A Comparative Study of Possessive Pronouns in Baghdadi and Mosuli Arabic

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Received 10 / 10 / 2008    Accepted 01 / 12 / 2008

Abstract

The present research studies the possessive pronouns in Baghdadi and Mosuli Arabic in an attempt to determine the similarities and differences between the two dialects concerning the type of the possessive pronouns used, their meaning and the reference of number and gender. The researchers have found that the possessive pronouns in both dialects are alike to a great extent with regard to type and meaning, but they differ in the expression of number and gender.

It is found that the possessive pronouns in Baghdadi Arabic are actually more explicit in expressing number and gender than in Mosuli Arabic.

1. Introduction:

It is generally known that pronouns, parallel with nouns, have three cases(1): subjective, objective and possessive. Each case requires

(1) It is important to mention right here that many terms have been used to refer to case, namely ‘rect’ and ‘nominative’ for subjective; ‘accusative’ for objective; ‘common’ for both; ‘oblique’, ‘genitive’, and ‘apostrophe’ for possessive. For sufficient details, see scott et al (1968 :214f).
changing the form of the pronoun according to its use in the sentence. Therefore the subjective case pronouns, *I, you, we*, etc, are used mainly as subjects and predicates, or more accurate, as predicate pronouns. The objective case pronouns, *me, him, us, etc*, are used as object of verbs and prepositions. The possessive case pronouns, *my, his, our*, etc, are used as determiners to express possession (Willis, 1975: 52; Crystal, 1986:132). These pronouns attribute ownership to someone or something (internet). Obviously, this limits the meaning of possession to ownership (i.e. the very strict sense of possession), therefore many grammarians (Eckersley and Eckersley, 1960: 46; Stageberg, 1971: 137; Broughton, 1990: 118) have all found the term possession rather unsatisfactory since it is used as an umbrella term for a variety of different meanings one of them is ownership. In this regard, Broughton (1990: 118) maintains that the term genitive is far more appropriate since it has a suitably wider meaning than mere possessive.

The concept of possession does exist in many languages as well as dialects which are referred to by Nida (1949: 2) as intrinsically equal. Consequently, the present research is mainly motivated to tackle this concept that is overwhelmingly used in all languages. Here we are concerned with Baghdadi and Mosuli Arabic (henceforth, BA and MA) which are both spoken by a considerable number of speakers. Nevertheless, the precise meaning of possession together with a multitude of expressions used for illustrating and expressing this very sense have not yet received due attention in the dialects under study. Moreover, the adequacy of the possessive pronouns with respect to number and gender of the possessors does require some elucidation as well.

2. The Aim :

Having stated beforehand that this research is comparative in essence, it then aims at describing and comparing the possessive pronouns in both dialects in an attempt to highlight some points of similarity and difference as far as form and meaning are concerned.

3. Data Collection:

As the researchers are representatives of the dialects under study, much of the data collected therefore will be the researchers' own drawn from their personal observation. Additionally, the data collected were read and verified by some of the researchers' colleagues at the Dept. of English, College of Education, University of Mosul.

Owing to the fact that the dialects under study have no spelling forms, i.e., they are merely restricted to speaking, the researchers have somehow, devised or adopted a transliteration system to be a sort of the spelling form of the dialects.
4. Possessive Pronouns in Standard Arabic:

Possessive pronouns in standard Arabic are defined as "pronominal suffixes attached at the end of the words (usually nouns / or prepositions) to express possession (Internet). These nouns comprise singular and plural, i.e. all the forms of plural in Arabic namely sound masculine, sound feminine and broken. Arabic manipulates the use of the noun in construct to express possession besides the possessive pronouns as in:

(1) Kitābū Zaydīn mufidūn. (Zayd's book is useful) → Kitābuhu mufidun.

(his book is useful). Such a construction has a variety of meanings like expressing subject relation, object relation, origin, measurement, material and description (Aziz, 1989: 131).

