

Audio Investigations In The Studies Of Historians And Archaeologists

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Abstract

Historians and archaeologists were interested in phonetic studies that took a descriptive and analytical aspect in many of their books. They sought to deduce the correct or close pronunciation, especially since the archaeological linguistic lesson relies on the descriptive aspect rather than analysis; due to they are written symbols that the researcher sometimes tends to guess, as it is worth noting that the description of sounds took a dialectical approach in determining the correct and exact pronunciation of them. Through this it became clear some of the important aspects that historians and archaeologists have shown in their linguistic studies of different languages, especially with regard to phonemic changes that led to the disappearance or change of some sounds from some languages, or those related to the types of sounds and the change in their characteristics between languages or within the language the same over the ages.

Introduction

Linguistic issues have been pointed out by scholars and archaeological historians as an important nerve in the studies of linguists, some of whom were aware of them early on, but they have remained in a state of mystery and uncertainty due to the lack of research tools in them. With them. In the past, for example, Arabic was pronounced with several non-linear sounds, and an Arab could give it a symbol, such as the sounds:

(G, C, F, Z V, P), these sounds are symbolized by Sibawayh in Bab al-Ghas by saying: "The kaf that is between the jem and the kaf, jaim is like kaf, this jim is like a light beard, the weak antidote, the sad one that is like sin, The two letters ta it is similar to the letter t and dha which is thea and ba which is fa'. - Two of the good and the bad are the twenty-ninth origin, and can only be interpreted by word of mouth, except that (the weak ant is charged from the right side (1) To this early gesture by Sibawayh, displacement is one of the motives for re-studying languages on a purely scientific basis, revealing what has been hidden and ambiguity in the sounds of languages and their origins, rooting some of their vocabulary, and clarifying what is present. Semitic languages where he referred to some general phonetic properties that languages have in common, the most important of which are the animation and sounds that Semitic languages have towards vowels (a, e, p, h, g, x), amplification and closing of letters (Y, Z, i, z, s), and the letters between the teeth (y, w, z), and these observations made by Dr. Al-Majidi conveyed during his talk about what he called "the Damma for Simi "Tic Peoples" and their origins. (2)

As for the other type of linguistic presentation, it was characterized by specialization, classification and expansion in dealing with linguistic topics. It is possible to find a historical or archaeological researcher, who devotes an entire book to talking about a specific language or linguistic phenomenon, or he may dedicate a chapter or topic to it and this does not necessarily mean that there is a dividing line. And an independent approach between the two, rather it is an inductive overview of what I saw from their books and their classifications, so we often find that the researcher himself is limited in the linguistic side of the book, but he expands on the other side. As dictates. It is based on its material and the circumstances of authorship and its purpose, and what we derive from our following topics will be divided between the two, and according to what is required to distribute the research material and benefit from it.

Investigations of change and disappearance in some linguistic sounds

The issue of changing or disappearing certain sounds is an important acoustic issue. Because it falls within the framework of linguistic change or evolution, that is, it is the link between the life cycles of languages in general, in which languages converge despite their differences or groups in linguistic features and origins. The reality of the various phonemic phenomena that the language is exposed to, and in this regard, Father Amer Suleiman Tour said that the Sumerian language is almost devoid of the sounds of ring B (eye, gene, ha, pollinators) and emphatic sounds (tay, antibiotic, dha, za) and some other sounds about (divine, changing), and what is the Akkadian language full of ringing and amplified sounds, appeared - because it is from the family of Arabic (Semitic) languages - and its use remained next to the Sumerians. The period is not a small figure, it did not find

its own notation system, it was recorded in a cuneiform script devoid of these sounds, then bloggers began to neglect some of these sounds sometimes, or change others by expressing their written signs that are close to pronunciation. From these sounds, such as the use of some vowels to express some ringing sounds, and they also used some signs that express the “dal and tha” sounds to express the “ta” sound. In another innovation, the Akkadian writers agreed to use some Sumerian signs to express some sounds The Akkadian in addition to their invention. Some new signs to fill the gap between the Sumerian signs and the Akkadian language. Whatever these attempts were, this Akkadian use of the Sumerian writing led to the disappearance of some of its sounds and the loss of some phonetic characteristics that existed in the early stages of the life of this ancient language.

(3)

With a difference in vision, Taha Baqir said that the Akkadian language was able to retain the ancient Arabic sounds or what was termed) Semitic origin ,(which ring sounds are one of its authentications , but it - the ring voices - tended to be lost after a period of the age of the Akkadian language because it was codified In the cuneiform script invented by the Sumerians to record their language, which was devoid of the throat letters and therefore there is no written representative of the spoken sound (4) This is noted in this regard gesture in which the accuracy in the interpretation of some loss of parts or sounds from some ancient languages or ambiguity each other for the transfer of the full image, the cause has been attributed to the lack of a carrier written for the possession of an indicative code for some sounds as in the example , and we start from This reference refers to the infinity of the hypotheses of the phonological dissonance with the indicative element to which it refers. Here, the place takes us to a more accurate and clear picture , which is the way of pronouncing the ancient Arabic gymnasium and the transformation of the Arabic dialects in the place where the letter was formed - and here we are talking about the dialects that are still pronounced without thirsting or drinking, that is, not the Levantine or Egyptian gymnasium, but the rest of the Iraqi, Gulf, Sudanese and other dialects - This change can happen even while the same written symbol remains in the same language with the passage of times and the change of generations and tongues.

