The Ancient Kingdom of Punt and its Factor in Egyptian History:

Further Linguistic Evidences
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 Why did some Egyptologists go to the extent that they think the Egyptian was originated from the Somali while others view that as a strange idea? Naturally an answer for that kind of question should principally lay with investigating the background of the Somali language by a relevant linguistic comparison. In this section we are going to take one more step beyond the Cushitic scope for exploring the linguistic nature of the Somali as an Afroasiatic language by comparing it with the Egyptian and the Arabic as analytical tool for its historical or geographical background.

There may be a concern about the extent to which the comparison can be a relevant because the Somali will only be compared to the Egyptian and the Arabic. These two languages, however, have a particular relevance for understanding the ancient history of Somalia due to the geographical location and historical dimensions of the country, and their first inclusion in the linguistic comparisons on the region with their apparent, unique contribution to that respect. But before I proceed for an assessment, let me first note about sound-symbols of some Phonemes that have no speech sounds in English but shared by these three languages.

Orthography

As is well known, the languages in question, Somali, Arabic, and Egyptian have hard velars: kh خ, gh غ, and pharyngeals (emphatics): ḥ ح, ʾa ع. We also know that the orthography of these phonemes is not internationally standardized. In this work, I adopted the Somali version of their phonetic symbols such as kh for خ (as in "Khartoum"); x for ḥ (as in Xassan or Baxrain, instead of Ḥassan or Baḥrain); and c for ʾa or simply a (as in Ciraq or Carab, instead of Iraq or Arab).

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{As we shall discuss in part B, there are also around six other Arabic or Proto-Afroasiatic phonemes with unconventional symbols such as: ṯ (ط), zh (ظ), ḏ (ذ), th (ث), ś (ص), ḍ (ض)}.

As I have noted on another document,[1] Somalis do not start adopting x for ḥ; Romans did it; and likewise for c, some scholars on Islam have accepted it for 'a. The Somali, and these two other languages, are among very few languages around the world that have retained these kinds of Phonetics, particularly the emphatics.

Searching the Age of the Somali Language

A) The Somali and the Egyptian

 The early linguistic or anthropological Egyptologists found that the Egyptian, as an Afroasiatic language, closely relates to the Eastern Cushitic to which the Somali belongs. They have further suggested, "That Egyptian was a Semitcized Cushitic language, connecting it with or even deriving it from Somali."[2] However an adequate study for proving or disproving this idea has never been conducted. Additionally, some Somali and Egyptian contemporary historians have occasionally been surprised with the existence of similar Somalo-Egyptian lexemes.[3] But these findings are not utilized by the later western scholars on Egyptian or Somali studies. The following comparison can strongly validate that old Egyptologists' view on the Somolo-Egyptian connection. Since the details of the linguistic aspects in the Egyptian other than the Phonology and some lexemes are not adequately known,[4] in this work we are confining the comparison to the lexical and phonological correspondents.

Phonetic Similarities

Although we shall reconstruct the original Somali phonemes in part 'B', we are going to compare the middle Egyptian to the modern Somali. The middle Egyptian which was approximately used from late third millennium to late second millennium BCE is the standard Egyptian used today for the researches. Orthographically, there is little known difference between the old and the middle Egyptian.[5]

Generally, there are 23 consonant symbols in the Egyptian. But in the middle Egyptian, a letter that was represented by the symbol 's' though it seems to be 'z' was lost; another letter was interchanging early with 'sh', and later with 'kh', in certain words; a letter that stood for 's' or 'th' was replaced by 't'; and another one which seems to be 'ṯ' merged to 'd'. The following are approximate

sound-values of 20 standard letters: b, p, t, g, x, kh, d, r, s, sh, c, f, q, k, l, m, n, w, h, and y.[6]

The only difference between these letters and the modern Somali consonants are the absence of 'dh' and 'j' of the Somali from the Egyptian. The letter 'p' is not recognized in the standard Somali, but it is retained by a number of archaic dialects such as Elmolo, Arbore, Bayso[7] and Jiido, in the Southern Somaliland, or Macro-Somali, that is south of Shabeelle River.

In order to enlarge slightly the picture of the comparison, the Afari, (the language with closest phonemes to the Somali), retains today only 16 of these letters which consist of b, t, x, d, r, s, c, g, f, k, l, m, n, w, h, y. This indicates that, despite the fact that the Afari also belongs to the Red sea zone, still the Somali retains more Afroasiatic Phonemes than the Afari does (see also below, part B).

By the comparison, the Somali and Egyptian lost almost same letters throughout a same period when they preserved together same letters during that period. This means that the Egyptian, and the Somali (and the other lowland Eastern Cushitics) underwent similar phonetic changes during the three millennia prior to the birth of Jesus.

Lexical Cognates

Within their writings, the Egyptians were not using vowels except 'a'. To reduce the effect of this spelling uncertainty, Egyptologists assign the letter 'e' between the constants of the word or write down the constants only. But there is another way we can detect the spelling of Egyptian words. That is comparing their meanings and consonants with the same word from a relating language. This means that a standardization of spelling through etymology, with bearing in mind some insignificant semantic and morphological deviations in some of the words.

This kind of observation has already been used for comparing the Egyptian with other Afroasiatic languages, particularly with the Semitic. For example, it is clear that the word 'xsb' is the same as the Semitic word 'xasaba or xisaab'. However the Somali is the language that has so far contributed the largest vocabulary to the measurement. The more we have then words in this nature from two languages, the more we have confidence in the comparison.

The Arabic or Semitic factor in the Egyptian is clear as shown by words like xsb cf. xisaab: reckon; xtm cf. xaṯam: destruction; khtm cf. khatim: seal. Still, the Somali factor is deeper as suggested by the following comparison.

	Egyptian with English	**Somali**	**Arabic**
a)	aaw, aw (old man)	aaw, aw	sheykh
b)	ab (heart)	laab	lubb
c)	abe (elephant)	arbe (male elephant)	fiil
d)	adab (farmland)	adab	munzaricah
e)	ahw (pain)	laxaw	alam
f)	aq (starvation)	aq	majaacah
g)	arey (doorkeeper)	irit (door)	bawaab, baab
h)	as (bury)	aas	yadfan
i)	aw (island)	awt, awdal	jaziirah
j)	awt (old man)	aawe, odey	sheykh
k)	ayu, ay (dog)	ey, ay	kalb
l)	bat	bād	kal'a, marcaa
m)	baxa (flee)	bax	farr(firaar)
n)	beset (cat)	bisset	hirrah, qi<u>t</u>
o)	bin	ba', bi'in, ba'an,	ba's
p)	bka (be pregnant)	buka(sick), bog(belly)	wixaam, ba<u>t</u>ni
q)	cat (member)	cad < cat	cudwi
r)	cem, cum (swallow)	cum > cun (eat)	iltiqaam
s)	cerret (gate)	irit	baab
t)	cnt, cint (nail)	ciddi < citi	zhufr
u)	crt, cirit (jaw)	cirrid < cirit (gum)	daqan
v)	cr, cor (ascend)	kor	ya<u>ś</u>cad
w)	ct, cot (herd, flock)	cood < coot	ancaam
x)	dadat (council)	dad (people)	lajnah
y)	daxar (bitter)	dacar	murr
z)	dedi (stability)	degen	istiqraar
aa)	der, dar (crush, drive out)	derder, dareer	saxq, jaraa'
bb)	dga (see, look)	dhugo	unzhur
cc)	fand (nose)	san	anf
dd)	gaw (luck)	gaw, go'	duuna
ee)	gaw (be narrow)	gaw (narrow corner)	mu<u>d</u>aayaqah