Arabic has a remarkable set of twelve different possessive pronouns as demonstrated by Al – Mausily (2001 : 294) in the following table:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Ghulāmī</td>
<td></td>
<td>Ghulāmūnā</td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td>Ghulāmumā</td>
<td>Ghulāmumūnā</td>
</tr>
<tr>
<td>Masculine</td>
<td>Ghulāmuka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feminine</td>
<td>Ghulāmuki</td>
<td>Ghulāmukunna</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td>Ghulāmuhmā</td>
<td>Ghulāmuhmunna</td>
</tr>
<tr>
<td>Masculine</td>
<td>Ghulāmuhū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feminine</td>
<td>Ghulāmuhūnā</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table (1): possessive pronouns in standard Arabic
(adopted from Al – Mausily 2001)

Apparently, the table reveals that Arabic is very explicit with respect to gender and number. In many cases, it differentiates between masculine and feminine pronouns; particularly when the two possessive pronouns denoting 2nd person, i.e., (ka) in "ghulāmukā" and (ki) in "ghulāmuki" are specified. Similarly, the plural of the 2nd person is represented by two possessive pronouns, (kum), as in "ghulāmukum" and (kunna), as in "ghulāmukunna".

Quite equally, the plural of the 3rd person comprises two possessive pronouns, i.e., (hum), as in "ghulāmuhum" and (hunna), as in "ghulāmuhunna". In contrast, Aziz (1989: 144) has maintained that 1st person singular and plural possessive pronouns do not show any gender as in "Ghulāmī" and "Ghulāmūnā". Moreover, the 2nd and 3rd person possessive pronouns in the dual form show no gender distinction as well, as in "Ghulāmumūnā" and "Ghulāmuhumūnā".

Before pursuing the issue further: Halawani (1997:633) states that possession is a unique feature since it is peculiar to human beings (this means that only people can possess something). In structures such as:
The relation between the possessive pronoun (ha) and the noun (qamar) is called specification but not possession. Although another term is being used to refer to a thing or animal possessing something (i.e., specification), the same personal possessive pronouns are used concurrently with the noun in construct, as in:

(3) ghitāūl sarīrī jamlūn. (The bed's cover is beautiful),
ghitā'u hu jamlun. (Its cover is beautiful).
(4) bābul ghurfātī muqfālun. (The room's door is locked),
bābuhā muqfālun. (Its door is locked).

As far as function is concerned, many grammarians, Al – Hijjawi (2001:152) and Al – Saqi (1977: 247) among others, said that the possessive pronouns (being pronominal suffixes attached to the noun) can function as the noun in construct, known in standard Arabic as "al – mudā'īf 'ilayhi" and in English, it is called an "annexation".

The meaning of the possessive pronouns is in most cases dependent on the relation between the possessor and the thing possessed. It can, therefore, mean "ownership", as in:

(5) thawbu saīdīn jadīdun. thawbu hu jadīdun. (Saeed’s suit is new)

It may denote a feature or property of the possessor, as in:

(6) baharanī ‘umarun’ adlu hu. (I was overwhelmed by Omar's justice),

further, it may be resultative, as in:


It should be added that the possessive pronouns can be sometimes intensified or emphasized by using the separable subjective personal pronouns (Al – Masri, 1965 : 217). Here is an example:

(8) ħadhā baytī 'anā (This is my own house).

The personal subjective pronoun ('anā) is used to emphasize the concept of possession expressed by the possessive pronoun (ī). This pronoun is rather analogous with "own" in English.

The possessive pronouns in Arabic are not exclusively added to nouns, they can also be added to some prepositions and adverbs. A prominent exponent in this regard is the preposition "li" which can invariably be followed by all the possessive pronouns, as in:

(9) hādhīh il āwraqu  lī. (These papers are mine).

The adverbs that can be used in the same manner are "'inda" and "lada", as in:

(10) 'indī baytun wāsī' un. (I have a big house)

(11) ladayya sayyāratun hadīthatun. (I have a modern car).

It is possible that these adverbs can be used interchangeably (Hasan, 1981: 295). In addition to these, Wright (1971: 202) has indicated that there are many nouns conveying, at least secondarily, the concept of
possessions. They include the following: ‘ahl, sāhib, ‘um, ‘ibn, ‘ibna, ‘akh, dhū, dhāi, ‘ulu, ‘abu and ‘am as in "sāhibu haqin" or "dhū murū’atīn"

4.1. Types of Possessive Pronouns in Arabic:

Since possession conveys a plethora of meanings, it can be classified into three distinct types depending on the relationship existing between the possessive pronouns or what substitute them and the nouns to which they are added. These types are:

1. Real possession: It requires a human being as a possessor and it can be subdivided into two types:
   (a) Alienable possession: it refers to the possession of a thing that is subject to be dissociated and consequently possessed by someone else (Al-Khuli, 1982: 10), as in:
   (12) ’a’taytu kitabi. (I gave him my book).
   (b) Inalienable possession: it refers to "nonaccidentally and hopefully lasting possession" (Katamba, 1993: 332), In this sense, it includes parts of the body or qualities that are too difficult to dissociate from the owner, as in:
   (13) ’alfatu tūluha sāhirun. (The girl's height is charming).

