>rice and stew</td>
<td>shurba w rizza</td>
</tr>
</tbody>
</table>

### Drinks

<table>
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<th>Assyrian Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>beer</td>
<td>beera</td>
</tr>
<tr>
<td>lighted yughurt with water</td>
<td>dawe:</td>
</tr>
<tr>
<td>whisky</td>
<td>wiski</td>
</tr>
<tr>
<td>milk</td>
<td>khalwa</td>
</tr>
<tr>
<td>wine</td>
<td>khamra</td>
</tr>
<tr>
<td>chai / tea</td>
<td>chai</td>
</tr>
<tr>
<td>water</td>
<td>miya</td>
</tr>
<tr>
<td>spirit</td>
<td>arak</td>
</tr>
<tr>
<td>coffee</td>
<td>Pepsi</td>
</tr>
<tr>
<td>juice, punch</td>
<td>kahwa</td>
</tr>
<tr>
<td>cold, any drink such as Pepsi...</td>
<td>qayra</td>
</tr>
</tbody>
</table>

### In a Kitchen

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>a big spoon</td>
<td>pakhushta</td>
</tr>
<tr>
<td>kerosene stove</td>
<td>sopa</td>
</tr>
<tr>
<td>plate</td>
<td>sakhna</td>
</tr>
<tr>
<td>tea pot</td>
<td>che:pas</td>
</tr>
<tr>
<td>spoon</td>
<td>chamcha</td>
</tr>
<tr>
<td>Assyrian</td>
<td>English</td>
</tr>
<tr>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>مشاكة</td>
<td>fork</td>
</tr>
<tr>
<td>مكتسة</td>
<td>broom</td>
</tr>
<tr>
<td>مبرد</td>
<td>file</td>
</tr>
<tr>
<td>مصفاة</td>
<td>refinery, colander, stainer</td>
</tr>
<tr>
<td>مبرد</td>
<td>file</td>
</tr>
<tr>
<td>ملعة</td>
<td>spoon</td>
</tr>
<tr>
<td>سكين</td>
<td>knife</td>
</tr>
<tr>
<td>سيمار</td>
<td>water small boiler for tea</td>
</tr>
<tr>
<td>عين طباخ</td>
<td>burner</td>
</tr>
<tr>
<td>طباخ</td>
<td>oven</td>
</tr>
<tr>
<td>بريزم</td>
<td>kerosene burner</td>
</tr>
<tr>
<td>قدر 1 طنجة</td>
<td>cooking pot</td>
</tr>
<tr>
<td>قدر 1 طنجة</td>
<td>cooking pot</td>
</tr>
<tr>
<td>قوري فرفوري</td>
<td>tea pot</td>
</tr>
<tr>
<td>عباالا</td>
<td>kind of sieve</td>
</tr>
<tr>
<td>حب</td>
<td>big jar for water in summer</td>
</tr>
<tr>
<td>طاحونة</td>
<td>mill</td>
</tr>
<tr>
<td>بدر</td>
<td>threshing ground</td>
</tr>
<tr>
<td>مكان إشعال النار</td>
<td>hearth made of mud / small fire-place</td>
</tr>
<tr>
<td>مسامير</td>
<td>nails</td>
</tr>
<tr>
<td>حذاء</td>
<td>shoes</td>
</tr>
<tr>
<td>جواريبا شرابات</td>
<td>socks</td>
</tr>
<tr>
<td>منظر 1 دوربين</td>
<td>binocular</td>
</tr>
<tr>
<td>مهد</td>
<td>cradle, crib</td>
</tr>
<tr>
<td>دراسة 1 حاصدة</td>
<td>thresher</td>
</tr>
<tr>
<td>حصادة</td>
<td>harvester</td>
</tr>
<tr>
<td>حبل</td>
<td>rope</td>
</tr>
<tr>
<td>كبير الحداد</td>
<td>bellows</td>
</tr>
<tr>
<td>مطرقة</td>
<td>hammer</td>
</tr>
<tr>
<td>حبل قتب</td>
<td>hemp</td>
</tr>
<tr>
<td>موقد من الطين</td>
<td>hearth of mud / small fire-place</td>
</tr>
</tbody>
</table>
karkhaana  factory
magla  scythe
magista  sickle
manqal  chafing-dish of metal for making fire in
marigla / margilta  caldron
sindaana  anvil
seemalta  ladder
sarga  horse’s saddle
qondare / pelawe  leather shoes
pindil ayne / bassare  eye glasses
qorTana  donkey’s saddle
raana  men’s underware
reesoqta/ tizbee  idle beads
tasma / qaysha  belt
traktor  tractor
shikhre  two sides wood tool to
shikhra/ komer  charcoal
sheeshilta  chain
shirwala  pant / local pantaloon
shiryookha  lace, thong
sopa  stove
khaailiya  rug
kawe:  small window/ vent
korsa  chair
charpaaya  bed/ mattress
magdeelanta  refrigerator
majmidanta  freezer
me:z  table
maqiranta  air/ water cooler
panjaare  window

Furniture
صوبة مدافئة
زولية 1  سجادة
كوة
كرسي
سرير
ثلاثة
مجمدة
طاولة
بريد 1  مبردة
شباك
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مروحة</td>
<td>fan</td>
</tr>
<tr>
<td>مفتاح</td>
<td>key</td>
</tr>
<tr>
<td>كتبة ابنة</td>
<td>qanaaapa</td>
</tr>
<tr>
<td>تختة سرير</td>
<td>takhtaa</td>
</tr>
<tr>
<td>باب</td>
<td>tar'aa</td>
</tr>
<tr>
<td>شباك، شبكة</td>
<td>shubaake</td>
</tr>
<tr>
<td>أمة</td>
<td>nawra / nora</td>
</tr>
<tr>
<td>همزة</td>
<td>نُعَكَا</td>
</tr>
<tr>
<td>همزة</td>
<td>نَكَا</td>
</tr>
<tr>
<td>همزة</td>
<td>نَنَشُكَا</td>
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<td>همزة</td>
<td>نَدَشُكَا</td>
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<td>همزة</td>
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**Protection & Weapons**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>صاروخ</td>
<td>sarookha</td>
</tr>
<tr>
<td>رمح</td>
<td>ge:ra</td>
</tr>
<tr>
<td>قوس ونشاب</td>
<td>ge:ra w qishta</td>
</tr>
<tr>
<td>مسدس</td>
<td>dabanja</td>
</tr>
<tr>
<td>مسدس كاتم</td>
<td>dabanja shtiqta</td>
</tr>
<tr>
<td>فدنك</td>
<td>dweekhe d gaana</td>
</tr>
<tr>
<td>مناهض للسامية</td>
<td>darqool shoTa sheemaya</td>
</tr>
<tr>
<td>مصالح</td>
<td>hinyaane</td>
</tr>
<tr>
<td>حماية</td>
<td>khme:ta</td>
</tr>
<tr>
<td>خنجر</td>
<td>khanjar</td>
</tr>
<tr>
<td>طوب 1 قتيلة</td>
<td>Topa</td>
</tr>
<tr>
<td>سترة ورقاءة</td>
<td>chokha geesaaya</td>
</tr>
<tr>
<td>مدرعة مصفحة</td>
<td>kotinta</td>
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<tr>
<td>سلاح التدمير الشامل</td>
<td>chaka dikhrwata</td>
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<tr>
<td>سلاح نووي</td>
<td>chaka noonaaya</td>
</tr>
<tr>
<td>منع التجول</td>
<td>klee khdaara</td>
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<td>رشاش</td>
<td>klashinkoof</td>
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<td>bosa , kmeina</td>
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<td>neezaa</td>
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<td>sootara</td>
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<td>Arabic</td>
<td>English</td>
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<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>سيف</td>
<td>sword</td>
</tr>
<tr>
<td>سكين</td>
<td>knife</td>
</tr>
<tr>
<td>خوذة</td>
<td>helmet, any steel cover</td>
</tr>
<tr>
<td>كراهية</td>
<td>hatred, rancor</td>
</tr>
<tr>
<td>غواصة</td>
<td>submarine</td>
</tr>
<tr>
<td>رصاص</td>
<td>bullet</td>
</tr>
<tr>
<td>مقاتلين ، جنود مقاتلين ، مسلحين</td>
<td>fighters, troops, armed men</td>
</tr>
<tr>
<td>دبابة</td>
<td>tank</td>
</tr>
<tr>
<td>بندقية</td>
<td>rifle</td>
</tr>
<tr>
<td>بندقية (اللهجة سهلة)</td>
<td>rifle</td>
</tr>
<tr>
<td>مصالحة</td>
<td>reconciliation, truce</td>
</tr>
<tr>
<td>شاجور</td>
<td>magazine</td>
</tr>
<tr>
<td>طائف</td>
<td>sectarian, racist</td>
</tr>
<tr>
<td>إستقرار</td>
<td>stability</td>
</tr>
<tr>
<td>سلام</td>
<td>safety /peace</td>
</tr>
<tr>
<td>شفرة</td>
<td>blade / razor</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heat and Fire</td>
<td>Heat and Fire</td>
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<tr>
<td>النار والحرارة</td>
<td>Heat and Fire</td>
</tr>
<tr>
<td>Heat and Fire</td>
<td>Heat and Fire</td>
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<table>
<thead>
<tr>
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<th>English</th>
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</thead>
<tbody>
<tr>
<td>اتون</td>
<td>Klin</td>
</tr>
<tr>
<td>جمر (ة)</td>
<td>bisto</td>
</tr>
<tr>
<td>برق</td>
<td>light</td>
</tr>
<tr>
<td>كهرباء</td>
<td>sopa</td>
</tr>
<tr>
<td>مصوبة</td>
<td>chimney</td>
</tr>
<tr>
<td>مدفأة</td>
<td>sopa d qeisa</td>
</tr>
<tr>
<td>ملقط</td>
<td>tongs</td>
</tr>
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<td>مائشة</td>
<td>lukasa</td>
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<td>فانوس</td>
<td>lantern</td>
</tr>
<tr>
<td>السنة النار</td>
<td>laaka</td>
</tr>
<tr>
<td>المصباح (لمنيا)</td>
<td>lamp</td>
</tr>
<tr>
<td>كلوب</td>
<td>lamp/ bulb</td>
</tr>
<tr>
<td>اللهب</td>
<td>flame</td>
</tr>
<tr>
<td>منقل</td>
<td>mankal</td>
</tr>
<tr>
<td>نار</td>
<td>noora</td>
</tr>
<tr>
<td>شعلة الطبخ</td>
<td>aeina</td>
</tr>
<tr>
<td>فانوس (لوكس)</td>
<td>fanoosa</td>
</tr>
<tr>
<td></td>
<td>simple lantern</td>
</tr>
<tr>
<td>Assyrian</td>
<td>English</td>
</tr>
<tr>
<td>-------------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>preemiz</td>
<td>diesel burner</td>
</tr>
<tr>
<td>ptilta</td>
<td>wick</td>
</tr>
<tr>
<td>qayse</td>
<td>fire logs</td>
</tr>
<tr>
<td>qirsha</td>
<td>dry leaves of the oak</td>
</tr>
<tr>
<td>tanoora</td>
<td>clay oven</td>
</tr>
<tr>
<td>sharta</td>
<td>ignite</td>
</tr>
<tr>
<td>shikhaaTa</td>
<td>match</td>
</tr>
<tr>
<td>shikhra</td>
<td>charcoal</td>
</tr>
<tr>
<td>shraagha</td>
<td>simple torch</td>
</tr>
</tbody>
</table>

Bedroom

<table>
<thead>
<tr>
<th>Assyrian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>adyal</td>
<td>light cover</td>
</tr>
<tr>
<td>baTanaya</td>
<td>blanket</td>
</tr>
<tr>
<td>jole d makhta</td>
<td>sleeping gown</td>
</tr>
<tr>
<td>doshakta</td>
<td>mattress</td>
</tr>
<tr>
<td>dmakhta d resh gaare</td>
<td>night sleeping on flat roofs</td>
</tr>
<tr>
<td>likheipa, malaapa</td>
<td>cover</td>
</tr>
<tr>
<td>spadeeta</td>
<td>pillow</td>
</tr>
<tr>
<td>pajama</td>
<td>pyjamas</td>
</tr>
<tr>
<td>parda d leile</td>
<td>mosquito net</td>
</tr>
<tr>
<td>qyamta (min shinta)</td>
<td>wake up</td>
</tr>
<tr>
<td>qirTa</td>
<td>quilt</td>
</tr>
<tr>
<td>Shweeta</td>
<td>bed</td>
</tr>
<tr>
<td>shartakhta</td>
<td>recline</td>
</tr>
<tr>
<td>sharsha</td>
<td>sheet</td>
</tr>
</tbody>
</table>

Transportation & Communication

<table>
<thead>
<tr>
<th>Assyrian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>zalta</td>
<td>going, traveling, walking</td>
</tr>
<tr>
<td>teita</td>
<td>coming, coming back</td>
</tr>
</tbody>
</table>


تعلّم  اللؽة الاشوريّة الحديثة

بالسيارة b otmabil / sayaara by car
على الأقدام b aqle on foot
بالقارب / بالعبارة blotka on boat / by canoe / Kiak
بالقطار b masheena by train
بالطائرة bTayasta by plane
مطار bet Tosa airport
بنزين banzeen benzene
هبوط sleita landing, go down, down hill
حادثة سيارة gidsha radaaya car accident
بدون توقف ( جزء واحدة) dla kleita non- stop
ضخ 1 ملن dreita pump in, put in, fill in, pour in
تأخير / عرقة darqalta / tarqalta delay, impediment
مراسل، مخبر Tibaba correspondent, informant
مراسلة / مرسالة Tibaaboota communication, correspondance, intelligence
قيادة Treita driving , run, administer, leave,let
توقف / وقف / نقطة kleita stop, connection, interval, period, stand
إيجار kire wage, rent, fare
ميناء lmeina warf/ port
وحدة احتياطية mis'a zheeraaya spare means
إياب / إرجاع madarta taking … back, return,
كراج / مرآب makhimla grage
إيقاف makleita stop, park
توصيل / أخذ mameita convey, give.. a drive, deliver, transport
بداية ، منشأ nabala / mabalta commute, take, transport,
نقل سقوط طائرة npalta d Tayasta plane cash
على السفينة al gaami on a ship / on the board of a ship
خروج عن الطريق ( السكة) plat-ta min orkha derail
طيران / رحلة جوية prakhta / fiarta fly, flight
سيارة / حافلة radeita / masheena car, vehicle, truck
ذهب / رحلة rkhasha going, travelling, walking
ذهب ويايب rkhashata w teita back and forth, 2 way ticket
إيقاع / صعود ryamta take off ( plane ), rise up
على الدواب resh / bresh olakha riding on animal’s back
Learning Modern Assyrian Language

 وعلى ظهر الحمار resh / bresh khmaara on a donkey’s back
ركاب 1 نفرات rakaawe passangers , people on board
صعود rkawta riding , be on board , taking
وقوف على جنب rkanta pull over, stop
نقابة takhbarta union / syndicate
جلسه , جلسة , هبوط tawta sit , take seat, landing, session
أخذ shqalta pick up
ملى البنزين shqalta d banzin refilling fuel