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ff)	ges (side)	gees	janb
gg)	han (box)	haan (container)	wicaa', sanduuq
hh)	hanu (jubilation)	han (ambition)	tumuux
ii)	haw, hayu (environment)	hoy	beyt, bii'ah
jj)	hay (husband)	say	Zawj
kk)	hep, hap (law)	hab	nazhaam
ll)	hh, hah (hot breath)	hah	laađic
mm)	hmhmt, hamhamt (roaring)	hamham	hams
nn)	iur, uur (become pregnant)	uur	xaml
oo)	kat (take)	qaad	khuđ
pp)	kay (other)	kale	aakhar
qq)	kebes (cultivate)	kimis (bread)	khubz
rr)	khet (tree)	ghet > geed	shajara
ss)	khwo (night)	cawo	leyl
tt)	kuwu (others)	kuwo	aakharuun
uu)	marrit (street)	marit, marin, mar	mamarr, marr
vv)	mawt, mut (death)	moot, amut, dhi-mat	mawt
ww)	mdd, mdded (hit)	mud	tacnah
xx)	mitt (being like)	la-mid/mit	mithl
yy)	mkhr, makhar (storehouse)	bakhaar, bakaar	makhzin
zz)	mnt, mant (a day, daily)	maanta	yawm
aaa)	mu (water)	maayo, may, biyo	maa', miyaah
bbb)	mx, mux (be full)	buux	malii'
ccc)	mxs (crocodile)	yaxaas	timsaax
ddd)	nef (breathe)	neef	nafas
eee)	nst, nasat (rest)	nasat	istraaxah
fff)	ped (stretch)	fidi	bast
ggg)	per (house)	barin	beyt, manzil
hhh)	pert (seed)	beer (farm)	thimaar
iii)	pisi (cook)	bisil (cooked)	yatbakh
jjj)	qab, qeb (be cool)	qabow (qab-ow)	qurr, bard
kkk)	qama (throw)	gam	yarmi
lll)	qaw, qaa (height)	qaw	jabal, qaamah

mmm)	qep, kep (fold)	qabo, qabad	qabđ
nnn)	qrs, qaris (bury)	qaris	dafn, yukhfi
ooo)	qsn (irksome)	qasan	muđaayiq (đeyq)
ppp)	ram, remet (men)	rag	rijaal
qqq)	raxu (a group of men)	rac, raxan	cuśbah, firqah
rrr)	rc, rac (sun)	orra, qorrax	shams
sss)	rd, rad (foot)	raad (foot traces)	āthaar
ttt)	rshrsh, rashrash (rejoice)	bashbash	suruur, rakhaa
uuu)	sa	sii, siin	icṯaa'
vvv)	saba (door)	sabo (front of the door)	catabah,
www)	samaw, samayu	dib u sameyn	yaśnac, śunc
xxx)	san (smell)	san (nose)	shumm, intifaas
yyy)	sati (urine)	kaadi < kaati	bawl
zzz)	sebex (cry a load)	śawaxan	śayxah
aaaa)	sema (hair)	timo, tima	shacr
bbbb)	seper (rib)	feer	đelc
cccc)	shab (meal)	sab (meal for event)	waliimah
dddd)	shad, khad (dig out)	qod, god	ixfir (xufrah
eeee)	shdt, shidt (kindle)	shid	yashcul
ffff)	sma, (lungs)	sambab	ri'ah
gggg)	smn, samen	sameyn	yakhluq, yuxdith
hhhh)	snq (suck)	jaq	maś
iiii)	sr, sar (noble)	sare (person)	cazhiim/kabiir)
jjjj)	su, sw (he)	us, usa	huwa
kkkk)	tan (this)	tan	haađihi
llll)	tar (show respect for)	tar (wax-tar)	xurmah
mmmm)	ter (time)	jeer	waqt
nnnn)	tua (pray)	tu-ko, tuu-gis (< tu)	śalaat, ducaa'
oooo)	wada (together)	wada, wada-jir	ajmac
pppp)	wada (proceed)	wad	yasuuq
qqqq)	wadt (journey)	wadit	siyaaq, mashyi
rrrr)	wat (street)	wado	ṯariiq
ssss)	wcr, wacar (flee)	carar	firaar

tttt)	wer (great)	wen, wein	cazhiim
uuuu)	werd (be weary)	weyd	wahn
vvvv)	xad (white)	cad	bayaađ
wwww)	xaddut	caddood, caddaan	biiđ
xxxx)	xapi (Nile)	wabi	nahr
yyyy)	xas (excrement)	xaar	ghaa'it
zzzz)	xer (cover)	xeer (dabool)	ghiṯaa'
aaaaa)	xesi (sing)	hees	ghinaa'
bbbbb)	xesu, xesaw (singer)	heesaa, heesaw	mughanni
ccccc)	xir (holding)	xir	kabx
ddddd)	xns, xanes	xanib (ciriiri galin)	deyq
eeeee)	xor (before)	hor, hore	qabl, qidam
fffff)	xr, xor	kor, sare	fawq, yaścad
ggggg)	xrt, xirt (heaven)	cir, cirit	samaa'
hhhhh)	yacax, axax (moon)	dayax	qamar

The explanation of the outcome of the comparison is quite easy. A few onomastic terms, sometimes within uncertain condition, lead the researchers to suggest for some ancient historical cases that there is an extinct language absorbed by another one, or to make a conclusion for ethnical identity of an extinct group. For example, the Semiticness of Hyksos or Indo-Europeanness of the Hittites was mainly judged by a few onomastic names. But, we are dealing here with a high percentage of Somali words in the hundreds of the recovered Egyptian words.

In addition to the general geographical language contacts, the Egyptian was exposed to direct influence of Semitics from about 3,800s to 3200s BCE, by Hyksos occupation and Israelite presence in Egypt. Nevertheless, it appears that the Somali impact on the Egyptian had stronger than the Semitic. This has to say something about the ancient history of the Horn. But it is not the only linguistic evidence that can tell us about the pre-historic inhabitants of the Somali Peninsula or the Land of Punt.

B) The Somali and the Arabic

Although the Arabic was written only from 328 CE, it is considered the most archaic language among the Semitics because of its phonemic inventory. Unlike other Semitics, Arabic retains 28 of the 29 letters of proto-Semitic whereas most of the other Semitic languages had reduced the original 29 to about 20. Arabic lost only the letter P which is replaced by f.

This unique characteristic puts the Arabic in a position of using it as a starting point in the reconstruction of Proto-Semitic. The scholars agree that the Arabic comes closest to filling up the common root of that linguistic family. Most of the letters that were lost by non-Arabic Semitics, and even by the majority of other Afro-asiatic languages, are pharyngeals, some velars and some dentals. There have been good works on study in this linguistic family.

No such study has, however, been conducted for recreation of Proto-Cushitic in particular and for Proto-Afroasiatic in general. The grouping of these languages as a linguistic phylum is chiefly based on some lexical and phonological comparisons among some of the languages.

Generally, the level of Cushitic studies and the knowledge about the nature of its ties with other Afro-asiatic languages are still at their very beginnings. Zobarski observes, "The importance of the Cushitic languages has been frequently underestimated by many Semitists, Egyptologists, etc. (with only a few notable exceptions) and this had to have negative results: for one thing, the new Cushiticists naturally enough had and have to be recruited from among Semiticists in the first place."[8]

After he mentions these traditional shortcomings, he reminds us the effects of the shortcomings as he continues, "Certainly there can be no study of an Afro-asiatic general scope without Cushitic, and we may expect to find in Cushitic not only innovations but also quite archaic traits."[9]

Although this view was expressed nearly forty years ago, there is no big change that has taken place at least on the Afroasiatic comparing scope.[10] Moreover, most of the scholars have traditionally preferred to explain the language-relationship question between the Somali and the Arabic by language contact. It was taken for granted that the geographical proximity and cultural influences were enough to cause the huge linguistic similarities between the two languages. By that, the fact that the Somali as a Cushitic and the Arabic as a Semitic share a common heritage was largely under-estimated, and the importance of that connection for understanding the Somali history was equally ignored.