2. Semi-possession: This type involves the use of the possessive pronouns only in form, i.e., they are rich in other meanings determined by the firm relationship between the possessive pronouns and the preceding nouns. Therefore, they can indicate the following meanings:
   (a) Family relationship, as in:
   (14) jā’a ‘abi. (My father came).
   (b) Job relationship, as in:
   (15) hādhā mudīrunā. (This is our manager).
   (c) Acquaintance, as in:
   (16) rāfaqathā saḍiqatuḥā. (Her friend accompanied her).
   (d) Modes of address, as in:
   (17) sā‘idhū yā’akhī. (Help him, my brother).

3. False possession: In this type of possession, the possessor is often non-human, and it denotes specification rather than possession, as in:
   (18) ‘shul ‘asfīrī hunāka. (The bird's nest is there).
   (19) bābulbayti jaḏīdun. (The house's door is new).

It is noticeable that this type of possession is expressed chiefly either by a noun in construct or by the same personal possessive pronouns as stated above.

5. Possessive Pronouns in Baghdadi Arabic:

In Baghdadi Arabic, possession is basically expressed by appending the possessive pronouns mostly to nouns, as in the following table:
A Comparative Study of Possessive Pronouns in Baghdadi and Mosuli Arabic.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>Sayyārītī</td>
<td></td>
<td>Sayyāratna</td>
</tr>
<tr>
<td>2nd person</td>
<td>Sayyārītak</td>
<td>Sayyāratkum</td>
<td>Sayyāratkum</td>
</tr>
<tr>
<td>2nd person</td>
<td>Sayyārtich</td>
<td>Sayyāratchan</td>
<td>Sayyāratchan</td>
</tr>
<tr>
<td>3rd person</td>
<td>Sayyārīta</td>
<td>Sayyārathum</td>
<td>Sayyārathum</td>
</tr>
<tr>
<td>3rd person</td>
<td>Sayyārātha</td>
<td>Sayyārathin</td>
<td>Sayyārathin</td>
</tr>
</tbody>
</table>

Table (2): possessive pronouns in Baghdadi Arabic

Evidently, the table has revealed 10 possessive pronouns, exceeding the number demonstrated in table (1). Actually, no specific forms are shown to express duality as is the case in standard Arabic. Nevertheless, an obvious tendency is detected where the same plural possessive pronouns are manipulated or resorted to express duality. Thus, the table displays four gender – showing possessive pronouns, i.e., "kum, chan, hum and hin" equally corresponding to 2nd person masculine and feminine and 3rd person masculine and feminine. Such reduction in the number of pronouns used can be considered a type of simplification since it results in making the dialect more explicit. (Harning, 1980: 10). On the other hand, the table is confined to displaying the personal possessive pronouns, exclusively, which will eventually cause a simultaneous resort to these pronouns when dealing with nonpersonal or nonhuman nouns. In consequence, 3rd person singular and plural possessive pronouns are quite indispensable, i.e., four possessive pronouns are involved: "a", "ha", "hum" and "hin" referring to singular masculine, singular feminine, plural masculine and plural feminine respectively. Thus, "dhīlībazzūnā" (the cat's tail) becomes "dhīlha" (its tail) and "dhyūlatlībazzīn" (the cats' tails) becomes "dhyūlathin" (their tails).

Conversely, the possessive pronouns in the 1st person singular and plural are far distant from 2nd and 3rd person possessive pronouns in that they do not show any gender. However, in some cases, using the possessive pronoun "kum" instead of "chan" in referring to females is possible because "chan" is often used in informal speech especially among women or friends, whereas "kum" in "sayyārātkum" is used by males or females in addressing females.

Regarding the types of possessive pronouns in BA, three main types are distinguished: (1) real possession as in maktabī or rāsi, (2) semi-possession as in abūia, (3) false possession.

Possessive pronouns can be intensified by using the subjective separable personal pronouns, as in:
(20) hādhā beiti 'ānī. (This is my own house).

Moreover, it is very common in Baghdadi Arabic to emphasize or intensify real possession, or more precisely, ownership by using the form...
"mal" (1) which is used in two ways: either by being invariably added or followed by nouns (i.e., determinative use) irrespective of number or gender, as in:

(21) 'issayyāra māl nūr hilwa. (Noor's car is beautiful).
(22) 'ilkitāb māl hasan qadīm. (Hasan's book is old).