The same topic is for Taha Baqir, but he explained that it was detailed, as he stated that the throat sounds and the amplified voices (the eye, the ghain, the ha, the ha, the sad, the taa) do not do that. They only appear in type status, which is an additional important indication that they were using them. In the Akkadian pronunciation, and not as described by Taha Baqir, he took with the missing and the other observation that Dr. Eid noticed that the two sounds (hamza and kha) appear in pronunciation and writing as the reason for them. Existence in the Sumerian language and thus the presence of two cuneiform symbols expressing them (5) Abdel Moneim Mahgoub came up with a valuable research in which the analytical and abstract aspect was taken in parallel with the descriptive aspect of the sounds. While he was rooting for the word (Canaan or Canaan), he talked about what he called the phenomenon (missing letters), which means the absence or inclusion of many letters in a few written signs, and pointed out that this phenomenon is due to the literal transfer of signs to the Latin text, so that their pronunciation changes and leads to a narrowing My quality of non-existent sounds used in Sumerian pronunciation, and this is what was imposed on most prospectors and early readers. The discoveries were Latin, so the dominance of the Indo-European language became suggestive of the Sumerian sounds and their written representations, ignoring the geographical dimension and the Sumerian social relationship with the eastern languages that resemble the Sumerian logic and other eastern languages, ancient and modern. The inscription) and not from the ruling of his palace. The word and the sound are the same, but the holder is written on it, as well as the question of why the Akkadian language pronounces the sounds of the voice and the qaf in a clear and explicit way and their absence and others. In the Sumerian language(6)

As from Dr. Ali Yassin al-Jubouri, he devoted himself to this issue in a research in which some details and modernity, with the difference of some missing voices, in his opinion (Hamza, haha, Ain, Ghain, za', tha', thaal), although he justified the loss of these letters for the same reason. The first is writing in the Sumerian cuneiform script, but it is likely that the throat of the Sumerians is similar to the modern European throat, which cannot pronounce these letters. (7) Likewise, he came to us with solutions that were used by the Akkadians who did not mention them before, and from them resorted to using (hamza) to replace these letters with the presence of a Sumerian sign for them, but it was used only rarely, and therefore it was replaced by light. A vowel may be long, short, or misspelled, especially when it comes in the verb as the original third letter. To answer the question that may arise in reading Akkadian, whether it is in the vowel, the maktum letter, or the original letter, Dr. Al-Jubouri gave a contemporary example to approximate the idea, which is represented by foreign news bulletins containing the names of the Arabic flags, which in turn contain one or more of the these characters. The foreign broadcaster pronounces it in Latin letters while writing it, but if it is Arabic, he pronounces it with the correct pronunciation despite the absence of a symbolic representation of the original sound and its compatibility with it. (8)

It is an example close to the possibility of compatibility with the Akkadian reality in terms of reading, writing and pronunciation. What is more, the hamza is similar in some characteristics to some of these letters, the hamza and the tai (two explosive endowments), and on the other hand it is possible that what made them do not replace the hamza (a light vowel).) is the sharing of the hamza with the vowels in the sound output and its proximity to

these letters in the adjectives. Al-Khalil said: ((In Arabic there are twenty-nine letters, of which twenty-five letters have spaces and passages, and four internal letters are: Waw, Omega, Alif Naam, and Hamza)) (9)

On the other hand, Dr. Ali Yassin Al-Jubouri indicated in his research that the Akkadian writer replaced some strong or fallen letters with other letters, such as:

Qaf = Kaf

thal = zay

Dah = Sah

Tha = shin

thaal = thal

thaal = e (10) .

In the same field, the specialists indicated that the pronunciation of the ancient Yemeni language was similar to the pronunciation of the Arabic language, with some observations indicating the change or merging of some sounds, including:

1. Most of the time they did not make a precise and specific phonetic differentiation between the letters "Saad and Zaa'a", so we find that the word appears in the "Saad" once and in the "Dha'a" another, towards:

Salm is pronounced "Salm", Zulm is pronounced "Zam", which means "representation, fetish".

Saff is pronounced "Saff", Defaf is pronounced "Zaff", which means "the stream of water coming out of the dam."

The word "salal" is shaded by the word "shade", which means "to cover, to clothe."

2. There are two images to represent the letter Sein in which there are two (x and), and in the advanced period of the era of this language, the distinction between them was clear, but the confusion between them began in late Yemen. Inscriptions belonging to the rule of the kingdom (donkeys) - in the period between the fourth and sixth centuries AD - the first Seine replaced the second Seine, and may be a sign of an advanced attempt to merge them together for example include:

Axot as Ot intoning "Oksoh" means "Oxih, cloaks" singular "KSO"

The word "vile" means "harmful, rotten".

He explained that there is no doubt that there is a verbal distinction between the two letters, as he indicated the different opinions of researchers in determining this difference, but it is likely that the sound of "sin" is his second sound. The association with the "shin" sound parallels their similarity in the form of a cross between them, describing it as a "sapphire" sound, a mixed sound in which "sin and shin" sound. Supporting the existence of parallels in the contemporary Mehri and Socotri dialect. As for the letter 'shin', it was between them at that time that his current pronunciation was not too picky, but they were hesitant between the letter 'shin' and 'corn-saturated gym.'

