



ISSN: 1994-4217 (Print) 2518-5586(online)

Journal of College of Education

Available online at: <https://eduj.uowasit.edu.iq>

**D. Muayyad Juma
Juma**

**Al Farahidi University
Faculty of Education
English Department**

Email:
muayyed2003@yahoo.com

Keywords:

**Semantic change,
Sumerian, Akkadian,
languages, socio-
cultural**

Article info

Article history:

Received 27.July.2022

Accepted 30.Aug.2022

Published 1.Nove.2022



Exploring Sumerian-Akkadian Traces in the Iraqi-Arabic Lexicon

A B S T R A C T

Change is one law of life along the history of man. The conditions of an individual's life, his customs, traditions, and values are constantly changing, and consequently the referents of many words in language and the contexts in which they are used are subject to change in the course of time. Semantic change is an evitable process which many people find the most interesting. The interest stems from its connection with life, literature, and culture of communities.

This study investigates the semantic change that had occurred in the languages of Mesopotamia by following the changes from the ancient eras of Sumer and Akkad till the contemporary time. To do that, a lexicon of 100 words in the Sumerian and Akkadian languages has been created. The semantic change in these words have been linguistically and socioculturally examined and evaluated both quantitatively and qualitatively.

The study has come up with the conclusions that the Sumerian and Akkadian vocabularies investigated in the lexicon (80%) are still used in the Iraqi dialect though with different meanings. The study also proves that only few Sumerian and Akkadian vocabularies surpassed Arabic and reappear in Iraqi dialect (4%).

© 2022 EDUJ, College of Education for Human Science, Wasit University

DOI: <https://doi.org/10.31185/eduj.Vol49.Iss1.3262>

إستكشاف آثار اللغتين الأكادية والسومرية في مفردات اللهجة العراقية

أ.م.د. مؤيد جمعة جمعة

جامعة الفراهيدي ا كلية التربية

ملخص البحث

التغيير هو أحد قوانين الحياة على طول تاريخ الإنسان. تتغير ظروف حياة الفرد وعاداته وتقاليده وقيمه باستمرار ، وبالتالي فإن مراجع العديد من الكلمات في اللغة والسياقات التي يتم استخدامها فيها عرضة للتغيير مع مرور الوقت. التغيير الدلالي هو عملية قابلة للتطبيق والتي يجدها كثير من الناس أكثر إثارة للاهتمام. يتأتى مثل هذا الاهتمام من ارتباطه بحياة وأدب وثقافة المجتمعات. تبحث هذه الدراسة في التغيير الدلالي الذي حدث في لغات بلاد ما بين النهرين من خلال متابعة التغييرات من العصور القديمة لسومر وأكاد حتى العصر الحديث. للقيام بذلك ، تم إنشاء معجم من 100 كلمة باللغتين السومرية والأكادية، وتم فحص وتقييم التغيير الدلالي في هذه الكلمات لغويًا واجتماعيًا ثقافيًا كماً ونوعاً. توصلت الدراسة إلى استنتاجات مفادها أن (80%) من المفردات السومرية والأكادية التي تم فحصها في المعجم لا تزال مستخدمة في اللهجة العراقية وإن كان لها معاني مختلفة. كما أثبتت الدراسة أن قلة من المفردات السومرية والأكادية (4%) لم تنتقل إلى اللغة العربية وكنها عاودت الظهور باللهجة العراقية .

الكلمات المفتاحية: التغيير الدلالي، السومرية ، الأكادية ، اللغات ، الاجتماعية الثقافية

1. A Brief Historical Introduction

The linguistic background in Iraq is so complicated because of the variety of people who lived in this land along the history. The first immense excavation was performed by Henry Hall and later by Leonard Wooley 1919 who introduced us to the “Ubaid period” (6500-3800 B.C.) in south Mesopotamia. The people in Tel Al Ubaid had probably used what might be called a “proto- Euphrates” language from where, most likely, the two main Mesopotamian languages (The Sumerian and Akkadian) had been descended. Yet, Landsberger (1974:9) assumes that the proto-Euphrates language must had been a different language as he cited words like “farmer”, “smith”, “carpenter” that do not have any Sumerian or Akkadian origin.

Apart from that, the first known Mesopotamian language is the Sumerian; the language which had been depicted in the cuneiform inscriptions which were first discovered by Sir Henry Rawlinson who was a British army officer and later called the father of Assyriology. In 1952, Sir Rawlinson published his book “Outline of the History of Assyria” in which he translated the first words of the Sumerian language. Rawlinson’s contribution led to the excavation in Nineveh (Kouynjik hill) (1849) which arrived at the treasure of Ashurbanipal’s library with its 30.000 clay tablets that go back to the 7th century B.C. written in Assyrians and Babylonian, the two major dialects of Akkadian, with many inscriptions written in Sumerian (Murray, 2009:7). It should be noticed that the term “Assyriology” which was presented after this outstanding discovery is used to refer to the study of the archology and linguistic history of not only Assyria but all the ancient Mesopotamia.

One of the earliest Assyriologists is Samuel Noah Kramer (1979-1990) whose book entitled "History Begins at Sumer" attracted the attention of the world to the importance of the Sumerian first attempt in the history of world of writing a language:

In Sumer, a good millennium before the Hebrews wrote down their Bible and the Greeks their Iliad and Odyssey, we find a rich and mature literature consisting of myths and epic tales, hymns and lamentations, and numerous collections of proverbs, fables, and essays (Kramer, 1981: xxii).

Most of the Assyriologists agree that the Sumerian city of Uruk (Warka) (3200-3600 B.C.) is the most ancient city in Mesopotamia. The name of the city was later known in Aramaic language as "Erech"; and hence it is expected that the modern name of Iraq has been derived from the name of this city. In this city, the activity of writing in pictographic Sumerian language in the form of

epic literature had been initiated. The epic of Gilgamesh who had been the most celebrated king of the city is a good example of the Sumerian literature (Mark, J. 2011).

Until the appearance of the Akkadian empire (2371 B.C.), the Sumerian language, had been the most prestigious and popular in ancient Iraq. It had been the official and non-official language of formal, religious, and commercial correspondences. After the successful conquests performed by Sargon of Akkad (around 2334 B.C.), who is considered the first ruler of an empire in the history of the world, the whole empire became bilingual using both the Sumerian and Akkadian languages (Maloney: 1982 & Zettler: 2003). The geographical, and hence linguistic, boundaries of the Akkadian empire extended towards east, west and south to include Elam, Majan, and Dalmon (the current Iran, Oman, and Bahrain).

While the two ethnic groups of Sumer and Akkad had been interacting religiously, culturally, and linguistically to create the history of ancient Iraq, the Arameans had been developing their historical status in the northwest (modern Syria) in what some historians call the "land of Aram". Apart from the tense relations and continuous wars between the new Mesopotamian citizens at post-Akkadian era in Assur (2012-605 B.C.) and Babylon (1670-320 B.C.) on the eastern side of Euphrates and the Arameans on the western side, Aramaic language had got involved in the linguistic society of Mesopotamia.

During the Neo-Assyrian golden era (911-609 B.C.), the "land of Aram" became part of the Neo-Assyrian empire's administrative system, and several Assyrian kings found Aramaic language more efficient and practical for their daily practices. Moreover, the displacement policy of the Assyrian kings resulted in resettling the Aramaic-speaking people in different regions of ancient Iraq. The new ethnolinguistic structure of Mesopotamia during both this Neo-Assyrian era and the Babylonian era (612-539) had changed to include the Sumerian as an old language of writing, the two main dialects of Akkadia (Assyrian and Babylonian), and the Aramaic language as regional lingua franca (Eckar, 2017:177).

It's important to notice here that the relations between the Arameans and Arabs appeared for the first time in some Assyrian inscriptions at (880 B.C.) in which there is a reference to a rebellion of an Aramaic city-state (Bait Zemani) against the Assyrian king Assurbanipal. The Arabs of Hijaz supported the Arameans due to several linguistic and religious mutuals. Thus, the

Syriac- Aramaic language was the most popular language in the Fertile Crescent during the first years of Islam in 7th century A.D. (Thuwainy, 2013:162-63).