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A real scrutiny on the Somali, however, can reveal that the linguistic portion which constitutes the Somalo-Arabic common heritage is much larger than the portion that was characterized by the commercial, social, and cultural contacts. By comparison, there was an obvious linguistic evolution in the Somali which was almost parallel with the Arabic development. By the capacity of its linguistic characteristics, it appears that the Somali can fill up for the Cushitic the role that is occupied by the Arabic for the Semitic.

Although the Somali is considered the language that has mostly been discussed in the Cushitic, It was scientifically compared only to other Eastern Cushitic languages.[11] And there was also a good start of studying on the Macro-Somali mainly in the 1970s and 1980s.[12] But the fact that there has been a long period of deadlock in the Somali studies undermines the situation of the studies. It was a good step that these studies were conducted at the first time by Cushiticist scholars.[13]

But these studies were not designed to address specific peculiarities of a certain language or Afroasiatic-level dimensions for a language with multiple connections like the Somali. The Somali thus continues to be superficially known linguistically. And the available data is insufficient for making a conclusion on the basics of a history within the circumstances of like the Somali. So the approach must be assessed and developed.

Although the evidences of the Somalo-Arabic linguistic commonalities can be materialized from the most of linguistic properties, be they phonological, lexical, morphological, and syntactical correspondences, we will focus on some important features in these aspects including inflections (noun-number-gender-verb agreement in sentence structures) which can fairly give a good picture about the shared background.

Lexemes

I do not include lexical statistics in this study because there are no big secrets in the Somalo-Arabic cognates. It is believed, with obvious reasons, that the cognates are higher than 30%. And it seems that in 60% of the total lexemes, every two corresponding words share at least one consonant. Further, the Somali commonly uses a good number of cognates that are extinct or rarely used in the Arabic today such as the following:

Somali	Arabic	English
buur	t̲uur	mount

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jid	jad	track
Buss	Bass	dust
habaas	habaa'	dust
meer	mawr	revolving
gal	ghall	enter
hadal	heydāl(heytāl)	talk, conversation
muran	miraa'	dispute
bara→ bara-tan	baara	compete
hawl	hawl	a big task
may, maayo	maayo	water
shub	shub	pour
oom	owm	thirst
qiic	qiica	smoke
duf	dif'i	wool
śolay	śalaa	roast
baraar	baraar	youthful, prosper
suubaan	suubaan	fertile, grazing land
haraj	harjat	instability, confrontation
murug	maraj	a difficult situation
alalad	alalat	mournful cry of pain
ari, ri', riyo (goat/goats)	āram, ri'am	(white deer, like goat)
soof	soom	animals' move from the station to the range
dareer, darar dariir, darr		yield more milk - from the udder, flow[14]
dhal	tala	wild animal → and human baby
cas, cassaan, casuus	cas	red

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Still, the Somali uses these archaic terms with Somali synonyms. To be sure, this is not an example for general Somalo-Arabic cognates, but only for words which are still active in the Somali but archaic in the Arabic. Naturally, the opposite should also be true which means that the Arabic commonly uses many cognates that are not largely used in the Somali today. But, the maintenance of aged vocabulary in the Somali points to the close Somali relationship with the parent language, the Proto-Afroasiatic, or a Proto-Afroasiatic subgroup. In fact, this may serve as a part of evidences for zobarski's expectation to find in the Cushitic archaic linguistic aspects for Afroasiatic studies.

Apart from the vocabulary profusion, some of the characteristics in the Somali are characterized by the phenomenon of 'one meaning for many words and many words for one meaning'. And an example of vocabulary profusion is that if one vowel is changed in most of the Somali words that term turns to be a different word such as the following:

gar (arbitration), gaar (private)
geri(giraffe), geeri (death)
"   "   giir (darker gray)
gor (camel foremilk), goor (time),
gur (pick up), guur (marriage),
gure (collector), guure (night travelling),
 guri (house), guuri (copy).

Nevertheless, most of these words have more than one meaning. Nay, the words 'gur' and 'guur', for example, has about ten meanings, while there are about more than ten words for the terms 'time' and 'marriage' each. So a diphthong or vowel gliding in a word with a short vowel means that the word is turning to be another one. Although our space here does not fit for a longer discussion on these enormous linguistic competences, it may shed more light on the essence and the direction of further studies on these competences.

Morphemes

The structural characteristic of most of the Somali words is triliterality (thulaathi in the Arabic and saddexo in the Somali) in which the root of the word consists of three consonants and of extension from these three roots. Many words are also formed by biconsonantal root. The triliterality or triconsonantal is a common characteristic among the Semitic languages. But it has been observed that both Cushitic and Semitic were characterized by biconsonantal and triconsonantal roots.[15] However, the Cushitic is not adequately explored in this respect. And particularly, since the vowels play a big role in the structure of the Somali word, a larger investigation and exceptional consideration is required in the Somali morphological spectrum.

In the Arabic, the rule of establishing the base (maśdar) of a word is processed like the following:

facala, yafcalu, ficl-an: He (did, does, deed).
The process is similarly formed in the Somali:
falay, falaa or falyaa, fal; and similarly:
đakara, yađkuru, đikr-an, cf. xusay, xusayaa, xus (commemorate);
dassa, yadussa, dass-an, cf. dusay, dusaya, dus (an action of going under sth.).

The root is the third word (the noun) for both languages. {In the Somali, 'fal' is also the form of 'order verb' (do it, Arabic ifcal).} The root is extended in different forms like: fal → falit (f), falitaan (m) in the Somali; and ficlatan (f) in the Arabic. Another kind of suffix conjugation in the Somali for the root of transitive verbs is vowel + 'n' like:

kariyay, kariyaa, karin: (he) cooked, cooks, cooking (the food); contrasting with intransitive verb of: karay, karayaa, karit > karid: (the food) boiled, boils, boiling.

The vowel + 'n' in the Somali word-root might be comparable with the 'an' in the Arabic word-root. Both languages have other kinds of derivatives, but it seems that the Somali has totally lost the prefixed conjugations except in a few verbal cases.

Syntax and Literature

There is near total agreement among the scholars that the Arabic surpasses other languages of the world in linguistic precision and production; syntactical articulation and eloquence; and unparalleled inflectional characteristics. Nonetheless, the Somali is also

known as a language of abundant vocabulary; a use of a proper diction; a formation of articulative syntax; a capacity of perceptual clarity; and extraordinary literary style, imagination and variation. Actually, the Somali might be the only language that can be compared with the Arabic in literary art and production.

As of the word order, it is said that in uninflected languages, like English, word order is almost fixed, whereas in inflected languages, like the Arabic and Somali, it is relatively free because a word's function is usually indicated by its ending. However, having the most articulative inflectional system, word order of the standard Arabic is considered to be fixed as it is mostly verb-subject-object (VSO), like: Ra'aa Axmadu al-walada, (lit. saw Axmad the boy). But, SVO is not impossible in the Arabic.

In the Somali, word order is so flexible in the sentence structure. It depends on the feeling of the speaker semantically to focus on subject, action or object for fitness and precision. It can be VSO, SVO SOV, for example:

in VSO: Wuu arkay Axmad wiil-ka, (saw Axmad the boy), focusing on the action;
in SVO: Axmad wuu arkay wiil-ka, (Axmad saw the boy), focusing on the subject and action;
and Sov: Axmad wiil-ka wuu arkay (Axmad the boy saw), focusing on the object.
(NB. In most of our examples, the order will be Somali, Arabic, English).