3. Among the phonetic changes he mentioned is the possibility that the letter "Daad, z" is different from the Arabic letter "Daad". Because it was not an explosive sound, but rather a repetition in it of the sound of za'a walza'ah, it was often replaced by za'a. (12)

Not far from this, Dr. Khalil Yahya Nami has weakened the presence of a problem in the interchange of vowels (ad) and (r), and the possibility that they share the same sound and pronunciation, explaining that the evidence for this is not adequate. , Like her strange and few, on the contrary. From the previous point of view, we find that the sound of "antibiotic and anaerobic" is likely to be two sounds that cannot be differentiated, as he agrees with his predecessor in opinion, based on the morphology he described as (which is very present.), which is (not a high percentage worthy of attention). It contains many representative examples. Among them are: (Al-Tahrim), (Al-Jurd), (Al-Hira'), (Al-Qays) and others. (13)Weakness (Ber and Ariel Durant) in the case of voices in the width of the throat about his description of the Hebrew language by saying: "The Hebrew language is the greatest resonance on earth, in addition to its complete formulation in the strong longam." Musical despite the resonance of its letters (14)Perhaps this underestimation of the importance of these letters stems from the fact that the Indo-European languages are devoid of these letters, which made historians and archaeologists who represent these languages - who represent the majority of readers of ancient numbers and paintings. - We put it aside and do not put it on the side of the desired search, but rather put it on the side of more than that. You have reached m. It is, as we have pointed out, to underestimate its importance and importance, not in their languages, but even in their own. They speak, Semitic languages represent the majority. Another evidence of this neglect, which may be intentional or unintentional, is their exclusion of these sounds when they represent ancient languages such as Sumerian, Akkadian and beyond, forgetting the geographical and social participation of these peoples with the peoples who speak these sounds. . Which inevitably cuts off the absence of these languages from them. (15)

For the same reason mentioned above, Dr. Nael Hanoun referred to the subject of the presence or absence of letters (tha, e, dhal, dha, da, eye, jin, fa, ha), when he asked about the presence of the majority of these letters in (the first Ugaritic alphabet) that compete with each other. The language (Intermediate Babylonian) as it exists in the language (Southern Arabic), and the presence of some of them in the language (Aramaic), in addition to its

presence in our Arabic language, denying its existence in Akkadian, and drawing attention to a very important topic, when he confirmed that these languages were written in alphabets, they are An expressive way of sounds more than the syllabic method taken by the Akkadian in notation, and categorically that the letters in their sisters and in the original from which they inevitably separated must be present in the Akkadian, and there is nothing scientifically preventing this except the method of pronunciation that succeeded, which is the first cuneiform reading . (16)He gave an example in which he suggested replacing the old way of pronunciation and representation with the word "less". eqlu 'which in Arabic means 'field', wrote the syllable 'eq - lu' the transverse syllable written in 'IAQeq' or 'IAQeq'. Replacing these letters with letters closest to their sisters in writing is as follows 'Right to intelligence' or ' True,," and this is the cut off word "haqq if." However, it is pronounced "field" that is closest to the meaning and rudeness. (17)

Their efforts in the investigation of correct and vowel sounds

Due to the nature of the case of letters and the types of their phonemic performance, they were divided into correct vowels and sounds or correct vowels and letters, and because of this search for originality and importance, they have been of interest to historians and archaeologists because of it. On the basis of the division of sounds and letters in the language, and the construction of various other topics, including phonemes, accordingly. Morphology. In the introduction to this field, "Rais Abdel Mohsen" mentions that the ancient Egyptian writing is devoid of symbols that suggest comparing it without Arabic writing before purification, and gives an example that represents the sound represented by the sign in letters. The alphabet and the letters "h, m" depending on the freedom of this writing are one of the signs of movements. Scholars and language readers have developed a verbal tendency represented by the symbol " =e" between consonant sounds, such that the sound represented by the broken "womb" becomes a deity. The sound of a certain movement in the first word is similar to the sound in which they indicated the need to connect consonants within the word, but differs from it in that they are not indicated in writing. He also pointed out the possibility of using the Coptic language to reach the correct pronunciation and adjust the movements of many words to read them (18) In an interview with Dr. Farouk Ismail in the Yemeni language, Judge Mayh Hasser talked about recording the silent voices and the durations in the Saith voices, but this does not mean that the ancient Yemenis did that. Don't use the word. And the vowels "fathha, damma, and kasra" are in the words, indicating that they were neglected in writing only. (19) Here is Dr. Farouk Ismail's words that take us to the situation in which the Arabs were in their pronunciation of the sounds of the Arabic language, where the pronunciation was complete and their knowledge of them, places and cases, but they neglected writing them. Or that their writing has not fully matured to be able to keep pace with their extensive and sophisticated language. Among these researchers is Dr. Khaled Haider Othman, who spoke about the letters of the Sumerian language and divided them into vowels represented by (a - yes - yes - OU), and the other section is the correct letters, and he divided them according to their phonetic and verbal outputs into - :

1. Oral sounds: These are the sounds that come out through the lips (B). B, PP, m M.
2. The sounds of teeth: It is pronounced after closing the front teeth (qs, uš, zZ, tT, d (D)
3. Layered sounds: They are the sounds that are pronounced through the throat dishes in (x.). J, you i, kK, g (G).
4. Gum sounds: They are the sounds that are pronounced when the tongue touches the upper gums of the mouth (R.R, forL, NN) (20).

