Determining the Origin of Separate Nominative Pronouns in Semitic Languages: A Comparative Study

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Abstract

This study aims to determine separate nominative pronouns used in Semitic languages such as: Acadian, Aramaic, Phoenician, Ugaritic, Assyrian, Syriac, Hebrew, and Arabic. The importance of this study emerges from the linguistic comparisons it focuses on as that unveils the results of linguistic studies. It takes into consideration the phonological rules in order to come up with new findings in linguistics. This study adopts the comparative analytical approach for which it collected and analyzed separate nominative pronouns in Semitic languages. It also describes the phonological, morphological, and syntactic integration among such language components. In addition, it describes structures and patterns in these languages that agree sometimes and disagree another. The study found phonological, morphological, and syntactic relations among separate nominative pronouns in Semitic languages. It went further in applying phonological rules following up structures and patterns found in inscriptions and writings of these languages. The study highlights the linguistic change that affects separate nominative pronouns in these languages, which constitute one of the international language families, the Semantic.

Keywords: Nominative Pronouns, Semitic Languages, Comparative Study

INTRODUCTION

At the turn of the nineteenth century, researchers and linguists found that there were common features among some languages of the world, and that motivated them to divide world languages into linguistic families: Semitic, Hemitic, and Indo- European.

Such kind of division encouraged researchers to start comparative studies between such families in order to determine the common features among them. In the past, European linguists showed interest in Semitic languages discovering their origin from inscriptions and archeological writings, benefiting from excavations instituted and supported by their academic institutions and national universities.

pointed out that comparative linguistics is an analytical descriptive study of languages which aims at revealing the relationship between them with regard to similarity and difference on the levels of phonology, morphology, syntax, structure, and semantics.

This is the pivotal point of this study that attempts to unravel what is new in comparative linguistics.

Significance of the study

This current research paper attempts to determine separate nominative pronouns of the foremost Semitic languages. It will also highlight the importance of linguistic studies in one of the international language families, Semitic languages, considering the phonological rules that control them. The pronouns that were found in the original inscribed texts of the most important Semitic languages will be focused on. Linguistic explication and analysis, in addition, to the comparison between these pronouns in the nominative case, reflect the changes and transformations through which these languages went in the course of time.

Any comparative study of Semitic languages looks into the pronouns that were originally derived from the mother Semitic language, Arabic, upon which all linguists of Semitic languages agree. The study also focuses on the similarity and difference between the languages relevant to devising their separate nominative pronouns.

Thus, the study determines the origin of separate nominative pronouns in Semitic languages. The findings here agree with what the ancients and the modernists came up to. It added a new thing that result from archeological discoveries of inscriptions and writings never known before.

Questions of the study

Comparative studies answer questions relevant to the structure of separate pronouns, patterns, and metrics to come up with relevant academic results. The foremost of these questions are:

1- What are the Semitic languages in which separate nominative pronouns are not used in their inscriptions and writings?

2- Is there a similarity between using these pronouns in one Semitic language and another?

3- What are the languages that used all separate nominative pronouns in written sources?

4- What are the morphological changes affecting every pronoun in the light of the complete ones found in Arabic?

The study begins by analyzing eastern Semitic languages, then western, and finally southern.

LITERATURE REVIEW

The researcher selected a few books relevant to his study. These are outlined in the following:

Yahia Ababneh (2015), in his book "Arabic Syntax in the light of Semitic Languages", discussed parsing phenomenon in Arabic and Semitic languages. He shed light on the

aspects of definiteness and indefiniteness, demonstrative pronouns, feminine and masculine, verb tenses, and genitive cases, …etc.

In his comparison of Arabic with Semitic languages, he focused in that book on apposition, conjunctions, adjectives, and emphasis.

