THE TEACHING OF ARABIC TO ENGLISH SPEAKING STUDENTS

By

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PREFACE

Within the last few decades there has been a rapid increase in the number of foreigners in the Middle East. A large portion of those coming to Arabic speaking countries have been from England and America. Many of these visitors have studied the Arabic language, but many more have failed to do so. One frequently hears the statement, "I would like to study Arabic, but I don't have the time", or, "I tried to study the language, but it was too difficult for me".

It is the hope of the writer of this study, that his treatment of the subject will encourage many English speaking adults to make the effort required to master at least one of the types of Arabic that are used in this area. It is certain that the foreign visitor or business man will find his sojourn in the Middle East more pleasant and more profitable, if he is able to understand the language. Communication between people of the English speaking and Arabic speaking cultures will undoubtedly lead to better relations between nations and to a greater appreciation of the wealth of ideas that is being and has been expressed in one of the greater languages of the world.

The writer came to Jerusalem in 1923 on a one year contract as a teacher in a mission school. He did not know any Arabic, and did not even know, before leaving America, that Arabic was the language spoken by the majority of the people of Palestine. Soon after arriving the boys of his school taught him the sounds and shapes of the new letters. In a short time he was able to recognize the sounds in the church hymns and to join the singing without knowing the meaning of the words. During the year his contract was extended for a period of five years, and now, he is in his thirty-seventh year of dwelling among Arabic speaking peoples.

After the first year of full time teaching, the writer spent six weeks of his summer holiday studying Arabic with an American University of Beirut student as the teacher of a small class of Americans. The lessons covered simple grammar, in which both transliteration and Arabic script were used. The teacher encouraged his pupils to learn to use the Arabic script as soon as possible. After that summer school, the writer had a light teaching schedule for six months while he spent most of his time studying colloquial Arabic with a teacher who encouraged him to go out into the market and use what he learned from his lesson each day. From that

time on, the work of the mission was "full time", with no allowance of time for Arabic study. However, the writer attended two lessons a week for four years, following the syllabus of the Newman School of Missions in Jerusalem. He passed four examinations, each representing six months of full time study.

By this time he was fairly fluent in conversation, but rather halting in classical reading and composition. Members of his mission discouraged him from making the effort to deliver lectures or sermons in classical Arabic. Thus, he progressed no further in the classical language for some time, due to lack of incentive, but interviews with parents and conversations while travelling developed his ability with the vernacular. From 1946 to 1949, when Palestine was in a turmoil he paid attention to the news on the radio and soon found that he could understand most of the vocabulary and the constructions used in the Arabic broadcasts. From 1952 until 1958, he was a member of the Language Study Committee of the Syria-Lebanon Mission of the Presbyterian Church, U.S.A. During the later year of this period he was engaged in supervising missionaries who were studying "Lebanese Spoken Arabic", a text developed by Robert E. Maston, to use the methods of linguistic science.

It was at this time that the writer took courses in linguistics and education at the American University of Beirut, and started reading in preparation for writing this thesis. His varied opportunities as a learner, a supervisor and advisor, and at times as a teacher of colloquial Arabic to foreigners have given him experiences with respect to language learning which may well be of interest and value to others in this field. So far as he knows, no similar work has been written on this specific subject.

The writer wishes to express his thanks to all those who have helped him in the preparation of this thesis. Among them are the boys and girls whom he has taught, for the teacher always learns from his students. His first teacher, of 1924 has become the learned Professor of Arabic in the American University of Beirut, Dr. Anis Khoury Freyha, who is also a member of his Thesis Committee. His first teacher of linguistics, Dr. Raja Nasr has continued to be one of his advisors. Prof. Fuad Tarazi, who is a member of his Thesis Committee gave the writer a desire to learn more of the beauties of Classical Arabic, and the Co-Chairmen of the Committee, Prof. Faiza Antippa and Prof. Musa Sulaiman have been most helpful through criticism and encouragement toward the completion of this thesis.

If such a minor opus needs a dedication, I should like to dedicate it to my grand-daughter,

KAREN ADELE PHYLLIS HAJJ

who was beginning to learn both English and Arabic during the days when this thesis was taking shape.

James E. Sutton.

Beirut, May 1961.

ABSTRACT

The aim of the writer is to encourage English speaking visitors to the Near East to study the language of their hosts. After a survey of the pronouncements of philosophy regarding language, the conclusion is reached that the philosophy of the written Arabic language is that of idealism, while the philosophy underlying the spoken language is empiricism or pragmatism. The writer therefore feels teachers of Arabic should try to understand this difference in the bases of the two types of language, and attempt to discover some integrating factor which will be of use to both English speaking and Arabic speaking students.

Learning the native, first language is not easy, but some of the effort spent in learning English grammar will be of help in learning Arabic. And the total effort in learning Arabic broadens the outlook of the person who can then understand two cultures. Various problems related to second language learning are considered and then a comparison of the phonology, morphology and syntax of Arabic and English is made so as to help the student and the teacher in mastering the new language by the most efficient methods.