The Arab-Muslim conquests of Persia and Byzantia (633-654 AD) did not only defeat the Sassanid and Byzantine power in the Fertile Crescent, but also the prestigious status of the Syriac-Aramaic language which was the language of the Christian majority (Humphreys,1999: 180).

Since the 7th century A.D. onward, the process of Arabization covered all aspects of the people's life in what was called by the new Moslem inhabitants the "land of black" as a reference to the density of fertile lands of Iraq. The Christian Arameans were exposed to Islam, and accordingly giving rise to the Qur'anic Arabic which started to be not only the language of worshiping, but also the official language of the newly established Islamic state (Messo: 2017).

2. The Linguistic Background of Iraqi-Arabic

2.1. The Sumerian Language

One problem that all the Sumeriologists have been facing is the fact that the Sumerian language had been written in cuneiform inscriptions long time ago for the purpose of copying out documents to help others to remember some specific instructions. Diakonoff (1975:132) states that the "Sumerian writing being, in its essence, nothing but a system of aids to the memory, a scribe or even a scribe school need not have always bothered to distinguish between the different aspect-stems for our benefit". Yet, there have been great efforts in arriving at its phonological and morpho-syntactic systems.

The Sumerian writing system might be divided into three major stages:

1. The archaic logographic stage (3000-2340 BC in Uruk, Ur, and Lagash) which is considered the first attempt in writing. This system is represented by some word signs adopted mostly from the real shape of things that refer to specific meaning. Most of these earlier inscriptions are simple and talk about some types of commercial transactions or religious-royal correspondences.
2. The Neo-Sumerian stage (2150-2000 BC in Uruk III) which had witnessed more developed and varied scripts mixing the logographic inscriptions with some different phonological manifestations: The same logogram might have different pronunciations to include other metaphorical connotations or associated with a completely different meaning but the same pronunciation (Zolyomi, 2016: 2).
3. The late stage (2000-1000 BC). This stage includes the post-Sumerian period when the language had already disappeared and preserved by the Babylonians and Assyrians as an old language used in specific religious and literary contexts (Woods: 2006).

Most of scholars interested in the history of the languages in ancient Iraq assume that the Sumerian language isn't Semitic and find it impossible to associate it with any known language family.

Falkenstein (1974) presents three types of Sumerian codes: Logographic, figurative, and phonographic.

1. Logographic Codes: These codes that had been used before or after the word to refer to the class of people or things that these words belong (see Table 1).





	Transliteration	Usage and Examples
	Dingir	Used before gods and goddesses (e.g., Dnin-gir-su (God ninkersoo))
	Dug	Used before various types of jars, cups, pots etc.
	Lu	Used before many words whose meanings associated with masculinity (e.g., men's jobs and ancestry)
	Mi	Used before many words whose meanings associated with femininity (e.g., women's jobs and ancestry)

Table 1: Logographic Codes

2. Figurative Codes: The cuneiform symbols which had been inscribed as one-to-one correspondence with either one complete word, sequencing two symbols to represent another word, or using one symbol to refer to more than one meaning though with different pronunciations. For instance, á= “hand” and kal= “strong”, when inscribing the two symbols sequentially, the meaning would be “power” (see Table 2).







Code	Transliteration	Meaning	Code	Transliteration	Meaning
	An	Sky		Zu	Teeth
	Dingir	God		Gu, Inim	Word
	ka	Mouth		Dug	Talk

Table 2: Figurative Codes

3. Phonographic Codes: They are originally logographic but used with different pronunciation to refer to different meanings. It is important in helping us to understand the various meanings of a logograph (see Table 3).

4.


Code	Meaning	Transliteration	Contextually used	Meaning
	Water	a	Uru-a	in the city. The syllable “a” does not mean “city”, but is used as a preposition “in”.

Table 3: Phonographic Codes

In his discussion to the lexicon of Sumerian (1,255 logogram words and 2,511 compound words) that he had compiled, Halloran (2006) assumes that the Sumerians invented their language by starting from “phonetically simple structure and processing to more complex structures”. Thus, there are V words (e.g. “a” = water, “é”= house or temple), VC words (e.g. “ig”= door or entrance, “ér” = tears, lamentation, prayer, complaint), CV words (e.g. “ba”= share, “du”= to walk or go), VCV words (e.g. “ada”=father, “udu”= sheep), and CVC [V] words (e.g. “dab”= to surround, “gúb”= to purify). Moreover, he illustrates the phonetically more complex logograms (e.g. “abal”= sage, wise man, “babbar” = bright, the rising sun), the compound-sign words (e.g. a-da-min”= to compete, “a-ga-zu-ta”= behind you).

2.2. The Akkadian Language

From the 24th century onwards, the ancient Iraq had started to become a multicultural and consequently a multilingual society because of the migration of people from the west. In addition to the Sumerian people who established southern cities like Uruk, Ur, and Lagash, other groups of people had started to settle in different places in the middle and the north. The western Assyriologists and Sumeriologists have agreed to call these peoples “Semitic” referring to the old testament’s story of Sam the son of Noah. The term was first introduced by August Ludwing Schlözer in 1771 to “designate both a family of languages and a related group of peoples” (Hess:2000). Another term that has been recently used by several Iraqi scholars in referring to those people is “al Jazriyeen” (the Islanders) referring to their original land from where they had immigrated (the Arab peninsula). Baqer, T. (1971) assumes in this reference that the term “Semitic languages” used to refer to the ancient languages of the middle east such as the Akkadian, the Hebrew, and the Aramaic is misleading and it would be more convenient, due to the essential similarities among these languages, to predict that they had descended from a common ancestor that might be called “proto-Arabic” and hence referring to the people using these languages as “proto-Arabs”.

Apart from the terminology disparity between the western and Iraqi scholars, the two parties acknowledge that the Akkadian language is originally an East-Semitic dialect which had started to become dominant in ancient Iraq after the flourishing of the city of Akkad in the reign of Sargon of Akkad (2334-2279 BC). In this reference, Zolyomi (2016:20) states: “It can be assumed that by the end of the Old Babylonian period Sumerian was no longer acquired as a first language, and that already during the Old Babylonian period most of the users of written

Sumerian were native speakers of Akkadian or other languages”. Naturally, the two languages had affected each other and “many features of Akkadian grammar, from its phonology to its syntax, reflect Sumerian influence, and many Akkadian words are loans from Sumerian” (Huehnergrad, 2011: xxvii).

The Akkadian language comprises four short and four corresponding long vowels (a/ā, e/ē, i/ī, and u/ū) and 15 consonants (e.g., bilabials, alveolars, dentals etc.). Moreover, there are four distinguished consonants that appear in most Semitic/Jazeeri languages including

Arabic (q, s, ṭ and ḥ) (Moscati, 1964: 44) (see Table 4).

Akkadian	English	Arabic	Akkadian	English	Arabic
<i>aḥu</i>	Brother	<i>aḥun</i>	<i>ṭabu</i>	Kind	<i>ṭaibun</i>
<i>ṭabaḥu</i>	Cook	<i>ṭabaḥun</i>	<i>šaṭaru</i>	Write	<i>saṭerā</i>
<i>qalu</i>	To burn/ fry	<i>qala</i>	<i>šalmu</i>	Become dark	<i>šeremā</i>

Table 4: Examples of Akkadian Consonants in Arabic(Based on Sulaiman, 2005: 118)

On the other hand, the Akkadian language is an inflectional language like other Semitic/Jazeeri languages. The number system of singular, dual, and plural is interacting with the three cases of nominative, genitive, and accusative in masculine and feminine gender (see an example in Table5).