Or, it can be followed by the possessive pronouns of all types, as in:

"mātti, mālatna, māttā, mālatha, mālatkum, mālathum, mālatchan, mālathin, māttich, māttā".

"Mal" is left uninflected when it is a determiner. Consequently, it has a distinct invariable form regardless of the gender and number of the possessor (s), as in:

(23) 'ilmu'idāt mālījunūd jidīda. (The soldiers' equipments are new).

In which the possessor "jūnūd" is masculine, human plural, whereas the possessor "Huda" in:

(24) häyiltharwa māl hudā 'innā. (This fortune of Huda is ours).

Is a feminine, human singular. However, "māl" can sometimes alternate with "mātt" or "mālit", as in:

(25) hädhal frāsh māli or mātti. (This mattress is mine).

On the other hand, "māl" is inflected when it is an independent pronoun as demonstrated in the table below:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>Mātti</td>
<td></td>
<td>Mālatna</td>
</tr>
<tr>
<td>2nd Person</td>
<td>Māttak</td>
<td>Mālatkum</td>
<td>Mālatkum</td>
</tr>
<tr>
<td>(Masculine)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td>Māttich</td>
<td>Mālatchan</td>
<td>Mālatchan</td>
</tr>
<tr>
<td>(feminine)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td>Mātta</td>
<td>Mālathum</td>
<td>Mālathum</td>
</tr>
<tr>
<td>(masculine)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td>Mālatha</td>
<td>Mālathin</td>
<td>Mālathin</td>
</tr>
<tr>
<td>(feminine)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table (3): Independent use of "māl" in Baghdadi Arabic.

It is worth mentioning here that "māl" can be intensified by using the independent form, as in:

(26) hädhāl kitāb māl nūr. Mālatha. (This book is noor's / hers).

Or by using the subjective separable pronouns when it is independent, as in:

(27) hädhāl bezt mālti ’anī. (This house is my own).

As far as meaning is concerned, it is convenient to say that "māl" does not only convey the sense of possession, but it can refer to some other meanings as in the instances below:

(28) swārāt māl dhahab. (golden bracelets).
(29) bjūt māl tīn. (mud houses).

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(1) The use of the word "mal" is referred to as analytic. See (Harning, 1980: 10 – 12).
A Comparative Study of Possessive Pronouns in Baghdadi and Mosuli Arabic.

(30) hitar māl chāy. (tea heater).
(31) daftar māl rasim. (painting copybook).

"māl" in (28 and 29) means "made of", whereas in (30 and 31) it means "for". Other words like "muluk" and "haq" are roughly akin to "māl" in conveying possession, as in:
(32) kul hāyā il fīlūs min haqqa. (All this money is mine).
(33) hāyā libyūt mulukna. (These houses are ours).
Thus, "māl" can substitute these two forms to be
(34) kul hāyā il fīlus mālatna.
(35) hāyā libyūt mālatna.

Closer to the word "māl", the preposition "il" and the adverb "‘īnd" can be used in the same pattern, as in the following examples:
(36) ‘īdhum kutub. (They have books).
(37) hādhā ‘īlī. (This is for me).
(38) ‘īdha flūs. (She has money).

Moreover, BA abounds in words or nouns expressing possession in a very narrow sense. Some of them belong mainly to the nouns known in Arabic, as stated by (Ghayati, w.d: 20 – 22) "the six nouns" which have very distinctive forms are 'abu, 'akhu, hamu, fū, dhū and hanu'. Here are some examples:
(39) ‘abul milih. (salt seller) to indicate profession.
(40) ‘akhu khayta. (a brave man) to indicate one's tendency to help others.
(41) chāy ‘abul heil. (a cardamom tea) to specify the type.
(42) ‘abul mashākil. (a trouble maker) to describe someone.

What is more to mention is that some forms of address involve the use of these nouns, but they are rather semantically restricted as in "khalīl" who is often addressed as "'abū bbrahīm". Further, such a case is often extended to include some professions as well, as in "'abu khalīl" referring to a soldier and "'abu sm’āl" referring to a policeman, irrespective of the marital status (Aziz, 1985 : 145).