The similarities between colloquial and classical Arabic and the relatively small differences in phonology and morphology between them is emphasized. The syntax of the two forms shows greater differences because of the complexity of inflection caused by the use of the subjunctive and other moods in the classical. A comparison of the structure of English and of the Arabic used in radio news bulletins suggests a method by which this type of Arabic might be taught to English speaking students.

Methods of teaching colloquial and classical Arabic are reviewed with reference to the needs of various groups of students. The contributions of linguists in America and their plans for the future development of "Modern Standard Arabic" are discussed.

The relation between language and culture is mentioned in connection with the area study programs of various universities, and the student is encouraged to use as many of the audio-visual aids to language learning as possible in his endeavor to make himself thoroughly at home in the language and the culture of the Arabs.

TABLE OF CONTENTS

		Page
PREFACE		iii
ABSTRACT		viii
LIST OF TABLES AND ILLUSTRATIONS		x
Chapter		
I.	BASIC ASSUMPTIONS REGARDING LANGUAGE	1
II.	THE PSYCHOLOGY OF LANGUAGE LEARNING	14
III.	A COMPARISON OF ENGLISH AND ARABIC	29
IV.	METHODS OF STUDY	91
V.	LANGUAGE AND CULTURE	116
VI.	CONCLUSIONS	120
	APPENDICES	123
	BIBLIOGRAPHY	139

LIST OF TABLES AND ILLUSTRATIONS

	Page
Table I THE ARABIC ALPHABET	34
Table II DERIVED FORMS OF THE VERB	66
Figure 1. THE VOCAL ORGANS	33
Figure 2. TONGUE POSITIONS FOR kæææf and qaaf	32
Figure 3. TONGUE POSITIONS FOR siin and saad	41
Figure 4. TONGUE POSITIONS FOR læææ' and llaa	41
Figure 5. TONGUE GROOVE FOR læææ' and llaa	41

CHAPTER I

BASIC ASSUMPTIONS REGARDING LANGUAGE

What are the basic principles underlying the thoughtful consideration of language? Will these principles be helpful in language learning? A study of what men have written about language shows that there have been two contrasting attitudes toward this important subject. First, man's language has been considered as a gift from the gods, a means of communication between members of a tribe or nation which set them above the animals and above members of other groups which did not know their language. This is the position of the philosophy of idealism which assumed that language, like other truth, is to be found in an Ideal Form, outside this world, and that men can obtain glimpses of this truth which resembles reality, just as shadows seen by men sitting in a cave resemble the objects which produce the shadows, as the objects interrupt the source of the light.[1]

The origin of language according to the idealists is explained, for example, in the Bible, where it is stated that God told Adam to give names to the animals and

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[1]Cf. Plato, Republic. Book 7,Sections 514f. See Translation,by Wm.and Charlotte Bryan.New York,Scribners,1898,p.222f.

birds.[2] This statement would assume that there was one source of humanity, the first man, and one source of language. But the Bible had to explain the fact that there were other languages. This is done in the story of the Tower of Babel.[3]

The Quran similarly is believed to have had an origin "out of this world", whereby the Prophet Muhammed uttered the various Suras in Arabic just as they existed in the correct version in Heaven. When the Suras were collected it was found that there were some variations in the collections, and the Caliph Othman ordered that the "correct" edition, that of Zaid ibn Thabit, should be preserved and that all other versions should be destroyed. Thus the Quran as we now have it is not only uniform but its language has become the invariable pattern for correct literary style.

The study of classical Arabic is thus the study of a fixed written language in which the sentence structure to a remarkable extent, because of the power of tradition, has been kept from changes that would ordinarily take place in languages. However , though the structure of modern classical Arabic is much the same as that of the Quran, the vocabulary of literary Arabic today is vastly different from

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[2]Genesis 2:20

[3]Genesis 11:1-9

that of the Quran. The meanings of many words have changed with the centuries, and are now used with new meanings, and many foreign words have been incorporated into literary Arabic during the centuries. In fact, during the last century there has been a literary revival. "Lebanese writers during the nineteenth century instilled the Arabic language with new vigour and gave it new life".[4]

The second general position regarding language is based on the principle of observation and comparison of languages as they are spoken. This theory was held by empiricists of various periods in history. The complete fruition of the theory needed the philosophical foundation of Francis Bacon and his Novum Organum and of the pragmatists, and also the scientific principles of Darwin's Theory of Evolution.