Akkadian word N.	Case /Masc.gender	Case / F. gender	Gr. Suf.	Arabic
Singular: <i>ilum</i> (God)	Nom. <i>ilum</i>	Nom. <i>iltum</i>	u+t	<i>ālihetun</i> (u + fem. suffix -t)
	Gen. <i>ilim</i>	Gen. <i>iltim</i>	i+t	<i>ālihetin</i> (i + fem. suffix -t)
	Accu. <i>ilam</i>	Accu. <i>iltam</i>	a+t	<i>āliheten</i> (e + fem. suffix -t)
Dual: <i>ilān</i> (Two gods)	Nom. <i>ilān</i>	Nom. <i>iltān</i>	ān+ t	<i>ālihetān</i> (ān+ fem. suffix -t)
	Gen. & Acc. <i>ilīn</i>	Gen. & Acc. <i>ilīn</i>	ūn+ t	<i>ālihetayn</i> (ūn+ fem. suffix -t)
Plural: <i>ilū</i> (gods)	Nom. <i>ilū</i>	Nom. <i>ilātūm</i>	ā+t+ū	<i>ālihetun</i> (ā+fem. suffix)
	Gen. & Acc. <i>ilī</i>	Gen. & Acc. <i>ilātīm</i>	ā+t+ī	<i>ālihetin</i> (ā+fem. suffix)

Table 5. The Akkadian Paradigms(Based on Huehnergard, 2011: 6)

An important point to be raised here is the two phonological processes of consonant substitution and vocalization that the Akkadian language had been subject to along the time. For instance, if the word comprises two emphatic sounds, one of them is mitigated by substituting the emphatic sound with its mitigated part of the pair, and if a word comprises two vowels of (e.g., “a” and “u”), they are assimilated to become a long vowel “ū” (see Table 6).

Phonological Process	Example	Sounds substituted	Explanation	Akk. » Ar.
Consonant substitution	<i>quṭṭurum</i> » <i>quṭturum</i> (perfume)	q + ṭ » q + t	The occurrence of the two emphatic sounds “q” and “ṭ” leads to substituting the “ṭ” with “t”	<i>quṭṭurum</i> » <i>quṭturum</i> » <i>uṭrun</i>
Vowelization	<i>baitum</i> » <i>bītum</i> (house)	ai » ī	The diphthong /ai/ is assimilated to the long vowel /ī/	<i>baitum</i> » <i>bītum</i> » <i>baitun</i>

Table 6. Phonological Processes (Based on Sulaiman, 2005: 128-132)

The similarity between the Akkadian and the classical Arabic with reference to the grammatical suffixes is outstanding (see Tables 5 & 6). For instance, the two languages make use of the “-t” feminine suffix and the dual suffixes with nominative, genitive, and accusative cases. Yet, the Akkadian language makes use of mimation (-m suffixed to certain forms and states of nouns), like some other Semitic languages like the Ugarit and Hebrew, more than nunation (-n suffixed to certain forms and states of nouns) as in Arabic with reference to other grammatical suffixes (Lipinski: 1997). The following table illustrates some other similarities and partial similarities between the two languages.

Grammatical issues	Akkadian	Arabic
Verbless clauses	No verb be If the subject is noun it stands at the beginning if Pronoun at the end <i>amātum ina ālim</i> (the women servants are in the city) <i>Ina alim ninu</i> (in the city, they are)	No verb be If the subject/ topic is a noun, it stands at the beginning in the nominal verbless sentence, if the predicate is a prepositional phrase, it should be fronted, but the topic must be indefinite. <i>Al imā' fil medīneti</i> (the women servants are in the city) <i>fil medīneti imāun</i> (In the city, the women servants)
Word order	The verbal sentence word order is SOVA <i>amātum iṣbat ina bītim tiskun</i> (the women servant put the silver in the house)	The verbal sentence word order is VSO <i>Awḍe 'et al' metu al fiḍetu inde albaiyti</i> (the women servant put the silver in the house)
Grammatical case	The nominative, accusative, and genitive cases are marked differently with number and gender. Example: “ <i>šarrum</i> ” (king) (singular with nominative case) “ <i>šarrān</i> ” (dual in male gender and nominative case with -an)	The three cases of nominative, accusative and genitive are marked differently according to number and gender. Example: “ <i>felahu(n)</i> ” (farmer) (singular with nominative case)
	“ <i>šarratān</i> ” (dual in female gender (-t) and nominative case) “ <i>šarrū</i> ” (plural in nominative case) “ <i>šarrī</i> ” (plural in accusative and genitive cases)	“ <i>felahān/ felahetān</i> ” (dual male and dual female nominative case) “ <i>felahūn</i> ” plural in nominative case. “ <i>felahīn</i> ” plural in accusative and genitive case.

Table 7: The Akkadian -Arabic Similarities (Based on Huehnergard: 2011 and Sulaiman: 2005)

These obvious similarities between the Akkadian and the Arabic languages led scholars like Thwainy (2013, 118) to conclude that the Akkadian impact in formulating the Arabic grammatical tools and vocabulary might let us state that Arabic is the legitimate heir of the Akkadian grammar in addition to the many Akkadian vocabularies that are still alive in both the Standard Arabic and Iraqi-Arabic dialect.

2.3. Arabic in its Semitic Setting

The same debate between the western Assyriologists including the orientalist, the Iraqi and Arab scholars concerning the origin of Akkadian language and people applies to the origins of Arabs and their proto language.

At one extreme, the Iraqi scholar Ali, J (1954: 287) uses the term “Arabs” to refer to all the people who had settled in the Arab peninsula regardless of the time and the place though admitting the fact that the term appears for the first time during the reign of the Assyrian king Shalmaneser III (824 B.C.). Thus, all the Semites are Arabs if their original homeland had been the Arab peninsula. Baqer, T (1973:67), on the other hand, proposes the term the “Ancient Arabic languages” and the “Ancient Arabs” to be distinguished from the subsequent languages and peoples who immigrated towards the north, whereas Al-Ahmed, S. (1981-3) uses the term Al Jazryeen (the islanders) instead of the Semites as mentioned in 2.2. above. It’s worth mentioning that the position of those Iraqi scholars is supported by some Middle-Ages Muslim historians like Al-Andulisy, Bin Hazm (d. 1064 A.D.: 31) (cited in in Sulaiman: 2005, 53) who stated that “we are undoubted of the fact that Syriac, Hebrew, and Arabic are the languages of the Arab tribes of *Muḍar* and *Rabī’a* which were originally one language whose people had been rehabilitated”.

At the other extreme, most of the western scholars and orientalist place Arabic in the general Semitic context assuming a proto-Semitic language from which all the ancient languages, of what is now called the Middle East, had been descended. Huehnergard, J. (2011:10) proposes a “Common Semitic” language from which two main groups of languages were descended “West and East Semitic”. He places Arabic, Ugaritic, Hebrew, in the West Semitic group to be distinguished from the Akkadian (including the Assyrian and Babylonian) as East Semitic. He adds that the “Classical Arabic” is only one form of other Arabic languages and not the ancestor and accordingly all the current Arabic dialects should be analyzed “without assuming that they are all descended from the classical language” (J. Owens, 2006: 8-13) cited in Huehnergard, J. (2011:13).

In the middle between these two assumptions stand scholars like Ba‘lebaki, R. (1999:9) who assumes that researchers need to be cautious in discussing the relation between the roots of the Arabs and the Semites as there’s no absolute datum that might help to arrive at an unqualified opinion.

The first attempts of writing the grammar and phonology of the Middle-Ages classical Arabic which is sometimes referred to as Qur’anic Arabic were made by Al-Farheedi (d. 786 A.D.) in his lexicon “*Al-‘ain*” and his student Sībawayh (d. 796 A.D.) in his book “*Al-kitāb*”. The two scholars made a good use of a corpus of various poetic texts, the Qur’anic verses, and the Arab informants of the tribes.