6. Possessive Pronouns in Mosuli Arabic.

Possession in MA is chiefly expressed by affixing the possessive pronouns to nouns and some other forms like adverbs and preposition. Table (4) demonstrates the possessive pronouns in MA:

<table>
<thead>
<tr>
<th>Person (Masculine)</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>Be:tī</td>
<td></td>
<td>Be:tī</td>
</tr>
<tr>
<td>2nd person</td>
<td>Be:tak</td>
<td>Be:tkim</td>
<td>Be:tkik</td>
</tr>
<tr>
<td>(Masculine)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd person</td>
<td>Be:tki</td>
<td></td>
<td>Be:tki</td>
</tr>
<tr>
<td>(Feminine)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd person</td>
<td>Be:tu</td>
<td>Be:tim</td>
<td>Be:tim</td>
</tr>
<tr>
<td>(Masculine)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd person</td>
<td>Be:ta</td>
<td></td>
<td>Be:tim</td>
</tr>
<tr>
<td>(Feminine)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table (4): possessive pronouns in Mosuli Arabic
Eight forms are used to express "10" possessive pronouns. Actually, some of them are indeterminately used as far as gender is concerned. To start with, the 1st person singular and plural possessive pronouns are used irrespective of gender. The two plural possessive pronouns "kim" and "im" which are used to express duality are devoid of gender. However, 2nd and 3rd person do express gender explicitly, since separate or specific pronouns are used. Further, no reference is made regarding non – personal possessive pronouns which are exponently represented by the same personal possessive pronouns. This reduction in the number of pronouns used yields simplification where 3rd person singular and plural possessive pronouns are involved, as in:

(43) dhīl itaghūs 'atwal. (The peacock's tail is longer)
(44) 'idil glās 'inkasaghit. (The glass's handle was broken).
(45) 'idihim inkasaghit. (Their hands was broken).

Possessive pronouns in MA can be emphasized by being followed by the appropriate subjective separable personal pronoun as in:

(46) hādhā kitābī 'anā. (This is my own book).

As far as the types of possession in MA are concerned, they can be classified into three types to represent the existing relationship between the possessive pronouns and the nouns to which they are attached. Therefore, MA abounds in real possession with its two types; alienable and inalienable, as in:

(47) hisna zayyid. (She is fascinating).
(48) sayyāritu hilwī. (His car is beautiful).

Similarly, semi possession is quite frequently used mainly because it does convey a variety of different meanings, let us examine the following:

(a) family relationship, as in: 'abūyī. (my father).
(b) job relationship, as in: 'amnā. (our uncle).
(c) acquaintance, as in: sadīqā. (our friend).
(d) modes of address, as in: 'ībnī. (my son).

In respect of the third type, (i.e., false possession), it is often restricted to non human and non – personal, as in:

(49) 'iddīk rafa 'ghāsū. (The cook raised its head).
(50) 'ijjējī nafashīt ghīsha. (The hen raised its feathers).

Some words are used in MA to express possession like the word "māl" which is either used as a determiner, i.e., having one invariable form irrespective of both number and gender, as in:

(51) 'ichanta māl binit. (the girl's bag).
(52) 'ilkitāb mālil walad. (the boy's book).
(53) 'ilawraq māttullāb. (the students' papers).
(54) 'ilmu'allimāt māl mahmūd. (Mahmoud's teachers).
A Comparative Study of Possessive Pronouns in Baghdadi and Mosuli Arabic.

(55) 'il’akil mājjej. (the chicken's food). or it is further used as an independent possessive pronoun where two variants are distinguished; "māl" and "mālit" which are interchangeably used, as in:
(56) 'ilkitāb māli or mālitī. (my book, mine).
In addition to "māl", "milik" and "haq" can be used in the same way except that "haq" is sometimes preceded by "min", as in:
(57) hādhā haqqī, min haqqī, hādhā milki. (This is mine).
Moreover, "māl" can be made more emphatic when being followed by the subjective separable personal pronouns, as in:
(58) hādhāl kitāb mālitī'anā. (This book is my own).
Besides conveying possession, "māl" can show some other meanings like, "made of", "for", or specific. Here are some instances:
(59) qāpūt māl jilīd. (a leather coat).
(60) tannura māl tal 'a. (an afternoon skirt).
(61) kitāb māl nahu. (a grammar book).
Another point to be stated is that words like ”'abu" and "'um" are used with a slight shade of possession and a highlightening of other senses, as in:
(62) klc:cha 'imttamighh (1). (a kind of sweet).
(63) ke:k 'abūl mrabba. (a jam cake).
In these examples, specification is overwhelming, however in other examples, these words can indicate profession, courage, interest and sometimes a pejorative sense, as in:
(64) 'immīl khibiz. (a female baker).
(65) 'abul hamāyim. (a courageous person).
(66) 'ilm dolma. (a women fond of eating a dish called dolma).
(67) 'abul mashākil. (a trouble maker).
What is more distinguished about possessive pronouns in MA is that they actually exceed nouns to encompass adverbs and prepositions.
The adverb "'ind" is used likewise where it can indicate possession and some other meanings, as in :
(68) ‘indī kitāb. (I have a book).
(69) ‘indī dawām. (I have work).
The first instance refers to possession and the second to duty. It is noticeable that this adverb is typically followed by all possessive pronouns referring to human / personal or non human / non – personal. Thus, the following forms are yielded :