Language according to these students is the result of the slow development of man as a social being. Man himself became man as distinct from the humanoid apes by a series of mutations whereby his brain capacity increased. His mental ability to profit by more complex means of communication aided his survival in the struggle for existence. It is a truism to state that man is a speaking animal, or

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[4]Frayha, Anis K. "Friends in Profile", Al Rabita Newspaper, Vol.1, No. 4. March 1961. p.4.

as the great philosopher and linguist, Wilhelm von Humboldt said, "Man is man by virtue of language".[5]

The earliest writer who is known to have described the sounds and structure of his own language was Panini. This man, living in India some three hundred years before the Christian era, wanted to ensure that his descendents could speak the best Sanskrit as it was then being spoken by good Brahmins. Panini described in detail the sounds, inflections, derivations and syntactic usages of his own speech.[6] Panini's Grammer was discovered for the west in the seventeenth century when Europeans went to India for commercial and other purposes. This objective description of Sanskrit led to a study of the similarities between Sanskrit and European languages and finally to the use of the term Indo-European to describe the family of languages to which all of the European languages belong. The methods of Panini have been elaborated into the science of descriptive linguistics. This method has been used to great advantage in the study of American Indian and other previously unwritten languages.[7]

In contrast to the Biblical position that Adam gave names to animals and birds and thus produced a language

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[5]Anshen, Ruth Nanda, Language New York, Harper and Bros., 1957. p. xi

[6]Bloomfield, Leonard, Language. New York, Henry Holt, 1933. p. 11.

[7]Boaz, Franz, American Indian Languages, Washington, Govt. Printing Office, 1891.

ready-made, the evolutionary theory of the origin of language has been described by Charles F. Hockett in an essay in which he shows that animals have several ways of communicating, by gestures and by sounds, but that men excel them, especially in their method of using sounds in a large variety of combinations, and in their mental power of agreeing among themselves regarding the meanings of such a large number of sounds.[8]

It is likely that primitive men, living in families, developed the habit of making simple, probably monosyllabic, sounds for certain simple names, father, mother, brother, sister, and for objects, food, bed, axe, hoe and for actions, come, go, sleep, eat, kill. The parents would use the sounds and the children would learn to speak them with the same meaning, just as children do in every home today.

Then, in accordance with the epigram, "Every Community has the Language that it needs for its own Communication", when life became more complex, as men began to live in communities and in walled cities, they doubtless developed a broader vocabulary. The vocabulary of a people represents their culture. For example, among the nomads of the desert, there are 5,744 names for the camel in Arabic[9]. City Arabs today do not use all of them.

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[8]Hockett, Charles F., The Origin of Speech. Scientific American, Vol. 203, No. 3, pp. 88 ff.

[9]Casserir, Ernst, The Philosophy of Symbolic Forms. New Haven, Yale University Press, 1953. p. 290.

In regard to the connection between the sound of a word and its meaning, the writings of Plato mention two groups with opposing theories. The Analogists taught that the original words, called etymons had sounds related to their meanings and that either the meaning or the sound or both changed through the years. The study of etymology was intended to trace the words back to their ideal first forms. The Anomolists on the other hand believed that there was no connection between the sound and the meaning, except for a few words, like bow-wow, murmur, whisper, where there is an obvious relationship. The Anomolist's views are similar to those held by twentieth century linguists. For example, Sturtevant defines spoken language as follows: "Language is a system of arbitrary vocal symbols by which members of a social group cooperate and interact".[10]

Relation between the sound of a symbol and its meaning is arbitrary. But the present meaning of any word is determined by those members of the group who use it. In both English and Arabic the meaning of words vary from place to place and from one time to another. Thus the Arabic word mabsuut is commonly used in Lebanon to mean "well" or "happy".[11] But the three letters of the root of the word also refer to a rug and to a surface. Thus the

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[10] Sturtevant, Edgar H., An Introduction to Linguistic Science. New Haven, Yale University Press, 1947. p. 2.

[11] See Table 1 for scheme of transliteration of Arabic.

word mabsuut in alIraq has the meaning of "laid low" or "not at all well"/ or "Beaten". A good example of the changes of meaning with time is given by the English word "nice." The Oxford Universal Dictionary, 1955 edition, gives the derivation of the word as coming from ne-"not" and scire "to know". In 1560 it meant "foolish","stupid", in 1600, "wanton", "lascivious", in 1720, "tender", "delicate", a meaning similar to that used today.

From the point of view of the philosophy of pragmatism, the definition of meaning given by C.S. Peirce is related to the modern linguistic usage. Peirce says: "To determine the meaning of any idea, put it into practice in the objective world of actualities, and whatever its consequences prove to be, these constitute the meaning of the idea".[12] This definition was quoted by William James, who used the term Pragmatism for the type of empirical philosophy which was built around such a definition of meaning. From the linguistic point of view, the definition may indicate the slow process by which men have developed agreement as to the meaning of words in their languages. The sound "baba" which is so easy to make between the lips came to be used for either father or baby, and the result of using it in a family would define its meaning. Language is said to be, in this respect, the product of society.

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[12]Butler, James D., Four Philosopies. New York, Harper, 1957. p. 412.