The major hallmark of the Middle-Ages Arabic is the impact of the holy Quran since the 7th century A.D. onward. The early Muslim scholars identified seven “*ahruf*” (forms of writing and reading) that the Qur’anic Arabic uses to cover the seven major Arabic tribal dialects of *qurayš*, *hudaḡyl*, *tamīm*, *hawāzin*, *taqīf*, *kināne*, and *yemen*. The following table illustrates some of these differences among the seven dialects with reference to the Qur’anic / classical Arabic:

Difference	Examples	Explanation
Number and gender with nouns	<p><i>we alleḏīn hum li amanatuhum</i> <i>w'hduhum rā'ūn</i> <i>we alleḏīn hum li amanatuhum</i> <i>w'hduhum rā'ūn</i> <i>amanatuhum</i> (Sg.) <i>amanatuhum</i> (pl.) Those who faithfully observe their trust/trusts (Q 23:8) (Yousif Ali Tr.)</p>	Two readings with singular and plural (trust/trusts) are accepted
Tenses of verbs	<p><i>fe qālū rab<u>e</u>na ba'id bain asfārina fe</i> <i>qālū rab<u>u</u>na ba'ed<u>2</u> bain asfārinarab<u>e</u>na</i> <i>ba'id</i> (command) <i>reb<u>u</u>na ba'ed<u>2</u></i> (past)</p>	The first: The verb in command tense with the noun in vocative case.
	<p>But they said: "Our Lord! Make the stages between our journey longer," But they said our lord made the stages between our journey longer. (Q 34:19) (Yousif Ali Tr.)</p>	The second: The verb in past tense and the noun in nominative case (topic).
Inflectional variation	<p><i>la tuḏā<u>r</u>2 wālidetun bi weledihala</i> <i>tuḏā<u>u</u> wālidetun bi welediha</i> No mother shall be Treated unfairly on account of her child (Q 2:233) (Yousif Ali Tr.)</p>	<p>The first: The passive verb with accusative case referring to the object meaning the action of harm is on the mother The Second: The passive verb with the nominative case referring to the unknown subject meaning the mother shouldn't be harmed</p>

Table 8: The Qur'anic Forms of Readings Based on Al Dani, Abu Omer (1997)

The linguistic study of the Qur'anic Arabic does not only shed light on the relation with the available Arabic dialects of the tribes in the Arab peninsula at the first years of Islam, but also on the relation with the two previous religiously oriented Semitic languages; namely Syriac-Aramaic and Hebrew. In his discussion to the "traces of bilingualism/multilingualism in Qur'anic Arabic", the French orientalist Guillaume Dye (2017) identifies some similarities between the three languages (see Table 9).

Similarity	Examples	Comparative	Explanation
Phraseology	<i>rebi al 'ālemin</i> Sustainer of the worlds(Q1:2) (Yusuf Ali)	Hebrew: <i>rabūn ha-'olāmīm</i> Syriac: <i>le-'olam 'olemīn</i>	' <i>olam</i> in both Hebrew and Syriac means "world" and "universe"
	<i>allāhu lā 'ilāha 'illā huwal-ḥayyul-qayyūm</i> Allah! There is no god but He, - the Living, the Self- subsisting, Eternal. (Q 2:255) (Yusuf Ali)	Aramaic Book of Daniel: (2 nd C B.C.) <i>dī huwa ēlāhā ḥayyāw qayyām le 'alēmīn</i> God, no God except Him, the living, the subsisting one.	The two religious books in Aramaic and Arabic use the same wording.
Syntactic Structures	<i>wa-man 'aḥsanu dīnan mimman 'aslama waghahū li-llāhi wahuwamuḥsinun wa-ttaba 'a millata 'ibrāhīma ḥanīfan</i> Who can be better in religion than one who submits his whole self to	Syriac: <i>Millata Ibrāhīm ḥanīfā</i> ā = A mark of the emphatic case in Syriac	" <i>ḥanīfan</i> " in Arabic is formed from the verb " <i>ḥanefe</i> " which means to stay away from something (here from paganism), whereas in Syriac the word " <i>ḥanpā</i> " means "Pagan". The Arabic parsing for " <i>ḥanīfan</i> " is either an accusative of state, and hence it should be plural because it
	Allah, does good, and follows the way of Abraham the true in Faith? (Q 4:125) (Yusuf Ali)		describes the plural " <i>Milla</i> ", or an epithet, and hence it should be preceded by a definite article -al. Thus, " <i>ḥanīfan</i> " in the Qur'anic verse is either borrowed as a calque from Syriac or the Syriac emphatic case is adopted.

Table 9. Similarities between Qur'anic Arabic, Hebrew, and Syriac Based on Dye (2017:12)

Dye (2017:14) concludes that the Qur'anic language is undoubtedly different from what is called the classical Arabic though it participated in creating its standard current grammar. As for modern Arabic vernaculars, Huehnergard, J. (2011:23) assumes that they comprise some features which are not found in the classical Arabic and might be inherited either from the proto-Arabic or from earlier Semitic languages.

Apart from the classical (Qur'anic) Arabic, following Badawi (1973), among many other Arab linguists, two other different variants of Arabic have been identified: Colloquial (illiterate, educated, and elevated) and modern formal Arabic (standard). Each with its own registers and contexts. Those variants of Arabic treated by Ferguson (1972) in terms of the concept of "diglossia" in which different variants of the same language are used by the users in different contexts. It's worth mentioning here that both the classical and standard Arabic which used to be associated with contexts like classrooms, mosques, and media stations have recently lost their status to the local dialects.

2.4. The Iraqi Arabic in its Semitic Setting

The Sumerian and Akkadian (including the Babylonian and Assyrian) languages had continued to cover all aspects of life in Mesopotamia for more than 2000 years until they were replaced gradually by both the Aramean/Syriac and Persian languages. Assyriology scholars expect that since 500 B.C. till the Muslim's conquest/ *feth* (7th century A.D.), Iraqis were bilinguals of these two languages. Hole (2007: 123) assumes that most of Iraqis at that time were either Christians or Jewish who were the proposed "descendants of the ancient Semitic and non-Semitic populations".

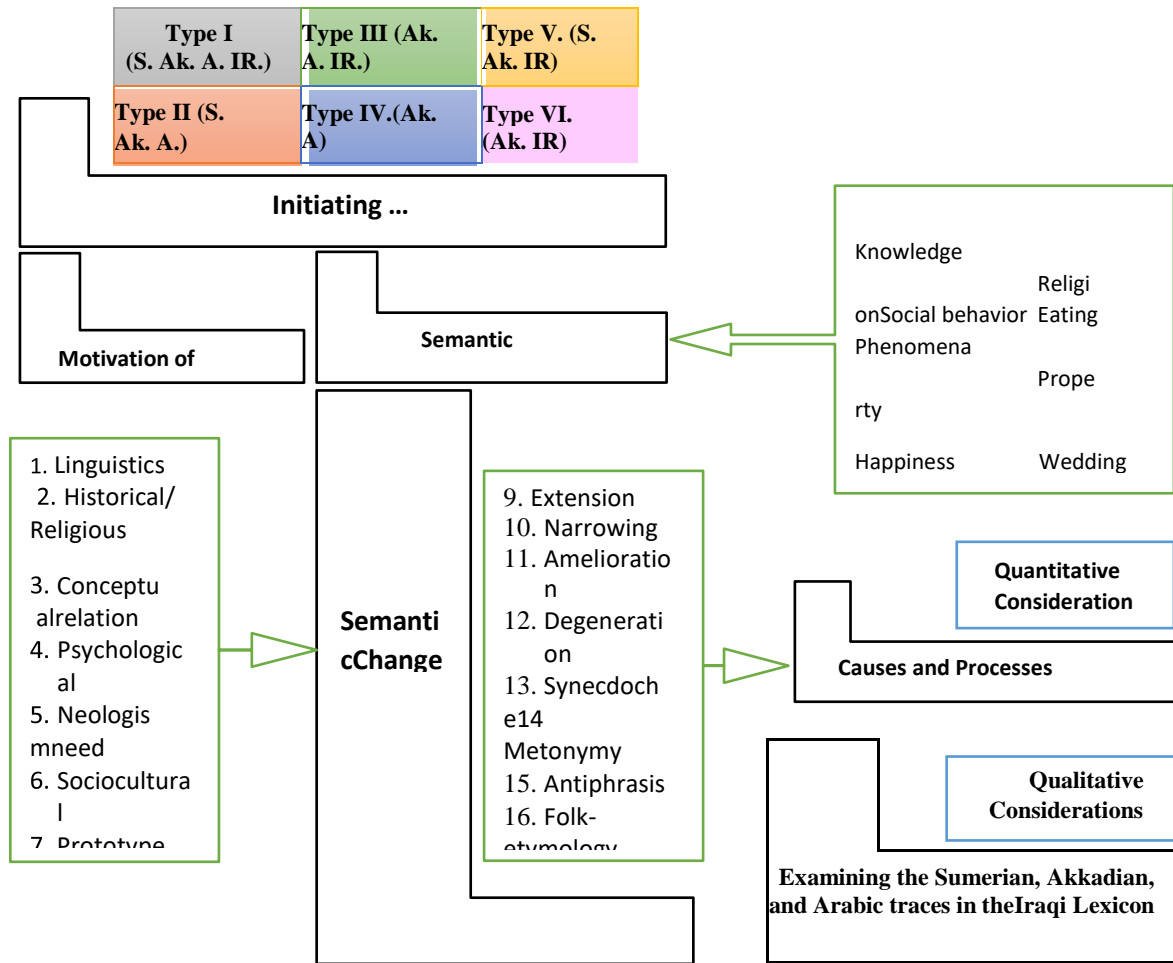
It's important to recall that in addition to the great series of migration of the Akkadians, the Arameans and some other Semitic groups from the west which occurred in the ancient times, the second series of migration of the Arabs of Peninsula occurred after Islam from the south. This second migration was associated with the Arabization of the Iraqi dialects though the southern parts of Iraq were subject to this phenomenon more than the northern ones due to several geographical and religious considerations. Consequently, two main different Iraqi-Arabic dialects have been identified; the "*qəltu*" in the north, and "*gelet*" in the other parts of Iraq (see Prochazka, S.: 2018, pp 243-264; Blanc, H.: 1964, Abu Haidar, F. 2004; and Al-Bazi, M.:2006). Most of these studies, among many others, assume that the majority of Iraqi Muslims were using a different dialect (*gelet*) in comparison to the Iraqi Christians and Jewish (*qəltu*) during the Abbasid era (750-1258 A.D.). The first scholar who adopt this religiously oriented classification to the Iraqi dialects was Haim Blank (1964). He proposes a detailed phonological, syntactic, and lexical description to three dialects: Muslim Iraqi Arabic (M), Christian Iraqi Arabic (C) and Jewish Iraqi Arabic (J). The "M" dialect is closer to the Bedouin Arabic, whereas the other two are closer to the Levant Arabic (see table 10)