As for Ramzi Balabaki (1980), in his book "Arabic and Semitic writings", he focused on the shapes of alphabets in all Semitic languages beginning with Ugaritic, Aramaic, Abyssinian, Arabic, Syriac, and finally Hebrew. Then he switched to the phonology of these alphabets dividing them into consonants and vowels. He went further on discussing the syntax in these languages, referring to nouns, verbs and particles. He dedicated one whole chapter to Sinaic writing (after Sinai Peninsula) which he considered to be the origin of all Semitic languages and writings Wilfinson (1980), in his book "History of Senitic Languages", discussed in detail each of these languages with regard to: origin, features, and syntax. After the author finished with his analysis of each language, he cited various textual samples that incorporate figures of speech and reflect life and mentality of speakers of that language.

Brockelmann, *Grundriss der Verrgleischendedn Grammatik der Vemitischen Sprachen.*

Carl Brockelmann (1908), the author of Grundriss der Verrgleischendedn Grammatik der Vemitischen Sprachen Vol. (2) is the foremost orientalist of his generation. The aforementioned book is an indispensable tool to researchers in the fields of Semitic languages, ancient Oriental studies, and Africans languages, etc., even in Indo-European libraries one finds a copy of that book. The book was written in two volumes; the first was an introduction to languages, theory of phonetics and morphology, while the second was mainly concerned with syntax. It is still viewed as one of the best written studies on Semitic languages.

Moscati, (1964), the author of *An introduction to the Comparative Grammar of the Semitic Languages* was mainly intended to be used as as a textbook with a limited scope so as to serve beginners. The book contains an introductory chapter with description and classification of the ancient Semitic languages, in addition to a discussion of some general questions, and finally chapters on phonology and morphology.

O,Leary, (1923), who is mainly known as an orientalist, copticist and historian, wrote a book entitled "Comparative Grammar of the Semitic Languages". It contains a wide range of subjects related to what he aimed at. The table of contents includes and introductory well-organized chapter on the Semitic languages, where most languages and dialects are included. The second chapter is on consonant sounds. The third is a temporary modification of consonants. The fourth focuses on vowels, while the fifth is a temporary modification of vowel sounds. The sixth deals with syllabic changes. Chapters seven, eight, nine, ten, eleven and twelve deal with personal pronouns, demonstrative pronouns, relative and interrogative pronouns, noun, verb and particles respectively.

METHODOLOGY

This study adopts the comparative analytical approach guided by the givens of separate nominative pronouns found in the inscriptions and writings of Semitic languages.

Therefore, it examines separate pronouns accounting for the morphological and phonological interrelations associated with these pronouns in the nominative case and with the patterns and structures in which they were found in their original sources of inscriptions and writings. Based on that, comparisons between such pronouns are made to elicit phonological rules, taking into consideration the various transformations of morphological, phonological, and semantic structures of them.

First: The Acadian language.

It was given this name in 1852 by the English researcher

(Rolinson) when talking about the Sumerian language. The history of this language goes back to the second half of the twenty fourth century B.C (2371), (Suleiman,1991:P.6). The name Acadian was gotten from the inscriptions struck with the word (Lišanakkadi) ((CAD),1/1,p.272,9, p.213).

That language was used as a national language throughout Iraq from Assyrian north to Babylon in the south. It was still used in the

first century B.C when Achaemenid conquered Iraq using Aramaic language instead. Thus, the Acadian language was no more in use when the Gregorian calendar was adopted.

The language was presented through Cuneiform texts written about it on clay plates. Thousands of Cuneiform texts were translated by foreign researchers. Hundreds of studies specialized in Acadian language appeared in foreign languages. Its speakers were originally Semites who left the Arabian Peninsula to fertile Mesopotamia.

Date wise, Acadian language is the oldest Semitic one after Arabic. The original cuneiformal texts that we got and were written thousands of years ago are kept in Iraqi museums. This language is distinguished for originality of diction, in addition to the syntactic features it retained for which it competed with Sumerian language used in daily speech in the Mesopotamia.