Each man has the duty to pass on the language of his parents to his children, unspoiled, and probably improved by adding new words, to express new ideas. Whether new words enter the language of the community or not depends on their appropriateness, and to some extent upon the prestige of the person who introduces them. If the new word is Arabic, it should fit in with the generally accepted forms of Arabic words. And usually there is a suitable pattern and a suitable three letter root which will best agree with the meaning of the new idea for which the new word is coined. New words which have not yet been accepted by literary critics of Arabic are classed as "non-dictionary" words (ġair qaamuusi). These words may be used for years in conversation and by daring writers and may then finally appear in up-to-date dictionaries.

The effect of the evolutionary point of view regarding language is to help the observant student to look at a spoken language as a dynamic organism which has grown to be a marvelous medium of communication, "the most valuable single possession of humanity".[13] With Arabic this point of view should help both the Arabs and foreigners to respect the spoken language and to understand

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[13] Hockett, Charles F., An Outline of Linguistic Science. N.Y., MacMillan, 1958. p. 1.

something of the process by which dialects of spoken Arabic have grown up because of geographical separation and contact with different neighboring languages.

Some students coming to the Near East have experienced difficulty in trying to learn both classical and colloquial Arabic. This trouble has been likened to Schyzophrenia. The difficulty may be better understood after the above analysis which shows that classical Arabic is based upon the philosophy of idealism while pragmatism or empiricism is the philosophy underlying an understanding of a living spoken language. It may well be that an acceptance of this analysis will aid instructors of Arabic to seek an integration which will be helpful for those unhappy foreigners who try to learn the two types of Arabic concurrently. It may be that young Arab boys and girls also would overcome some of their difficulties with classical grammar when they realize that the "grammar" of the structure of the language of their homes, rules which were learned by hearing sentences and being corrected in the bosom of the family, is just as useful and almost as logical as the complicated grammar of the language of their favorite formal speakers on the radio and of the popular singers on television.[14]

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[14]Cf. Al-Toma, Salih J., The Teaching of Classical Arabic to Speakers of Colloquial in Iraq. Cambridge, Mass, unpublished D. Ed thesis, Harvard University, 1958.

In connection with the suggested dichotomy between classical and colloquial Arabic there are two ideas which ought to be mentioned.[15] First, although the writers of Genesis were idealists who believed in a transcendental God, outside of this world, who gave the word or command to create the world in six days, yet when the theory of evolution, empirical philosophy and the scientific method became the basis for a new outlook on life and on language, most thinkers of the two Biblical religions accepted the implications of science and evolution, not only with regard to the creation of the world, but also in relation to the science of language. Only a small portion of Christians still hold the belief in the "verbal" inspiration of the Bible. Orthodox Jews are also generally idealist philosophers in their attitude to language and the Scriptures, and their Reformed brethren would be more inclined to the evolutionary position.

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[15]For years the writer has heard of educated Arab boys and girls who were afraid to speak in classical Arabic. Therefore this preconceived idea of a "dichotomy" existed in his mind. The writer has found that his reading in philosophy has given a foundation for this "dichotomy" and has also suggested a way for teachers to help their students. The concept that colloquial Arabic has a respectable grammar came to the writer while reading Toma's thesis and was greatly reinforced while teaching his American students from the text of Rice and Sa'id, "Eastern Arabic".

Similarly those educated Muslims who have studied the evolutionary implications regarding living languages have theories to explain the beauties of the Quran without being hindered by the traditional belief that the words were framed in Heaven. One theory is that Muhammad spoke the normal language of his tribe, the Quraish. Then, when men realised the beauties of the language and the spiritual value of the ideas expressed in the Quran and the advantage to the Arab people of having a "Book" in their own language, the language of the book came to be greatly appreciated and they recognized it was divinely inspired. Other dialects continued in use in other neighborhoods and tribes, but the dialect of the Quraish gained prestige and henceforth it alone was used for literary and religious work and its grammar was carefully preserved and followed as a norm.

When the Arab conquests of Syria, Iraq, Egypt and North Africa followed in rapid succession it is conceivable that the tribes which conquered each section introduced their dialects and vocabularies to the conquered peoples. Thus there would be slight differences between the spoken dialects in these areas as there is today, and these differences have increased with the centuries by absorbing words in use by the conquered peoples since no effort was being made to preserve unity in the spoken word.[16]

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[16]Toma, op. cit. p. 25

Another theory regarding the language used in the Quran is that it was the already accepted language of poetry in the Arabian peninsula. It is known from inscriptions that the Arabs of the fifth and sixth centuries had their own language.[17] Furthermore, they had the habit of meeting annually for contests in the recitation of poetry. This period before the rise of Islam is called the "Time of Ignorance"or the Jahiliyyeh. The poetry of the period shows real literary value. One set of these poems, "The Seven Hanging Poems" or mu9allaqaat assaba9/ might have their name from the habit that the poets had of hanging their poems, usually anonymously, on a wall or on a tent where all who could read might appreciate them.[17A] Other poets recited their poems from memory and let those who could write make them permanent.[18]

It is conceivable that the Prophet Muhammad knew the accepted forms for Arabic poetry or even that he had been one of the anonymous poets before he had the revelations from which he was inspired to recite the Suras of the Quran. In any case the language of the Seven Hanging Poems is so similar to the language of the Quran as to make the theory tenable.