فواكه

الموز banana
البستان ( فاكهة ) bistanta orchard
الزعرور soseenta hawthorn
روضة حديثة ganta garden
المان ormona pomgranite
الحقل ( بطيخ ، خيار ) warza field for ( cantaloupes, cucumber ....)
الزيتون zetone olives
التفاح khaboosha (ta) apple
خوخ دراق khokha peach, prune
التمر khorma dates
الزبيب yabeeshe raisins
الكمنى kamothra (hirmiya ) pear
البستان ( الكروم ) karma orchard
الليمون lemona lemon
المربى murabba marmalade, jam, jelly
الممش mishmisha apricot
سفرجل sparigla quince
الحبوب inwe grapes
العنجاص injaase plums
المرموط armota pear
برتقالة praqalta orange
قمردين qamardeen dried apricots
التوت toote berries
Learning Modern Assyrian Language

<table>
<thead>
<tr>
<th>Assyrian</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>تماردين</td>
<td>Tamarind</td>
</tr>
<tr>
<td>تين</td>
<td>fig</td>
</tr>
<tr>
<td>aar</td>
<td>air, ether, space</td>
</tr>
<tr>
<td>upra</td>
<td>soil, dirt, earth</td>
</tr>
<tr>
<td>oqyanus</td>
<td>ocean</td>
</tr>
<tr>
<td>badree saara</td>
<td>full moon (crescent)</td>
</tr>
<tr>
<td>bolqaana</td>
<td>volcano</td>
</tr>
<tr>
<td>baqcha</td>
<td>orchard, garden</td>
</tr>
<tr>
<td>birra</td>
<td>creek</td>
</tr>
<tr>
<td>barda</td>
<td>hail</td>
</tr>
<tr>
<td>birke</td>
<td>pond</td>
</tr>
<tr>
<td>barqaaqa</td>
<td>Gulf</td>
</tr>
<tr>
<td>speeta</td>
<td>clear</td>
</tr>
<tr>
<td>gadeela</td>
<td>ice</td>
</tr>
<tr>
<td>goola</td>
<td>swamp</td>
</tr>
<tr>
<td>galiya</td>
<td>gully, canyon, gorge, valley</td>
</tr>
<tr>
<td>ganta</td>
<td>garden, park</td>
</tr>
<tr>
<td>garra d miya</td>
<td>water pond, pool</td>
</tr>
<tr>
<td>girgamyanta</td>
<td>thunders</td>
</tr>
<tr>
<td>daHla</td>
<td>jungle</td>
</tr>
<tr>
<td>dashta</td>
<td>plain land</td>
</tr>
<tr>
<td>hoga \ hulma</td>
<td>vapor</td>
</tr>
<tr>
<td>lahga / hopa</td>
<td>gas, propane</td>
</tr>
<tr>
<td>khe:pota</td>
<td>fog</td>
</tr>
<tr>
<td>khimma</td>
<td>heat, high temperature</td>
</tr>
<tr>
<td>gorma</td>
<td>water pond, pool</td>
</tr>
<tr>
<td>Tora</td>
<td>mountain</td>
</tr>
<tr>
<td>Tyapta</td>
<td>float</td>
</tr>
<tr>
<td>Tpakhta d miya</td>
<td>flood</td>
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</table>

Nature
الطبيعه والبيئة
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>نهار</td>
<td>yoma</td>
<td>day, day light</td>
</tr>
<tr>
<td>بحر</td>
<td>yaama</td>
<td>sea</td>
</tr>
<tr>
<td>بحيرة</td>
<td>yamta</td>
<td>lake</td>
</tr>
<tr>
<td>صخر، حجرة</td>
<td>ke:pa</td>
<td>rock, Peter</td>
</tr>
<tr>
<td>ساقية الطاحونة</td>
<td>kotala</td>
<td>the stream that goes to a mill</td>
</tr>
<tr>
<td>جوع، مجاعة</td>
<td>kipna</td>
<td>famine, hunger, poverty</td>
</tr>
<tr>
<td>حديقة الورود والازهار</td>
<td>cheeman</td>
<td>a flower garden, park</td>
</tr>
<tr>
<td>ليل</td>
<td>le:le</td>
<td>night</td>
</tr>
<tr>
<td>موجة</td>
<td>lappa</td>
<td>wave</td>
</tr>
<tr>
<td>مجاعة، طاعون</td>
<td>motaana</td>
<td>famine, plague</td>
</tr>
<tr>
<td>مطر</td>
<td>miTra</td>
<td>rain</td>
</tr>
<tr>
<td>غابة</td>
<td>me:sha</td>
<td>forest</td>
</tr>
<tr>
<td>معبر، مضيق، عقبة</td>
<td>maibra</td>
<td>strait, crossing point</td>
</tr>
<tr>
<td>ساحل البحر</td>
<td>marza d yaama</td>
<td>coast, beach</td>
</tr>
<tr>
<td>ضفة النهر</td>
<td>marza d ne:ra</td>
<td>bank</td>
</tr>
<tr>
<td>نهر</td>
<td>ne:ra</td>
<td>river</td>
</tr>
<tr>
<td>رطوبة</td>
<td>nimna, raTibota</td>
<td>humidity</td>
</tr>
<tr>
<td>قمر</td>
<td>se:ra / Saara</td>
<td>moon</td>
</tr>
<tr>
<td>هور</td>
<td>a'oooba</td>
<td>marsh</td>
</tr>
<tr>
<td>غيمة، سحابة</td>
<td>e:wa</td>
<td>cloud</td>
</tr>
<tr>
<td>إعصار</td>
<td>alaaala</td>
<td>twister, tornado, hurricane</td>
</tr>
<tr>
<td>هواء، ريح</td>
<td>pokha</td>
<td>air</td>
</tr>
<tr>
<td>دوامة ماء</td>
<td>patlo</td>
<td>whirl</td>
</tr>
<tr>
<td>فانتولة عجاج</td>
<td>patli patlo</td>
<td>dust devil</td>
</tr>
<tr>
<td>جلمود، صخر متآكل</td>
<td>qayaa patlo</td>
<td>steep rock, boulder</td>
</tr>
<tr>
<td>الأنهار والكنت الجليدية</td>
<td>qaaye gleedaaye</td>
<td>glaciers, icebergs</td>
</tr>
<tr>
<td>قوز وقرح</td>
<td>qishtee maaran</td>
<td>rainbow</td>
</tr>
<tr>
<td>ضجيج</td>
<td>roba</td>
<td>commotion</td>
</tr>
<tr>
<td>سيل، جدول</td>
<td>roobaara</td>
<td>rivulet</td>
</tr>
<tr>
<td>زلزال</td>
<td>rodana</td>
<td>earthquake, tremor</td>
</tr>
<tr>
<td>رذاذ</td>
<td>rsaasa / rizpa</td>
<td>mist</td>
</tr>
<tr>
<td>الهزات الارتدادية المعقبة</td>
<td>ralyaate</td>
<td>after shocks</td>
</tr>
<tr>
<td>تيار</td>
<td>rappa</td>
<td>draught/draft</td>
</tr>
<tr>
<td>قمة، أعلى نقطة</td>
<td>rish Tora</td>
<td>peak, pinnacle</td>
</tr>
</tbody>
</table>
Learning Modern Assyrian Language

- talga: snow
- shaloba: sleet
- shimsha: sun
- shaqeta: water stream
- shaararta d hope: Greenhouse gases

Sociality

- sarta d kleela: tying the marriage bond in church
- bookhraana: final test
- bokhtan: accusation, false accusation
- booya: mourning, eulogy
- booyaan: statement
- borakha: marriage bond mystery
- bkheera: scientist
- bema: stage, theatre
- bet Soba: university
- bneita: construction
- basmata dreesha: solace, console
- dahola w zorna: folkloric music
- dawqoota shwaaweta: neighborhood watch
- dla poraana: for free, unconditional
- hisyaroota: alert, watch out
- hwalata: giving, paying
- hoopakha: objection, refusal, reluctance, interception
- hayarta: assistance, help, aid
- hanakoota: kidding, joke
Learning Modern Assyrian Language

معاملة | اوراق | paper work | مفيد
حب | Khoba | love | مفيد
سعى | محاولة | khopaaTa | strife, struggle, working hard | مفيد
حياة | khayoota | life | مفيد
زفاف | khola | wedding | مفيد

معاون مدير | khlap mdabraana | vice chairman, admin by proxy | مفيد
isko | Hsamta | envy | مفيد
رفاهية | kheeroota | prosperity, well-fare | مفيد
سياقة | Treita | driving, running (store..) | مفيد
عناية | yaSeepota | care, tending | مفيد
معيفة | eedaata | knowledge | مفيد

لا اكتمال، علم، معرفة | yulpaana | knowledge, science, acquisition, nurturing | مفيد
جماعي | بالاجتماع | knooshaya | unanimous, concensus | مفيد
اجتماعي | knoshyaya | social | مفيد
مجتمع | knoshta | society, community, synagogue | مفيد
كتاب | ktaawa | book, letter | مفيد
حرص على | Kasheerota | dedication, devotion | مفيد

الإهمال و عدم العناية | la masmta d baalat | carelessness, negligence | مفيد
تكيف، تعود | lyapta | be accustomed to, adaptation, be used to | مفيد
طباعة | mbaSmanta | printing, typing | مفيد
تعزيز | mbaSama | console, solace, condolence | مفيد

تماسك الزواج في الكنيسة | mbarookhe | marriage mystery ceremony in church | مفيد
رياضة | miSaayoota | through, by, intercession, mediation, via | مفيد
ثانوية | miSeeta | secondary, preparatory | مفيد
مدير | mdabraana | principal | مفيد
تحديث | madrasta | adjust, amend, correct, straighten | مفيد
تنسيق | msadraanoota | coordination | مفيد

استهتران | meeqanoota | recklessness, impetuous | مفيد
وقاحة | marrakhoota | imprudence | مفيد
Ya نصيب مزايدة | naTarya | raffles, lottery | مفيد
راحة | nyakhta | rest, comfort, death | مفيد
ند | niqde | dowery | مفيد

ندر (مو على بعضها) | narTooma (dreila) | (she) shows long face | مفيد
فترة | poolaaga | sedition | مفيد
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ponaama</td>
<td>polls, questionnaire</td>
</tr>
<tr>
<td>qam paata (drele)</td>
<td>(he) saves face</td>
</tr>
<tr>
<td>qulla</td>
<td>hireling, affiliate, subject to</td>
</tr>
<tr>
<td>eelapta</td>
<td>learning, acquisition</td>
</tr>
<tr>
<td>taalad d meetha</td>
<td>the third day of the burial</td>
</tr>
<tr>
<td>tneita</td>
<td>repeat, reiterate, review</td>
</tr>
<tr>
<td>tapqo</td>
<td>coincidence, fluke, incidental, accidental</td>
</tr>
<tr>
<td>tpaqta</td>
<td>visit, interview, see, come across, face</td>
</tr>
<tr>
<td>shalmoota</td>
<td>stability, conformity, solidarity</td>
</tr>
<tr>
<td>shqalta d pata</td>
<td>hypocrisy</td>
</tr>
<tr>
<td>askolaaya</td>
<td>student</td>
</tr>
<tr>
<td>antnaret</td>
<td>Internet</td>
</tr>
<tr>
<td>bidyoota</td>
<td>ink</td>
</tr>
<tr>
<td>gunkha</td>
<td>massacre</td>
</tr>
<tr>
<td>gashoosa</td>
<td>spy</td>
</tr>
<tr>
<td>dyaaroota</td>
<td>tourism</td>
</tr>
<tr>
<td>mawhauta</td>
<td>gift, talent</td>
</tr>
<tr>
<td>mkhaayadta</td>
<td>unite, unify</td>
</tr>
<tr>
<td>makhrauta</td>
<td>sabotage, destruct</td>
</tr>
<tr>
<td>makhripanta</td>
<td>sharpner</td>
</tr>
<tr>
<td>myatrootha</td>
<td>favor, benefit, virtue</td>
</tr>
<tr>
<td>makitwa</td>
<td>office, bureau</td>
</tr>
<tr>
<td>maktauta</td>
<td>enroll, register</td>
</tr>
<tr>
<td>malyapta</td>
<td>teaching</td>
</tr>
<tr>
<td>masmta dbal</td>
<td>taking care, paying attention</td>
</tr>
<tr>
<td>msarhawta</td>
<td>acceleration, hastening, urgency</td>
</tr>
<tr>
<td>maqreita</td>
<td>teaching</td>
</tr>
<tr>
<td>mardoota</td>
<td>education</td>
</tr>
</tbody>
</table>
Learning Modern Assyrian Language

marota  sovereignty, independence
masheepanta  eraser, wiper, mop
sidra  class
sahidwaata  certificates
sapayta  treason, betraying, surrender
palgaya  Intermediate
pneita  holocaust, annihilation
pinqeta  notebook
psaasa  license, permit, permission
parman, farman  genocide, massacre, order of killing
parnaasa  administration, management
prazkhizwa  T.V. Channal
pras Qaala  radio
praqta  end, final, doomsday, ran out
qopya  not true, inerasable, cheating
qanya  pencil
qanya d bidyaoota  ink pen
qanya d risas  pencil
qanya nsheepa  ball pen
stationery, medal, decoration
qreita  study
raadeita  car
romraama  pride, sublimity, superiority
roshmaaya  official, formal
rqeeeyata  satellite
rqeeyata  school meals
shawyoota  equality, equity
sholTaana  authority, government
shyapta  wipe out, wipe up, annihilate, efface from
sharweita  Institute

parma  majesty, Majesty, Emperor
Learning Modern Assyrian Language

shareeroota  truth, integrity, reality

Conferences and Speeches

adsha  job, specie, class, classification, type
okhdaana  City
amoorya  lecture
beini omtanaye  United Nation
bet deena sorkhanaya  InternationaI Tribunal Court
sawirta  / gdaapa  cussing
ghonkha  catastrophe, calamity
gibyoes  press, journalism
city
ghonkhaara  journalist
geibe  side, party, around, toward
ghonkhaal  look, glance, observe, check
kh (H) sakhta  saving, thrift, austerity
yahwalta  speak, give speech
yahwalta d qaala  vote, give a vote

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ناحية</td>
<td>suburb/town</td>
</tr>
<tr>
<td>ذويان</td>
<td>melt, dissolve</td>
</tr>
<tr>
<td>محكمة العدل الدولية</td>
<td></td>
</tr>
<tr>
<td>تمرين</td>
<td>training</td>
</tr>
<tr>
<td>جمهوري ، قطري</td>
<td>Republican</td>
</tr>
<tr>
<td>مركز</td>
<td>headquarters, center</td>
</tr>
<tr>
<td>قضاء</td>
<td>County</td>
</tr>
<tr>
<td>عالمي</td>
<td>world, globe</td>
</tr>
<tr>
<td>مظاهرة</td>
<td>demonstrations</td>
</tr>
<tr>
<td>محامي، ناجح</td>
<td>emigrant, immigrant</td>
</tr>
<tr>
<td>آراء، أفكار، مفاهيم</td>
<td>thoughts, ideas, opinions</td>
</tr>
<tr>
<td>صفة</td>
<td>fluke, coincidence, accidental, incidental</td>
</tr>
<tr>
<td>مقابلة</td>
<td>accidental, by chance, visit, interview</td>
</tr>
<tr>
<td>نشاط</td>
<td>project, activity</td>
</tr>
<tr>
<td>مساواة</td>
<td>equality, equity</td>
</tr>
<tr>
<td>تقدم</td>
<td>progress, development</td>
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</tbody>
</table>