Case	Classical Arabic	Muslim Dialect	Christian Dialect	Jewish Dialect
Vowels	Reflexes of OA vowels: /i/ and /u/ <i>qubba</i> (dome) <i>šidq</i> (truthfulness)	Change into /u/ and /e/ <i>gubba</i> (room) <i>šudug</i> (truthfulness)	Change into /e/ <i>qebba</i> (room) <i>šedeq</i> (truthfulness)	Change into /e/ <i>qebbi</i> (room) <i>šedeq</i> (truthfulness)
Pronouns	1st, 3m.s., 3f.s. <i>ana, huwwe, hiyye</i>	<i>āni, huwwa, hiyya</i>	<i>ana, huwwi, hiyyi</i>	<i>ana, huwwa, hiyya</i>

Table 10. The Religiously Oriented Classification of the Iraqi-Arabic Dialects Based on Blank (1964)

Certainly, such classification isn't comprehensive as it disregards the southern dialects and isn't able to explain the roots of these changes in terms of the effect of the previous Mesopotamian languages.

Several Iraqi contemporary scholars believe that describing the current Iraqi dialects in their Semitic context is better to be performed by Iraqi Assyriologists. In this reference, Sulaiman (2005: 27) assumes that it's time to initiate the scientific bases of an Iraqi school that studies the ancient Iraqi languages as the current Iraqis live in comparative sociocultural circumstances of their Babylonian-Assyrian ancestors and use dialects that share many features with the languages of ancient Iraq. Thus, for instance, studying the Sumerian literature like the epic of Gilgamesh



1	When one major word (old) collocates with several minor words (new).	10	When the denotation of the word is narrowed and loses some of the domains it covers.
2	When a new word uses one concept of an old one due to the changes in life routine.	11	When a pleasant, elevated connotations is added to the meaning of a word.
3	The newly derived word comprises a conceptual polysemous relation with the old one.	12	The meaning of a new word has a weaker connotation than its old meaning.
4	When the changes occur due to psychological (emotive) causes.	13	Using the meaning of part of the old word to refer to the whole in the new word.
5	When a new idea occurs, a word/term must be proposed.	14	When the meaning of a new word is metaphorically associated to the old meaning.
6	When a new word uses one concept of an old one due to the changes in life routine.	15	When the meaning of the new word becomes the opposite of the meaning of the old.
7	When the old word is designated a prototype level of a whole category.	16	When the unfamiliar meaning of a word is replaced by a common word used.
8	When the meaning of the old word is ambiguous and blurred, a new word replaces it.	17	A popular adoption of a metaphorical old meaning and extend it in a new one.
9	When the denotation of the word is extended to comprise new domains.	18	When the abstract meaning of the old word is replaced by a concrete one.

Figure 1: The Model of Analysis Based on Ullman (1962) and Blank (1999)

4. The Study

4.1. Procedure

The data of analysis used in this paper comprises a lexicon of 100 Sumerian and Akkadian words collected from a group of dictionaries and books that cover various types of semantic domains in the ancient life of Mesopotamia such as (knowledge, religion, social behavior and class, language, wedding etc.). To identify the Sumerian and Akkadian linguistic traces in the Iraqi dialects, the semantic change must be followed in stages based on a chronological order. Hence, six types of language interaction have been proposed (see Figure 1.). The causes and processes of semantic change in each type have been identified and calculated followed by a detailed qualitative consideration of each word in the lexicon. Finally, the results of the study are discussed.

4.2. The Results

The results show that the linguistic collocation of the words in the lexicon together with the conceptual relation represent (50%) of the causes that lead to the semantic change, whereas the historical changes, neologism associated with change of referents, and religious and sociocultural changes range from (11% to 11.8%), and other causes range from (0.7% to 3.9%).

As for the processes, firstly, the most used processes are the metaphorical extension (21%) and extension (22%). Secondly, the narrowing and folk-etymology of (14.2%), and thirdly, the other lesser used processes that range from (0.6%) to (7%).

Approximately speaking, these results seem to be similar in all the six types of languages' interaction proposed.

Finally, the percentage of (Type I) vocabulary in the lexicon is (50%), (Type II) is (8%), (Type III) is (30%), (Type IV) is (2%), (Type V) is (8%), and (Type VI) is (2%).

Causes	No.	Pers.	Neologism	10	7.8	Processes	No.	Pers.	Processes	No.	Pers.
Linguistic	33	25	Fuzziness	03	2.3	Extension	22	16.5	Intensification	05	3.7
Historical	15	11.8	Prototype	01	0.78	Narrowing	19	14.2	Metonymy	14	10.5
Religious	07	5.5	Flatter/insult	03	2.3	Amelioration	08	6	Antiphrasis	05	3.7
Sociocultural	07	5.5	Aesthetic	02	1.5	Degeneration	06	4.5	Folk-etymology	19	14.2
Conceptual	33	25	Cultural importance	02	1.5	Weakening	01	0.7	Embodiment	03	2.2
Psychological	06	4.7	Referent change	05	3.9	Synecdoche	03	2.2	Metaphorical extension	28	21

Table 12. The Results of the Study

4.3. Qualitative Analysis

Type I. Sumerian, Akkadian, Arabic, and Iraqi-Arabic: S.» Ak. »A.

»IR.Example 1.

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
Da.Ab.E (n.)	Adapu (n.)	adeb (n.) (CA)	adeb (n.) & te'deb (v.)	Knowledge
A. Literature	A. Musical instrument	A. Discipline	A. Discipline	» Social behavior
B. Speech	B. A song delivered by the musical instrument	B. Education	B. Disciplined behavior: The most commonly used	
	Adapu (adj.)	C. Behavioral regulations	meaning is associated with the verb literally	
	C. A man of literature	(SA)	means (you behave yourself)	
	D. A wise man	E. Intellectual products of poetry and prose.		