In many other word orders, the Somali goes along with the Arabic as following:
noun-adjective (NA): Nin fiican, rajulan ṯayib-an, (good man, but lit. man good).
Verbless Sentense: waa wiil, Huwa walad-un, (He is a boy).
Possessed-posseessor: Guriga Axmad, Beytu Axmad, (Axmad's house). Maal-ka anaa leh or anaa leh maal-ka, al-maalu lii, (The property is mine).
Negation: ma arkin Axmad, maa ra'aytu Axmad, (I do not see Axmad). Ma leh aqoon, maa lahu macrifatan, (he has no knowledge).
Interrogation: ma-xaa dhacay, maa-ḋaa waqaca (xadatha), (what did happen)?
Ma araktay Axmad, Hal ra'ayta Axmad, (did you see Axmad)? Answer: Maya, ma arkin, laa maa ra'aytahu, (no I didn't).
Ma-xuu >(mu-xuu) koray, faras ama dameer, maa-ḋaa rakiba, faras-an am xamiir-an, (did he ride a horse or a donkey)?
 (ma or maa works as a negation or interrogation word in both languages).

Negative Instruction: Ha falin, laa tafcal, (Don't do it).
But, wiil ayo or wiil kee(h), (lit. a boy who?), while in Arabic: ayyu waladin (lit. which boy?).

As of the preposition, unlike some other Eastern Cushitics, the Somali has no postposition but it places the preposition before the verb instead before the noun. It disagrees with the Arabic in this case as shown by the following:

Wuxuu <u>ku</u> socdaa magaalada (S, prep., V, O); huwa yaďhabu <u>ilaa</u> al-madiina (S, V, prep., O); he is going to the city.
Wuxuu <u>ka</u> yimi beerta; innahu jaa'a <u>min</u> al-mazracah; he came from the farm.
<u>Ka</u> bax minanka; barax <u>min</u> al-beyt; get out of the house.
I <u>la</u> cun (O, prep., V); kul <u>mac</u>ii (V, prep., O); eat with me.

Structural Innovations in Syntax

The original sentence structure in the Somali is complicated by developments of auxiliary or helping verbs (verb to be), and helping object (marker of a main object) which are attached by pronouns. The types of helping verbs (HV) are 'wa', 'ay', 'ba; and the helping object (HO) is 'wax (thing)'. Since 'ay' and 'ba' are interchangeable, we can reduce the cases into three series.

Case 1: Wa (Helping Verb): focusing on the action by wa+Pn, V:

(ani)	waan	cunaa
(inna)	waan	cunnaa
(ati)	waat	cuntaa
(itin)	waat	cuntaan
(usa)	wuu	cunaa
(iya)	way	cuntaa
(aya)	way	cunaan

Case 2: Ay or Ba (Helping Verb): focusing on the object by O, Ay or Ba+PN, V:

Hilib   ayaan(baan)   cunaa
"   ayaan(baan)   cunnaa
"   ayaat(baat)   cuntaa
"   ayaat   cuntaan
"   ayuu(buu)   cunaa
"   ayay(bay)   cuntaa
"   ayay(bay)   cunaan

Case 3: Wax (Helping Object): focusing on the object by HO +Pn, V. In this respect, HO + PN has long form, and short form which is in the parentheses in our case:

waxa aan (waxaan)   rabaa   hilib
waxa aan (waxaan)   rabnaa   "
waxa aat   (waxaat)   rabtaa   "
waxa aat   (waxaat)   rabtaa   "
waxa uu   (wuxuu)   rabaa   "
waxa ay   (waxay)   rabtaa   "
waxa ay   (waxay)   rabaan   "

The Phonetics

The currently used Somali consonants were approximately adopted and do not symbolize all possible pronunciations even in the standard Somali let alone represent the many poorly-observed southern dialects. In addition to the 'p' which is retained by some southern dialects, and 'dh' (as in 'dog'), which is not found in the Arabic, we have in the Somali 19 out of 26 Arabic consonants. The constants that have approximately the same pronunciation as Arabic are:

Labials (bishimaley): b, f, m, w

Dentals (ilkaley): t (as in 'teeth'), d (as in 'dry')

Alveolars or coronals (mus-ilkaley): s, n, l, r

Palatals (goosaley): j (as in 'jordan'), sh (as in 'shoe'), y

Velars (dalqaley): kh (as in 'Khartoum'), k, g or gh (as in 'good' or in 'afghan'), q (as in 'Iraq')

Emphatics (dhuunley): c (as in 'Arab' or 'Carab'), x (as in 'Ḥassan' or 'Xassan').

The Case of 'g and gh': We disregard here the slight difference between the sounds of 'g'and 'gh' because in the Somali, 'g' or 'gh' comes from various Proto-Afroasiatic consonants such as from 'gh': as in gharb→ galab, ghowr→ gowr or gur, ghurfah→ guri;

from 'q' as in qitaal→ dagaal, qarc→ garaac;

from 'j' as in fajj→ fog; jamal→ gamal→ gaal→ geel; rijaal→ rag;

and from 'k' between two vowels in the Somali like guri-ka→ guri-ga, or ani-ka→ ani-ga.

This kind of 'g' or say 'g' is phonologically something between gh and g (like dag̱al, dag̱eyr, dig̱o, dog̱ob, and dug̱ul). Unlike the hard 'g', this 'g', as a velaric, the back of the tongue softly makes contact with the velum.

But orthographically the Somalis ignore the differences. That may be fine within 'g' or 'g. But I think the case of 'gh' is quite different because it is one of 8 phonemes (see below) that are coming back into the Somali Phonetics through the Arabic orthographical requirements for Islamic studies.

The Somali also shares with the Arabic the letter 'a', glottal stop (hamza); and it has five short vowels a, e, i, o, u; and five long vowels (diphthongs): aa, ee, ii, oo, uu, (fully articulated), while only three of them (a/aa, i/ii, u/uu), were recognized in the Arabic.

In addition to these extra vowels and the other 22 letters, it is clear that the Somali have historically had the remaining seven Arabic consonants which mostly consist of dentals as following:

ṭ (ط), zh (ظ), ḏ (ذ), th (ث), z (ز), ś (ص), đ (ض)

zh, ḏ, th, are dentals whereas the rest are semidentals (alveolars).

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Most of these seven phonemes can easily be reconstructed from the Somali vocabulary and some of them like "t̲ (ط), and đ (ذ)" can still be felt today from the Somali tongue. They merged the closest phonemes to them. The letter Z is attested in some of the Southern Macro-Somali languages which split from the main Somali more than 3,000 years ago.[16] In this regard, around 5,000-3,000 years ago the Somali lost th (ث), and z (ز), and zh (ظ). Approximately 3,000-2,000 years ago it dropped ś (ص), đ (ض); and about 2,000-1,000 years ago it did so to t̲ (ط), and đ (ذ). Here is the example of their reconstruction:

Somali	Arabic	English
th (ث):		
Miro	thamar	produce, Fruit
Xag	xayth	toward somewhere
Saddex[17]	thalaatha	three
Biđi, buđo	bath	scattered, blow
Z (ز):		
Subag	zubd	butter
Salal (aroused by nightmare from sleep)	zilzaal	(shaking violently)
Kimis (Egyptian kbs: cultivate)	khubz	bread
Sad	zaad	provision
Cenzaan > ceesaan	canz (Akkadian canzam)	young female goat
Keyd, keyđ	kanz	reserve
Caayib	caajiz	less able
ś (ص):		
Naas	maśś	breast, suck
Sarmo	śarm	sharp cut
Sallax, Salaax	śalaax	making better or smooth
Shub	śabb	pour

Śibqo (unintended swallow)	śibgh	smooth swallow
Sabar, sarar	śadr	heart/breast, ribcage
Xayir	xaśr, xijr	restraint
Isir	cunśur	element
Cutub	cuśbah	a group of men
Eber	śifir	zero
Śolay	śalaa	roast, barbecue
śawaxan	śayxah	cry a load