Health and Well being

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>وصفة الدواء، ادوية</td>
<td>medications</td>
</tr>
<tr>
<td>مفاصل، وصلات</td>
<td>ligaments, joints, connectors</td>
</tr>
<tr>
<td>دكتور، طبيب</td>
<td>doctor</td>
</tr>
<tr>
<td>طبابة</td>
<td>curing/treatment</td>
</tr>
<tr>
<td>سمكبات</td>
<td>painkillers</td>
</tr>
<tr>
<td>مصليلة نبيع الدويدة</td>
<td>drug store, pharmacy</td>
</tr>
<tr>
<td>مشفى، مستشفى</td>
<td>hospital</td>
</tr>
<tr>
<td>صيدلية تركيب الدويدة</td>
<td>pharmacy(preparing the drug)</td>
</tr>
<tr>
<td>بكتريا</td>
<td>bacteria</td>
</tr>
<tr>
<td>شفاء، تعافي</td>
<td>recovery, healing, recuperation</td>
</tr>
<tr>
<td>استمتاع</td>
<td>happiness, fun, joy, rejoice</td>
</tr>
<tr>
<td>فحص</td>
<td>examination, test, search</td>
</tr>
<tr>
<td>صحة</td>
<td>well being</td>
</tr>
<tr>
<td>سليم، غير مريض</td>
<td>well/ not ill/ alive</td>
</tr>
</tbody>
</table>
Learning Modern Assyrian Language

You can enjoy good health, unlike a patient. salamat intact

You may have a wound, tear, cut, fracture. slapta laceration, injury, cut, rupture

You may have an injury. sleepa injured

You are fine. spy fine

You are healthy, well. gaddana lucky

You are a patient. gushma body

You are an injured. gyaada nerve

You have a wound in the body. dmma seeqa blood pressure

You are sleeping, dormancy. dmakhta sleep(ing), dormancy

You may have an injury, wound. darbanta injury, damage, sore

You may have an injury, wound. darmana medications, drugs, medicines

darmana cure, treat, bandage

darqoolaya d qoorme D.Q. antibiotics

darqoolaya d qoorme D.Q. antibiotics

You may have measles. zaaTe measles

You are sick. kreeha ill / sick

You may enjoy, have fun. mabsamta enjoy, have fun

You may cure, heal, recover. mabsamta cure, treat, heal, recover

You may sanitise, clean by antiseptics. m'aqamta sanitize, clean by antiseptics

You are contagious. maTipyaana contagious, infectious

You are a muscle. maacha muscle

You have immunity. mreedoota immunity

You are sick. mreeya ill/sick

You are quarantined, infirmary. mashpa quarantine, infirmary

You are allergic. nihoota allergy

You may have heartbeats, pulse. npasta d libba heart beating, pulse

You have a system, criterion, means. sdeeroota system, criterion, means

You break, decompose, peril, get rotten. spasta decompose, peril, get rotten
Learning Modern Assyrian Language

ضمد (ة) assoba nurse M.
‘aeba flaw, shame, disgrace, blemish
platta min deviate, derail, result, outcome
pradta d shinta insomnia
parhazta prevention, diet
paqyaata tonsillitis
qorma germ, stem, log, trunk
qleede glands
qanye vessels
qleede germ, stem, log, trunk

مرض التوحد tokhilta autism
نظافة تنظيف تطهير tammazta clean, cleanse, purgate
نزيف tra’a bleeding
برد ، إنفلونزا shoba running nose, cold, flue
وصفة طبية prescription, recipe
نهاة sholama end
سعال shoal cough
التهاب sholhaawa inflammation
سلامة shalmotha intact (ness)
جدري shalqo small pox
تناول شراء الادوية sqalta d darmane buy medicines, take medicines
حتى sheita , (taaha) khimkhamta fever

Market and Economy

السوق والاقتصاد

اغلاة agraani hard time, bad economy, expensiveness
رخص arzaaani prosperity, good economy, cheapness
مزارعو شاها arpa/ banka bank, currency exchange center
مصالح hinyaane interests
وجود, استقلال haayayoota existence, sovereignty, independence
بيع zaabanta selling
شراء zwanta buying, purchasing
Learning Modern Assyrian Language

zhaaraaye spare (adj.)

zooza money, currency

zoolhaaze ups and downs

khsarta/ Hsarta losing, loss, depression

yahwalta bdeina loan

yorthaana legacy/inheritance

desh income

niexha harmful, detrimental adj.

plata outcome

qramta / qneita win, winning, get

shawya average

shqalta bdeina borrow

non-verbal words (expressions)

annanta moan

gawarta burp, belch

wash washta whisper, interference

Khazkhahta whiz

khnoqeta diphtheria

khnaqta choking

kharkhamata crack of crispy bread

kharkharta snore

kharkhastta whiz, hiss

Tartarta shouting, raising voice

laghlaghta stammer

mgaznata whine

mashraqta whistle

pukta hiccup

pawarta yawning

qarmaTTa cramp, shrink
<table>
<thead>
<tr>
<th>Assyrian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>qarqarta</td>
<td>rumble</td>
</tr>
<tr>
<td>tatata</td>
<td>stutter</td>
</tr>
<tr>
<td>tnakhta</td>
<td>sigh</td>
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</table>

Proper names

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus, Christ</td>
<td>Esho</td>
</tr>
<tr>
<td>Zomaya</td>
<td>zoomaaya</td>
</tr>
<tr>
<td>Joseph</td>
<td>Yousip</td>
</tr>
<tr>
<td>Mathew</td>
<td>mattay, maati</td>
</tr>
<tr>
<td>Martha</td>
<td>marta</td>
</tr>
<tr>
<td>Sarah</td>
<td>Sarrah</td>
</tr>
<tr>
<td>Rachil</td>
<td>Rakhil</td>
</tr>
<tr>
<td>Suzie</td>
<td>shoshe</td>
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<td>Suzan</td>
<td>Shoshan</td>
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<td>F.</td>
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</table>

Proper names

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
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</thead>
<tbody>
<tr>
<td>Jose, Josana</td>
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</tr>
<tr>
<td>Steven</td>
<td>Istapanos</td>
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<td>John</td>
<td>Yokhanan</td>
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<tr>
<td>Luke</td>
<td>Loqa</td>
</tr>
<tr>
<td>Mark</td>
<td>Marcus</td>
</tr>
<tr>
<td>Paul</td>
<td>Polis / paulis</td>
</tr>
<tr>
<td>Peter</td>
<td>Patros</td>
</tr>
<tr>
<td>Solomon</td>
<td>Sleemon</td>
</tr>
<tr>
<td>Simon</td>
<td>Shimon</td>
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<td></td>
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<td>Name</td>
<td>City</td>
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<td>-------------</td>
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<tr>
<td>Zaya</td>
<td>Erbil</td>
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<tr>
<td>Ishaaya</td>
<td>Mosul</td>
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<tr>
<td>Zab</td>
<td>Dqlat</td>
</tr>
<tr>
<td>Yaama</td>
<td>Nile</td>
</tr>
<tr>
<td>Prat</td>
<td>Pacific Ocean</td>
</tr>
<tr>
<td>Gomel</td>
<td>Gomil</td>
</tr>
<tr>
<td>Dqlat</td>
<td>Tigris</td>
</tr>
<tr>
<td>Yaama</td>
<td>Black Sea</td>
</tr>
<tr>
<td>Yama Smaqta</td>
<td>Red Sea</td>
</tr>
<tr>
<td>Nihra d yordnan</td>
<td>Jordan River</td>
</tr>
<tr>
<td>Nihra Akoma</td>
<td>Nile</td>
</tr>
<tr>
<td>Prat</td>
<td>Euphrates</td>
</tr>
</tbody>
</table>

Names of the Mountains and Canyons

Names of Cities

Names of Rivers and Seas

Names of the Mountains and Canyons

Names of the Mountains and Canyons

Names of the Mountains and Canyons

Names of the Mountains and Canyons
Learning Modern Assyrian Language

جبال الألب
Alb  Alp  Mountains

انحدار صخري شديد
eesaara  steep cliff/ rock

كل بشبلة
galiya d balinda  Balinda Canyon

كل زاوية
galiyat d Zawita  Zawita's gorge

كلي زنطة
Galiya d ZanTa  Zanta's Canyon

كل دهوك
Galiya de Duhok  Duhok Gully/ Canyon

جبيل كارة
Gaara  Gara Mountain

تل 1 مرتفع
Girigta  hill

سهل نينوى
Dashta d ninwe  Ninevah's Plain

الجلب الوعر
Tora Bora  rugged mountain

جبيل مه تينا
Mateena  Matina Mountain

وادي صينا
Nohala d Sapna  Sapna Valley

جبيل قنديل
Qandeel  Qandil mountain

تل 1 هضبة
Romta  hill / plateau

Countries
الاقطح اّ البلدان

أمريكا
Amreeka  America

إيران
Iran  Iran

بين النهرين / بلاد الرافدين
Bit Nahrin  Mesopotamia

يونان
yawnaan  Greece

كويت
Kuweit  Kwait

كوردستان
Kurdistan  Kurdistan

لبنان
Liwnan  Lebanon

مصر
Misrin  Egypt

سوريا
Soriya  Syria

عراق
Irak  Iraq

تركيا
Torkiya  Turkey
### Ministries

<table>
<thead>
<tr>
<th>Ministry</th>
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<tr>
<td>Shareerot</td>
<td>وزارة نشاطات</td>
</tr>
<tr>
<td>iknomyia umtanaaya</td>
<td>国民经济</td>
</tr>
<tr>
<td>bazirganoota</td>
<td>贸易</td>
</tr>
<tr>
<td>barayoota</td>
<td>外贸</td>
</tr>
<tr>
<td>birqa</td>
<td>电力</td>
</tr>
<tr>
<td>siwaata knoshyaye</td>
<td>社会事务</td>
</tr>
<tr>
<td>sinaate</td>
<td>工业</td>
</tr>
<tr>
<td>Gawayoota</td>
<td>内务</td>
</tr>
<tr>
<td>dyaaroota</td>
<td>旅游业</td>
</tr>
<tr>
<td>Zooza w knomiya</td>
<td>预算和经济</td>
</tr>
<tr>
<td>Zwada w lakhma</td>
<td>补偿和供应</td>
</tr>
<tr>
<td>zroota w karaakhoota</td>
<td>农业生产与水利</td>
</tr>
<tr>
<td>kholmaana</td>
<td>健康</td>
</tr>
<tr>
<td>Tausa mdeenaya</td>
<td>民航 (航空)</td>
</tr>
<tr>
<td>keinoota</td>
<td>司法</td>
</tr>
<tr>
<td>malpanoota ileita w sakhseita bkherta</td>
<td>高等教育和科学研究</td>
</tr>
<tr>
<td>Higher Education and Scientific Research</td>
<td></td>
</tr>
<tr>
<td>maamarta w marweita</td>
<td>建设与开发</td>
</tr>
<tr>
<td>Cosntruction and development</td>
<td></td>
</tr>
</tbody>
</table>
Collective nouns are either masculine or feminine except those are in plural:

- حزب, طرف, جبهة, مجموعة: gabba party  M. Plural: gabbe
- جيش: geisa army  M. Plural: geise
- شرطة: dakhsha policeman  M. Plural: dakhshe
- حركة, حركات: zoa movement  M. Plural: zowe
- حكومة: khokma Government  M. Plural khokme
- لجنة, ارتباطة: seta committee  F. plural: seeate
- مقيم: qaushon Corps  M. Plural: qaushoone

- البقر: biqra herd of cows  F.
- قطيع: bira herd / group of animals  M.
- قطيع: kota flock  M.
- سرب: rappa swarm (birds)  M.
These nouns are always in plural as mass nouns:

- حمص (khirTmane) - garbanzos
- عدس (tlokhe) - lentils
- ماش (maashe) - Indian's peas

Relatives

- اخ | اخت (شقيقة) (akhona | khaata) - brother | sister
- اخوة | اخوات (akhonwaata | khatwaata) - brothers | sisters
- عديلة (eedamta) - sister – in-law
- اب | ام (baaba | yimma) - father | mother
- ابناء | امهات (baabawata | yimawata) - fathers | mothers
- ابناء | بنات (bnoone | bnaata) - sons | daughters
- عديد | عِدة (bird aama | birdit aama) - cousin | cousin (uncle's)
- حفيد | حعرف (brona | braata) - boy | girl
- بني (bird aama) - son – in-law
- ابنة (barkhmaata) - sister – in-law
- عداد (barsha) - (someone carrying the same name)
- صديق | صديقة (khawra | kawirta) - boy friend | girl friend
- ابن | ابنة (khitna | kalo) - son – in-law | daughter – in-law
- ابنة (khitnawaata(e)) - sons/daughters – in-law
- عديلة (yeese | yaaesyate) - brothers – in-law | sisters – in-law
- عديلة (yaees | yaeesta) - brother-in-law | sister-in-law
- اوناث وبنات (cousisns)
Summary

We can recognize the gender of Assyrian nouns or adjectives in singular through various parts of speech:

1. Existence (ta) in the end of the name or attribute (a) for the masculine, and (1) for the feminine:
   The feminine noun/adjective has (ta) at the end and the masculine has (a) :
   
   - لم جذابة
   - له جذابة

2. Third person masculine is (ao) and feminine is (ay) :
   The third person masculine is (ao) and feminine is (ay) :
   - ٧٠٠ نذابة
   - ٧٠٠ نذابة

3. Nouns of the third person (نوا) and of the masculine (نا) for the masculine, and (نوا) for the feminine:
   Demonstrative (awa) if masculine and (aya) is feminine:
   - لم نذابة

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   Demonstrative (awa) if masculine and (aya) is feminine:
   - لم نذابة
The relative pronouns (haw d .....) is masculine and (hay d ..) feminine:

\[
\text{ًَٗا} \quad \text{ًَٗا}
\]

The verb to be ( eele ) is masculine and ( eela) is feminine:

\[
\text{يِلَٗا} \\
\text{يِلَٗا}
\]

The Verb conjugation agrees with the subject and in the past for example is (le) masculine and ( la) is feminine:

\[
\text{ُْٗٚٗا} \quad \text{ُْٗٚٗا}
\]

After the noun as possessive ( .....eh) masculine   ( .....ah) feminine 

\[
\text{ُٗا} \\
\text{ُٗا}
\]

Adjectives must be accord to nouns in gender (......ta) for feminine and ( ......a) for masculine:

\[
\text{غََُٗعَٗا} \\
\text{غََُٗعَٗا}
\]

Diminutives /Nouns and Adjectives

1. Diminitive noun for endearment

When we add ----oona at the end of a noun, we make it like more close to the speaker for endearment:
young, teen jwanqa
jwanqoona

old sawa
sawoona

my relative naashi
naashooni

neighbor shwaawa
shwaawoona

father aaba
aboona

behave lik his Dad (like father like son )
babiko

2. التصغير للحجم
Diminutives to lessen the size or the importance

book ktaawa
manual, booklet ktawoona

small deiqa
tiny, dwarf, elf, midget deiqoona

bank, edge, coast marza
very narrow and on the edge marzoona

3. تغيير في المعنى
Diminutives to change the meaning:

house beita
small room as an attick, small store beitoona

meat fried in its fat and kept to be used later qalya
tobacco pipe qalyoona
a cloth put on the ground to arrange food on  
پارسা  قَُغَا
a cloth that is used by women in Ninevah hanging from shoulder on one side  
پارژُنا  قَُشزِعَا