The original Sumerian meaning related to speech was transferred to the Akkadian language to refer to music attached with the meaning of wisdom. In classical Arabic, the meaning is associated with education and righteous behavior, whereas it is more associated with the different genres of literature in standard Arabic. In the Iraqi dialect, the meaning is usually associated with giving orders or threats to an inferior person to behave himself/herself.

Possible causes of change: Cultural causes, degree of formality (the Iraqi-dialect usage is bound to informal contexts).

1. S. »Ak. Synecdoche: The art of writing songs is part of literature and speech and speaking wisely is metaphorical extension from speech. 2. Ak. »A.» IR. Metonymy: Deriving the words “discipline, education, regulations”. Narrowing the semantic field of education to a social behavior.

Example 2.

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
Gar (n)	Igaru / Ugaru (n.)	akār (n.) (CA)	akār (n.)	Property
A. Property	A. Land	A. A constant property of land or house.	Used to refer to one's property in formal institutions	(general) » Property in formal context
B. Pasture	B. Fence	B. The property of palm trees.		
C. Plain lands	C. Pasture	C. Pasture.		
D. Meadows	D. Plain lands	D. The verb “ <i>akār</i> ” (with persons) means does not have lands and is very commonly used with sterility (does not have kids)		
	E. Meadows			

The Sumerian meaning was very general referring to plain lands and meadows, whereas in classical Arabic the meaning was not very common maybe due to the unsettled nature of living of Bedouins. The meaning of losing one's fertility (especially with women) was more commonly used. In Iraqi dialect, the meaning has been restricted to formal contexts (state's departments) to mean property. Possible causes of change: 1. S »Ak. Historical. 2. S. » Ak. » A. » IR. Historical.

1. S »Ak. Synecdoche in B. 2. Ak. » A. Narrowing (only palm trees). Metaphorical extension in D. (we may also say antiphrasis because the idea of protection in “fence” disappeared) 3. S. » Ak. » A.
 » IR. Narrowing (restricted to formal context).

Example 3.

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
A.La.La (n.)	Alalu (n.)	ihlall (n.) (CA)	helhoola (sg. n.)	Happiness»
A shout of cheer and happiness	A. Welcoming by raising one’s voice or shout B. Showing off	In pilgrim rituals: Raising one’s voice in praying (SA) A. Sweet poetry B. Plenty of pure water	helāhil (pl. n.) Women’s high sound to express happiness and joy (e.g., in wedding parties)	Women’s voice in weddings

The meaning in Sumerian language is more obvious in the Iraqi dialect’s usage of shouting of cheers. In CA, the meaning was associated with a religious connotation in pilgrim’s rituals, and with sweetness of poetry in SA. The idea of expressing joy in welcoming guests to brag about one’s generosity is typical in Bedouins’ attitude.

Possible causes of change: 1. S »Ak. »A. Historical (religious/social), change of referent. 2. S »Ak. »A »IR. Tradition continuity (High sounds in welcoming guests with happiness)

1. S »Ak. Intensification in B. 2. S »Ak. »A. Narrowing and amelioration in CA (adding a religious connotation), metonymy in A SA 3. S »Ak. »A »IR. Narrowing (women’s voice in wedding parties)

Example 4.

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
Shi. Kan. Ga (n.) - Leather	Aškāpu (n.) - Shoemaker	iskāfī - Craftsman: The maker of something (by hand) mostly carpenters.	iskāfī - The person who repairs shoes.	Profession

The Sumerian word “Shi. Kan. Ga” (leather) had been moved into the Akkadian language to be associated with the person who worked with leather. In C/S Arabic, the word means the maker of any craft (craftsman) mostly used with carpenters. The word is used in modern Iraqi Arabic with its original Sumerian connotation of repairing shoes of leather.

Possible causes of change: 1. S. » Ak. » A. Conceptual relation, neologism needed.

S. » Ak. » A. » IR. Conceptual relation, neologism needed.

1. S. » Ak. Metaphorical extension. 2. Ak. » A. Amelioration. 3. S. » Ak. » A. » IR. Metaphorical extension and weakening.

Example 5.

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
Esh-Gar (n.) A series of literary works (e.g., Esh-gar Gilgamesh)	Iškaru / Iškaru (n.) A. Duty to be accomplished (mostly related to agriculture) B. Farmers' supplies - Taxes (Assyrian) C. Literary works D. Song album	iškara/ škara A bag made of fabric or sturdy paper used for building materials	iškara/ škara A small land by the owner to a needy farmer for free.	Records (agriculture)

The Akkadian word had different connotations related to business (mostly farming); only one of them is associated with its Sumerian origin (series of literary works). The C/S Arabic equivalence is limited to only one aspect of farming/working business. In old Iraqi Arabic, the meaning appeared related to the world of farming with an aspect of granting and gratitude.

Possible causes of change: 1. Historical changes, conceptual relations (of recording), neologism needed to a new referent. 2. Ak. » A. Change of referent. 3. S. » Ak. » IR. Historical and social changes.

1. S. » Ak. Metaphorical extension in "recording the duties, the supplies, works, and songs". 2. Ak. » A. Metonymy (using the concept of recording in preservation). 3. S. » Ak. » IR. Metaphorical extension and metonymy (recorded and farming)

Example 6.

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
Bal. Bal. Za (v.) & (n.) Make a noisy confused sound	Bubal (v.) A. Make a noisy confused sound Balālu (v.) B. Wet C. Mix D. Brew E. Mingle Bulūlu (n.) F. A type of Birds	belbelā (v.) (CA) A. Confused or mixed. (SA) B. Bewildered human voices C. Divide people bellelā (v.) D. Wet s.th bulbul (n.) F. A type of bird (with confused voice)	belbelā (v. & n.) A. Usually used (with bad connotation) to refer to someone who does an action that confuse the routine line of life. bellelā (v.) B. Wet s.th bulbul (n.) C. A type of bird	Social behavior (sound) » Social behavior (action)

The Iraqi Arabic meanings of the word is more connected to actions than to the sound as it used to be in both the Akkadian and the Sumerian languages. Yet, the concept of confusion is a common aspect of the three derived shades of meaning.

Possible causes of change: 1. S. » Ak. » A. Conceptual relation in B,C,D, and E, and Neologism (needed to a new referent) in the F. 2. A. » IR. Historical/social change. Linguistic collocation in C. and D.

1. S. » Ak. A. Extension in C, and metaphorical extension with embodiment (associating the sound with the bird) in F.

2. A. » IR. Degeneration A.

Type II. Sumerian, Akkadian, Arabic: S.» Ak.**»A.Example 7**

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
A-Zu (n)	Asu (m. n) Asatu (f. n)	<i>āsee</i> (m.) / <i>āsiya</i>	Not used	Profession
A (water/oil)	A. The expert in water	(f.)	It exists as a female	
+ Zu (expert)	or oil.	Physician or	proper name (Asiya)	
	B. Physician	surgeon who		
		comforts the pains		
		usually for free.		

The Sumerian word “A-Zu” had been used to refer to those who had been experts in using the water or oil, whereas in its Akkadian sense the word was related to a those who treated the pains of patients. In classical Arabic, the word became more clearly related to the profession of physician and surgeons who usually did their jobs to comfort the poor people’s pain for free. In the Iraqi Arabic, the word, as a profession, is no longer used.

Possible causes of change: S. » Ak. Conceptual relation, neologism needed. 2. Ak. » A. Linguistic collocation, conceptual relation.

S. » Ak. » A. **Narrowing**

Type III. Akkadian, Arabic, Iraqi-Arabic: S.» Ak.**»IR.Example 8**

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
Not used	Akalu /n./, /adj./, /v./	<i>akela</i> , <i>akl</i> /v./ & /n./	<i>akela</i> , <i>akl</i> /v./ & /n./	Eating»
	A. Eating B. Loaf of Bread	/n./	A. Eat B. Food	Social
	(beside the river) C. Edible	A. Eat B. Food	C. Have the right to	behavior
	D. Consume E. Guest	C. Consume D.	benefit from the	
	(eating bread with) F. Have	Feed	property D. Usurper	
	the right to benefit from the	E. Usurper		
	property G. Subtract (math)			

The major meaning of eating has survived from the Akkadian language. Yet, the Akkadian connotation was associated with bread beside the river and to refer to everything edible. The minor meaning of “having the right to benefit from a property” in the Akkadian language is still in use in the Iraqi dialect. The negative aspect of the meaning “usurper” appeared in classical Arabic is also common in Iraqi Arabic.