đ (ض):

caarad	caariđ	a fronting part of an encounter
Qabo	qabđ	catch
Cagaar	khađr	green
Dhinac	đilac	ribs
cudud	cađud	arm
Dayac	đayyac	neglect
Ido	ađ-đa'ni	sheep
Arro	arđ	earth
Dhimir	đammiir	conscience
Xannaano	xađaanah	care, caring
Hanad	nahađ	successful growth
Dum	đumm	joining

zh (ظ):

Dhabar, dhahar	zhahar	back
Far (finger)	zhufr	(nail)
Fiiroh	nazhrah	look at

t (ط):

Xaabo, xaab	xatab	firewood
Hoobat	hubuut	downward
Daf	khatf	snatch
Duub	tayy	roll up
Fudeyd	tafiif	lightness
Fidi	bast	stretch
Botori	batar	arrogance
Buur, tuur	tuur	mountain
Dhalco	talcah	sunrise, sunup
Dabar	rabt	bond
Duud(top of hills or mountains)	towd	(a huge mountain)
Dul	tal	a hill
Dhawaq	nutq	pronounce
rat	ratb	wet, fresh
tahbiib(nursing with feeding or medication)	tabiib	(physician)
dhab(real, genuine, serious)	tabb	(smart, learned)
eri, orod	tard	drive away, chase
daray	tariyy	fresh
tuf, andhuuf	nutfah	spittle, spit

đ (ذ):

Jiiđ	jađb	graft, drag
Jirrid	jađr	root
daaq	đaaq, đawq	pasture, graze
Khaad/qaad	khuđ	take

Bawdo	fakhđ	thigh
Dabo, dib	đanab	buttocks
Deyl	đeyl	marked lower back
Qurun	qađir	dirty

To be sure, the lexical statistics used for the comparison is not included any term that can possibly be a loan-word from a Semitic language. Even if there is a borrowing or coincidence for some of our word list, the large remaining part of them suffices to be an evidence for the reconstruction.

Noun Commonalities

a) The personal pronouns

The Arabic has 12 subject pronouns but the Somali does 8 which correspond to eight in the Arabic. In both languages, these are called separate pronouns in contrast with attached pronouns which are verbal prefixes or suffixes (see below, verbal commonalities). For comparison convenience, we disregard the effects of suffixed extension in the Somali pronoun such as ani > ani-ka. In order to show a general picture from the possible pronoun disparities in the Afroasiatics, I incidentally include our example here some Hausa (Chadic) pronouns.

Arabic	Somali	Hausa	English
ana	ani	ni	I
Innaa, annaa, naxnu	Inna	mu	we (inclusion)
-	anna	-	we (exclusion)
anta	ati	kay	you (singular)
antum, antunna	itin	kay	you (plural)

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Huwa	us, usa, isa	shii	he
Hiya	iya	iti	she
Hum, hunna	aya/iya	su	they

b) Modifications and Innovations in Pronouns

The 'h' in the 3rd person pronouns of the Arabic such as huwa, -hu, hum; hiya, haa, and hunn turned to be vowels in the Somali like u , i, y, and 'ay' with dropping some other letters like the 'm' in 'hum'. That is why the morphological correspondences of some of them are not so clear.

Both the Eastern Cushitic and Semitic speakers in the Horn of Africa have turned the original pronoun 'huwa' into 'us' or 'is'+ vowel. The Semitic speakers apparently borrowed the new form from the Cushitics. The Harari has the transforming stage 'huwash/uwash'.

In short, if we regard the Arabic pronoun as word-roots, the Somali or Cushitic pronouns have taken a varying process to their present forms, as the following:

- ana, ani or anni; inna, anna: no transformation.
- anta: → ati→ adi-ka→ adi-ga
- antum: → intim→ itin→ idin-ka
- hiya: → iya→ iya-ta→ iya-da
- huwa (subject), hu (object): → us→ usa-ka→ usa-ga/isa-ga
- But we don't know exactly how the 'hum' has found its currently form: 'aya/iya'→ayaka.

In the Somali, like in the Arabic, 'inna' and 'anna' are actually the same words, they have no any grammatical differences. Because of that, we count seven pronouns in the Somali for the case inflection.

These pronouns still hold the original Afroasiatic lexemes and the Similarities are obvious. But as every language has its unique innovations, the Somali has developed four kind of suffixed conjugation in the nouns. The nouns are extended by definite articles ('k' for masculine, 't' for feminine, and 'h' for some plurals) plus a vowel each.

The examples for 'k' and 't' are the following: wiil (a boy), wiil-ka (the boy); nin (a man), nin-ka (the man); haan (vessel), haan-ta (the vessel); mar (belt), mar-ta (the belt).

Some later time 'k' was replaced by 'g' and 't' was replaced by 'd' when they occur in between two vowels, or the ending of the word, like:
maro (cloth), mara-ta > marada (the cloth);
ciid (sand), ciid-ta > ciidda (the sand);
darbi (a wall), darbi-ka > darbi-ga (the wall);
takit > tagid (going); falit > falid (deed); arak > arag (sight); adak > adag.

The examples of suffix definite article in some plurals are haan, haamaha; maro, maryaha; waran (spear), warmaha; and geed (tree), geedaha. For this kind of plurals, then, 'ha' must be preceded by a vowel.

In this case, the Somali treats the pronoun as a noun. And the pronoun extended-form has become as follows:

ani-ka (I), inna-ka (we - inclusion), anna-ka (we - exclusion),
ati-ka (you, sg.), itin-ka (you, pl.),
usa-ka (he), iya-ta (she), and aya-ka (they).

Moreover, for the verbs and feminine nouns with an end of 'L', that 'L' is replaced by 'sh' as a definite article when conjugation is required. In the case of the verbs, it is only conjugations for 'you' and 'she'. For instance, fal (do), fashay (you did – sg.); gal (enter), gasheen (you entered – pl.); xal (wash), xashay (she washed). For the nouns, kal (heart), kasha (the heart); ul (stick), usha (the stick); hal (she-camel), hasha (the she-camel).

This means that, of the six definite articles (k/g, t/d, h, sh) in the Somali names, it is only 'h' and 'sh' that don't work with the pronouns.

There are some other suffixed determiners like wiilkan or gabartan: this boy or this girl. But others remain in prefixed position as in the Arabic, such as: kii maqnaa or tii maqnayd cf. alla-đii ghaaba or alla-tii ghaabat, {the one who (he/she) was absent}. But also, kan maqan or tan maqan (absent now).

There is no conjugation with the Arabic pronouns, but, at least, it has tried such as 'ana' (ani-yyah), 'huwa' (huwi-yyah).

c) Object Pronoun

Correspondences are attested in object pronoun case or cases. In this case, there is no big difference between the two languages except that the sentence structure with object pronoun in the Somali is SOV, while in the Arabic it is SVO. In our example, the object pronoun is under-marked:

He heard for (OP):

Wuu i maqlay, Huwa samica-nii – (He heard me).
Wuu na maqlay, Huwa samica-naa - (He heard us).
Wuu ku maqlay, Huwa samica-ka - (He heard you – sg.).
Wuu itan maqlay, Huwa samica-kum - (He heard you – pl.).

d) Possessive Pronoun

Although the Somali transferred the definite article at the end of the nouns, this article does not replace the possessive pronouns in the ending of the nouns in the Somali as well as in the Arabic such as:

Wiilka-y, walad-ii, my son, referring to (ana, I).
Wiilkeena, waladanaa, our son, referring to (inna, we).

Wiilka<u>a</u>, walada<u>ka</u>, your son, referring to (ati, anta, you sg.).

Wiilki<u>in</u>, Walada<u>kum</u>, your son, referring to (antum, you pl.).

Wiilki<u>is</u>, Walada<u>hu</u>, his son, referring to (us, huwa, he).