In concluding this chapter regarding the two philosophies which are concerned with language it seems appropriate

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[17] Lebkicher, Roy, et al Aramco Handbook 1960. P. 309

[18] Nicholson, Reynold, A Literary History of the Arabs, Cambridge University Press, 1930. P. 131 F.

[17A] Some authors say that there were even up to ten of these poems.

to quote a statement by an early American linguist which may be the basis for the kind of integration of the two concepts which was mentioned on page 9 above.

> "The origin of language is divine, in the same sense in which man's nature, with all its capacities and acquirements, physical and moral, is a divine creation. It is human in that it is brought about through that nature by human instrumentality".[19]

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[19] Whitney, William Dwight, Language and the Study of Language, New York, Chas. Scribner and Co., 1870, p. 400.

CHAPTER II

THE PSYCHOLOGY OF LANGUAGE LEARNING

Man's first language is called his mother tongue. There are millions of men and women for whom the home, the work shop or the field and the town store or town square are the places where they learn to understand what others say and to express themselves with acceptable sentence structure and satisfactory vocabulary. This is learning in the natural way, the easy way as far as it goes.

But personal ambition, parental desire or gov ernment policy are not satisfied with this limited use of the national language. Elementary schools add the tools of reading and writing to the universal ability to "listen and speak". Articles in American magazines saying "Johnnie Can't Read" show us that teaching the mother tongue as father wants it done is not the easy way of nature. The native or the national language is a required course during all of the elementary years, for three or four college preparatory years and for one or two years in college or university.

The American High School boy whose main interest is science or the girl whose real interest is boys, may find the

English class just as boring as the Arab student mentioned in chapter I finds his classical Arabic class. Each would say, "I can talk and read the comics, and that's enough." But college science departments are realising that many of their students cannot write well enough to make satisfactory reports of their experiments.

No, it is not easy to obtain ability in reading and writing your mother tongue. How much more difficult will it be to learn a foreign tongue? But one hopeful thing to say is that your knowledge of English grammar will be of definite aid in learning to speak, to understand, to read and to write Arabic.[1A] But, after all, the difficulties in learning English, why bother to learn another language? One good answer is in the Arabic proverb which says, lisaaneen insaaneen, "Two tongues, two men". If you know a second language you can know and understand two cultures and make friends with members of two races or nations.

Another answer to the question of studying a second language is College Entrance requirements, but who decides what they shall be? The Education Administrators talk about Objectives in Education, and these are supposed to be related to pupil needs, either present or future. One of the personal needs of an educated man is ability to cooperate with others. That is the objective which comes closest to meeting the

[1A] Of course the three persons and usually the number expressions in English and in Arabic are the same.

situation in this study of the teaching of Arabic to English speaking students. There are thousands of adult Americans and hundreds of younger Americans who are limited in their opportunities to cooperate and be friendly with their neighbors in Arab countries.

The best work done in the twentieth century in promoting second language learning was done by the United States Armed Forces during World War II. In 1941 the U.S. Government called upon the American Council of Learned Societies for help in the problem of how to teach Japanese and other languages in the shortest possible time. There has been much discussion of the results of the "accelerated programs" which were introduced into many American colleges which were said to give the enlisted men and officers a speaking ability in various exotic languages in periods as short as three to six months.[1]

What were the essential features of the accelerated programs? The writer believes that the student of a second language should consider the following outstanding points:

1. The teaching of the second language was based upon an analysis of the English language and of the second language which would emphasize the similarities and the differences in the two languages. Most of the differences, in addition to vocabulary were of three kinds.

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[1]Angiolillo, Paul, Armed Forces Foreign Language Teaching. New York, Vanin, 1947. pp. 163 F.

a) Sounds, or phonemes, which were in the new language and not in English.

b) Sounds in the new language which might be confused with sounds in English.

c) New ways of expressing meaning, such as unusual sentence structure.

2. The classes were small and were conducted by native speakers of the language. These native speakers were trained to lay stress on correct pronunciation and intonation. They were under the supervision of trained linguists.

3. The studies were intensive, classes were held 15 to 25 hours per week, with emphasis on using the new language at meals and in all conversations with the native speaker and with other students.[2]

Learning is defined as a change in behavior. The special meaning of this phrase for the language student is that he must be conscious of the necessity of changing his habits of speech, so as to make the new sounds habitual, while avoiding the sounds in his native language which might be confused for the correct new sounds. Similarly by repetition he must make the new types of sentence structure automatic.