Separate nominative pronouns in Acadian language are as follows:

1. First person masculine and feminine pronoun: **an$\bar{a}$ku**.
2. Second person masculine singular pronoun: **atta**
3.   Second person feminine singular pronoun: **atti**
4. Third person masculine singular: **šū**
5. Third person feminine singular: **īš**
6. First person masculine and feminine plural pronouns: **n$\bar{i}$nu**
7. Second person plural masculine pronouns: **attune**
8. Second person plural feminine pronoun: **attina**
9. Third person plural masculine pronoun: *š***unu**
10. The person plural feminine pronoun: **ina**š. (Suleiman, 1991:p.225)

Second: The Aramaic language.

It is the language which Aramaic tribes used for communication and for document writing. It spread mostly among ancient clans. The first text written in that language goes back to the first millennium B.C (Assaf, Abu,1988:p.79). The language includes several Levant inland languages. It spread in the surrounding areas where it dominated larger geographical areas after Acadian language regressed. (Ismael, 2001:p.52). Some dialects of the language are still used in some areas of the Levant and Mesopotamia. It forms a linguistic unit that comprises more than ten distinguished independent language entities known as Aramaic. Researchers were interested in that language which was affected by historical development related to time, place, and usage. It appeared as if it were several languages (Ibid:p.57).

Aramaic immigration from the Arabian Peninsula to Syria occurred about fifteenth century B.C for economic factors. Through cuneiformal writings of fourteenth century B.C, it was proved that a subdivision of the Aramaic tribe (suity) had settled in the suburbs of Damascus and other tribes of Aramaic origin settled south of the Euphrates, adjacent to the Arabian Gulf. (Wilfinson, 1980:P.115)

Political conditions helped Aramaics to reinforce their foothold in Mesopotamia. The Hetites appeared in areas of Asia Minor in the twelfth century B.C. Their invasion of Syria and Iraq was extremely dangerous to the extent of threatening Semitic civilization with disappearance.

Separate nominative pronouns in Aramaic are as follows:

1- First person masculine and feminine pronoun: **anh**

2- Second person masculine singular: **at**

3- Second person feminine singular: not found in ancient Aramaic inscriptions.

4- Third person masculine singular: **ha**

5- Third person feminine singular: **ha**

6- Third person plural masculine and feminine: not found in the ancient Aramaic inscriptions.

7- Second person masculine plural: **attm**

8- Second person feminine plural: not found in ancient Aramaic inscriptions.

9- Third person masculine plural: **hm**

10- Third person feminine plural: not found in ancient Aramaic inscriptions. (Ismael, 2001: p. 102)

Third: The Phoenician language.

This language was that of Cananite cities. It spread out in the Levant coast between the Syrian Island Arwad and Palestinian Acre city and in Cyprus as well. Its inscriptions, which go back to the first millennium B.C. were short. As for the term Bawnieh, an old language, was ascribed to the Cananite Phoenician inscriptions which were struck in the

areas the Phoenicians settled at the northern, southern, and western Mediterranean costs, specifically at Carthage (Qart Hadashet) which was built by Tyre queen (Elisar) 813-814 B.C. The Bunian Landmarks go back to 9th B.C. to first century A.D. (Mustafa, 1988: p.33, Ismael, 2001: p.51, Thoyayb, 2004:pp.43-76).

It was mentioned in the Torah that Hebrews, Arameans, Assyrians, and Elamites were descendants of Sam, son of Noah and the Cananite were descendants of Ham. Most of Semite Scholars agreed that such distribution was neither scientific nor accurate for it was nullified by modern archeological discoveries whose excavations proved that the Phoenicians were Semites.

It is known for Semite scholars that the Phoenicians, like other Semitic nations, left Arabian Peninsula and settled in the low plains of the Levant coasts, while their Canaanite brothers settled inland.

The Phoenician language was recognized through many inscriptions with which it was written between the fourteenth century B.C. to fifth century A.D. But most of it was written between 1000 B.C. and 100 B.C.

The Phoenician writing was used throughout a large area of the old world in addition to its original native land at the Syrian coast. It was also found to spread in a large area of the old world extending from Asia Minor to Mesopotamia, in addition to Cyprus, north Africa, Malta, and Greece.