Wiilke<u>ed</u>, Walada<u>haa</u>, her son, referring to (iya, hiya, she).

Wiilko<u>od</u>, Walada<u>hum</u>, their son, referring to (aya, hum, they).

Despite a quite morphological differing, the inflection is almost same.

Another principal common rule in the noun morphology is thus maintained by the two languages together.

e) Noun Declension

In the declension respect, Arabic divides the words into two categories: 1) Mabni (uninflected – change is not necessary in the noun or word ending); 2) Mucrab (inflected) which means a word with various inflected forms. Declension (Icraab) is the variation of the form of the word to show case distinctions. The Arabic grammarians say that the nature of most of the nouns is inflection while the origin of the verbal words is to be uninflected but it is inflected by the factors of case variations.

In this respect, one of the unique Arabic characteristics is retaining the fully articulated declension (or xarakah). (The only other Semitic language that retains such declension is the Ethiopic.)[18]

The basic declension aspects in Arabic are 'fatxah' in accusative; 'kasrah' in accusative with a preposition; and 'đammah' in nominative. In another word, object noun is declined with 'a'; object noun with preposition is declined with 'i'; and subject noun is declined with 'u'.

Some aspects of noun declension or inflection can be attested in the Somali. These include when the noun: a) is with a definitive article ('k' or 'g'), 't'or 'd'), 'h', and 'sh', be it subject or object; b) is adjective noun; c) is 'Mubtada', which means starting the sentence with noun, like in the verb-less sentence. Examples of noun declension in the Somali:

(Wuu) tagay wiil-ku; waxaan soo maray wiil-kii, waan arkay wiilk<u>a</u>

Ḋahaba al-waladu; marartu bil-waladi, ra'aytu al-walad<u>a</u>.

The boy left; I passed the boy; I saw the boy.

But there is a difference between the conditions of declension in the Somali and in the Arabic. In the Arabic, the nouns are declined with kasrah(i) by a preposition. In our example 'bi' is a preposition.

But in the Somali, they are declined with the 'i' by something pertaining to the past. In our example 'ii' refers to a boy of the past, not of the present, like sanadkii 2013, the year of 2013; but sanadka 2014, the year of 2014; gurigii Axmad, the former house of Axmad, but guriga Axmad, the current house of Axmad. Semantically, suffixed 'ii' in the Somali names expresses something in the past.

Case a: The man sees me:

Nin-ku waa I arkaa (SOV), or Wuu I arkaa nin-ku(OVS)
Ar-rajalu yaraa-n i(S, V-O), or yaraa-nii(S, V-O) ar-rajalu(V-O, S).

Case b: I see the man

Waan arkaa nin-ka(SVO)
Ana araa ar-rajula (SVO)

Case c: The land is in peace

Dalk<u>u</u> waa nabad
Al-Balad<u>u</u> fii amnin

Why does the Somali inflect the pronoun? Although pronoun-extending in the Somali seems to be a disturbing phenomenon, in fact it is attested here that it retains an interesting trait that still shared by the Arabic and the Somali. That is what the Arabic call 'Rafcul-Mubtada' or declension by 'u'. If a sentence is to be started with a noun, the end of that noun must be 'u' directly or indirectly.

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For example: Al-Waladu naa'im-un (The boy is sleeping). The Somali also obeys that rule, so it says: Wiil-Ku waa hurdaa. But what about Ana naa'im-un: I am sleeping. There is no 'u' in the supposed position, (ana)! That is because the Arabic do not conjugate the Pronouns, so that 'ana' cannot be converted to 'anu'. For that reason 'u' is in an assumption here.

But the Somali avoided that assumption for it says: Ani-Ku waan hurdaa. That might be the reason why the Somali transferred the definite article at the end of the noun in order to create flexibility in the pronoun for the 'mubtada' requirement.

f) Retaining 'Tanwiin'

 Depending on the factors for a case, the Arabic sometimes extends the noun by 'an', 'in', or 'un', a trait called 'tanwiin'. Tanwiin means 'n' with vowel prefix but without suffix. The Somali still shares Tanwiin with the Arabic in the descriptive conditions, describing the condition of the action, or the condition of the noun or the object.

An example of the first condition:

Wuu yimi Axmad usa-ka oo fuushan, or Axmad oo fuushan ayaa yimi (S).
Jaa'a Axmadu raakiban, (in the long form: Jaa'a Axmadu wa-huwa raakibun), (A) – (Axmad came on a ride).
The example of the second condition:
Waxaan araknay nin suuban, (Naxnu) naraa rajulan saalixan – (We saw a good man).
Wuxuu dhisay guri fican, Huwa banaa beytan xasanan - (He built a good house).
Way baxeen iya-ka oo caraysan, Kharajuu ghađbaanan - (They left with anger).

Verbal Commonalities

Three tenses are recognized in the Arabic, past, present, and future. But in grammatical point of view, there is no difference between the present and future verb requirements in the Arabic. Thus the Arabic grammarians consider them as one tense. Five tenses are attested in the Somali: Past, past continuous, Present participle, Present continuous, and future. By Comparison with pronoun 'you', this is the example:

Qumtay, qumayday, qumtaa, qumeydaa, qumi-doontaa (S)

Qumta, ″ ″ taquumu, ″ ″ sa-taquumu (A)

Stood up, were standing, stand up, standing up, shall stand up (E).

Verbal Inflection (Icraab)

Does the Somali inflect? Some records claim that only three languages (Arabic, Semitic-Ethiopic, and German) preserved the inflection system around the world. Does that mean that the Somali do not inflect? In fact it is hard to say tha,t and the view should be incorrect. Generally, Eastern Cushitics appear to have a kind of inflection, and particularly the Somali inflects clearly in a shape comparable to the Arabic. The changes in principal elements of sentence construction (gender, number, noun, and verb) in the Somali are signs of inflection. And we have already addressed the noun declension system in the Somali. The well-known four conjugational pronouns, 'a, n, y, t' for verbal inflections in the Arabic, do likewise well in the Somali.

With this in mind, the following comparison consists of the Somalo-Arabic 'noun-number-gender-verb' agreements or case inflection, with the English word in the left is faced by double-lined Somalo-Arabic meanings (upper-marked vowels represent long vowels like ā for aa, ō for oo, and ū for uu, for space necessity):

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Pronouns	ani	inna	ati	itin	usa	iya	aya
	ana	inna	anta	antum	huwa	hiya	hum
Be	ahay	nahay	tahay	tihiin	yahay	tahay	yihiin ,
	akūnu	nakūnu	takūnu	takūnūna	yakūnu	takūnu	yakūnūna
Say	iri	niri	tiri	tirāhdin	yiri	tiri	yirāhdiin ,
	aqūlu	naqūlu	taqūlu	taqūlūna	yaqūlu	taqūlu	yaqūlūn
Come	imi	nimi	timi	timādeen	yimi	timi	yimādiin ,
	ati	na'tii	ta'tii	ta'tūna	ya'tii	ta'tii	ya'tūna
Learn	aqān	naqān	taqān	taqāniin	yaqān	taqān	yaqāniin ,
	ayqantu	nūqinu	tūqinu	tūqinūna	yūqinu	tūqinu	yūqinūn

Although the Somali, like the Arabic, contains prefixed and suffixed verbal constructions, most of the Somali verbs have eschewed the prefixed construction, which means they are extended by a suffixed form as shown by our continued example:

Pronouns	ani	inna	ati	itin	usa	iya	aya
	ana	inna	anta	antum	huwa	hiya	hum
See	arka	arakna	arakta	araktiin	arkaa	arakta	arkaan
	araa	naraa	taraa	tarawna	yaraa	taraa	yarawna
Stood	qumay	qumnay	qumtay	qumteen	qumay	qumtay	qumeen
	Qumtu	qumnaa	qumta	qumtum	qaama	qaamat	qaamū
Eat	cunā	cunnā	cuntay	cuntān	cunyā	cuntā	cunān
	A'kulu	na'kulu	ta'kulu	ta'kulūna	ya'kulu	ta'kulina	ya'kulūna