If learning is defined as a strengthening of neural circuits in the brain, then repetition of sentences in the new language will be effective as long as these repetitions do not become too boring. Verbal language learning can be divided into two distinct processes, first, recognition of sounds and words in the new language and second, production

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[2]Angiolillio, Paul, Armed Forces Foreign Language Teaching. New York, Vanin, 1947. pp. 199-225.

of a response that will be comprehensible. The teacher should use the new language regularly in the classroom, and in addition the student should have some mechanical means of hearing the same sentences, from a gramaphone, a tape recorder or from the radio program which fits his needs. Of these, the best is probably the tape recorder, because of the ease with which the machine can be stopped and reversed so to hear an unfamiliar sound a second or third time. Many tapes for use of language students have been made with a short space of time after each phrase or sentence so that the student will have time to speak the same sentence immediately after the tape has sounded. If the students voice can be recorded on a second tape he will then have the chance to hear his own voice and that from the tape and he and the teacher will be able to find places where the students pronunciation can be improved. The voice on the tape should be that of a native speaker of the dialect that is desired and the phrases recorded should be graded in difficulty and chosen with care regarding the frequency that the phrases are used in the language.[3]

Learning is certainly related to interest and motivation. The teacher should aim at variety in methods which will make the lessons as pleasant as possible. As

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[3]See Rice, Frank and Saeed, Majid, Eastern Arabic. Beirut, Khayyat's, 1960

far as possible, the language of the classroom should be that which the class is learning, but in the explanation of grammatical analyses this is probably better done in the native tongue of the students and often in terms of that grammar which they know best. One of the ways in which the writer has obtained variation in the class has been through games which require the students to converse among themselves. In learning numbers, the members of the class called out the numbers in a Bingo game and in learning phrases from "deadly" paradigms cards were made in "families" of similar sentences with the different persons and numbers. Then the cards were dealt and the students had to ask, speaking in colloquial Arabic, for the card which they desired to complete a "family" of which they had one or more in their hand. A third game, called Salata or "salad" required the students to use one phrase with variations. Each student chose a name of one fruit or vegetable constituent of a salad. Then the leader would say, in Arabic, "We have salad today, but we have no onion". The student whose chosen name was onion, had to reply quickly, saying "Yes, sir, we have onion, but we have no salt". The student named salt would then carry on and require either the onion student or another to state that he was present. After a lesson about speaking in a restaurant, the class arranged to go to a local restaurant and order their food and eat it speaking as much Arabic as possible to the waiters and among themselves.

Motivation might be described as long term interest.[4] Each student should have his own reason for wanting to start and to continue the study of Arabic. For some adults it is sufficient to determine that they will learn the language of the people who are their hosts in a foreign land. For others, passing examinations in Arabic may mean promotion or a better salary. For students in secondary schools the incentive for study may be good records to help in gaining admission to a good college, or grades up to the standard of an honor roll. In each case the teacher should see that the tasks assigned are a sufficient challenge to the students to enable them to make steady progress in mastery of the language.

It is the writer's experience that any normally intelligent person can obtain a working knowledge of a conversational vocabulary of eight hundred words of Arabic in nine months of classwork and study totalling ten hours a week. This time should be divided almost equally between pronunciation drill to master the new sounds, drill on structural patterns for conversation, new vocabulary, about thirty words a week, or unit, and drill on using the patterns with variations of person, number and tense. The aim is to have the recognition and the production of all of this material prompt, fluent, automatic and as nearly as possible with pronunciation like that of the native speaker or of his voice on the tape.

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[4]Blair, G.M. et al. Educational Psychology. New York, Macmillan, 1954. Chapter 7.

If the emphasis is on conversation, then little or no time should be spent on writing, and the testing of results should also be done orally. One way of doing this is to have the tests prepared in the form of English sentences which are the basis of a conversation between two students. Then the two students have two minutes in which to read the material in English, and then they carry on the conversation in Arabic before the microphone of the tape recorder. The instructor can play the tape again and point out places where the pronunciation or intonation was not good, and give a suitable grade. At the Middle East Centre for Arabic Studies the final examination for oral work is in the form of a situation in which the student is supposed to be a Consul with a problem at the Customs, or an Oil Company engineer with a project to be explained. The other member of the conversation who is also the examiner is supposed to be the Customs official, or the company workman who is to do the project.

If there are several in the class, the teacher can treat each student individually in a period for special conferences. Care should be taken to see that no student gets behind or feels that the task is too great for him. On the other hand the class as a group should have a permissive atmosphere

so that each can bring his difficulties and his successes to the group. It is especially valuable for members of the class to tell of opportunities in which they have succeeded in understanding Arabic from Arabs on the street or from the radio and of times when they have made themselves understood in conversation while shopping or visiting with friends.