(1) It is important to indicate here that "r" in MA is changed into (gh) in certain cases.
Prepositions are also involved and the representative exponent in this regard is "'il" which, like "'ind" is annexed freely to all possessive pronouns, particularly personal ones, as in:
illiyi, illinā, illikī, illiwa, illihā, illihim.
(70) ḥādha 'itiraksūd jibtūnu illiwa

Other examples involve the use of the preposition "bi" which conjoins two nouns together to indicate possession or, more precisely, specification since nonpersonal nouns are used, for example:
(71) biqlāwa bijjōz. (a nut baclawa).
(72) chāy bil he:l. (a cardamom tea).

7. Comparison of Possessive Pronouns in Baghdadi Arabic and Mosuli Arabic:

Having presented the possessive pronouns in the dialects under study, it is fairly necessary to set out the task of comparison.

Both dialects are similar in that they classify possession into three clear – cut types and specify ownership as a major one. In fact, they adopt the type of the possessor (being human or nonhuman) and the underlying relationship between the nouns and / or pronouns involved as a crucial basis for this classification.

It is noticeable that both dialects are alike in that the possessive pronouns in both are determinative, i.e., they are suffixes attached to nouns, adverbs, prepositions and some other words like "māl", "abū", "um" which are used to convey the concept of possession and some other senses as well.

Regarding duality, both dialects do not show or exhibit any particular possessive pronouns to fill this slot. So, the expression of duality is carried out in both via an increasing resort to the plural possessive pronouns to represent this number form.

Another point to be mentioned is that both dialects are quite similar in applying the same personal possessive pronouns to nonpersonal / nonhuman nouns.

Further, it is significant to say that both dialects have witnessed an unceasingly indispensable tendency towards the use of analytic forms where many words, i.e., nouns, adverbs and prepositions are manipulated to convey possession as well as other implicit meanings.

Both dialects show a unique resort to the use of separable subjective personal pronouns to strengthen and emphasize the concept of possession implied in the possessive pronouns.

A glance at tables (3) and (4) shows that BA is rather explicit in comparison with MA since every possessive pronoun reflects clearly the gender and number of the possessor; particularly 2\textsuperscript{nd} person singular and plural, 3\textsuperscript{rd} person singular and plural and dual masculine and feminine.
However, the case is different in MA where gender is only evident with respect to 2nd and 3rd person singular, exclusively. On the other hand, BA has revealed four possessive pronouns, explicitly showing gender, i.e., "kum", "chan", "hum" and "hin" referring to plural and dual simultaneously, versus only two possessive pronouns, i.e., "kim" and "im" referring to plural and dual at the same time in MA. In other words, just number is involved and gender is left unexpressed. Then, it can be concluded that gender is more explicitly expressed, together with number, in BA than in MA.

Conclusion

From the preceding pages, a confirmation that BA and MA share some features with regard to possessive pronouns is quite apparent. Both dialects manifest the three distinct types of possession, where the possessive pronouns are determinatively used in both together with nouns, adverbs and prepositions. Moreover, both abound in numerous examples of analytic forms where some words like, "māl", "'abu", "'um" are manipulated. It is noticed that BA is proved to be more explicit in comparison with MA since it permits a due relevance to gender. In other words, in BA the expression of number is often accompanied with an explicit expression of gender as well. In contrast, MA is more concerned with number than with gender.

However, the two dialects are almost alike in making frequent resorts to some possessive pronouns particularly plural ones to express duality. A remarkable tendency is prevailing in both dialects pertinent to using the 3rd person singular and plural possessive pronoun, whenever required, to refer to nonhuman or nonpersonal case of possession.

References