The Phoenicians were among the ancient nations who were mostly interested in maritime trade. They used to have trade stations and communities in several areas of the Mediterranean islands. That was confirmed by the Phoenician ruins and inscriptions that spread throughout numerous areas of the old world from the Mediterranean Sea to southern Spain, in addition to Turkey. (Tomback, 1978: pp.xi-xiii).

The Phoenician language comprises 22 characters which are " abjad", "hawwaz"," hutti", "kalamun", "saafus", Qureshat". This language went through several stages of development which can be outlined in the following dialects: the old Jubeil dialect, central Jubeil dialect, Northern Phoenician, central Phoenician, late Phoenician, and Cypriot dialect.

Phoenician writing is regarded the origin of all north western Semitic writings whose system is an independent one. Its characters

comprise twenty-two signs; such characters maintained their privacy, due to autonomy and independence the Phoenician cities enjoyed for long.

Phoenician inscriptions were found on the money that was struck throughout the Mediterranean basin; even some were found in Ireland and

Norway. Their characters were used in remote areas as they were inventors of alphabets. Many inscriptions and documents were struck in Carthage. Those were of great significance because they revealed to us the religious Phoenician life and rituals.

The alphabets might be the most prominent invention of the Phoenicians who were people of trade with which acceleration was linked. Because pictorial and syllabic

writings were difficult, sophisticated, and needed more time and effor, the Phoenician succeeded in getting rid of such pictorial signs substituting them for alphabets. Each sign of the (22) stands for one phoneme. Thus, Phoenician writing was carried with ships wherever they sailed. As a result, their inscriptions were found to spread throughout the old world starting with: Cyprus, Crete, Malta, Sicily, Greece, Italy, France, Spain and even to Brazil in the west and Mesopotamia in the east, Egypt and northern Africa in the south.

The Phoenician separate nominative pronouns are as follows:

1. First person masculine and feminine pronoun: **anẖ** (Abed, Ashmoun,2) Phoenician inscriptions.

2. Second person masculine singular: **ata** (Tabinet 8, Phoenician inscriptions).

3. Second person feminine singular: **ati** (Phoenician inscription yahoomlek 7).

4. Third person masculine singular: **ha** (Phoenician inscription yahoomlek 15).

5. Third person feminine singular- not found in Phoenician inscriptions.

6. First person masculine and feminine plural: **anḥn** (Phoenician inscriptions, Ashmon Azar,16,17).

7. Second person masculine plural: not found in Phoenician inscriptions.

8. Second person feminine plural: not found in Phoenician inscriptions.

9. Third person masculine plural: **hmt** (Phoenician inscriptions, klimano, 13).

10. Third person feminine plural: not found in Phoenician inscriptions.

Fourth: The Ugaritic language.

 It is the language of Ugaritic Kingdom (Ras Shamra) located close to the Syrian city of Lattakya on the Levant coast. The language goes back to 15thc. B.C and comprises 30 cuneiformal signs, rich like Arabic in diction. Its texts were written on several clay plates.

 Ugaritic language is unique among Semitic writings because it is alphabetically written in cuneiformal forms; hence, it is similar to north western writing being alphabetical and Acadian writing being cuneiformal (Gordon, 1965: pp.5-7). With regard to discovery of Ugaritic inscriptions and deciphering their Symbols; in March 1928, a farmer who was cultivating his land in Ras Shamra (formerly Ugarit), located north of Lattakya, found an underground tomb. The French authorities present in Beirut at that time asked Charles Virolleaud, director of the French archeological commission to Syria and Lebanon, to visit the place of discovery. The well-known French scholar Maurice Dunand who was called to the place confirmed that the discovered utensils go back to the 12th and 13th centuries B.C.