It is the writer's belief that most people who are living where Arabic is spoken would do well to learn colloquial or conversational Arabic first, even if their main aim in study is to be reading or writing the language. It is rewarding to be able to use even a few phrases of Arabic with people on the streets. This can be done by using one of the conversation text books which are now being published, using Latin characters for transliteration of Arabic. The advantage of this is that the student can learn the new sounds and new words and phrases without having to learn the new script at the same time.

The use of transliteration of Arabic has advantages and disadvantages. The methods developed by several "progressive" European language teachers, during the nineteenth century used phonetic script even for languages which were written in Latin script. This was especially advantageous with French, where the sounds of the spoken French are quite different from the sounds that an English speaking person would

expect from the spelling. Otto Jesperson stated that his students progressed more rapidly when using phonetic script in French for the entire year, and that, when the change back to French spelling was made they lost only a short time and were soon speaking and reading from the traditional spelling with better pronunciation than the control group which did not use phonetic methods.[5]

In Arabic, where almost all of the words are pronounced in accordance with fixed rules, that is, the spelling is phonetic, there might not be such a gain in attaining good pronunciation by the use of transliteration. But the entirely unfamiliar letters would be a handicap at first, causing slower learning. The added disadvantage that Arabs do not like to see the spoken language written in Arabic script makes it even more advisable to recommend that the colloquial be learned by means of transliteration.[6] The time to introduce the true Arabic letters is when the classical written language is started. Those who have learned the sounds used in colloquial will have to learn four more sounds which are used in classical but not in Lebanese colloquial. From then on, dictation in Arabic with emphasis on correct spelling should aid the student to gain familiarity with the letters, with writing them and with reading them fluently.

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[5]Jesperson, Otto, How to Teach a Foreign Language. London, Alley and Union, 1952. Chapter x.

[6]The type of transliteration that will be explained below is called phonemic.

Beginning to read may be a psychological problem, whether the beginner is age six, or age sixteen or age twenty six. For the six year old Arab, the teacher can tell by testing the child's interest in signs and notes on the blackboard, whether the child has "reading readiness". From then on, it seems best to help the child to recognise short sentences, rather than to teach him the letters separately. That is, the sentence is the unit of learning that produces the best results.[7] For the sixteen year old American boy, who knows how to read English and may know how to read French, the approach may be similar, or it may be more normal for the student to be taught the letters, the vowel signs and then the words and sentences.

When the problem of how to begin reading Arabic script came to the writer's class of ten American Community School high school students, it seemed suitable to try an experiment. It was explained that two methods were available, one preferred by Mr. Daoud Abdo for use with the adult students of the Foreign Service Institute at the American Embassy, and the other from the textbook by Ziadeh and Winder, entitled An Introduction to Modern Arabic. It was explained that the first would be good training for reading unvowelled newspaper print, and that the second would be useful in general reading, preparing the student for further

[7] Cassifer op. cit.p.308

reading first with vowels and later without them. The students chose according to their interests to be in two equal groups of five. The first method used whole words, without vowels, just as they would appear in an Arabic newspaper. For each lesson about ten new words were written at the top of the page, then short sentences containing those words in different combinations followed. The learning was by repetition after the teacher in the manner in which a newspaper would be read. The same sentences were also available in a tape recording for the students to use in their study period. Accompanying each lesson there was a short analysis of the way the sentences were put together, and of a few simple rules about pronunciation of final vowels.[8]

The second method that was tested followed the plan for beginning reading that is found in several textbooks for teaching classical Arabic to English speaking students.[9] The letters were printed with their initial, medial and final forms, and with their names and approximate English equivalents. The next lesson would include short vowels, then long vowels and diphthongs and doubled letters, and finally

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[8]See sample in Appendix.

[9]See Frayha, Anis, Essentials of Arabic 2nd Edition, 1958 Beirut, Khayat's; and Ziadeh, Farhat and Winder, Bayly, An Introduction to Modern Arabic. Princeton, Princeton University Press, 1958.

short words, and short sentences. The students followed the text of Ziadeh and Winder for which they had a tape recording of the voice of Prof. Ziadeh. The divided class met in separate rooms and the instructor attended each class in turn. When each class had had six lessons and six periods with the tape recordings of their materials an oral test was given in which each student had to read his type of writing of sentences which he had studied. The class which had practiced unvowelled "newspaper" Arabic had an average of 92 o/o and the class which read fully vowelled sentences from Ziadeh and Winder had an average of 78 o/o. After another similar period a second text was given, in which group I obtained 89 o/o and group II obtained 86 o/o.[9A] The experiment was then discontinued because it was necessary to prepare the whole class for vowelled reading in a History reader which they would have to study during the summer. The experiment might well be followed by other teachers, or both methods might be used each for a special purpose, the first for training in newspaper reading and for understanding radio news bulletins and the second as the necessary training for beginners textbooks most of which use vowels. The older Arab students can read without vowels because they have studied the rules which govern the pronunciation of final vowels.

[9A] See pages 107-108 for further comments.