Nouns Map

*Chaldean dialect keeps feminine plural by changing (ta) to (yahta):
**Assyrian dialect keeps the feminine gender plural by changing (ta) to (yaate):

Marti Phillips Khoshaba Al-Bazi
10/22/2011
Chapter Four

Plural System of Nouns

1. By changing the long vowel /i:/ to a diphthong (ya) as in the following. This is the classical form of the plural:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مخدة</td>
<td>pillow</td>
<td>بهدف</td>
</tr>
<tr>
<td>مخادات</td>
<td>pillows</td>
<td>بهدف</td>
</tr>
<tr>
<td>سرير</td>
<td>bed</td>
<td>بهدف</td>
</tr>
<tr>
<td>أسرة</td>
<td>beds</td>
<td>بهدف</td>
</tr>
<tr>
<td>بقرة</td>
<td>cow</td>
<td>مودف</td>
</tr>
<tr>
<td>بقرات</td>
<td>cows</td>
<td>مودف</td>
</tr>
<tr>
<td>حمَل (نير)</td>
<td>load</td>
<td>بهدف</td>
</tr>
<tr>
<td>أحمال</td>
<td>loads</td>
<td>بهدف</td>
</tr>
<tr>
<td>حمولات</td>
<td>karta</td>
<td>بهدف</td>
</tr>
</tbody>
</table>
2. Add (ya) before (ta) at the end of the noun. This also the classical form of the plural:

- قطرة drop niTopta
- قطرات drops niTopyaata
- فرس horse soosta
- افراس horses soosyaatha
- أذن ear naatha
- أذان ears nathyaatha
- جديلة traid SoSeetha
- جديلات traidS Soseeyaatha

In Assyrian dialects, the rule is the same but (ta) is changed into (te):

- قطرة
- قطرات
- فرس
- افراس
- أذن
- أذان
- جديلة
- جديلات

chipikta gupta naata shweeta
Chipikyaate gupyaate natyaate shweeyaate shwiyaate
drop                          cheese                            ear                            bed

drops                          types of cheese                    ears                            beds

In all nouns with the nding plural with (te) or ( the ), some dialects change the last (t) or (th) into (h):

<table>
<thead>
<tr>
<th>drop</th>
<th>cheese</th>
<th>ear</th>
<th>bed</th>
</tr>
</thead>
<tbody>
<tr>
<td>drops</td>
<td>types of cheese</td>
<td>ears</td>
<td>beds</td>
</tr>
</tbody>
</table>

ba’aota                 darta                yalikhta                      sipta
ba’aowaate              darate               yalikhyate                    sipyate

request                  courtyard              kerchief                      lip
requests                 courtyards            kerchiefs                     lips

Dialectal variances:

Many communities change the last (t) or (th) to (h) = (ha) or (he)

sipyaahe

Albazi dialect (complete deletion of the last consonant)

sipyaa
yalikhyaa
 daraa
ba’awaa

3. Change (a) to (e). This is the general form of plural in the classical Assyrian language and dialects:

<table>
<thead>
<tr>
<th>3</th>
<th>3</th>
<th>3</th>
<th>3</th>
</tr>
</thead>
<tbody>
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<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
</tbody>
</table>

3. تحول (ا) إلى (ت) :
Learning Modern Assyrian Language

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
<th>English</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>towil’aa</td>
<td>shoora</td>
<td>Tayra</td>
<td>ke:pa</td>
</tr>
<tr>
<td>towil’ae</td>
<td>shoo re</td>
<td>Tayre</td>
<td>ke:pe</td>
</tr>
<tr>
<td>worm</td>
<td>fence</td>
<td>bird</td>
<td>stone</td>
</tr>
<tr>
<td>worms</td>
<td>fences</td>
<td>birds</td>
<td>stones</td>
</tr>
</tbody>
</table>

4. إضافة (تن) إلى نهاية الأسماء مع إسقاط ت كتابة في الأصل المفرد:

- جبل mountain TO:ra
- جبال mountains To:raane
- حانط wall gooda
- حيطان walls goodaane
- بستان Orchard karma
- بساتين orchards karmaane
- رز rice rizza
- حقول / أنواع رز types / fields of rice rizzaane
- ثمرة جوز nut go:za
- ائتمار الجوز fruit nuts go:ze
- أشجار الجوز (walnut trees) go:zaane
- مكان place dooka
- أماكن / أماكن أمكنة places dookaane
- سوق / بazar market shooqa
- أسواق markets shooqaane
Learning Modern Assyrian Language

.friends
.khoo-ra-n-e

.use-less
.puch-kha-a-n-e

.sum-mer-
.re-sort
.zo-za-nee

.use-less
.puch-

.Useless

.Shad-
.sum-mer-
.re-sort
.zo-

.Classical form, you add (watha) at the end:

.ár-ta / á-thra
.country
.coun-
tries

.ár-ta-wa-a-té / á-thra-wa-a-tha
.coun-
tries

.má-a-ta / má-a-tha
.village
.vil-

gages

.má-ta-wa-a-té / (má-th wa-a-tha)
.villages

.pá-a-ta / pá-a-tha
.face

.pá-ta-wa-a-té / pá-th-wa-a-tha
.faces

.bá-ba
.father

.bá-ba-wa-a-té / bá-ba-wa-a-tha
.fathers

.chá-á-le
.pit/crater

.cha-la-wa-a-té / chal-wa-a-tha
.pits/craters

6. Repeat the last consonant and add (e) to the end of the noun: This kind usually is with the noun of one closed syllable, or two syllables as a result of 91ye91ination (shadda i.e., FataaH).
## Learning Modern Assyrian Language

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>blade</td>
<td>sik ka</td>
</tr>
<tr>
<td>blades</td>
<td>sik ka ke</td>
</tr>
<tr>
<td>grass</td>
<td>gil la</td>
</tr>
<tr>
<td>vegetables</td>
<td>gil la le</td>
</tr>
<tr>
<td>spot</td>
<td>Tip pa</td>
</tr>
<tr>
<td>spots</td>
<td>Tip pa pe</td>
</tr>
<tr>
<td>piece</td>
<td>Pich cha</td>
</tr>
<tr>
<td>pieces</td>
<td>pich cha che</td>
</tr>
<tr>
<td>small piece</td>
<td>nich cha</td>
</tr>
<tr>
<td>small pieces</td>
<td>nich cha che</td>
</tr>
<tr>
<td>one of the pair</td>
<td>kat ta</td>
</tr>
<tr>
<td>very little</td>
<td>kat ta te</td>
</tr>
</tbody>
</table>

There are some exceptions such as:

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>trace</td>
<td>shopa</td>
</tr>
<tr>
<td>traces</td>
<td>shopa+ pe</td>
</tr>
</tbody>
</table>

**Irregular Nouns**

الأسماء غير القياسية (شاذة)

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>house/ home</td>
<td>beita</td>
</tr>
<tr>
<td>houses/ homes</td>
<td>baate</td>
</tr>
<tr>
<td>girl</td>
<td>braata</td>
</tr>
<tr>
<td>girls</td>
<td>bnaate</td>
</tr>
</tbody>
</table>
Learning Modern Assyrian Language

The classical (aatha) is used instead of (te):

ابن / son / boy: broona
ابناء / sons / boys: bnoone
صاحب / owner: maara
صحاب / owners: marwaate
شجرة / tree: eelanta
أشجار / trees: eelaane
بطيخ / cantaloupe: bashilta
بطيخ / cantaloupes: basheele
بطاطة واحدة / potato: kirtopta
بطاطا / potatoes: kirtope
طماطم / tomato: banjanta
طماطم / tomatoes: banjaane
يد / hand: eeda
يدي / hands: eedaate
طريق / way / road: orkha
طرق / ways / roads: orkhaate
ارض / land / earth: ar'aa
اراضي / lands: ar'aate
Compound Nous

الاسماء المركبة

landlord / house owner

son-in-law

glove

hospital

bat (animal)

Library

Book store

senator

bank / Currency exchanger, A.T.M. machine
The principal forms are:

(a) all plural in (ta) drop the (t) while retaining the vowel

libawata = libawaaye = libaahe

(b) most diasyllables in (eeta) drop the (ee) -point f khwasa- in forming the sixth plural and add an euphonic vowel on the first consonant, as breeta = creature, plural (bir-yaate) But (nweeta) plural (nwiyaate)

(c) Polysyllables may have two choices (1): koseeta = koseeyaata (2) drop (ee) = kosyaata (oxytone).

(d) nouns in (95ye ) in forming the first plural, drop the (ee) the point of khwasa raa-yi = plan or advice

but in some dialects is

(f) nouns in iyuta form their plural

sing their plural

(g) Many non-aramaic nouns ending in a closed syllable with short (zlama) lengthen the vowel in the plural as (rayis) a village headman, plural rayis se or ray yee si

In non-Aramaic nouns ending in a closed syllable, the final consonant is often hardened in the plural, as qonakh, a lodging-place on a journey, qonaaqe
Adjectives

An adjective can be one word or more to modify a noun that comes before or after. Adjectives in the Assyrian language in a sentence are linked with the noun by a copula (linking verb) or (verb to be). The copula (verb to be) in Arabic is absent in the present tense time or aspect.

<table>
<thead>
<tr>
<th>English</th>
<th>Kurdish</th>
<th>Assyrian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>The rabid dog</td>
<td>سَ بِرَ حَرْ مَ (Say ye haar)</td>
<td>كَلْ بَا سَارُ ذْ كَا (Kalba sarookha)</td>
<td>مَسّا ؿْ (mas’aoor)</td>
</tr>
<tr>
<td>This is a rabid</td>
<td>تُ هَ تّ لِ امَ كَ (Ava say-yaki haar a)</td>
<td>كَلْ بَا سَارُ ذْ كَا (Kalba sarookha y le)</td>
<td>كَلْ بَا مَسّا ؿْ (Haatha Al kalb(un))</td>
</tr>
<tr>
<td>dog.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This dog is rabid</td>
<td>تُ هَ تّ لِ امَ كَ (Av sa y haar a)</td>
<td>كَلْ بَا سَارُ ذْ كَا (Kalba sarookha y le)</td>
<td>كَلْ بَا مَسّا ؿْ (Haatha Al kalb(un))</td>
</tr>
</tbody>
</table>

I can say:

من المقارنة يمكنني القول:

1. Assyrian language has no definite article at all. (Demonstratives usually are the substitute for the definite semantics. Kurdish has gender markers that clearly substitute the definite concepts whether in a phrase or a sentence ( Bahdini/ Kurmaji) and also demonstratives as in (Surani).

بان اللغة الاشورية لا تملك أدوات المعرفة كالتي في اللغة العربية . وبدائلها عادة هي اسماء الاشارة . أما في اللغة الكردية فعلامات المذكر والمؤنث مع الترجم تعتبر بدان لآدوات المعرفة ( لجهة بهديدان والكرمانج ) وتساعد على ذلك اسماء الاشارة أيضا ( لجهة سوران ).
2. Nouns in Assyrian language are linked with the adjectives or other nouns by linking verbs known as (copula). Kurdish language agrees with the Modern Assyrian in this copula and it is conditioned at the end of the adjective or adjectival.

3. Assyrian also has an ability to derive another adjective as (past participle) and when used for human being or even animals, the meaning will change a bit with a certain nuance.

Gerund (-ing) form = sarookha = aggressive by nature
Past participle form = sreekha = becomes/gets aggressiveness

Extra Examples: We need to distinguish between these two or three forms of adjectives.
1. Roya (as a result of drinking)
2. rawaaya (state as adjective)
3. Mirwiya (by somebody or something)
4. The placement of the copula in any sentence indicates some different meanings because of the emphasis that the sentence order carries:

1. shiktanta bakhta y la (you may think she is floozy)
2. bakhta shiktanta y la (normal order = has hygienic problems)
3. bakhta iy la shikhtanta (generic statement)

 wildfire is a practice that has been
used in many cultures for centuries
to control
wildland fire
spread and protect
human life and property.

Note: I do not want to describe women and put them down by using these sentences. I tried my best to find better examples but I failed. I, therefore, apologize.

5. The position of the (copula) changes according to the meaning that it conveys, as an answer to various questions.

1. tara dweera yle le masin (d) aw rin.
2. tara iy le dweera, chatoon yla li awart (L) e.
3. dweeray le tara, le maasin (d) awrin.
4. le masin dawrin minqam (muTul) tara dweera yle.
5. Tara la. Dweera yle.

6. Adjectives can be phrases as modifiers (relative clause or phrase):
1. Beita deele binya al romta d bee khali le
The House( which is ) built on a hill is of my uncle.

2. Beita qad banit le bayelookh zooza
To build a house will cost you money.

Note: see how Iraqi dialect copies the Assyrian language in sentence structure and the way people think how to express it.

3. Beita binya min marmar akran yle .
The house built of marble is expensive.

7. Assyrian has an order ( V. S. O.) / (S.V.O.)

In any case, if object precedes the transitive verb, the verb needs to have “presumptive” pronoun to refer to the object which precedes the verb.

1. heimizman greeshala l gaanoh
Speech+ drew- it + she +to + herself
O + V + S

She takes it personal.

( aa ) in “greeshala” is a “presumptive” pronoun which refers to ( heimizman)
O + V + S

If the sentence structure is ( V + S+ O )

Greshla heimizman lagaanoh
Drew + she + speech + to + herself
Try to find out the differences from the forms (gerund), (past participle), and (meemated) adjectives.

<table>
<thead>
<tr>
<th>Gerund (اسم فاعل)</th>
<th>Past Participle (اسم مفعول)</th>
<th>Meemated (الصفة الميمية)</th>
</tr>
</thead>
<tbody>
<tr>
<td>lwashta n.</td>
<td>lawosha</td>
<td>lweesha</td>
</tr>
<tr>
<td>wearing</td>
<td>wearable / willing to wear</td>
<td>worn / second hand</td>
</tr>
<tr>
<td>clothes</td>
<td>clothes</td>
<td>moliusha</td>
</tr>
<tr>
<td></td>
<td>wearable / willing to wear</td>
<td>worn / second hand</td>
</tr>
<tr>
<td></td>
<td>have / has been dressed</td>
<td></td>
</tr>
</tbody>
</table>

Example:

1. Aya sodra shapirta yla ....eena mabyooni eela aat leiwit lawoosha.
2. anei soli mabyooni lweeshi yna .
3. pishlay molwish e joule d geisa wpishloon mshodre liplaasha hich d la baqarta.

1. This is a beautiful shirt ....but it seems you are not the one who wears good clothes.
   (Purchaser)
2. These shoes look like are used (worn).
3. They were obliged to wear the soldiers' uniform and then were sent to fight without any question (without their consent).