Samuel Noah Kramer differed from his predecessor in the classification of the sounds of the letters of the Sumerian language, he said that there are six vowels divided into three open or long (o, e, a) and the other three opposite high (a, e, a, e, u), and pointed out that the vowels in the Sumerian language are not pronounced clearly, and they often change them to create a consistency between the sounds of the disease according to special rules, and this is evident in the promising short instruments that do not emphasize the word in the vowels they contain, are they omitted if It was in the middle of two valid letters or if it came at the end of a word.

The two letters (Karimer) and (Farouq Ismail) referred to take us to a general (Semitic) phenomenon in deleting the vowel or not writing it, and the extension of this phenomenon in the Arabic language, which is very close to the Sumerian phenomenon. . In many Arabic words, the vowel is omitted when mediating between the correct letters or adjacent to them, and we find this in many words of the Noble Qur'an, such as: (Al-Rahman, Taha, Yasin, Paradise, but, this, (21) the reader who follows this phenomenon In our Arabic language, it may be noticed that it grows with a letter (alif) more than the rest of the vowels, and its reference may be that the letter (alif) comes only with the letter maad, as for the vowels (waw, ya) the letters madd or Lin may come so use them - waw and yaa - in more than one phonetic case making a space to delete a line or word less than the vowel (alif) Regarding consonants, in the Sumerian language there are fifteen consonants (b, r, t, d, c). (It is pronounced like the Persian kaf or its pronunciation in the Egyptian dialect), K, Z, (S, Sh, K, R, L, M, N), and correct letters can be omitted as vowels, especially if they come at the end of a word and do not follow a vowel in next word.) (22) Dr. Amer Suleiman detailed the Akkadian sounds and letters, starting with vowels, which consist of three main letters: (alif, waw, and ya / or italic), and on the opposite side three short vowels (al-fath), (damma), and kasra \ or italic kasra), and these vowels and their corresponding vowels have a symbolic equivalent written in

Sumerian script expressed in a precise manner. (23)The second section of the sections of Amer Suleiman is devoted to (correct) consonants (consonants) taking into account ((for our knowledge of the sounds of the Akkadian language and the correction of consonants, which are mainly derived from what can be inferred from the Akkadian .. cuneiform texts and their comparison with the rest of the Arabic languages. (24)

Dr. Amer Suleiman explained this in a simplified way as follows:

- 1- The consonants preserved in the Akkadian language represented by the cuneiform symbols of the phonemes that contain the same sound. Below are examples of these letters and the syllables they represent

		E ,Shalem SA 'a-lum	it means ask	
NS	b	orphan	bitum	It means house
Dr	d	dark	dakum	It means killing
Kh	h	my sheep	harranum	It means way
NS	m	slandered	narum	It means river

- 2- The silent letters " Halaqi wa Mufaqamah " preserved in the Akkadian language, and the following are examples of them:

NS	q = k	dark	qatum	hand
s	s = s\z	I hit you	erse tum	Land
NS	t = d\t	bout	tabum	Ok
p	= ,	i\ae	sleep	num ī Eye
NS	e	=	concluded	imērum donkey [25].

As for Dr. Fawzi Rashid, he differs from his predecessor Dr. Amer Suleiman in his division of vowels in the Akkadian language, and he said that there are three original vowels which are (u, i, a), and another. A secondary sound produced by one of two ways, either from the letter (a) or from (i) which is the letter (e), and also stated that these primary and secondary letters can come as short sounds (u, i, a, (e, e, can be pronounced as long vowels (, ē, a,)) and that there are doubts among the mentioned scholars that there is a fifth vowel in addition to the above represented by a sound (o.) The reason for these doubts is that cuneiform does not contain a written symbol representing this sound, but its existence is inferred from the exchange between the vowels (a) and (u), and it represents the probability of this sound as follows:

(asbar) and tani (sender which sometimes comes on board (asbar (26))

As for the correct characters possessed by the Akkadian language, he divided them into the following categories:

1. Tooth sounds: caused by pressure from the tongue and teeth. These letters are: (d, t, n, ṭ)
2. Oral letters: the sounds produced by the joints of the lips. These sounds are: (BA, M)
3. Al-Aqsa palatal letters: represented by the sounds (Z, K, F)
4. Interdental letters: represented by sounds (g, š, s, ṣ)
5. The proximity of the palatal letters: represented by the statements of Aso (l, r)
6. Laryngeal letters: represented by the sound (H)
7. Ringed letters: represented by the sound (ḥ). (27)

Dr. Nael Hannoun said that there are "nineteen" correct letters in the Akkadian language, with a different classification from its predecessors. (28)Dr. pointed out. German voice (j) (29)The phenomenon of geese is found in some Arabic dialects in central and southern Iraq, which was considered the original home of the Akkadian language, as they say (dai instead of chicken) and (life instead of stones)This phenomenon appeared in some Arabic dialects, as it contradicts the phenomenon of (omelette). Hi Jim In general the majority of Tamim see the opposite true, so she replaces Jim with A to Z, she says: My daughter's husband and you want (Suhraj). (31)Among the important audio notes, Dr. Deringer said that the ancient Egyptian writing was written only with the correct letters without resorting to vowels, and she denied that the lack of writing the sounds of the disease was due to their lack of importance in the so-called "protection of the ancient Arabic languages". "But on the contrary, oral reading of any text or manuscript cannot be devoid of the pronunciation of most vowels without a symbolic representation of them in writing, but this does not present a particular difficulty for users of the language. who are accustomed to making these sounds. (32)He stated that among the constituent sections of the Persian script are phonetic symbols, and divided them into five sections, the first three of which are related to the verbal aspect, and they are as follows:

1. Three vowels are (a, Ai, Au), the long Persian letter (a) by repeating its symbol twice (aa)
2. Thirteen consonants (xkh, chch, yth, pp, bb, qf, yy, l, ss, zz, ush, rich thr, E h) These consonants can come as a single vowel or followed by a short-slit (AA)
3. Ten symbols representing the correct letters are "Q". .q (heavy enough), cj, tt, Nn, Tr "These letters represent one of two ways, one of which goes beyond the point mentioned in the previous word, or the character's voice follows a short movement "sqa" and the other way is to read the letter "sq" with the addition of a sound Disease "u" becomes "guqu" (33)

Deringer suggested that the Greek alphabet was taken from the island alphabets with some notes of a phonetic character, including that the Greek language reorganized the dental sounds that were possessed by the island alphabets, and also created symbols for Greek sounds that were not present in any of the island letters towards (x) , note, etc.), as they kept some letters to the island sounds of Igriqip with a slight difference in pronunciation also T around "i (heavy V) sound (th) and (s) (swell k)" (34) Apart from the ancient Iraqi and Jazira languages, Dr. Deringer mentioned some phonetic notes from the (Maya) script, including: vowels (u, i, e, o, a) and were mainly used to represent (wat sith) in the first words are the latter and much less in the representation of vowels within words, and the other note that this line does not refer to a large number of Avatar; Most of the (Maya) symbols were intact. (35) Perhaps this makes the written Maya text not resonate well with the activist, and Nicholas Ostler pointed out that "Maya" represents multiple languages from each other that differ in phonetic and verbal aspects and are not fully realized. The unity of language between them, some of which are called (Yukatistic), including what the Spanish colonists called (Contal de Tabasco) and others. (36)

Taha Baqir referred to a phonemic feature in the Sumerian language related to correct sounds and vowel sounds, which is the issue of not pronouncing the correct letter often at the end of Sumerian words, unless it is followed by a vowel in the first grammatical tool, then the correct letter is pronounced by merging it with the vowel. Two examples were given to illustrate the idea, one of them: ((In the phrase ((King of Ur)) it is expressed in the Sumerian vocabulary lugal-urim-ak and (ak) at the end of the sentence is an additive, so the pronunciation and writing of this phrase is as follows: lugal-uri -ma)). (37) Taha Baqir also pointed out that Semitic languages in general depend more on correct sounds in writing them than on vowels, although they are characterized by the presence of inflection and derivation phenomena, which depend largely on changing vowels, which in turn leads to a multiplicity of letters between health and vowels. . (38)

And in an audio note transmitted by Dr. Amer Suleiman (Hincks), suspicion arose that the Babylonians and the Assyrians invented the cuneiform writing. He stated that cuneiform symbols do not clearly distinguish between sounds (the soft palate). And the steel) and (the back), while this precise distinction is found in the language of the Assyrian Babylonian sounds, and therefore the writing expresses the language of the speakers and the first and their sounds, and reveals the details of their language, and this did not happen between the cuneiform writing and the Babylonian language, which indicates the inevitability of its invention by people Those who preceded them, and often in the opinion of scholars that they preceded her. (39) Dr. confirmed. Amer Suleiman that the island languages have silent sounds that are not found in other languages. These sounds are:

First_ the sounds of the ring: (Ain, Ghain, Ha, Hamza, Haha)

Wanya_ Voice Obstruction: (Vac, Tai, D, Za) (40)

A table was cited showing the sounds of the so-called (ancient Iraqi languages), all of which belong to what were called (Semitic languages): (41)

Hebrew	Aramaic	Akkadian	Arabic
a	A	a	a
NS	NS	NS	NS
NS	NS	NS	NS
u	T (u)	u	NS
K	K	K	NS
NS	H (E , A , E)	A (e , a)	NS
NS	H (E , E)	Kh	Kh
Dr	D (g , rare)	Dr	Dr
g	d (g)	g	NS
Q ,(1) Samaj	Q(1)	Q(1)	Q(1)
u , shin	U	u	Q(2)
Q ,(2) Sin	u , s(2)	Q ,(2) u	u
s	S	s	s
s	s , p	s	NS
NS	NS	NS	NS
s	NS	s	NS
p	P , a , a , a	a , a , a	p
p	P , a , a , a	a , a , a	NS
q) p (fa ba	NS	NS	NS
NS	NS	NS	NS
NS	NS	NS	NS
NS	NS	NS	NS
NS	NS	NS	NS
n	N	n	n
h	E , a , a	a , a	NS

and , y	and , y	And , a	And
y	Y	y	y

Dr. Amer Suleiman made a table of the silent sounds that are supposed to be present in the so-called "mother tongue" and their equivalents in the languages from which it was branched, such as (Akkadian, Arabic, Hebrew, and Arabic)(Arabic). We present it as follows: (42)