Possible causes of change: Neologism and emotive/ psychological in “usurper”

1. Ak »A» Antiphrasis in (Guest » Usurper) 2. A» IR. Extension in C.

Example 9

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
Not used	Takkannu (n.)	<i>dukān</i> (n.)	<i>dukān</i> (n.)	Place
	A. Pious house B.	A. Store	A. A small store serving a	
	Internal room C.	B. Outdoor stone	small local community	
	Mihrab for kings	bench	<i>dekkena</i> (v.)	
	Tukkannu (n.)	<i>dekkena</i> (v.)		

- D. A leather bag
- C. Arrange goods or any stuff
- B. Hide something for a future use (usually used cynically)

The Akkadian religious connotation disappeared in the classical Arabic which put this holy aspect aside and came up with the meaning of a store. The morphological root of the word was derived from the noun in a back formation process. In Iraqi old and new dialect, the meaning has the same connotation existed in the classical Arabic keeping a similar concept of an isolated place in the Akkadian culture.

Possible causes of change: 1. Ak. » A. Historical/ religious changes, linguistic collocation, and conceptual relatedness. 2. Ak. » A. » IR. Social changes, psychological changes

1. Ak. » A. Degeneration in A, B. Extension in C. 2. Ak. » A. » IR. Folk-etymology in B.

Type IV. Akkadian, Arabic: Ak.

»A.Example 10

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
Not used	Abubu (n.) Destructive Flood as God's punishment	abāb, aubāb A. Flow stream B. Plenty of water C. Plenty of people	Not used	Religion Phenomena » phenomena

The Akkadian meaning which had implied an epical connotation with religious reference changed into a general less effective meaning.

Possible causes of change in: AK. » A. Historical: Change in religious beliefs

Ak. » A. Weakening, degeneration in A (losing the religious connotation) and extending the denotation outside the field of religion in B and C. Synecdoche in B and C (using the idea of plenty water to be used with plenty people)

Type V. Sumerian, Akkadian, Iraqi Arabic: S. » Ak.

»IR.Example 11

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
Lu.Bar.Ra (adj.) A. Stranger B. Foreigner (The syllable "lu" means literary the one who owns; the Iraqi Arabic disregards it.)	Lubarra (adj.) A. Stranger B. Foreigner	Not used	barra (Adv. place) (v.) A. Outside B. Go out (command) barani (adj.) C. A person who feels that he does not belong to his own family/society D. An outside open place attached to the house.	People behavior» Housing design

The Sumerian and Akkadian meanings of outside is still common in Iraqi Arabic that has kept the original meaning though is used to ask someone to go outside and define an outside place attached to some old houses to welcome guests. The word exists in classical Arabic but with different meaning.

Possible causes of change: S. » Ak. » IR. Linguistics collocation, conceptual relatedness, psychological (emotive).

- S. » Ak. » IR. Metaphorical extension, folk-etymology, embodiment.

Type VI. Akkadian, Iraqi Arabic: Ak.**»IR.Example 12**

Sumerian	Akkadian	Arabic	Iraqi Arabic	Field
Not used	Agannu (n.) Big bowl (pottery) In Aramaic Agun and Hebrew Aganu	Not used	engāne, egāna Big bowl (plastic)	Cooking tools

The Akkadian meaning of the word was transferred to other Semitic languages and is still used in modern Iraqi Arabic dialect with the same reference; the word does not have any morphological root in both classical and standard Arabic.

Possible causes of change: No change.

Ak. » IR. No change.

5. Discussing the Results

Even though the researcher finds difficulty in identifying the causes of semantic change among the languages under investigation due to the ramified nature of the change as the time span between the different usages is enormous, the following points have been observed:

1. Most of the semantic change occurred due to the linguistic collocation between the old and new words which exist in the same semantic domain and thus share various types of conceptual relation.
2. It is difficult to separate some causes proposed by semantic change scholars consulted in this study. For instance, the linguistic collocation cause is always associated with the conceptual relation, the religious and sociocultural causes are part of the historical ones, the extension and metaphorical extension refer to the same process.
3. Principally, the change occurred due to various types of historical changes (religious and sociocultural) which is ascribed to the change in understanding and thus talking about the religious and sociocultural events.
4. The metaphorical extension and extension processes are the most identified whether between the Sumerian and Akkadian or the Akkadian and Arabic languages. This indicates that the sociocultural life during the Akkadian and Arabic eras had been developing to become more complicated as more ideas and referents had appeared.
5. The processes of narrowing and folk-etymology are in the second level of usage. Narrowing becomes sharper when we go towards the Iraqi dialect. This might be ascribed to the fact that concepts change to be more obvious in the minds of the users during time.

As for folk-etymology, people at different times are used to agree upon ideas creating then changing until they arrive at some mutual understandings that we call customs and traditions. These customs and traditions are reflected in the way they use language to refer to their mutual understandings to the ideas and things in their life.

6. There are some lesser used causes proposed by semantic change scholars such as (fuzziness of terms, prototype, flattering/insulting, and aesthetic causes).
7. The semantic exchange between the Sumerian and Akkadian languages is more noticeable than between the Akkadian and Arabic. This is attributed firstly to the close sociocultural relations between the two ethnic groups and secondly to the fact that the Akkadians used the Sumerian system of writing in recording their history (see 2.2.)
8. As for the semantic change between the Akkadian and classical Arabic (for instance in words like “*abubu*” flood and “*anutu*” pot), it is difficult to come up with the conclusion whether the two languages make use of a mutual proto-Semitic language as scholars propose, or the words were simply transferred from Akkadian to Arabic.
9. With reference to the semantic change between the Sumerian and Akkadian languages on one hand and the Iraqi Arabic on the other hand, the study finds that most of the Sumerian and Akkadian vocabularies investigated in the lexicon (80%) are still in use in contemporary Iraqi dialect though with different meanings. This clearly implies the effect of the sociocultural life of ancient Iraq on the current life.
10. The study also proves that only few Sumerian and Akkadian vocabularies surpassed Arabic and reappear in Iraqi dialect (4%). This implies that most of the ideas were subject to the process of Arabization before being transferred to the Iraqi conceptual collective interpretation.

6. The conclusion

As far as the linguistic background of the cotemporary Iraqi Arabic dialect is concerned, two types of language impact should be taken into consideration: An ancient one of the old Mesopotamian languages (Sumerian and Akkadian) and the Middle-Ages impact of Qur'anic Arabic. There's no doubt that the Iraqi Arabic dialect is simply one dialect of the classical Arabic which prevailed in the "land of the black" since the early years of Islam in 7th century

A.D. Yet, the thousands years of using the Sumerian and Akkadian languages and then the Aramaic language in ancient Iraq would certainly leave their marks on the cotemporary usages. A question to be raised in this reference: How can a concept appeared thousands years ago possibly survive? Many explanations have been proposed by Assyriologists such as the idea of tradition continuity. For instance, the rural current Iraqi life is comparable in many aspects (e.g. dressing codes, food, equipments) to the ancient Sumerian life. Moreover, scholars specialized in Semitic studies assume that there are several common sociocultural features that all the current societies of the region share inherited from their Semitic ancestors.

As long as the ancient concepts/things are still there, the linguistic items associated to them would certainly appear in the Iraqi dialect though, in most cases, with either different connotations or different denotations.

The study finds out that the majority of the survived words have been subject to various processes of semantic change which have occurred in stages. This would certainly shed some light on the significance of this change particularly with reference to the development of human thinking.

After the second great migration from the Arab peninsula in the 7th century A.D., many new ideas and concepts (mostly religiously-oriented) were prevailed in the Iraqi society. Away from the resemblance in the three Semitic languages of Akkadian, Aramaic, and Classical Arabic at syntactic, morphological, and phonological levels, a new lexicon appeared. In many cases, lexical items had been borrowed from the ancient languages with various types of semantic change to refer to the new Islamic-Arabic values.