 The discovery led to more and larger discoveries; Dunand convinced the French government to send an exploratory mission to the area, and in 1929 a mission headed by C.F.A Schaeffer and G. Chent was dispatched. The foremost thing the mission found were clay plates with cuneiform writing never known before, a writing forgotten for more than three thousand years. More plates were discovered the next year. It was assumed to be the ancient Ugarit or its school. The discovery of Ugarit might be the most important

achievement in archeology in this century, (or at least before the discovery of Ebla), due to the great impact it left on historical, religious, linguistic and calligraphic studies of ancient Near East civilization (Baalabaki, 1981: pp. 89-102). Deciphering Ugaritic symbols might have been the fastest among its peers. It was done on individual basis by three scholars who were: the German, H. Baver, and the two French: E Dhorme, and Chvirolleaud.

H. Bauer proposed two major hypotheses: the first was that Ugaritic writing was alphabetical, not syllabic, because the number of forms suggests that. The second was that languages of such inscriptions were Semitic. Based on those two hypotheses, Bauer could Semi-totally decipher Ugaritic symbols on April,27, 1930 A.D, few days after he set out his mission.

One of the features of that language was the alphabets which comprise thirty symbols, consisting of one nail, two nails, four nails, and rarely seven. Another feature is, like Acadian, it reads from left to right. The words are separated by one small nail or by a simple line.

Separate nominative pronouns in Ugaritic languages are as follows:

1- First person masculine and feminine: **an** , **ank** , **anāku**.

2- Second person masculine singular: **at**

3- Second person feminine singular: **at**

4- Third person masculine singular: **hw**

5- Third person feminine singular: **$\bar{\imath}$h**

6- Third person dual masculine and feminine: **hm**

7- First person masculine and feminine plural: not found in Ugaritic inscriptions.

8- Second person masculine plural: not found in Ugaritic language.

9- Second person feminine plural: not found in Ugaritic inscriptions.

10- Third person masculine plural: **hm**

11- Third person feminine plural: **hn** (Bitar, Elias, 1992: p.114).

Fifth: The Ethiopian language

It is the language of Arab Yemani tribes the foremost of which are Jayez and Habsha which immigrated to Abyssinia (Ethiopia) in the 5th c. B.C.

Jayez inscriptions which go back to the period between 4th and 7th c. A.D were received. They were written in a more developed way than the calligraphic (Bitar, Elias, 1999), pp.23,48,148.

Semitic dialects in Abyssinia are closer to a group of southern Arabic dialects (Maenite, Qatbaniyyeh, and Hadramite). Al-Jayez dialect is considered the oldest Semitic dialect in Abyssinia. the dialect was used in (Tujari are) whose capital was known as (Aqsoom). The

word Jayez means " free", which implies the language of free tribes. The Greek called the Jayzian language, Ethiopian.

Linguists and archeologists see that the Abyssinian characters (Al-Jazyan) are copied from southern Arabic SDA characters to which they are quite identical. At the onset, this writing (the Jayzian depended on letters, not on inflection as is the case with all Semitic languages. It later developed; few diacritic marks which were placed over or under the letters, then more organized marks were attached to the word to help in correct reading (Wilfinson, 1980: pp.254-262).

Scholars divided Abyssinian writings into three parts:

1- The Abyssinian writings represented by inscriptions discovered in (Yaha) region. They were the oldest Abyssinian models whose writings were old Sapan used during the reign of Sapan kings who were called " Makrabin". Like all Semitic writings, the language writes from right to left.

2- Writings represented by two inscriptions of Aqsoom whose writing was similar to late Sapan, which appeared six or more centuries later, also writes from right to left.

3- The Jayzian writing discovered by scholar "Reibel" was distinguished for using Semi-infelections as part of the letter itself. Contrary to all Semitic languages, it writes from left to right.

The Jayzian writing, as stated before, is derived from and influenced by the Sapan one. Due to the deficiency of Sapan writing to account for Jaizyan devise of articulation, the Abyssinians where compelled to devise this writing that incessantly depended on letters and inflections. Thus, they added phonemes to the letters without which they wouldn't be understood. Scholars believed that one person or more were those who devised the Jayzian font; they contemplated over Sapan patterns of letters from which they borrowed their patterns. As for the way phonemes were read, the scholar " Muller" considered it to be an echo of the influence of Greek civilization upon them.