Arabic		Akkadian language		Mother tongue	
f	NS	P	B	P	B
b	NS	B	NS	B	NS
m	NS	M	NS	m	NS
ṭ	NS	Š	u	ṭ	NS
ḍ	NS	Z	g	ḍ	NS
ẓ	NS	š	s	.	NS
ḍ	NS	š	s	ḍ	NS
t	NS	T	NS	T	NS
d	Dr	D	Dr	D	Dr
.	NS	.	NS	.	NS
n	n	N	n	N	n
l	NS	L	NS	L	NS
R	NS	R	NS	R	NS
s	s	S	s	S	s
z	g	Z	g	Z	g
š	s	š	s	š	s
Š	u	Š	u	Š	s
S	s	š	u	š	u
k	NS	K	NS	K	NS
ğ	NS	G	g	G	g
q	NS	Q	NS	Q	NS
ḥ	Kh	ḥ	Kh	ḥ	Kh
ġ	NS	,	and	Ġ	NS
ḥ	NS	,	and	ḥ	NS
,	p	,		,	p
h	h	,	and	H	h
,	and	,	and	,	and

Their efforts in the investigation of the voices of movements

The movements have a share of the efforts of verbal historians and archaeologists, so they deal with them as signs or verbal complements with a linguistic relationship in which the sound is sometimes long and sometimes short, so they form short or long movements depending on the use, and it is wonderful for them that they revealed the existence of the system of phonetic movements in various ancient languages that It had no influence on the emergence of movements in later languages such as Arabic or its sisters that formed. A sound kinetic system built and tightly used, and they showed that the Akkadian language knew the three basic movements that were known in our ancient Eastern Arabic language, and the first movement is (waw), which is symbolized by the Latin letter (u), and (alif) by the symbol (a), and (O) with the symbol (i), and he said that there is a fourth movement symbolized by the letter (H), and he did not comment on the description of that. Pronunciation or abbreviation, lengthening, or quality, although all of these movements are short, they symbolize their character alone, or they may come with an elongated mark at the top of the opening fed by an

elongated letter, and indicate the possibility of overlap between two movements with each other, whether it is two movements longer or two, they have two short, elongated vowels to write Latin in a new way and form the following: (ê, î, â, û), represented by the word (idâk (which originated from) Iduak meaning (to kill) from the verb (to ram)(43) Speaking of Akkadian vowels, Dr. Amer Suleiman mentioned that the Sumerian sign used to express vowels is the same as that used to express short vowels, and often the sign comes after a syllable at the end of a suitable vowel, so that the vowel turns into a long vowel, Such as:

His arm - a - brother - u a-ah-su. (44)

To distinguish the vowels of said sounds and lines of writing, a long vowel is placed if the original vowel - an original vowel - is a short horizontal line above the vowel or letter, and if the long vowel is the result of a coalition of two different lower vowels are placed " 8" at the top according to the long vowel, but if the vowel is short, then only the appropriate Latin letter is placed in the following scheme:

NS a NSa
-You and Ando
-Me and I and I
*e y e y e (45)

He also mentioned some of the variables that occur in the exchange between movements and gave several examples, including:

1. When the fatha comes next to the letter (ra or kha) it is often changed to a slash, and this change is often repeated in the adjacent syllable as well, towards:
2. you are satisfied en Ɔ Atum became earçfinish ş ētum (earth)
3. When the kasrah in the forms denoting the verb is preceded by one of the letters (rada or kha), it often turns into a slant kasrah towards:
4. I'm brainstorming Tammy ħ becoming an adult utamme
5. In some words in which the kasra comes before the letter (mim), it turns into (dammah) towards:
6. Sniff poison becomes sniff shumum (noun)
7. The mother becomes the mother of the mother (mother). (46)

In an interview with Dr. Khalil Yahya Nami about the Thamudic language, he indicated the possibility of deleting "long or compound" vowels towards:

Yum origin day

A little bit of home

Its origin is Al-Hil, meaning "strength."

And this deletion is generally, despite their differences scientifically, composition and additional:

Ace is derived from Aus (a proper name) (47)

In an interview with Dr. (Deringer) Arab movements - which are called (distinctive signs) - he entered with a "short extension sometimes used with vowels (alif, waw and omega), which began to be used in Basra, suppose that the possibility borrowed from the Syriac script gave the movements another advantage In addition to giving the sound movement, a function of differentiating the correct letters.As for his assumption that he took the Arabic movements from the Syriac, he has an opinion. Because the Arabic language is not the unique language in the presence of these phonetic and grammatical movements, but was preceded by its ancient sisters such as the Akkadian, which took into account the grammatical signs and movements precisely as in the text of the Code of Law. Hammurabi (48)In the context of talking about signs and symbols and their symbolic conformations, Dr. Deringer pointed out that there are three types of hieroglyphic signs: b (phonetic avatar signs, phonetic endings, and signifiers). (49)And about the verbal representation of the hieroglyphs, he stated that after its initial stages, it became rare to use (symbolic signs) alone, unless they were accompanied by a corresponding to the phonetic value of the symbol additionally. - They are called (phonetic endings) in an early reference to the importance of what could be the representative of the first pictures of the movements as indicative complements of an audio nature that have the function of the movements in showing the different meanings of similar symbols and letters (50)

Their efforts in the investigations of substitution, eloquence, and inclusion

First - substitution:

Dr. Amer Suleiman defined it as "removing a certain correct letter and putting another letter in its place for phonetic purposes." (51)

The Akkadian language may be substituted in several cases:

If the word contains two stressed letters, one of them is replaced by another shortened letter, but it is of the same type of stress, such as:

In short, I became the scum of the shorts link

Tortilla Co Aurum I was amazed by the mangrove fragrance

Cotton qa Ɔ num you have become cotton qa Ɔ num's companion.