Practice:

2. nkhapta n.    
<table>
<thead>
<tr>
<th></th>
<th>ashamed</th>
</tr>
</thead>
<tbody>
<tr>
<td>a: nakhoopa</td>
<td>adjective for shy</td>
</tr>
</tbody>
</table>
### Learning Modern Assyrian Language

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>b: nkheepa</td>
<td>خجلان محوج</td>
<td>ميبلع محوج</td>
</tr>
<tr>
<td>c: munikhpa</td>
<td>تم احرجه</td>
<td>ميبلع محوج</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>خجلان محوج</td>
<td>embarrassed</td>
</tr>
<tr>
<td>تم احرجه</td>
<td>has/have been</td>
</tr>
</tbody>
</table>

#### 3. gimrootha n.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حموضة مرة</td>
<td>bitterness/sourness</td>
</tr>
</tbody>
</table>

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</thead>
<tbody>
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<td>bitterness/sourness</td>
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</table>

#### 4. sh’aoothyia n.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>شحوب</td>
<td>paleness</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>شحوب</td>
<td>paleness</td>
</tr>
</tbody>
</table>

#### 5. birzootha n.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جفاؤا</td>
<td>dry</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جفاؤا</td>
<td>dry</td>
</tr>
</tbody>
</table>

#### 6. sirpootta (saroopotha)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حالة كون الشا حاد</td>
<td>hotness (such as peppers)</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حاد</td>
<td>hot</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حاد</td>
<td>hot</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>اصيح حاد</td>
<td>became hot (spent)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
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<th>English</th>
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<table>
<thead>
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<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جعل حادا</td>
<td>made hot (has been spent)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
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<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جعل حادا</td>
<td>made hot (has been spent)</td>
</tr>
</tbody>
</table>

#### 7. n’aaasa n

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بعض يرسع ي بلدغ</td>
<td>biting, sting</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Arabic</th>
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</tr>
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<tr>
<td>بعض يرسع ي بلدغ</td>
<td>biting, sting</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لادغ</td>
<td>stingy</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ملدوغ، ملسوغ</td>
<td>stung/bitten</td>
</tr>
</tbody>
</table>

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<tr>
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</tr>
</thead>
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<tr>
<td>ملدوغ، ملسوغ</td>
<td>stung/bitten</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>قد تم لدغه (سببه شخص ما)</td>
<td>somebody made him be stung</td>
</tr>
</tbody>
</table>
## Learning Modern Assyrian Language

### 8. shlaaqaqta n.
- **boiling**
  - a: shalooqa
    - ينسلق
  - b: shleeqa
    - مسلوق
  - c: moshilqa
    - تم سلقها
      - had been boiled

### 9. cho'aaotha n.
- **smoothness**
  - a: chowa
    - أمِس
  - b: chiya
    - اصبح أمِساً
  - c: mochiya
    - شخص قام بذلك
      - has been made smooth

### 10. karba / krapta n.
- **anger**
  - a: karooba
    - سريع الغضب
  - b: kreepa
    - غاضب
  - c: mukribba
    - شخص اغضبه
      - made angry

### 11. bashalta n.
- **cooking**
  - a: bashoola
    - ينطبخ بسرعة
  - b: bsheela
    - مطبخ
  - c: mobishla
    - تم طبخه
      - has been cooked

### 12. jraTa n.
- **sliding**
  - a: jarooTa
    - زِلق
  - b: jreeTa
    - خَلَق
  - c: mujirTa
    - أُستدرج
      - has been dragged to

### 13. qraT-Taa n.
- **biting (such as a dog bite)**
## Learning Modern Assyrian Language

### 14. khrapta n.
- **a:** QaroTa
  - **Nazar Shom / Ghasrouf**
  - **bad omen / cartilage**
- **b:** QreeTa
  - **Ta *مَعَضَد* / تَمَعَضَد ٌعَضَد**
  - **bitten / brought bad omens**
- **c:** MoqreeTa
  - **Tam *عَضَدَهَا* / تَمَعَضَدَهَا ٌعَضَدَهَا**
  - **been cut/ been tailored**

### 15. kopota n.
- **a:** kharoopa
  - **Hadh**
  - **sharp**
- **b:** Khreepa
  - **اصحَحَدَا ٌعَضَدَهَا**
  - **sharpened**
- **c:** Mukhirpa
  - **تم شحذَه من قبل شخص**
  - **has been sharpened**

### 16. zdoota
- **a:** zadoo'aa
  - **خافٍ**
  - **afraid (by nature)**
- **b:** zdee'aa
  - **يُمَجَدَى خوفه**
  - **haunted by fear**
- **c:** muzdee'aa
  - **يَمَجَدَى خوفه (من قبل شخص)**
  - **has been frightened**

### Comparative and Superlatives

<table>
<thead>
<tr>
<th>Name</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>عَجَّال</td>
<td>humble</td>
</tr>
<tr>
<td>2.</td>
<td>جَعِلَ ٌعَضاً</td>
<td>made low</td>
</tr>
<tr>
<td>3.</td>
<td>خَطَحَ عَضَدَهَا</td>
<td>sharpened</td>
</tr>
<tr>
<td>4.</td>
<td>خَطَحَ عَضَدَهَا</td>
<td>has been sharpened</td>
</tr>
<tr>
<td>5.</td>
<td>حَمَّرَ عَضَدَهَا</td>
<td>blackened</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td>مَعَضَدَهَا</td>
<td>bad omen / cartilage</td>
</tr>
<tr>
<td>7.</td>
<td>عَضَدَهَا</td>
<td>bitten / brought bad omens</td>
</tr>
<tr>
<td>8.</td>
<td>عَضَدَهَا</td>
<td>been cut/ been tailored</td>
</tr>
</tbody>
</table>

### Comparative and Superlatives

<table>
<thead>
<tr>
<th>Name</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>وَضَعَة</td>
<td>humiliation, humbleness</td>
</tr>
<tr>
<td>10.</td>
<td>عَضَدَهَا</td>
<td>sharpened</td>
</tr>
<tr>
<td>11.</td>
<td>عَضَدَهَا</td>
<td>has been sharpened</td>
</tr>
<tr>
<td>12.</td>
<td>خَطَحَ عَضَدَهَا</td>
<td>sharpened</td>
</tr>
<tr>
<td>13.</td>
<td>حَمَّرَ عَضَدَهَا</td>
<td>blackened</td>
</tr>
<tr>
<td>14.</td>
<td>مَعَضَدَهَا</td>
<td>bad omen / cartilage</td>
</tr>
<tr>
<td>15.</td>
<td>عَضَدَهَا</td>
<td>bitten / brought bad omens</td>
</tr>
<tr>
<td>16.</td>
<td>عَضَدَهَا</td>
<td>been cut/ been tailored</td>
</tr>
</tbody>
</table>

### Comparative and Superlatives

<table>
<thead>
<tr>
<th>Name</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>17.</td>
<td>خَفَى</td>
<td>fear</td>
</tr>
<tr>
<td>18.</td>
<td>عَضَدَهَا</td>
<td>sharpened</td>
</tr>
<tr>
<td>19.</td>
<td>حَمَّرَ عَضَدَهَا</td>
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</tr>
<tr>
<td>20.</td>
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<tr>
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<tr>
<td>22.</td>
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</tbody>
</table>

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<table>
<thead>
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</tr>
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<tbody>
<tr>
<td>23.</td>
<td>مَعَضَدَهَا</td>
<td>sharpened</td>
</tr>
<tr>
<td>24.</td>
<td>حَمَّرَ عَضَدَهَا</td>
<td>blackened</td>
</tr>
<tr>
<td>25.</td>
<td>مَعَضَدَهَا</td>
<td>bad omen / cartilage</td>
</tr>
<tr>
<td>26.</td>
<td>عَضَدَهَا</td>
<td>bitten / brought bad omens</td>
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<td>27.</td>
<td>عَضَدَهَا</td>
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</tr>
</tbody>
</table>

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<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>28.</td>
<td>خَفَى</td>
<td>fear</td>
</tr>
<tr>
<td>29.</td>
<td>عَضَدَهَا</td>
<td>sharpened</td>
</tr>
<tr>
<td>30.</td>
<td>حَمَّرَ عَضَدَهَا</td>
<td>blackened</td>
</tr>
<tr>
<td>31.</td>
<td>مَعَضَدَهَا</td>
<td>bad omen / cartilage</td>
</tr>
<tr>
<td>32.</td>
<td>عَضَدَهَا</td>
<td>bitten / brought bad omens</td>
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<table>
<thead>
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<th>Arabic</th>
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</tr>
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<tbody>
<tr>
<td>34.</td>
<td>مَعَضَدَهَا</td>
<td>sharpened</td>
</tr>
<tr>
<td>35.</td>
<td>حَمَّرَ عَضَدَهَا</td>
<td>blackened</td>
</tr>
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<td>مَعَضَدَهَا</td>
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<td>37.</td>
<td>عَضَدَهَا</td>
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<tr>
<td>38.</td>
<td>عَضَدَهَا</td>
<td>been cut/ been tailored</td>
</tr>
</tbody>
</table>
Comparative

more / ……er

Yosip bush marda yle min akhonu Natan.
Joseph is more generous than his brother Nathan.

Superlative

the most / …..est

yosip raaba bush marda yle min kule .
Joseph is the most generous one.

Necessary Adjectives

agran expensive, precious
aktaaya rancorous, due to hatred
raazaaya secret, mysterious
arzan cheap
bheela amazed, astonished, surprised
baTeela unemployed, have no work, idle
biya loved , liked , appealing
breeza dry, miser
bsheela cooked
sihya thirsty
spaye well
gilya revealed, overt , open, outright
gmeera experienced
ganaawa  thief
jwanqa  young
jihya w nihya  tired, exhausted
jihil  young
dagaala  liar
dooz  correct, straight, right
dweera  closed
hamizmaana  talkative
zaboon  weak
zdoomaya  homosexual
zadooaqaya  trustworthy, be trusted
zidya  afraid
zadeeqa  fair, just, righteous
zihya  bright, full of delight, wonderful
zhahaaya  spare, something as back up, reservist
zolheea  broken down, instable, chaotic
zaleela  light, not heavy, slight
khidya / pseekha  happy
zhidya bgano  have self esteem, be his own
khopyaaya  shoeless, bare foot
khizya bgano  self conceited
khayaawa  guilty
khaylaana  strong
khleesa  tight, tied, ready, finished
khleeTa  wrong
leavened, fermented, pasteurized
khipya  hidden m croaching
kharoopa  pointed, sharp, hot
khreewa  out of order, does not work, faulty, damaged
khteeema  sealed
khishkaana  dark
Tawta  Okay
Tlomya  injustice, inequity
yareekha  long
kopa / khitya: low, humble
keina: just, honest
kcheekha: tired
kopa / khitya: low, humble
kmeera: sad, depressed
kisya: concealed, covered, covert
kilya: stagnant, stopped, slow, standing
kmeera: sad, depressed
kseekha: tired, exhausted
kpeena: hungry
karooba: tempered, easily agitated
kiryia: short
kreeba: tired, exhausted
kpeena: hungry
mabikhyaana: causes pity
makhimlaana: entertainer
makhimaana: keeps secrets, complains a lot
mTamiTmaana: keeps secrets, complains a lot
milya: full
mal laa la: eloquent, a good speaker
maleezaana: in hurry
masilyaana: put others down, rebukes others
marsiha: breaking news, urgent, immediate
majibaana: wonderous, marvelous
marda: generous
mazidaana: caues fear, fearful
makhimaana: entertainer
Learning Modern Assyrian Language

mar-ra-kha/ le: naakhip unshameful, impudent
mar qerat conscientious
mar shoola busy
mreea ill, sick, got hurt
mtokhiraana lags behind, slow
mithzhazyaana visible
mitmasyaana able, capable
mshortekha reclined
mishkhaana fatty, greasy
nkheela weak, feeble, frail
nTeera conservative, kept himself clean
naTraana guard, observer, appliant to
nasbay bappe hypocrate
neekha comfortable
saawa old, senior
sweeya full, not hungry
sopaana radical, extremist, fundamentalist
sakala idiot, stupid
salaamat healthy, safe
sinya be hated, unlike, persona ne grata
sneeqa needy, does not have
speeqa empty, hollow
sqeeda unhappy, upset, bothered
sqeela beautiful, well decorated
sarwaana showing denial, a person who denies
sird firm, tough
sreeqa empty, Vaccumed, hollow
sreeta bad
awaara displaced, emigrant
eetanayya church related, religious
eyadaya usual, normal, ordinary
amoota vague, opaque, blackened
Ptokha wide
Learning Modern Assyrian Language

pcheela  crooked, not straight
prokaana  coward
psheera  melted, dissolved
qilya  fried
qinTa  dangerous
qneeza  shrinked, introverted
qeeda  burned, over cooked
qarmaana / qanaaya  winner
qishya  thick, dense, strong, severe
ridya  satisfied, persuaded, contend
rheewa  terrorizing
raama  high, above, upper
ripya  loose, soft, untie
tweeha  get lost, aimless, absent minded
tweena  numb
tweera  lost, aimless
taleela  wet, rainy
tleeqa  lost, aimless
tameema  humble
tanbal  lazy
tpeena  got rotten, fermented
ahgheesha  worried, confused
shooharaana  snobbish
sholkaaya  nude, indecent
shooya/Tooya  roasted, barbequed, grilled
shorgilla  submissive, capitulation(ist) (al)
shoriglla  pitchy patchy, sloppy, not systematic
shorshiya  tired, hanging
shazaada  gorgeous, elegant, handsome
shleeqa  boiled
shapeera  beautiful, pretty
shheedana  mad, lunatic, crazy
In general, past participle/ gerund/ present participle adjectives have tendency to use the masculine plural instead of (ta / or te) of feminine plural.

<table>
<thead>
<tr>
<th>Gerund/ present participle</th>
<th>past participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>has temper</td>
<td>got angry</td>
</tr>
<tr>
<td>shareera (right, correct, honest, fair)</td>
<td>مخيبطه</td>
</tr>
<tr>
<td>shteeqa (silent, mute)</td>
<td>مخيبطه</td>
</tr>
</tbody>
</table>

Women related pure adjectives sometimes are emphasized as feminine gender in the plural morph to show positive gentleness, beauty, and/or merits of locality. But sometimes it is emphasized to show pejorative (negative) meaning as simile.

bnata beebatnayaata = for locality beauty of the girls مخيبطه مخيبطه
bnaata najibyaata = to show feminine praise as being gentle مخيبطه مخيبطه
simile = devilish, uncurbed, playful, crazy

The Modern Assyrian has almost abandoned using (tha) مخيبطه , ه , as feminine plural adjectives except in cases of women related issues the way we described above for instance: kpeene/ مخيبطه hungry; speeqe مخيبطه vacant, empty ; are not pluralized feminine with (tha) etc. We need to differentiate between (human being feminine) gender and inanimate feminine for this purpose. Nouns should not be confused with adjectives as well.
Chapter Six
The Complex Sentence

The complex sentence usually consists of a main clause and one subordinate clause or more. The connector is the word that precedes the subordinate clause and defines it as, noun clause, purpose clause, reason clause, contrast clause, if clause, relative clause, additional clause etc.

The Complex Sentence

1. Direct Speech:

The teacher says: “Enter (your) classroom now.”

2. Indirect Speech:
When we report the speech the two sentences are connected and necessary changes are made to make it meaningful.

The teacher told students that they (should) enter their class soon at that time.

Compare:

**Direct speech**

The Purpose clause

The subordinate clause of purpose is preceded by certain connectors such as ( qad ) and ( al imood ) . Simply the two connectors mean ( to ) or ( so that) , (for) as in the following examples .
to, so as to, in order to (infinitive to) = سم

In this case, (qad) is not a connector, it is an infinitive particle. In this phrase, it is not a connector but it is an infinitive particle.

نَد = to prosper

1. يُعَظَ خِلَصَ سم (بَذَم) مَيَّة.

nasaha ke paalikh qad mante .

Man works to prosper.