The oldest writing of Jaizyan language we received was that of king "Azana" which might be traced back to the 4th c. A.D. That writing was the one used in Abyssinia during that century.

Among the inscriptions discovered in Abyssinia was a Jaizyan writing using the Sapan one which was attributed to King (Eizen), king of Aqsoom, Humiar, Riydan, Abyssinia, and Spa, king of kings, Bin Muhram, who never gave in but fought (Baja) tribes and tore them out providing obation to Gods to bless him. This kind of inscribed writing was found in the ruins of "Aqsoom" city, the most civilized in Abyssinia. This writing goes back to the first half of the 4thc. A.D. It was a dual inscription along with which Greek writing was found.

Another form of writing attributed to king (Al Ameeda), king of (Aqsoom, Humiar, Reydan, Abyssinia, and Spa) was also discovered.

In 1830, scholar " Reibel" found in the ruins of Aqsoom two writings attributed to king (Azana) Bin Al Ammeeda who fought the Nabateans and people of Eden beating them

severely and offering oblations for Gods. The first writing comprised thirty lines and the second fifty. The two writings were linguistically rich with old Jaizyan language.

What we got from written Jaizyan language was religious literature; the best example of that was the translation of Torah into Jayzian language. Linguists and archeologists believed that those who did the translation were Jews (Wilfinson, 1980: p.261).

All scholars of Semitic languages agree that Jaizyan language is originally a Semitic one for its derivations are found in Arabic and in other Semitic languages as well.

Separate nominative pronouns in Ethiopian language are as follows:

> 1- First person singular, masculine and feminine: **an$\overline{a}$**
>
> 2- Second person masculine singular: **anta**
>
> 3- Second person feminine singular: **anti**
>
> 4- Third person masculine singular**: w> etu**
>
> 5- Third person feminine singular: **īy>et**
>
> 6- First person plural masculine and feminine: **nḥnu**
>
> 7- Second person masculine plural: **antemu**
>
> 8- Second person feminine plural: **anten**
>
> 9- Third person masculine plural: **>emuntu**
>
> 10 - Third person feminine plural: **>emāntu** (Dillmann,1907:P.341)

Sixth: The Syriac language

It is the language of Aramean Christians who abandoned atheism and were Christianized. As for the area in which that language flourished, it was northern Syria in the city of (Raha) as the Arabs called it. The Greek called it (Edessa) and its current name is (Urfa). It is an Armaic language which came to be known as Syriac i.e (Syrian) after the fourth century A.D.

The Syriacs at the beginning used the square font in writing; afterwards, they founded their own special characters peculiar to them, one of which was derived from the Aramaic of Phoenician origin. The most important characteristics of the Aramaic is being practical and easy for all its letters are interconnected, not separated like the square font. Thus, it resembled Arabic font which developed Nabatean font that was derived from square Aramaic one.

Square fonts, like Arabic, are several; the foremost of which are:

> 1- Asternajili font: historically speaking, it is the oldest Syriac from which all other Syriac fonts were derived. The font is characterized by its beauty, being the closest to Arabic font, the " kufi".
>
> 2- Western Syriac font: the western Syriacs call it "Surto". It has been the most frequently used until now because of smooth writing and easiness. It was derived from Aster Njeeli.

3- Eastern or Nasturrian Syriac font: It is the one used by eastern Syriacs (Nasterah). It was also derived from the old Asterlanji font to which it is closer (Hebbu, 1976, pp:69-70).

Separate nominative pronouns in Syriac are as follows:

1- First person masculine and feminine pronoun: >**en**$\overline{a}$

2- Second person masculine singular pronoun: **at**

3- Second person feminine singular pronoun: **at**

4- Third person masculine singular pronoun: **h**$\overline{u}$

5- Third person feminine singular pronoun:$\overline{i}$**h**

6- Second person masculine and feminine plural pronoun: **ḥnan**

7- Second person masculine plural pronoun: **attun**

8- Second person feminine plural pronoun: **attin**

9- Third person masculine plural pronoun: **henun**

10- Third person feminine plural pronoun: **n**$\overline{i}$**hen**

(Hebbu,1976: pp. 69-70)

Seventh: Hebrew language

It is the language in which books of the old testament and some other Jewish books were written. It is a blend of old Canaanite in Palestine and the language of the tribes and Israeli groups that invaded Caninine land at the end of 13th c. B.C. (Ismael, 200: p.5).