If the name contains one of the oral letters (mim, alb, a), and it is formulated by adding the syllable (m) to its beginning, then the letter (m) turns into (nun), in the direction of:

"You ride a markabtum = We rode a narkabtum wagon

Silent maktamum = silent naktamum cover

Perforated map ḥ arum = nakhara nap ḥ arum sum (52)

It is noted that in their choice of the letter M came a letter in the sound as described (Noun) as they share the letters Onvian Bgenh in bluegill.

If the hamza is original or expresses a ring letter, it is also subject to the letters that remain correct in some words, or it is omitted and a change in the vowels that follows it in the word - which is likely - and the same applies to the letter. The vowel (AZ and Waw) (53) If the conversation ends with one of the vowels (dal, ta, tay) or with the dental letters (sin, shin, antibiotic, ze), and connect it with the word of the third pronoun that begins with the letter of the person (shin), then convert the vowel or one of the teeth to (O) Similarly, "shin" in the pronoun is converted to "sin" as well, towards:

dead + shredded matte + šu = diamond + diamond + full

allotment + sh im ḥ as + šu = Imks + Q im ḥ as + su a hit

arish + sh erēš + šu = aris + s erēs + su

In the post-Babylonian era an ancient event occurred to modify the letter (m) to (n), if it was already the letter of the surname, or the letters (sin, antibiotic, pollinator, kaf), about:

clay + k ṭ ēm + ka = clay + k ṭ ēn + ka your report

The replacement may occur in the letter taa within the verb, so it becomes (dal or ta') or one of the dental letters other than (shin) in the direction of:

Swallow igtamrū = finished Jedemro igdamrū

tardam a ṭ tardam = crush the ṭ erdam you sent

ṣ Tabat was arrested = ṣṣ was hit Abat was arrested

Mention Aztakar = Zachar Azakar Male (54)

It is a very similar alternative to the incremental simile that occurs in our Arabic when the prefix affects the suffix, as in the inversion of Ta 'al-iftali, indicating whether it occurs after zay, for example, but is not limited to the word (unspecified) which originated in Quarrel. (55)

We note that the choice to replace the Akkadian letter (na) to (d or i) is not in the face of arbitrariness, but rather is the basis of sound and influences in choosing the dal and tay because they share with t in the recipe of narrowness. Some of them complain about his voice, the first is that this example came with the character (Jim), which is a voice characterized by sharpness and speaking, followed by the light (n) sound, then the gradual sharpness is replaced by an audible sound (dal), and the second example came with improving the letter (tay), followed by (ta) is also diluted with the incremental scaling A, shown for (ta) and the same is true for the rest of the examples. (56)

If the verb is devoid of a pronoun and relates to the first letter of a very root letter (D, I, G, O, R), and is entered into na, then share it with the letters mentioned alta as follows:

It is written ṣ ıbutu = pour ti butu wrestle

zattakr zitkar = remember the words of tizkar

Here, we note in the previous examples that there is confusion in the cases of sound changes and their implications, so what was mentioned in the above examples falls under the (spatial inversion) section and not the (substitution) section that can be supported. By not having an exact linguistic specialty giving historians and archaeologists linguistics in their writings, they try to clarify the linguistic cases of ancient languages and their encounters in our Arabic and other languages.

Replacing the consonant letter with the consonant letter if it appears before the consonant letter in the direction: ma'adtum = orphans of the dark (57)

It is one of the forms of substitution that extended to the Arabic language in terms of form and not detail, so it was called in Arabic (the similar total reaction), which leads to the occurrence of assimilation due to its availability and conditions. An example in the Arabic language is the word (return) whose pronunciation becomes (atam) and this is the effect of the suffix ta, which is a whispering sound in the previous sign, and it is the sound of the vowel (58).

One form of substitution that occurs in some words is to replace bae with mem, if there is a precedent for the sound syllable (m), towards:

Probably erub + ma = constant + ma (59) entered

It corresponds to a major modification of what is found in the Arabic language under the name (Alaa's thumb or homogeneous), which is the approval of the director's letters, and it differs in the letter (60) towards the saying of the most high: ("Oh my son, ride with us)) (61)

In the post-Babylonian era, a type of substitution was made by replacing the dental letter with (lam), if it was followed by another letter (sin), or one of the vowels, towards:

Divide ṭ ur = hurry up everything you type

See aŠsi = the population you invited

There are similar alternatives to this substitution in the Arabic language, for the frantic saying:

When he saw that he did not leave him and was not satisfied with the money, he slept. (62)

Reddy commented on the Asturabavi by saying: "Its origin, so I replaced Abi Balama. Ibn Takat said in Al-Jarh: It was said: And they knew that the origin of this character was Adja, fabricated from the uproar. : Done, and ran away, we said: This modified offer in some languages z when accepting an offer on the occasion of the absence of the Tai Bhalha party including offering the allowance(63)

As Ibn Manzur said about him: He wanted to lie down, so he changed the opposite, and he is like me. (64)

Al-Mazini mentioned this substitution in the narration of Ibn Manzur also: Al-Mazini said: Some Arabs dislike combining two applied letters, so he says the crown, and replace the place of the daad with the closest letter. And he is the rare lam." (65)

As mentioned by Dr. Yahya Khalil Nami Image of substitution for the old Yemeni dialect (Haram), which lies between the literal (Al-Tur) and which has been changed to the regular (SEN). (66)