Thus, the lexicon of the current Iraqi Arabic cannot be understood without referring to both the ancient sociocultural aspects of the ancient life of Mesopotamia and the Middle-Ages life of Arab Muslims in the early years of Islam.

References

- Abu-Haidar, Farida 2004. "The Arabic of Rabiṣa: A qeltu dialect of Northwestern Iraq. Approaches to Arabic dialects". A collection of articles presented to Manfred Woidich on the occasion of his sixtieth birthday, edited by Martine Haak, Rudolf deJong and Kees Versteegh, pp. 1-12. Leiden: Brill.
- Al- Bazi, M. (2006). *Iraqi Dialect Versus Standard Arabic*. California. USA
- Blanc, H. (1964). *Communal Dialects in Baghdad*. Cambridge, Mass.:Harvard University Press.
- Blank, Andreas (1999), "Why Do New Meanings Occur? A Cognitive Typology of the Motivations for Lexical Semantic Change", in Blank, Andreas; Koch, Peter (eds.), *Historical Semantics and Cognition*, Berlin/New York: Mouton de Gruyter, pp. 61–90
- Diakonoff (1975). "Ancient writing and ancient written language: Pitfalls and peculiarities in the study of Sumerian" in Stephen J. Lieberman (ed.), *Sumerological studies in honor of Thorkild Jacobsen on his seventieth birthday, June 7, 1974*, pp. 99-121. *Assyriological Studies*, No. 20. Chicago: University of Chicago Press.
- Dye, G. (2017). "Traces of Bilingualism/Multilingualism in Qur'ānic Arabic." In Ahmadal-Jallad (ed.), *Arabic in Context: Celebrating 400 Years of Arabic at Leiden University*. Leiden: Brill, 337–371.
- Falkenstein A. (1974). *The Sumerian Temple City*. Udena Publications.
- Frahm, Eckart (2017). "The Neo-Assyrian Period (ca. 1000–609 BCE)". In E. Frahm (ed.). *A Companion to Assyria*. Hoboken: John Wiley & Sons.
- George Aaron Barton (1918). *Miscellaneous Babylonian Inscriptions*, p. 45. Yale University Press.
- Halloran, J. A. (2006). *Sumerian Lexicon: A Dictionary Guide to the Ancient Sumerian Language*. Los Angeles: Logogram Publishing.
- Hess, Jonathan M. "Johann David Michaelis and the Colonial Imaginary: Orientalism and the Emergence of Racial Antisemitism in Eighteenth-Century Germany." *Jewish Social Studies*, vol. 6 no. 2, 2000, p. 56-101.
- Holes, C. (2007). "Colloquial Iraqi Arabic" in Postgate N. (ed.) *Languages of Iraq, Ancient and Modern*. British School of Archaeology in Iraq, pp. 123-134.
- Huehnergard, J. (2011). *A Grammar of Akkadian*. Winona Lake, Ind. : Eisenbrauns.
- Humphreys, R. (1999). *Between Memory and Desire*. University of California Press.
- Kramer, S. (1956). *History Begins at Sumer: Thirty-Nine Firsts in Man's Recorded History*. Pennsylvania: University of Pennsylvania Press.
- Landsberger, B. (1974). "Three Essays on the Sumerians" in *Sources and Monographs on the Ancient Near East* 1/2. Malibu: Udena Publications.
- Lipiński E. (1997). *Semitic Languages: Outline of a Comparative Grammar*. Orientalia Lovaniensia Analecta 80. Leuven: Peeters.
- Ludtke H. (1999). Diachronic semantics: towards a unified theory of language change? in Blank, Andreas; Koch, Peter (eds.), *Historical Semantics and Cognition*, Berlin/New York: Mouton de Gruyter, pp. 49–60.

- Maloney, J. F. (1982). *The t-perfect in the Akkadian of Old-Babylonian letters: With a supplement on verbal usage in the code of Hammurapi and the laws of Eshnunna*. Ph.D.Diss. Harvard Univ.
- Mark, J. J. (2011, April 28). "Uruk". *World History Encyclopedia*. Retrieved from <https://www.worldhistory.org/uruk/>.
- Messo, J. (2017). *Arameans and the Making of Assyrians: The Last Aramaic-speaking Christians of the Middle East*. Aramaic Press.
- Moscati, S. et. al. (1964). *An Introduction to the Comparative Grammar of the Semitic languages: Phonology and Morphology*. Published online by Cambridge University Press: 24 December 2009.
- Murray, Stuart A.P. (2009). *The Library: An Illustrated History*. Chicago, IL: Skyhorse Publishing.
- Owens, J. (2006). *A Linguistic History of Arabic*. Oxford: OUP.
- Prochazka, S. (2018). "The Northern Fertile Crescent". In Clive Holes (ed.), *Arabic Historical Dialectology: Linguistic and Sociolinguistic Approaches*, 256-291. Oxford: Oxford University Press.
- Rawlinson, C.B. (1852). *Outline of The History of Assyria*. London: John W. Parker and Son, West Strand.
- Thakur (1999). *Linguistics Simplified Semantics*. Bharati Bhawan publishers & distributors.
- Ullmann S (1957). *Principles of Semantics*. Oxford. Oxford University Press
- Ullmann S (1962). *Semantics: An Introduction to the Science of Meaning*. Barnes & Noble: New York.
- Woods C. (2006). "Bilingualism, Scribal Learning, and the Death of Sumerian". In S. L. Sanders (ed) *Margins of Writing, Origins of Culture*: 91–120 Chicago (Archive).
- Wooly C. L. (1900). "The Royal Cemetery" in *Ur Excavations*. Wooly Joint Expedition of the British Museum Pub. for the Trustees of the Two Museums by the aid of a grant from the Carnegie Corporation of New York
- Zettler, Richard L. (2003). "Reconstructing the World of Ancient Mesopotamia: Divided Beginnings and Holistic History". *Journal of the Economic and Social History of the Orient*. 46 (1): 3–45.
- Zólyomi, G. (2016). *An Introduction to the Grammar of Sumerian*. Budapest: Eötvös University Press.

Arabic References

- Al- Dani, Abu Omer (d.1053 A.D.) (1997). *Al- Aḥruf alseb'ā lil qur'an*. Edited by Abdulsalam taha. Jedda: Dar Al-Menara.
- Al-Ahmed. S. (1981). *Al-Medḥel ila tarīḥ alḥeḍerāt aljazriya*. Baghda: Itiḥadalmu'ryḥeen al'reb.
- Al-Andulisy, Bin Hazm (d. 1064 A.D.) (1983). *Al-iḥkām fi usöl alḥkām*. Edited by Shaiḥ Ahmed šakir. Beirut: Dar Al-āfaq aljadeeda

- Al-Farahidi Al-Khalil (d.786 A.D.) (2003). *Kitab al-'ayn*. Edited by Abdulhameed Hindawi. Beirut: Dar Alkutib alelmiya
- Ali, J. (1954-2016). *Al-Mufesal fi tariḥ al-'reb qebl alislam*. Beirut. Dar Iḥya' alturaṭal'erebi.
- Al-Simawi, Y. (2006). *Tamahi*. A Poem published online <https://diwandb.com/>.
- Badawi, Asayid (1973). *Mustewyat Al 'rabia Almu 'asira fi Misr*. Cairo: Dar Alme3arif
- Ba'lebaki, R. (1999). *Fiqh Alluḡa Almuqaren*. Beirut. Dar al'ilm lil melayeen.
- Baqer, T. (1973-2012). *Muqademā fi tariḥ alḥederāt al qadimā*. Baghdad: Dar Al waraq.
- Sulaiman Y. (2005). *Al-Luḡa Al-Akkidiya*. Mosul. Dar Ibn Al-Aṭeer.
- Sḡawayh, Abi biṣr (d. 796 A.D.) (2009). *Al-kitāb*. Edited and explained by AbdulsalamHaroon. Beirut: Dar aljameel.
- Tuwaini, A. (2013). *Al-alsuniya al 'raqiyā*. Baghdad. Mesopotamia Publishing.