When (qad) is followed by a sentence = subject + verb + object, it is a connector and it is translated (so that) ……………………..

so that (a connector) = سم

جَدِّم، يُعَظَ سم فَجَعَى مَهَم، لُجُعَى مَهَم.

zwin(L)oon joule qad lawsheelon gawid khloola.

They bought new clothes so that they would wear in the wedding.

اشترىوا ملابس جديدة ليرتدوها في حفلة الزفاف.

The purpose subordinate clause:

الجملة التابعة الغرضية

connector = سم

فَجَعَى مَهَم، لُجُعَى مَهَم.

they will wear them in the wedding.

سيردانونها في الزفاف.

will = would (in English) for the reason of Grammar and past time.

in the hope that = سم

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In this case (hwaa) indicates that the hope did not happen, it is, therefore, translated to (would). (hwaa) is an aspect of perfection, an indicator that the action is unlikely to happen.

Subordinate clause of reason

1. خذ لهناك علمود اشوفهم .... بس ما شفتهم ) لهجة عراقية .

2. رحت لٌهناك علمود اشوفهم ....

3. دغب٠زٕب ا٠جبص رذٍ١ً ٌٍجٍّخ اٌّؼمضح ٌٚٛ اْ اػزّبصٔب ٠مزصغ ػٍٝ جٍّخ اٚ جٍّز١ٓ ِٓ الاؿزؼّبي اٌ١ِٟٛ اٌضاعط فٟ
1. I did not go out because it was raining heavily and I was not ready to come over yesterday.
2. We never prosper and the reason is that we do not think deep enough (about our future).
3. We wonder why he does not run for presidency (of the country).

Using is very archaic and it does not fit the conversational or colloquial language. It is very classical.

Using is common but slang.

4. La teeli l shoola sab ( [m] sabab) rishlee min shinta raaba dirang

Subordinate clause of contrast

Examples

1. bid paal khikh aapin d chaatoon yla l manteita .
2. ‘am kul qeiwandeensos, polkhanan leitkle kleita.
3. mSeelon d khay ye hil adiya mind kul rdopye d teeloon breishay (hin)
4. qreele raaba, eena la monteele

1. We’ll work though it very difficult to prevail (succeed).
2. Despite all hardships, our work will never stop.
3. They were able to survive till now although they underwent many persecutions.
4. He studied a lot, but he never succeeded.

1. سنعمل بالرغم من صعوبة إحراز النجاح.
2. عملنا لا يتوقف رغم كل المشاكل.
3. استطاعوا البقاء على الحياة رغم كل الاضطهادات التي مروا بها .
4. درس كثيراً إلا أنه لم يحقق نجاحاً.

**Examples**

1. شَطَّعَ، طَظِعُ، طَظِعَ بتر د َٔضٕؾَٗا اضُؾَٗا
2. ظُعدؾَع ز ظَٗسََٗع  قُّطسِع
3. اَضعَع   شٍدنَع  قُّطَـ (قُّعَا)

1. la muk chikhloon ganeh , wmin haadakh la munteiloon bgawd sakhseita khareita
2. mindiyan w matwaatan pishlon zubtine w ishqeele minan , eeta le yad’aikh
   lmoodi bid da’arikh khda gaha kheeta l atran.
3. akhnan zidqan pishlon ( pishna) sreewei, wbud d daaha (haadakh) zahmat
   bnoone d millat bid da’aree l atra.

1. They did not put efforts, therefore, they did not pass the final test.
2. Our properties and villages are taken and usurped. We wonder why we then will
   come back again to the country.
3. Our rights are denied, and hence it is very difficult for the sons of our nation to
   come back to the country.
3. حلفنا لا يعترف بها، لذلك من الصعب أن يعود ابناء شعبنا إلى الوطن الثانية.

The Influence of the Assyrian language is clear on the Iraq dialect:

The influence is using (present tense verb) after (lau), a grammar that is not acceptable classically. In classical Arabic (lau) must be followed by the (past tense verb).

1. Likely to happen:

in yatit Ikislan bqeita, bid khamlit raba minan bgo dan Toranei w galy-yei.

1. If you come over here in summer, you will enjoy a lot (being with us among) these mountains and gorges.

In Arabic we have 2 possibilities:

( in ) + (present tense)
lau + ( past tense verb) = classical Arabic

The Influence of the Assyrian language is clear on the Iraq dialect:

2. Unlikely to happen:

2. في الصيف فندم مناطقنا، ولك أن تسلت بيننا بهذا الجبال والوديان.

If you come over here in summer, you will enjoy a lot (being with us among) these mountains and gorges.
2. Had you come, you would see him.

3. Hypothetical:

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>لو كنت قد اتبعت ، كنت رأيته.</td>
<td>Had you had come, you would have seen him.</td>
</tr>
</tbody>
</table>

Iraqi dialect

in hawit wa itya, bid hawit wa khizyo (khizya bio)

3. Had you had come, you would have seen him.

Less common usage.

More common usage.

in theiwalokh lakha, kula aya lei barya wa. (Carefully used and less common)

Conditional connector (supposition):

Supposedly something had happened, what you would have said to yourself.

Compare

Kurdish structure: (Bahdini and Kurmanji only)

1. Likely to happen

2. Unlikely to happen
3. Hypothetical

1. hagar tu beiy , daa bicheen.

2. hagar tu hat bay , daa wee beeni .

3. hagar taqazak chei baa bee , daa tu chee beizh ya kho (wa).

1. If you come, let us go.
2. Had you come, you would see him.
3. If something wrong had had happened, what you would have said to yourself.

Conditional Connector

Whenever he(A) sees him (B), he(A) avoids him(B) so that he(A) won’t get in trouble with him (B). (In English, we need to use proper names to avoid confusion).

Parenthetical clause (kul eeman dkhazeele)

Kumud d audit qaato, har leina Sawye khiyaalo(h).
Whatever you do for him, he never satisfies.
However hard she works for you, you are still unsatisfied.

The influence of Assyrian is clear on Arabic i.e., the way it is said.

Iraqi dialect

Whatever you do, it is refused.

The influence of Assyrian language is clear in the way it is phrased in Arabic.

Iraqi dialect

Time sequence clause

After I got my certificate from Mosul University, I started teaching in Duhok for 22 years.

The influence of the Assyrian language is clear in that there is a past tense verb after (anna), a broken rule that (anna) must be followed by the present tense form. This is the Only case that (anna) is followed by the Past tense verb.
1. After obtaining the certificate of Mosul University, he began to study in the city of Dohok for 22 years.

2. Before he came to Duhok, he was studying at Mosul University.

1. When I arrived at San Jose airport, there were people waiting for me there.

While I was going home, I met him.
Modern Assyrian language has a very clear passive voice and in a very analytical way i.e., the auxiliary verb that shows passive voice is written alone as one word before the full verb.

the auxiliary verb is \((\text{payish}) + (\text{full verb})\) past participle

<table>
<thead>
<tr>
<th>Full verb (payish)</th>
<th>= remain, stay, be, keep</th>
</tr>
</thead>
<tbody>
<tr>
<td>payshin</td>
<td>ابقى</td>
</tr>
<tr>
<td>payshakh</td>
<td>أبقى</td>
</tr>
<tr>
<td>payshit</td>
<td>ابقى</td>
</tr>
<tr>
<td>payshat</td>
<td>ابقى</td>
</tr>
<tr>
<td>payshitoon</td>
<td>ابقى</td>
</tr>
<tr>
<td>payish</td>
<td>ابقى</td>
</tr>
<tr>
<td>paysha</td>
<td>ابقى</td>
</tr>
<tr>
<td>payshee</td>
<td>ابقى</td>
</tr>
</tbody>
</table>

The passive voice in Modern Assyrian is formed as follows:

1. **Past** + **Participle**
   - \(\text{pishle mshodra}\)
   - \(\text{pishle (is, are)} + \text{it-masculine} + \text{full verb (past participle form)}\).
   - It - M. is sent. or / It - M. has been sent.

2. **Will** + **Be** + **Past Participle**
   - \(\text{bid payish mshodra}\)
   - \(\text{will + be + past participle}\)
   - It - M. will be sent.

3. **Has** + **Been** + **Past Participle**
   - \(\text{peesha + yle + mshodra}\)
   - \(\text{has (was) + been + past participle}\)
   - It - M. has been (was) sent.
Payish as auxiliary verb of the passive voice:

<table>
<thead>
<tr>
<th>Time / aspect</th>
<th>Passive sentence</th>
<th>particle</th>
<th>Auxiliary conjugated morphs</th>
<th>Past participle</th>
<th>Assyrian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>y k payish</td>
<td>y k</td>
<td>payish</td>
<td>khizya</td>
<td>پزی (عاده)*</td>
<td>پزی (الآن)*</td>
</tr>
<tr>
<td>Progressive Aspect</td>
<td>bi pyaasha</td>
<td>bi</td>
<td>Pyaash</td>
<td>khizya</td>
<td>سیه کیع سیمونه</td>
<td>سیه کیع سیمونه</td>
</tr>
<tr>
<td>Future</td>
<td>bid payish</td>
<td>bid</td>
<td>payish</td>
<td>khizya</td>
<td>سیه کیع سیمونه</td>
<td>سیه کیع سیمونه</td>
</tr>
<tr>
<td>Past</td>
<td>Pish le</td>
<td>le</td>
<td>pish</td>
<td>khizya</td>
<td>يپه سیمونه</td>
<td>يپه سیمونه</td>
</tr>
<tr>
<td>Perfect Aspect</td>
<td>ypayish hwa</td>
<td>hwa</td>
<td></td>
<td>khizya</td>
<td>مکیع سیمونه</td>
<td>مکیع سیمونه</td>
</tr>
<tr>
<td></td>
<td>bipyasha hwa</td>
<td></td>
<td></td>
<td></td>
<td>که کیع 555 سیمونه</td>
<td>که کیع 555 سیمونه</td>
</tr>
<tr>
<td></td>
<td>bid payish hwa</td>
<td></td>
<td></td>
<td></td>
<td>په کیع 555 سیمونه</td>
<td>په کیع 555 سیمونه</td>
</tr>
<tr>
<td></td>
<td>pish hwa le</td>
<td></td>
<td></td>
<td></td>
<td>تم (ت) رویته</td>
<td>تم (ت) رویته</td>
</tr>
</tbody>
</table>

The effect of the Modern Assyrian language is very clear on the Iraqi Arabic and Levantine (Syria, Lebanon ...) in that the passive voice has been imitated and used the way the versatile language of the East one day was, Assyrian.

In what concerns the gender (masculine and feminine) it might be noticed that the passive form shows the personal characteristic connected with the role the subject plays in the sentence. A case in point is one with the verbPayish, which is used to indicate the gender of the subject. This is illustrated in the following table:
If you watch how complex and unusual the way of saying (I will be seen) in the classical Arabic is: Sa+ ura, a structure which is not been used in the real classical Arabic writing. Even when used, the speaker tends to go further to explain by paraphrasing or to use dialect to make themselves clear and normal.

This aloofness forces the Arabs to tend to use their dialect so that to be clear and accurate in what they are saying. They (Arabs); therefore, tend to imitate the Assyrians (I will be seen = raH anshaf using measure VII or raH yshoofoonî (I will be seen). No way, the standard Arabic can express itself that clear in the classical Arabic.

This verb (posh) is a regular full verb and its familiar meaning is (stay)

- posh laakha = stay here
- posh bsheina = Good bye
- posh lkislan = be our guest

pishle laakha timal = Yesterday he stayed here
Kim mopishlan psheina w zillei = He said good buy to us and left
Pishle kislan kha leile w kharta kishle = He stayed with us one night and then he left
Pishle nasaakh (mreea) = He got sick
Pishle bikthaawa = He started writing
Eetin pyaasha khda saat = there is one hour left
<table>
<thead>
<tr>
<th>Arabic</th>
<th>Assyrian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كل أكل</td>
<td>khol</td>
<td>eat</td>
</tr>
<tr>
<td>عد ، أنشى</td>
<td>bnee</td>
<td>count, build</td>
</tr>
<tr>
<td>أحب</td>
<td>bee</td>
<td>love</td>
</tr>
<tr>
<td>نسيج</td>
<td>skhee</td>
<td>swim</td>
</tr>
<tr>
<td>أصرخ، نادي</td>
<td>srokh</td>
<td>scream, call, shout</td>
</tr>
<tr>
<td>وفق</td>
<td>grosh draana</td>
<td>sign, put your signature</td>
</tr>
<tr>
<td>تذكر</td>
<td>tkhor</td>
<td>remember</td>
</tr>
<tr>
<td>نام</td>
<td>dmokh</td>
<td>sleep</td>
</tr>
<tr>
<td>عود</td>
<td>dor</td>
<td>return, come back, go back</td>
</tr>
<tr>
<td>ضع</td>
<td>dree</td>
<td>pour / put</td>
</tr>
<tr>
<td>حاول</td>
<td>dree khaeila</td>
<td>try hard, put endeavors</td>
</tr>
<tr>
<td>هيا</td>
<td>hay, taa</td>
<td>come</td>
</tr>
<tr>
<td>نادي</td>
<td>hwil nasehat</td>
<td>give an advice</td>
</tr>
<tr>
<td>محبّا</td>
<td>hwi baayaana</td>
<td>love, try to love</td>
</tr>
<tr>
<td>نقدم معه</td>
<td>haayir</td>
<td>help, give assistance</td>
</tr>
<tr>
<td>تكلم</td>
<td>hamzim</td>
<td>speak</td>
</tr>
<tr>
<td>احساس</td>
<td>wash wish</td>
<td>whisper</td>
</tr>
<tr>
<td>خائف</td>
<td>zdee</td>
<td>be afraid of, fear</td>
</tr>
<tr>
<td>أرم</td>
<td>zdee</td>
<td>throw away, drop, throw</td>
</tr>
<tr>
<td>أفرح</td>
<td>Khdee</td>
<td>be happy, rejoice</td>
</tr>
<tr>
<td>خيط، أخط</td>
<td>koT</td>
<td>sew</td>
</tr>
<tr>
<td>استحم</td>
<td>khop</td>
<td>take a shower, bathe</td>
</tr>
</tbody>
</table>
khor  look
khzee  see , understand
khos  tie, tighten, harden
khpoT  try, attempt, try hard
khardee  wrap, coil around, cordone
Tlob  ask, demand
Tree  drive
klee  stop, stand, rise
chom / dwir  close, shut
kaapish  collect
lpee  bake ( bread only )
mabien  explain , come and visit,
mabsim  cure, treat , heal
mbashil / bashi  cook
maslee  lower down , make less, distract, give discount
mgasee  vomit, throw out, have a hang over, puke
mjahe / majhe \ makchikh  make tired
<table>
<thead>
<tr>
<th>Assyro-Sumero</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>matkhirr</td>
<td>remind</td>
</tr>
<tr>
<td>madir</td>
<td>bring back, return, puke</td>
</tr>
<tr>
<td>madras gannokh</td>
<td>be ready, prepare yourself</td>
</tr>
<tr>
<td>mhaayir</td>
<td>give assistance, extend hand of help to</td>
</tr>
<tr>
<td>maudi</td>
<td>confess, admit, acknowledge, recognize</td>
</tr>
<tr>
<td>mazid</td>
<td>add</td>
</tr>
<tr>
<td>mkhadith</td>
<td>resume, start again</td>
</tr>
<tr>
<td>mHoliq</td>
<td>drop, throw, throw away</td>
</tr>
<tr>
<td>mHoliq</td>
<td>show</td>
</tr>
<tr>
<td>mkhalil</td>
<td>wash (dishes, hands, using water)</td>
</tr>
<tr>
<td>makhroo</td>
<td>sabotage, hurt, destruct, devastate</td>
</tr>
<tr>
<td>may / mayte</td>
<td>bring</td>
</tr>
<tr>
<td>myaaqir</td>
<td>respect, show appreciation</td>
</tr>
<tr>
<td>mchalish</td>
<td>try hard</td>
</tr>
<tr>
<td>machmee / madikh</td>
<td>extinguish, turn off</td>
</tr>
<tr>
<td>malhi</td>
<td>ignite, kindle, turn on</td>
</tr>
<tr>
<td>malyiz</td>
<td>hurry up, be in a hurry, speed up</td>
</tr>
<tr>
<td>maalip</td>
<td>teach</td>
</tr>
<tr>
<td>mamTee</td>
<td>deliver/take...to</td>
</tr>
<tr>
<td>mampil</td>
<td>drop, topple</td>
</tr>
<tr>
<td>mankhis</td>
<td>admonish, rebuke</td>
</tr>
<tr>
<td>mankhis</td>
<td>admonish</td>
</tr>
<tr>
<td>mankith</td>
<td>lower</td>
</tr>
<tr>
<td>manqis, mankis</td>
<td>reduce, lessen, down size, lose(weight)</td>
</tr>
<tr>
<td>masim bala</td>
<td>take care, beware, watch out</td>
</tr>
<tr>
<td>maspiq</td>
<td>empty</td>
</tr>
<tr>
<td>masqdit</td>
<td>bother, harass, annoy</td>
</tr>
<tr>
<td>msee</td>
<td>wash (clothes but not other things)</td>
</tr>
<tr>
<td>maawir</td>
<td>spend, let enter, let it go</td>
</tr>
<tr>
<td>maariq</td>
<td>make someone run, elope</td>
</tr>
<tr>
<td>mkhi</td>
<td>hit, beat, strike, inject</td>
</tr>
<tr>
<td>mpaakhil</td>
<td>forgive</td>
</tr>
<tr>
<td>mapshir</td>
<td>dissolve, melt</td>
</tr>
<tr>
<td>maqree</td>
<td>teach</td>
</tr>
</tbody>
</table>
 aprender el idioma asirio