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As can be observed, I have mixed the tenses (present and past) of these case inflections. In the following table, the comparison is comprehensive: past (p), past continuous (pc), present (pr), present continuous (prc), and future (f) with the verb fal or facala (do):

P:	falay	falnay	faltay	falteen	falay	faltay	faleen
	facaltu	facalnaa	facalta	facaltum	facala	facalat	facalū
pc:	falayay	falaynay	falayday	falaydeen	falayay	falayday	falayeen
pr:	falaa	falnaa	faltaa	faltān	falyaa	faltaa	falaan
prc:	falayaa	falaynaa	falaydaa	falaydān	falayaa	falaydaa	falayaan
	afcalu	nafcalu	tafcalu	tafcalūna	yafcalu	tafcalu	yafcalūna
F:	fali-dōnā	fali-dōnnā	fali-dōntā	fali-dōntān	fali-dōnā	fali-dōntā	fali-dōnān
	Sa-afcalu	sa-nafcalu	sa-tafcalu	sa-tafcalūna	sa-yafcalu	sa-tafcalina	sa-yafcalūna

As a rule, the following points mark the approximate verbal inflection similarities:

- ✓ a vowel determines the conjugation of the verb of the 1st (sg), 'ani/ana': fala**a**, **a**fcalu
- ✓ 'n' determines the conjugation of the verb of the 1st (pl.) 'anna': fal**n**aa, **n**afcalu
- ✓ 't' determines the conjugation of the verb of 2nd (sg. & pl.), 'ati/anta; and itin/antum': fal**t**ay/falteen, facal**t**a/facal**t**um
- ✓ 't' determines the conjugation of the verb of 3rd (f), 'iya/hiya': fal**t**ay, facalat
- ✓ 'y' determines the conjugation of the verb of 3rd (m), 'usa/huwa: fal**y**aa, **y**afcalu
- ✓ 'y' or 'vowel' determines the conjugation of the verb of 3rd (pl), aya/hum:, fal**aa**n, **y**afacal**u**na

- ✓ The original prefixed conjugations of 'a, n, y, t', have been suffixed in most of the Somali verbs such as: cun<u>aa</u>, cunt<u>ay</u>, cun<u>yaa</u>. The process still appears in some words like 'awood' (power or afford) as it is in a way of being <u>t</u>uwaadaa→ <u>y</u>uwaadaa→ awoodaa.
- ✓ The suffixed 'you-plural' (facalt<u>um)</u> in the Arabic, is replaced by 'e' or 'a' + 'n' in the Somali (falteen, faltaan).
- ✓ - The plurals (we, you, and they) have the longest suffixed conjugation

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Prescriptive (formal) Grammar VS. Descriptive (popular) Grammar

It should be questioned why I put the verb of the present tense (always) for 'usa' (he) as falyaa, cunyaa, etc. instead of falaa, cunaa, as it is mostly said today. The reason is, because the later (falaa) is largely used as a modern form, but 'falyaa' is the original form. In fact, the form is retained by some large dialects in the language. Instead of saying: 'wuu qabaa and wuu rabaa', the dialects rightly say wuu 'qabyaa and wuu rabyaa' which means in the Arabic 'Huwa yarghabu, Huwa yaqbiđu'.

Likewise, contrary to the mostly used form of 'waat falaysaa or falaysaan', and 'iya-du way falaysaa', I prefer to put it falaydaa/falaydaan because that is the original form. Here, 'd' which stands for 't' refers to 'ati-ka, itin-ka, and iya-ta or iya-da'. These pronouns need to be extended by 't' or its representative 'd'. Their replacement by 's' in this case is grammatically incorrect development. So it is very correct to say that "iya-da ayaa walaaqayda wabiga oo annaka nagu xumaynayda" (it is disturbing the river to bother us', instead of 's' after the 'y'.

That is also the case of 'faltay' and 'faltaan' instead of 'fashay' and 'fashaan', for the former is the original correct grammar. The supposed conjugation of such kind of verb, is disturbed by 'sh' which overtook 'l'.

Likewise, 'way walaaqi-waysay', for example, is not grammatically correct, because 'wayday' is the correct one. These kinds of morphological disorders are due to grammatical deviations naturally innovated by regional isoglosses.

On the same token, speakers forget sometimes an existence of a necessary aspect in the language and eventually duplicate the aspect within a same word. For instance, the term wiilkay consist of wiil (n), ka (definite article), and y (possessive pronoun). But overtime, speakers thought it one word and consequently put it as wiilkay-kii (wiilkaygii). Actually, 'kay' and kii (or gii) are the same thing. That is the case between (way arkaan) and way arkaan-iin. Speakers forget that they have already a plural conjugation for the plural 3rd person, (they).

This is not idealized rejection of descriptive phenomena but a notion on deviations that is not accepted by the common language except in the case of 'sh'.

Thus, as a rule, the Somali has suffixed the original prefixed conjugations in most of the modern verbs. These sentences particularly make clear that the Somali and Arabic still share the principal factors that determine the gender, number, and noun-verb agreement requirement in the sentence structure. And the selective comparisons generally reveal that there are basic parallel traits between the Somali and the Arabic.

Somalo-Arabic Features VS. Semito-Cushitic Features

With these Somalo-Arabic commonalities, it should be noted that the Somali shares some linguistic aspects mentioned here with the other Eastern Cushitic.[19] For example, the Somali sentence structure can be compared with the following from 'Dullay' and Oromo, Eastern Cushitic nations in present-day Ethiopia:

Dullay	**Oromo**	**Somali**	**Arabic**	**English**
Ano khafi	ani dhufeh	ani imi	ana āti/ataytu	I came
Ine khaf-ne	nuti dhufneh	inna nimi	inna na'tii/ataynā	we came
Aco khaf-ti	ati dhufteh	ati timi	anta ta'tii/atayta	you came (sg.)
Khune khafte	isin dhuftan	itin timādeen	antum ta'tūna/ataytum	you came (pl.)
Uso khafi	inih dhufeh	usa yimi	huwa ya'tii/atā	he came
Ise khafte	isi dhufteh	iya timi	hiya ta'tii/atat	she came
Usundhe khafe	isaan dhufan	aya yimādeen	hum ya'tūna/ataw	they came

In the Somali verbal structure, the past tense is closer to the Arabic present than the Arabic past.

For the suffixed definite articles in Dullay:
Opop-ko: the grandson
Opop-te: the granddaughter
Sare-kho: the leopard.

But still, most of the compared linguistic features in the study are unique Somali aspects among the Eastern Cushitic. It seems that the best source for considering this question is in the studies on the so-called 'Ethiopian Linguistic Area' (ELA) which constitute a good number of works authored by various scholars throughout the last forty years. These studies investigate a validity of a presumed existence of regional common linguistic features among the languages spoken in Ethiopia particularly the Cushitic, Semitic, and Omitic (Afroasiatic).

In these arguements, the Scholars disagree upon existence of such a linguistic area because of several respects.

- The alleged area is ambiguous and arbitrary in linguistic, genetic, and geographical constraints.

- Many of the supposed features among these languages are due to a genetic relatedness or an Afroasiatic aspect, and not as areal aspect.
- A part from this genetic factor, the well-known Semito-Cushitic fusion in the region causes features which are not characterized by ELA.
- Languages or features are randomly selected.
- Some features belong to only Subareas. Within this disagreement, some of the scholars remain in favor of existence of linguistic or convergence area and the discussions keep going.[20]

However, what has been called 'ELA' actually appears as an Afroasiatic linguistic subarea in which the Somalo-Arabic connection in question is a unit or 'sub-subarea'. In its broadest sense, a linguistic area is a sign of relative neighborhood inter-influence subject to various situations of the contact zone in which genetically non-related languages can sometimes involve together.