It is noted that Hebrews didn't leave stone writings that deserve mentioning like what other Semitics left behind. The writings they left were a calendar (Jazar) that was written in the 10th c. B.C, in addition to 33 short manuscripts on economic issues written or inscribed on Sumerian clay that goes back to 9th c. B.C. They also left "Selwan inscription" that talks about a water tunnel dug near Jerusalem and some other manuscripts found in (Lakhash), most of which were personal letters distinguished for having periods in between words.

Old Hebrew writing retained its shape on coin mintage throughout the Maccabian period, following the Babylonian captivity, till the revolution of (Ben Kukhba) against the Romans in 130 A.D. Its traces are clearly seen in the writings of Summerians who still live in Nablus, Palestine. The old Hebrew font descends from the old Phoenician. As for the known square writing, it has nothing to do with old Hebrew because it is just one type of Aramaic writing that spread throughout the old orient (Hebbu, 1984: p.79).

As for the word (Ebri), it is derived from Semitic verb common in Arabic (abara) which means "passed"; while the word (Ibr) which in Arabic means the other side one needs to pass through (Zaza,1990: p.62).

In Hebrew, it is said (abara alwadi) which means to cross the valley's other side (Samuel I 7/3) across a stream like Arnon (Judges 18/11), across river like Jordan river (Genisis

10/50), across a sea like the Mediterranean (Ermia 22/25). We know that Euphrates for the Semites was the big river (Exodus 18/15), (Numbers 5/22), (Deuteronomy 24/11), (Samuel II, 3/7), (Ermia 7/8), and 15/11). In their language, Hebrews used to say (Abar hanahar) so the (Ebri) is one of those who live on the land west of Euphrates, the provinces adjacent to Syria known as the Levant steppe. The word (Ebri) was also used to refer to anyone who immigrates from Iraq crossing Euphrates to the Levant.

 Those Hebrews, before arriving the land of Canaan (Palestine), were a group of Semitic and Bedouin tribes moving around big Iraqi cities like (ore) in Southern Iraq, (Mary) in the middle, and (Harran) in the north, the city at which borders of Iraq and Syria meet, was the springboard for the second journey of those Bedouins from " Acad" to " Amoro" in the west.

 Here they crossed Euphrates and because of that they were called (Ebriun) " who crossed". At that crossing, they found themselves face to face with other Semitic Bedouins" the Arameans) at the edges of Levant steppe.

 The separate nominative pronouns in the Hebrew language are as follows:

    1- First person masculine and feminine pronoun: אֲנִי

    2- Second person masculine singular pronoun: אַתָּה

    3- Second person feminine singular pronoun: אַתְּ

    4- Third person masculine singular pronoun: הוּא

    5- Third person feminine singular pronouns: הִיא

    6- First person plural-masculine and feminine pronoun: נַחְנוּ

    7- Second person masculine plural pronoun: אַתֶּם

    8- Second person feminine plural pronouns: אַתֶּן

    9- Third person masculine plural pronoun: הֵם

    10- Third person feminine plural pronoun: הֵן

(Kamal, Rebhi, 1982: p. 137 (Al khamaysi, Ali, 2008: p.34)

Eighth: The Arabic language, old and classical

Old Arabic

 It is the language that preceded the pre-Islamic era for about two centuries. It was represented by some inscriptions discovered in the Levant and Arabian Peninsula. Its writings were different from later Islamic ones which were very close to pre-Islamic Arabic if not the same. They differ only in the inscriptions which were done using Nabatean, Lahayyani, pen or Yemani easil. (Qubeisi, Mohammed 2001, pp.a-c).