صيحة

 nipples

 ماء يرضى يصالح

 أطقم، عاج (شخص)

 أخ، رخف

 فقر

 نظف

 نشر

 نعس

 نصبه

 نفخ

 فكّر

 نظف

 نشر

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 نصبه

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 نصبه

 نفخ

 فكّر
To make your “imperative” a polite request, you need to use these courteous words:

A: The polite request starts:

1. If you do not mind (literal: If you’d like) .... give me this bread.
2. If you do not mind ..... push this cart.

1. in basmalokh ... halle awwa lakhma.
2. in laa hawya zaamat ..... zopla aya arabaana.
1. paqid. Yes, here it is.
2. Lei daqra. You are welcome

C: the reply

Basima. Thank you (man) شكراً (منذكر)
Basimta. Thank you (lady) للمؤنثة
Baseeme. Thank you (plural) للجمع
The Chaldo-Syrio-Assyrian Language has a very intricate mechanism to reduce the number of connectors into one. The case is clear in the relative pronoun connectors which are reduced into only one letter or sound (d) to replace at least four words or connectors in English: who, whom, which, that.

1. 

naasha dreiwaale shlaama a’alo doctor eeli.

The person whom I greeted shortly before now is a doctor.

الشخص الذي سلمت عليه قبل قليل هو طبيب.

التحليل:

المادة الرئيسية = 

naasha dokhtor eele.

(The person doctor is)

The person is a doctor.
The house which we were sitting in shortly before now belongs to (is of) that doctor.

البيت الذي كنا قد جلسنا فيه قبل قليل يعود لذَلك الطبيب.

التحليل:

main sentence = 

beita do: doctor eele 

بيت ذلك الطبيب

prepositional modifier (of that = dO: )

هو لذلك

subordinate sentence =

eewikh wa y teewe qam khacha daana

connector = which 

الذي

hich le manshin o: beita d gorwiswaalee biyee d aawin kmaa baseema y waa.
I never forget the house that I was raised in how (much) enjoyable (that) it was.

لا أنسى البيت الذي تربيت فيه كم مريحا كان.

التحليل

main sentence = لا أنسى البيت الذي تربيت فيه كم مريحا كان.

subordinate clause = the house which I was raised in

connector = which

connector = that

علما

Plane without a pilot. = drone

طائرة بدون طيار.

The modifier in this case is a possessive (negative) pronoun.

without = negative pronoun

Summary

Through analysis of the speech, Chaldo-Syrio-Assyrian Dialects show that (d) م has various meanings, and it functions differently as different morphs. It can be possessive as in (4). It can also function as connectors to create difficult sentences by replacing [who, whom (1), which (2), and that (3)] for singular and plural nouns.
The position of (d) is always after the noun that it modifies or describes or defines even when it is a possessive modifier, regardless whether it is singular or plural, animate or inanimate, male or female noun or nouns.

(d) is a possessive pronoun and it follows the “head” noun.

1. The house door. The door of the house

(d) is a modifier after a noun = “head noun” + of __________.

2. The house of that old man

Phrase of modification = “head noun” + of that ________.

3. The house that its door is open

Clause of modification = “head noun” that ….. is …..

The house that (which) its door is open is beautiful.

The house with the open door is beautiful.
Wh-question words & Connectors of the Subordinate Clause
ادوات الاستفهام وادوات ربط للجملة التالية

It is clear that certain words may function differently in the system and mechanism of Language. The Wh-question words are used for 2 purposes: raising questions, connecting clauses.

من الواضح جداً ان بعض الكلمات تقوم بوظائف متعددة في ميكانزم ونظام اللغة. فادوات الاستفهام يمكن ان تقوم بوظائفين: طرح الاسئلة، وادوات لربط الجمل التابعة.

Raising Questions:
طرح الاسئلة:

1. Who? maani, mann
2. What? Moodi, maha, mee
3. Where? eeka, ayka, eika
4. When eeman
5. Why qaamoodi, lmeed, lmaha, limmo, lma, tamee
6. Which eeni, aynee, eima, imme, id
7. How daakhee, dikh,
8. How much kmaa, kmaha, maaqa

Examples

1. ماعنی میکت؟
Who are you? (you singular feminine ) من انت؟

2. ماعنی میکت؟
What do you say? (are saying Masculine) ماذا تقول؟
Learning Modern Assyrian Language

3. ayka ywit bikhaaya ؟
Who are you? (You singular masculine)
من انت؟

4. eeman bid aatit ؟
When are you coming? (you singular masculine)
متى ستأتي؟

5. qaamoodi leiwit bitpaaqa biyan ؟
Why don’t you visit us? (you singular masculine)
لم (لمذا) لا تزورنا؟

6. ayma (imne) madrashta birkhashawit (bikhshaywit) ؟
Which school are you going to?
إلى اي مدرسة تذهب؟ (في اي مدرسة انت؟)

7. daakhee ke maaSit d khaay taama ؟
How can you live there? (you singular feminine)
كيف تستطيعين العيش هناك؟

8. kma yoomaane bid peishit taama ؟
How many days will you stay there? (You singular masculine)
كم يوماً ستبقى هناك؟

Connecting subordinate clause:

1. bid haawe goobaya w kul kha ke maaSe yahwil qaalo ’al maani d baayee.
There will be elections of the ministers, and everybody can give his vote for anyone he wants.

2. khda raadeita pqi’ala byooma da’awar wheish Leila mubyanta moodee yle birya.
A car exploded the day yesterday and it is not yet clear what has happened.

3. 135
Learning Modern Assyrian Language

The troops said that the battle was fierce, and they do not know where they hide themselves from the bullets.

اعلن المقاتلون بأن المعركة شرسة ولا يعرفون أين يبقون أنفسهم من ضربات الأذخارات.

It is not clear when this project will start.

ليس واضحًا متى سيبدأ المشروع.

It is not yet known why they delayed.

لا يعرف أحد الآن لماذا تأخروا في الطريق.

We have not decided in which place we will stay this night.

لم نقرر في أي مكان سنبقى هذه الليلة.

We have not decided at all that we would stay (remain) there. But we stayed (remained).

لم نكن نستعين في اعتبارنا ابداً البقاء هناك. ولكننا مكثنا.

We must organize ourselves how (so that) we can achieve our goal. English is a bit different.

يجب ان ننظم أنفسنا للتوصل إلى الهدف المنشود.

It is very difficult for us to imagine how much money we will pay to be able to build this hospital.

من الصعب ان نخمن كم من المال سندفع لكي يبنى لنا بناء المستشفى.
Chapter Ten
Verb “to Have”

We can divide possession into three categories: (a) verb to have (b) suffix as inflection attached to the end of a noun (c) possessive pronouns as free morpheme by itself which comes immediately after the noun.

e.g.

<table>
<thead>
<tr>
<th>A word immediately after the noun</th>
<th>Attached to the end</th>
<th>Verb to have</th>
<th>Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>ktawa diyi</td>
<td>ktaawi</td>
<td>itli</td>
<td>First Person</td>
</tr>
<tr>
<td>ktawa diyan</td>
<td>ktaawani</td>
<td>itlan</td>
<td>First Person</td>
</tr>
<tr>
<td>ktaawa diyokh</td>
<td>ktaawukh</td>
<td>itlakh</td>
<td>Second Person</td>
</tr>
<tr>
<td>ktaawa diyakh</td>
<td>ktaawakh</td>
<td>itlakhi</td>
<td>Second Person</td>
</tr>
<tr>
<td>ktawa diyokh</td>
<td>ktaawukh</td>
<td>itlakhon</td>
<td>Second Person</td>
</tr>
<tr>
<td>diyokhon</td>
<td>ktaawukhon</td>
<td></td>
<td>Third Person</td>
</tr>
<tr>
<td>ktawa diyeh</td>
<td>ktawih</td>
<td>itle</td>
<td>Third Person</td>
</tr>
<tr>
<td>ktawa diyah</td>
<td>ktawah</td>
<td>itla</td>
<td>Third Person</td>
</tr>
<tr>
<td>ktawa diyei</td>
<td>ktaawei</td>
<td>itlon</td>
<td>Third Person</td>
</tr>
</tbody>
</table>

It means:
- (a) \(\text{تيتي كتا} = \text{I have a book}\)
- (b) \(\text{كتاوي} = \text{my book}\)
- (c) \(\text{كتاوا (ديدي) يلي} = \text{the book is mine}\)
A word immediately after the noun | Attached to the end | Verb to have | Persons
--- | --- | --- | ---
ktawa diyi yle = The book is mine | Ktaawi = my book | Itli = I have | First Person
ktawa diyan yle = The book is ours | ktaawan = our book | itlan = we have |

ktawa diyokh yle = The book is yours m. ktauwk = your m. book | Ktaawkh = your m. book | Itlok = you m. have. | Second Person
ktawa diyakh = The book is yours f. ktauwak = your f. book | ktaawulkh = your f. book | itlak = you f. have |
ktawa diyokhon = The book is yours Plural ktauwakhon = your book | ktaawukhon = your book plural |

ktawa diyeh yle = the book is his. ktawih = his book | itle = he has | Third Person
ktawa diyah yle = the book is hers. ktaawah = her book | itla = she has |
ktaawei = their book | itlon = they have Plural
ktawa diyei = the book is theirs.plural ktauw = their book | |

taaw = my book  
taaw = our book

This is how the effect of Assyrian is on the Iraqi dialect.
الفصل الحادي عشر
الاصطلاحات الكنسية

Chapter Eleven
Church Terminology

الأب aaba / aawa    Father
الاب ibra/ awra/ brona    son
انجيلي iwingalaaya    evangelist (istic)
إنجيل iwangaliyooyun    Bible
أبو adel saattin    father of the church
مساوا ضلال في الجوهر cosubstantial with the Father
شيطان Satan / Lucifer
الله aalaaha    God
الاذان الانان النا aanayoota    ego, selfishness
الاثوم apisqopa    title of the archbishop
التملك eenayoota    possession
صدقة / تبرع irwana    offering, donation, pledge
قداس / سر raaza    Mass
إسرار الكنيسة raze d eeta    Church mysteries
صوم نينوى / يوم الرماد bawota d ninwaaye    an ash day
شر ، سينة bishta    evil
بتيتة / توتة / غير متزوجة btolta    Virgin, unmarried girl
صوم soma    fasting
صلاة slota    pray, praying
قاطع الطرق / شقي gayaasa    triumphant in faith, thief, gangster, mobster
Learning Modern Assyrian Language

ذنب، خطيئة  
gnaaha  sin

صرفات، سلوك  
doo bare  manners, behavior (s)

عيد قديس، إحياء ذكرى  
dokhraana  commemoration

بلا دنس 1 بلا عورة  
dla mooma  immaculate

إيمان 1 عقيدة  
haymanoota  faith , belief

أمانة (شيء وضع كلمة)  
haymanta  mortgage, deposit, a trust

عدل، صدوق  
khoba  love

حبة 1 محبة  
khoyaada  solidarity, unison

تكرير عن خطايا 1 غفران  
khosaaya  forgiveness of sins

خطيئة قائمة  
hkTeeta mamtaneta  fatal sin

ارتكابذنب، جريمة  
hkTeeta  sin, fault

ارتكاب جريمة  
hkaryaawoota  crime, felony

خطأ 1 سهو  
khilTa  mistake, fault, sin

كشط الأرجل (خمس الفرح)  
khamshawsheba d piskha

تخريب  
khrawta  damage, destruction, vandalism, sabotage

طبيعة 1 صدقة  
Tawta  goodness

نعمه 1 طبيعة  
Tayboota / nimta  grace

سؤال 1 طلب 1 توسيل  
Tlabta  entreat, demand, ask, query

ترجمة 1 جوفة  
joqa/ jahla  choires / band

بخارستية تحول الخمر إلى دم والخبز إلى جسد  
yukaristiya  Eucharist

يوم القيامة  
yoma d nookhaama  the doomsday

عيد الشكر  
yoma d shakarta  Thanksgiving Day

يوم الحب  
yoma d khoba  Valentine Day

عدل، نزيه، آمين  
keina  Just, fair, honest, trustworthy

لقب (البطيرك)  
komra  title for the Patariarc

طبعة  
kyana  entity, nature

كاس  
kasa  cup, chalice

قبط (مطران)  
kasse\ sayidna  titles for archbishops

كافير، خشن، بلا حمة  
kapor a  infidel, blasphemous, tough

كرز، عظ، قراءة من  
karozota  preaching, reading form saints

لا يدرك يعترف  
modeita  confession, acknowledge, recognize

نعمة 1 نعمة  
mawhaota  gift, bestow, grace , talent
mawlada d maaran Christmas
mooma blemish
mazmoora psalm
mkhallata d khtayaata cleansing sins
makramta excommunication, deprivation, taboo
maTran archbishop
MaTraaniya Diocese
mooma holy water
makleita démission, lay off, fire
makrabta make angry, tease, make somebody mad
makrazta homily, preaching about
mansheita forgetting, not remembering
masleita criticize, put down
maamodeeta baptism
mpalaTa d beeshe exorcism, exorcise
miTrapolita Patriarch
mardeita reconcile, satisfy, make happy
mar title for all archbishops and above
miToomaaya eternal, immortal
msheekha Jesus, Messiah
nwiya prophet
nosardeil water day
nitgasham incarnate, embed
sgadta kneeling to pray, prostration, worship
soolaqa ascension, assumption
saTana Satan, devil, demon
Seminare Seminar Priesthood School (theology)
sa’oorra the church gatekeeper, the church key holder
sawtè denial, deny
sawt al aalaha atheist
satura curtain between the altar and the worshipers
ad eida festival, carnival
a’ eita / umra church, Kenesat
Learning Modern Assyrian Language

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orum, help, assistance, relief

church

عيد

feast, usually Christmas and Easter

the deceased’s celebration rituals

raising awareness, awakening, consciousness

Great Friday

Friday for all saints

religious sedition

forgiveness, excuse

Patriarch

Pope

regret, remorse, repentance

acceptance / indulgence, admission

cqber

cqber, communion

resurrection, Easter day

ruthless, merciless

altar/ temple separated by a curtain

offering, taking communion

preist

Jesus, atonement

nun

teacher, priest

Holy Spirit, Holy Ghost

mercy

evening

ordain, anoint

cross sign

theology

faith, denomination, religion

repentant, (someone) remorses

repentence

tوبة
talmeetha students of scholarship

tleeytayoota qadishta Holy Trinity

toshbokhta lalaaha Glory to God

shwaqta d libba being in bad terms with

shaharta vigil, stay late at night, night gala, alert

shoqana di khTahe forgiving sins

shakarta gratitude, gratefulness, thankfulness

shleekha disciple, naïve

shamaasha deacon, the service man

shaplpta entreat, beg

shaqla daana last v., take (time)

shqalta d qorbana take communion

sharba biography, career, resume

sharba d sahade biography (chronicles) of the martyrs
Chapter Twelve
Adverbs

Adverbs / Adverbials are of three types: (1) Time adverbials (2) Place adverbials (3) Manner adverbials.