The Somali is not satisfactorily undertaken in these discussions but its affinities (other Eastern Cushitics) are well considered. And the other apparent problematic in the respect of 'the linguistic area' is that, the Somali does not include some of the features, and some features do not occur in many of important Somalo-Arabic correspondences. This means that, the studies on 'the linguistic area' do not come up with a result by which many of the Somalo-Arabic connections can Cushiticaly be generalized. In other words, one of the most comprehensive comparisons on common linguistic features in the Horn of Africa do not result in evidence or evidences for Cushiticizing all the features that have been attested in the Somalo-Arabic comparison.

After the Afroasiatic Phenomenon, the next most common Phenomenon must be the Cushitic factor, and the third one should be the Macro-Somali factor. The Somali's influence on the languages of the area is quite addressed and obvious.[21] Not only the Macro-Somali consist of the most diverse and extended linguistic variations; but according to entire available data, it has also preserved the largest amount of Proto-Afroasiatic properties among the eastern Cushitic.

C) Ethno-Graphic Significance of Puntite Names

Unlike the general information about the relationship, the Egyptian records tell us about a few names concerning Punt itself. We can pay a particular attention to four names: Kheto-Anti (Hilllside Aromatic Trees), Ati (queen), Perxo (king), and Punt (the name of the land or its people). The meanings of the first two were defined in sections 1V and V respectively.

Of the term 'Perxo', which apparently corresponds to 'Perco' of the Egyptian, can etymologically be identified with the currently used Somali term 'Boqor' (King). The term can be traced to the classic

Somali because it is also used within such meaning by other Eastern Cushitics such as Konso and Dullay, in South Western Ethiopia. These two communities, who put the word as 'boqol', apparently borrowed it from the Somali before the Islamic era.

The morphological difference between Perxo and boqor is detectible. The developmental process of 'orax > qorrax' or 'cirib' in the Somali (cf. caqib in the Arabic), and the many things like that, can explain the structural change in Perxo. Additionally, there are many interchanges within the letters 'x' and 'c' between the Somali and the Egyptian like dacar-daxar, cirit-xirit, dayax-yacax, cad-xad, dhinac-tenex.

As of the name Punt, it was suggested that the word may refer to the Opone of Periplus (Xaafuun or Haphone at the tip of the Horn). But it also should be paid attention to the possibility that the name Punt, which is sometimes put as poun, still exists in Somalia. The most ancient clans in Somalia are in fact called boon. They are the earliest traceable inhabitants of the country. These clans had been marginalized by the rising clans such as Tiirri and Madalle, the pre-Islamic dominant clans in Somalia. The old pastoralist and coastal inhabited Puntites were assimilated by these new clans.

Eventually Boon should be part of Puntites that retreated to the bush or they are remnants of a section of Puntites which had already been living in the bush. And that is why the term has overtime turned to have a derogatory connotation, as opposed 'Aji – noble'. They are various communities across the Peninsula which is collectively designated 'Boon' on the bases of their occupational or economic status. They are also collectively known as 'Sab'. Interestingly, in the Egyptian 'sab' means dignitary – which means 'aji' in the Somali.

The Role of Boon, or at least some of them, in the distant past might be explained by a story about Yibir community (Yibir sg., Yibro pl.). In the light of a study on Rendille culture conducted by C. Schlee in late 1970s, Virginia luling's comparison of Ibire in Rendille to Yibro in the main Somali is a good case in point for antiquity and status change of Boon communities. I reproduce entire paragraph of her on the issue for it bears an important picture from a pre-historic community and a piece of its culture. Reminding us the distant background for the relationship between the main Somali and the Rendille, as Macro-Somali members, she first says:

"The Rendille have been shown to be extremely close linguistically to the Somali, and the likelihood is that they were culturally so before the Somali became converted to Islam, in fact that the two cultures developed from a common origin."

Indicating how the developments in the social norms of the main Somali have relegated Yibir to a pariah status while Ibir of Rendille retained his traditional position, Virginia continues:

"An important ritual grouping among the Rendille is the Ibire (sg. Ibir) - evidently the same word as the Somali Yibir. The Ibire are men from certain lineages who enjoy high religious statues – in fact the Rendille are divided into Ibire and Wakhkamure, who are the rest of the male population, in a way reminiscent of the traditional Somali distinction between Wadaado and Waranleh. The Ibire however are chiefly respected and feared for the power of their curse. Since their position is central in Rendille society, this is always exercised deviants, to maintain justice and the Social order. And yet these pillars of society share a name with the despised anti-social vagabonds among the Somali. But the Somali Yibir also have extraordinary powers attributed to them, and are feared for the power of the curse."[22]

Since there was a larger cultural transformation in the main Somali than in the Rendille, the old role of the Yibir in the former has been reduced to be in unfavorable position while the Yibir among the latter holds his old position favorably. The implication here is that a denotative name was naturally turned to be a social class connotation by cultural developments.

This common-heritage comparison reveals the importance of Boon community among the ancient Somali society – prior to the separation of Rendille from the rest of the Somali more than 2,000 years ago. Rendille reside in the eastern side of Lake Turkana, which they call 'Baɖ', in the most south-westerly corner of the historical Somaliland.

To conclude this section, the study results in four basic findings:

a) There is no sign, as already noted by M. Nuuh Ali,[23] of substratum (pre-Somali occupants) within the Somali at least from Late Middle Stone Age.

b) There is also no sign that the Somali has lost contacts with Arabia throughout the time of their history.

c) As far as Afroasiatic diachronic is concerned, the Somali is not a lately evolved language. Rather, it is an archaic language with a lot of Proto Afroasiatic linguistic characteristics.

d) The Egyptian and the Somali apparently underwent a similar process of phonetic changes throughout the last three millennia BCE which result in continuation of phonetic similarities, and they have relatively large lexical correspondences.

e) The findings go along with the other evidences that strongly, and sometimes unequivocally, reveal the Somali occupation of the peninsula throughout that period.

And naturally enough, regardless of the available evidences, the implications of the past and historical situation of the region should place a red flag on the existing hypothesis about the history of the Horn. If there would be a non-Somali pre-historic occupation of the peninsula, the Somalis would had been involved in a process of destroying a powerful historic nation during the supposed conquest of the

region. But where are the relics of such a nation? Physical and principled accounts have failed to yield the least sign for such a conquest[24].

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[14] Many of these terms also point out the background of food-production developments, but more information about this, see (Said M-Shidad Hussein: Soomaaliya Dal iyo Dad, chap. 2, forthcoming).

[15] Zaborski, 1976, p. 76.

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[17] Saddex should be cognate of thalaatha because in some other Eastern Cushitics it is 'sasse' and the Semitic of the Horn of Africa, it's 'selase'. Some other Somali numbers like lama (two), afar (four), and kan or kam (five) appear also to be cognates of Arabic lamm, arbach and khamsah; also in the Egyptian: afdat (four), khemet (three).

[18] There are localized linguistic aspects shared by the Cushitics and the Semitics of the Horn of Africa. Wolf leslau describes it as a problem of the substratum; it leads Harold Marcus to question if this is because that the Horn of Africa is the ancestral home of both Cushitic and Semitic. However, this seems to be effects of assimilation and fusion in the Horn. The case may lead us to a connotation for the connection as 'Cushitic Ethiopic' and 'Semitic Ethiopic' where 'Ethiopic' refers to historical Horn of Africa and not to present-day Ethiopia.

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The Ancient Kingdom of Punt and its Factor in Egyptian History
Section V11) Further Linguistic Evidences
By Said M-Shidad Hussein