Secondly, the declaration

Dr. Amer Suleiman spoke about vowels in the Akkadian language by defining them as "phonetic changes that occur in vowels and short vowels such as deletion, inversion, merging or lengthening." (67) Historians and archaeologists have cited rules representing some mechanical images in various ancient languages. , Including:

1. What Dr. Fawzi Rashid on the vowels in the Sumerian language, the vowel was deleted. The fact at the beginning of the plural "ene", if preceded by another vowel in the word preceding it, about:

Mother of all gods ama _ dingir _ re _ ene _ ak _ e

Became ama _ dingir _ re _ ne _ ak _ e

However, it takes a picture in the ad, especially with the third person pronoun (singular), (ani, bi) and appears as:

(ani + ene) becomes - (a)(ne _ ne)

(bi + ene) becomes) bé _ ne (68)

2. He also mentioned a picture of the e'alal in the Akkadian language that occurred between Assyrian and Babylonian, where the letter (a) in the Assyrian language was in the form of a letter (eIn Babylonian, towards the Assyrian word qarabum). It means (close) as it appears in the Babylonian language in the form (Qarqum). The word (Sabarum) means (break, break) as it appeared in the Babylonian form (Sabram).

3. In the Akkadian language, Dr. Amer Suleiman also mentioned a case in which the two original letters in the mother tongue (or. Ū), or (long cursive (Ī), became towards:

- thorum t̄ aurum = shurum urum "ox"
- Bitum House = replaces the house of Hatim
- sept Š apt = spitting Š aptĪn "lips"

4. Also, when two short syllables follow in one word, the movement of the second syllable is usually omitted, and the movement remains if the letter "r" comes after it towards:

- kesh - ak ka sid- āku = Khd AK ka Šd aku "I have arrived"
- dammaq - umm dumqum umm dumqm = dumqm "good"

But if the letter ra comes after it, then the vowel of the second syllable can be omitted, or it can remain as follows:

- zikrum zikarum or zakma zikrum "male"

5. When the hamza is deleted - whatever its source - at the end of the syllable, the sound is lengthened in the movement to compensate for the deleted hamza.

6. If one of the vowels (h, a, gha, a little e) is omitted, then the movement of the same syllable changes from (a to a), and it may be accompanied by another change in the same way in a syllable towards:

- Knowing that science becomes "Master"
- The fertilization of a divorced woman becomes rose: a divorced woman "I took it." ([70])

7. One of the forms of inversion in the ancient Yemeni language is what Dr. Farouk Ismail mentioned about the change between the vowels "waw and ya" in some words, including:

- The pronunciation of the word "kun" becomes the pronunciation of "kin" after the vowel. "Ken" means "happened happened."
- The word "Kowloon" becomes the word after "qailan" which means "elephant". "
- The hymns of Radha "Radu" became ringtones after the th. "Radi" means "good, happy."

8. among the conjugations he also mentioned are vowels between the vowels "alif and waw", such as:

- The last (last) pronunciation becomes tones after ils (curvature) meaning (finally, after)
- The teslanneft (teslan) becomes a hymn after prayer meaning (prayer).

Third - immersion

Drilling is one of the phenomena of phonemic language to which linguists have paid great attention. Because they like their ancestors, take us to the morphological side add - on the reserved sound, and according to this interest historians and archaeologists followed in the footsteps of linguists Fulha, especially in their studies Mbagasi, Dr. Fawzi Rashid spoke of some phonetic changes in the Sumerian language represent one of the fiery images where, and when Mention of signs that are added to the past and denoting persons and are in the form of

fillers or suffixes *, including the hash of the second person singular, which is represented by the vowel (e), if it is preceded by a vowel, it is combined with it, and in some cases it becomes Long vowel to indicate the inclusion in which it occurred. (72)

Dr. Ali Yassin mentioned some forms of immersion in the Akkadian language, including:

A- If the letter (Noun) is mentioned orally before the letter (alaba), then it becomes a second (b), around:

Kanpum became kappum

Anpom becomes an opum

b- If the letter "m" is mentioned before the letters (Š, t, d.), it replaces (Nona) in the direction of:

Imtanum became intanum

Imdud hurts h indud

T - If the letter (ra) is mentioned before the letter (Nun), it replaces (Nonna) with seconds, about:

arnu be annual

ibqurnisu became ibqunnisu (73)

Dr. pointed out. Farouk Ismail indicated that there are cases of merger, evidence of which was found in the ancient Yemeni inscriptions, that were accompanied by verbal and not written cases of merger referred to by specialists, among which we mention:

-1Join the nun with the following letter:

Canada v "Kinda" intonation, after the intonation became almost "like this"

The word "girl" after the slander became "bit", "bit."

The word "pure" after the stabbing became "pure"

It is noticeable from the previous indications that there are letters in which the nun does not meet, towards: (Alif Hamza, Haa, Ha, Ain, Ghain, Mim)

-2The inclusion of the signifier in the ta' or the thaa, and this merger in the names of the numbers "1, 6, 60", towards:

Ahdt chants tones 'one' after equ gam 'loom' means 'one'

Sdt intonations "Sdt" sounds after overlapping "Stt" Stt means "six"

The word "sedthi" is a word after diphthong. The word "Sthi" became sthe, which means "stone". (74)

Despite the occurrence of many cases of assimilation in the ancient Yemeni language in different dialects, the writing of the Musnad is free from repetition in writing the stressed letter. (75)

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