The time adverbials (1) fall under four categories: past, continuous, future:

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>yesterday</td>
<td>ٍُُٗؾ ظُطَٗا</td>
</tr>
<tr>
<td>today morning</td>
<td>ٍُُٗؾ ظُطَٗا</td>
</tr>
<tr>
<td>last week</td>
<td>ٍُُٗؾ ظُطَٗا</td>
</tr>
<tr>
<td>last year</td>
<td>ٍُُٗؾ ظُطَٗا</td>
</tr>
<tr>
<td>month ago</td>
<td>ٍُُٗؾ ظُطَٗا</td>
</tr>
<tr>
<td>year ago</td>
<td>ٍُُٗؾ ظُطَٗا</td>
</tr>
<tr>
<td>last year/ a year ago</td>
<td>ٍُُٗؾ ظُطَٗا</td>
</tr>
</tbody>
</table>

The place adverbials (2) include:

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>here</td>
<td>دَٗٗد ْٔسٌٕبٕه</td>
</tr>
<tr>
<td>there</td>
<td>هَٗا ْٔسٌٕبٕه</td>
</tr>
<tr>
<td>near</td>
<td>دَٗٗد ُٗطٍٗا</td>
</tr>
</tbody>
</table>

The manner adverbials (3) include:

<table>
<thead>
<tr>
<th>English</th>
<th>Assyrian</th>
</tr>
</thead>
<tbody>
<tr>
<td>just</td>
<td>َِٗا ْٔسٌٕبٕه</td>
</tr>
<tr>
<td>still</td>
<td>َِٗا ْٔسٌٕبٕه</td>
</tr>
<tr>
<td>never</td>
<td>َِٗا ْٔسٌٕبٕه</td>
</tr>
</tbody>
</table>

The Assyrian language is known for its unique grammar and vocabulary, especially in the use of adverbs. Understanding these categories is crucial for mastering the language. Learning Modern Assyrian Language is a significant step towards proficiency.
In this case, the Assyrian language has one word for (two years ago): talte/bazoono.

Simple Present Tense

Adverbs (ials)

- عادة | دابماً: y/k + see + I + him
- كل النهار | هامشاً: y/k + khaz + in + le
- كل يوم | ممًّم: y/k + see + I + him
- كل اسبوع | كل اسبوع: y/k + see + I + her
- كل اثرب: y/k + khaz + in + la

- ممًّم: y/k + see + I + him
- كل النهار: هامشاً
- كل يوم: ممًّم
- كل اسبوع: كل اسبوع
- كل اثرب: كل اثرب

- كل النهار | هامشاً: y/k + see + I + him
- كل يوم | ممًّم: y/k + see + I + him
- كل اسبوع | كل اسبوع: y/k + see + I + her
- كل اثرب: y/k + khaz + in + la

- ممًّم: y/k + see + I + him
- كل النهار: هامشاً
- كل يوم: ممًّم
- كل اسبوع: كل اسبوع
- كل اثرب: كل اثرب
Before any explanation to be made. Verb (to see) in English is static i.e., we do not say (I am seeing), but instead: (I see now).

The progressive aspect structure of any sentence in Assyrian language comprise of:

**Pattern 1:**

\[ \text{bi + verbal noun verb + verb to be} \]

\[ \text{progressive aspect + Subject} \]

\[ \text{bi + khzaaya} \]
\[ \text{ing + see} \]
\[ \text{seeing} \]
\[ \text{we} \]

We see.

**Pattern 2:**

When we have an object as pronoun, it usually comes at the end of the progressive verb as in this pattern 2:

\[ \text{bi + } \text{object} \]
Sentence structure:

progressive + object + subject

bi + khzaa + yeh
bi + khzaa + yah ywokh
bi + khzaa + yehe

ing + Verbal noun + object + subject

seeing + him + we
seeing + her + we
seeing + them + we

We see (are seeing) him. نراه
We see (are seeing) her. نراه
We see (are seeing) them. نراه

The verb (see) in English is static. In Assyrian it is not and it goes as (are seeing). In Assyrian adverbs do not define the time of the verbs because the structure of the sentence (syntax) indicates the aspect and the time of the sentence.

Pattern 3:

When the object is a noun and not a pronoun, the structure of the sentence is:

<table>
<thead>
<tr>
<th>Object</th>
<th>Subject</th>
<th>Progressive</th>
</tr>
</thead>
<tbody>
<tr>
<td>eelaane</td>
<td>bikhzaaya</td>
<td></td>
</tr>
</tbody>
</table>
The Assyrian as the versatile language for centuries in the past has an effect on the dialects of Levantine (Syian, Lebanese ...) in this respect. (byiktib) = b is but the Assyrian (b) an indicator of the continuous aspect (-ing form). Assyrian must have (verb to be) conjugated as person. The Arabic does not have any copula (verb to be) in the present tense.

E.g.,

byaakul = bi+ khalla+ ( yle verb to be) = he is eating

For future (bido = bid (Assyrian), an indicator for the future.
bido yshoof = bid + khaze = he will (wants to) see.

In case, we have an object:

bid + full verb + object

We will see him.

<table>
<thead>
<tr>
<th>Adverbials</th>
<th>Object</th>
<th>Subject</th>
<th>Full verb morph</th>
<th>Future auxiliary Indicator</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Learning Modern Assyrian Language

<table>
<thead>
<tr>
<th>qodme tomorrow</th>
<th>sapra tomorrow</th>
</tr>
</thead>
<tbody>
<tr>
<td>Le = him</td>
<td>La = her</td>
</tr>
<tr>
<td>Lhon = them</td>
<td></td>
</tr>
</tbody>
</table>

First Person
In = I
Yan = I

Second Person
it = you
Masculine singular
yat = you
Feminine singular
yton = you
Plural

Third Person
e: = he
ya = she
ee = they

The Place adverbials (2) can be listed as below:

Adverbs (ials) of place:

- itakh under / beneath, below
- lwadar outside
- bkul dooka everywhere
- bathir / bar after
- laakha here

They are standing

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The adverb (ial) is an adjective + eet
ammena + eet = permanently

Sometimes adjectives act (function) as adverbs such as (spay = good / well) (khirba = bad / or badly = severely).

ameenaait for ever/permanently
moodaale together
Perfect aspect can be used in all tenses to indicate that the verb as an action has been done and completed and the function may differ from one tense to another according to the context.

The Past tense perfect may indicate that the action happened only once. The present continuous perfect may indicate that the action happens at a long range of time (the duration was long) and this may function as confirmation or testimony. The simple present in the perfect aspect may indicate the repetition of the action in the past time. The future perfect may indicate that the action was unlikely to happen and it did not take place, but, otherwise, “it could have happened.”
<table>
<thead>
<tr>
<th>Timai</th>
<th>Li</th>
<th>500</th>
<th>wa</th>
<th>3</th>
<th>ee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qam khacha</td>
<td>askolaye</td>
<td>500</td>
<td>wa</td>
<td>ywit</td>
<td></td>
</tr>
<tr>
<td>Khawrawato</td>
<td>Lon</td>
<td>ya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>La khawirtokh</td>
<td>6</td>
<td>it</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### الفصل الثالث عشر

**Some other functional words**

The functional words are the words that occur regularly in daily speech and conversation. They include pronouns, adverbs, prepositions, and conjunctions, as well as terms related to quantity and comparison. They are used to convey relationships and meanings in the language, including clarification phrases and exclamation marks.
Learning Modern Assyrian Language

مَنْدُعِسِٗ غُقُعُا

حروف الجر

prepositions

ُْٗذَا دب

= ٌ د

ُْٗذَا دب

= ٌ ٌ د

مَنْدُعِسِٗ غُقُعُا يعَا:

بٌ ، د ، ط

* نَدِعَسِٗ غُقُعُا

ذَحَجُدُا سَهُمَيِدَ:

حَد ، سِبَح ، سِبَح ، جَع ، جَع ، فَح ، فَح ، فَح ، فَح ، فَح ، فَح

ذاك، موك، لبار، لقام، أم، لودار، غو، برش، جيба، كوثيت، أي، بيل

like, such as, after/ behind, in front/ before, with, outside, inside/ in, over, side, under, on, between

(see chapter 12 – Adverbs of place )

We have discussed this topic in Chapter 12

دَزِقَٗا

ضَدَُزَعُا:

بِذَط ، َنِد ، َنِد ، َنِد ، َنِد ، َنِد ، َنِد

see chapter 12 – Adverbs of place

Three kinds of adverbs:

:\n
= place

ذَحَجُدُا

* نَدِعَسِٗ غُقُعُا

ذَحَجُدُا سَهُمَيِدَ:

حَد ، سِبَح ، سِبَح ، جَع ، جَع ، فَح ، فَح ، فَح ، فَح ، فَح ، فَح

ذَحَجُدُا

ذَحَجُدُا سَهُمَيِدَ:

حَد ، سِبَح ، سِبَح ، جَع ، جَع ، فَح ، فَح ، فَح ، فَح ، فَح ، فَح

ذاك، موك، لبار، لقام، أم، لودار، غو، برش، جيба، كوثيت، أي، بيل

like, such as, after/ behind, in front/ before, with, outside, inside/ in, over, side, under, on, between

(see chapter 12 – Adverbs of place )

We have discussed this topic in Chapter 12

= place

ذَحَجُدُا

ذَحَجُدُا سَهُمَيِدَ:

حَد ، سِبَح ، سِبَح ، جَع ، جَع ، فَح ، فَح ، فَح ، فَح ، فَح ، فَح

ذاك، موك، لبار، لقام، أم، لودار، غو، برش، جيба، كوثيت، أي، بيل

like, such as, after/ behind, in front/ before, with, outside, inside/ in, over, side, under, on, between

(see chapter 12 – Adverbs of place )

We have discussed this topic in Chapter 12
Learning Modern Assyrian Language

تجمل اللغة الآشورية الحديثة

تُعَلّم اللُّغة الاشْرُوهية الحديثة

شَبَا:

timal, qodme, kul yom, tapqo, khakha gaha, hamasha, idiom
yesterday, tomorrow, everyday, by chance, sometimes, often, today

مَصْحَة:

Quantifiers & Qualifiers

كمية ونوعية

Quantifiers

سَجِبٌة، سَجِبٌة، سَجِبٌة، سَجِبٌة، سَجِبٌة، سَجِبٌة، سَجِبٌة، سَجِبٌة

bas, akhche, kha darya, hamman, kha naawa, raaba, qissa, khakma, khacha....
enough, only, a number of, a little, little, a lot, little, a few, a few / little

tle kha darya maghalyaate = I have a number of magazines

جيملة من الكتب
<table>
<thead>
<tr>
<th>Nouns</th>
<th>Quantifier</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>qamkha flour</td>
<td>little</td>
<td>I have</td>
</tr>
<tr>
<td>ktawaane books</td>
<td></td>
<td>I have</td>
</tr>
<tr>
<td>khach / qissa</td>
<td>some</td>
<td></td>
</tr>
<tr>
<td>khakma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a number of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kha darya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>books</td>
<td>a lot</td>
<td></td>
</tr>
<tr>
<td></td>
<td>many</td>
<td></td>
</tr>
<tr>
<td></td>
<td>much</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Qualifiers**

kim, basora, bush, zoda, raaba, ukhcha ....
less, less, more, more than, a lot\over, too

**Negation words Vs Positive Words**

khasle , hich daana , apla , hich, laa
God forbid, no time , nor , nothing, no

**Possibility**

qaamoodi la , ke haoya , balkit, qoma, bareita yle .....why not , it could be , perhaps, probably, might be , ....
Positive/ confirmation

le baya heimazman, dla shikoota, kyanayit, dla dokhlalal, dla poshaakha, hei…. no question about it, undoubtedly, automatically, no hesitation, no doubt, yes…..

Connector/ conjunctions

addition

contrastive

Time sequence

Conditional

in ………., bid ……….
If …………………, … will……..
Exclamation
التمعب
جیلجد حنیف
woops, waw, oh, ya, la, ohe, haah, in kma…, le.., aay, aakh, okh, aha moyla ….
woops, waw, Oh,yah, no, pains, haahah, whatever….., no , Yes, unhappy sound, the pains of life , what is this………………………………………………………………

Most of these expressions, conjunctions, prepositions, exclamations are already explained and used in the previous 12 Chapters under different headings. The main thing is that these words usually are not stressed unless for a purpose.

References


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Medius Corporation, San Jose, USA.

Learning Modern Assyrian Language

Medius Corporation, 1800 Dobbin Drive, San Jose, USA

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1998

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127 عام 1997


Chaldo-Syrio-Assyrian Villages
Almost all the survivors in these villages in this map still speak Assyrian Language using at least one of its dialects: Chaldean, Syriac, Assyrian of the same Aramaic characters, vocabulary, morphology, syntax, with variations in pronunciation.

These indigenous people of this area are survivors of at least 2 genocide wars 1914-1918 & 1933, and they desperately need help from the UN organizations such as UNISCO and/or International Educational institutes all over the world to further maintain and teach this language to the new generations; otherwise, the Modern Assyrian is among the endangered languages and is vulnerable to die.

We are in the hope that Mosul University or Duhok University, or any other University in the plains of Mosul will coordinate internationally to establish an Assyiology department to teach and revive the cuneiform language to the Iraqis, an initiative that will certainly raise the awareness of the world about this Mesopotamian civilization, a mother and a universal source to all modern Semetic languages especially Hebrew and Arabic.

Learning Modern Assyrian Language

Dialects:
Chaldo-Syrio-Assyrian

تعلم اللغة الأشورية الحديثة
اللهجات
كلدانية – سريانية – أشورية

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