Classical Arabic

It is Arabic of the written sources that included: the holy Quran, Hadith, books of explications, Sierah books, historical and geographical books, in addition to pre-Islamic poetry.

Classical Arabic is sometimes called Qurashiyeh (after the name of Qureish, a major Arabian tribe), due to the influence of their dialect on Arabic. Some other times, it is called (Al-Hijazia) after the name of (Hijaz), an area in Arabian peninsula whose dialect was mainly affected by the dialect of Qureish (Abed Jasim, Abed Abbas, 2001:pp.183-196).

Whatever name is ascribed to it, classical Arabic is that language in whose dialect the holy Quran was revealed in addition to Hadith (prophet's speeches), and pre-Islamic poetry. Classical Arabic is today the language of literature, science, and religion.

Classical Arabic is not a pure dialect of any specific Arabian tribe ,but an amalgam of several Arabic dialects of which Qureish and Tamimi's dialects were dominant.

The separate nominative pronouns in classical Arabic are as follows:

1- First person masculine and feminine pronoun:أنا

2- Second person masculine singular: أنتَ

3- Second person feminine singular: أنتِ

4- Dual second person masculine and feminine pronoun: أنتما

5- Third person masculine singular pronoun: هو

6- Third person feminine singular pronoun: هما

7- Dual third person masculine and feminine pronoun: هم

8- Second person masculine and feminine pronoun: نحن

9- Second person masculine plural pronoun: أنتم

10- Second person feminine plural pronoun: أنتن

11- Third person masculine plural pronoun: هُم

12- Third person feminine plural pronoun: هن

(Ibn Malik, Jamal Eddin, 2009: p.12), (Al-Otheimen, Mohammed: p.221).

CONCLUSION

This study is a syntactic one in which the researcher compared the separate nominative pronouns of the major Semitic languages most of which are now extinct except three: Arabic, Hebrew, and Syriac. Findings of the study might be outlined in the following:

1- Dual pronoun is not used in the following languages: Ugaritic, Aramaic, Phoenician, Abyssinian, Syriac, and Hebrew.

2- Ugaritic language, like classical Arabic, used the dual third person masculine and feminine.

3- Second person plural masculine pronoun in Acadian and Syriac are almost identical, in Acadian it is **attune**, in Syriac **attun**.

4- Second person feminine plural are almost identical in Acadian and Syriac; in Acadian it is **attina** and in Syria **atiin**.

5- The first person in Acadian language is in origin (**anāku**), in Ethiopian (**anā**), in Syriac (>**enā**), in Hebrew (**אֲנִי**). They are all equivalent to (أنا) in Arabic; the change that occurred is no more than a phonological one of the lax phonemes (alef)= (A).

6- The third person masculine singular in Acadian is (**šū**), in Ethiopian (**w>etu**) is in origin (هو) in Arabic as the (Hamza) and (**Ha**) (two alphabets in Arabic) are two laryngeal phonemes; the (**sh**) and (ha) in Arabic are similar in being fricatives in which transposition can occur.

7- In origin, third person masculine pronoun in Acadian is (**šunu**), in Ethiopian (>**emuntu**) equal (هم) in Arabic. The (**sh**) in Acadian is identical with (**ha**) in Arabic, being two fricatives, voiced and alveopalatal, thus substitution is possible.

8- In origin, third person feminine plural in Acadian in (**ina**š), in Ethiopian (>**emāntu)** equivalent to Arabic (هُنَّ) as "m" in Ethiopian is like "**n**" in Arabic; each of them is voiced alveopalatal, thus substitution is possible.

RECOMMENDATIONS

The researcher recommends the following:

1- To conduct further studies on the pronouns attached to nouns, verbs and particles in Semitic languages.

2- To study implicit pronouns in all Semitic languages.

3- To urge researchers of Semitic languages to study the common linguistic features between Ugaritic and Arabic language for they have common grounds in forming separate nominative pronouns.

4- To check reasons behind the similarity of first person singular (أني) pronoun in Hebrew and om Vernacular Arabic.

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