For adult Arabs who are learning to read, Prof. Frank Laubach has developed a method where the letters are first taught in relation to a drawing which includes the shape of the letter and a word which begins with that letter, and which is familiar to the adult. This method might also be used for Arab children, but it is not considered better that the method of teaching by whole words or full sentences.

One more subject that is usually considered in Educational Psychology is that of testing. First it should be said that the teacher should give frequent tests mainly for diagnosis so that he can tell whether the students are understanding and mastering the work. The writer is not aware of any standardized tests for English speaking students of Arabic. In the appendix of this paper there is a copy of the type of test that was given to the writer's class in colloquial Arabic. A similar test was given at the end of each unit of the text, Eastern Arabic. These tests were always given orally and recorded. When the class began to read and write they were given written tests and dictation. The reading tests were also recorded. One other type of test that is available is an Aural Perception Test, prepared by the associates of Professor Robert Haston. A portion of that test is to be found in the Appendix.

Quarterly or semester and final tests are expected in secondary schools, and their value is the subject of much discussion. There is difference of opinion with regard to the relation between the daily work of the semester and the examination. It is the writer's opinion that the opportunity to have a thorough review and time for organization of the material of a semester is valuable. The faculty of the American Community School have voted to count the semester examination as one fourth of the total grades, and that the three six-weeks grading periods of that semester are each equal to another fourth of the total.

CHAPTER III

A COMPARISON OF ENGLISH AND ARABIC

In this study we are considering two languages which are members of two widely separated families. The English language belongs to the Indo-European family, while the Arabic language is one of the youngest members of the Semitic family. Scholars do not have any clear evidence that the two languages had any common ancestor language, although it is recognized that since historical times many words from each language have been adopted by the language of the other group. However, the two groups have not been coexisting long enough for there to have been any influence upon the structure of one language upon the other. This comparison of the two languages will be divided into three parts, namely, phonology, morphology and syntax.

Phonology.

Human beings of all races have similar organs of speech and of hearing. Their children learn to recognize all of the speech sounds that they hear, and, with parental correction, they learn to imitate these sounds and finally to make themselves understood in their mother tongue. An

English-speaking child, fraternizing with Arab children, can learn unconsciously to make the sounds of Arabic and to learn the vocabulary and sentence structure of the language. The writer's class of American teen-agers had only moderate difficulty in mastering and remembering to use the new sounds of the Arabic language. An adult can do the same, but his English speech habits are more deeply engrained so that it may be harder to produce some of the unusual sounds and to avoid saying them in a slightly anglicized way. In the following paragraphs a description of all of the sounds will be given. The writer has read several books on phonetics and on linguistics and he is convinced that a knowledge of linguistics is an aid in language learning. But the new-comer to an Arabic speaking country would rather spend his time learning the language than in studying phonetics or linguistics. It has therefore seemed worth while to point out in simple language some of the facts about phonology which the writer has found helpful.

Figure 1 on the page 33 is a drawing of the vocal apparatus with the common names of the parts where "articulation" takes place in order to vary the sound that is produced when air moves through the throat and mouth and nasal cavity. If the current of air is stopped by closing then opening the lips, the sound produced is called a

bilabial stop. If the vocal cords are vibrating the sound produced is "b" or baa' in Arabic. When the vocal cords are vibrating the sound is called voiced. In this case if the cords are not vibrating the sound produced is "p" or a voiceless bilabial stop. In colloquial Arabic a baa' is often used as a prefix to indicate the present tense of the verb. If the next letter after the baa' is a taa', the sound of the baa' may change to a "p", as in ptaʕrif "you know". The baa' and the English "b" are similar sounds.

If the "stop" in the air current is caused by pressing the tongue against the upper teeth, the sound produced is taa' in Arabic if it is voiceless, or daal if it is voiced. The English "t" and "d" are produced by pressing the tongue against the alveolar ridge, just above the teeth. The difference in sound is difficult to recognize, but since the difference causes no change in meaning, the beginning English speaking student of Arabic should not allow it to worry him. If he listens to Arabs speaking and notices the difference he may be able to change his own speech, or he may, from the start make an effort to make the strictly dental taa'.

If the tongue is near enough to the teeth to have a stream of air pass and cause the tip of the tongue to vibrate, the sound is called a fricative. The unvoiced dental fricative produces the sound θaa' of "th" as in think. This sound occurs in classical Arabic. When the speaker of informal Arabic uses a word which contains this letter, he may say either "t", or "s", as in 'iθnayn, the classical for "two", which becomes tneen in colloquial, or hadiθ, "tradition" in classical which becomes hadiis with some colloquial speakers. In Hebrew the word for "two" is shnay. If θaa' is voiced, the sound produced is the Arabic letter, ðaal.

The pronunciation of "j" or jeem is similar in English and in Arabic classical and in most dialects of colloquial. This letter is pronounced like the "g" in get in Egypt, as in gamaal 9abdunnaasir.

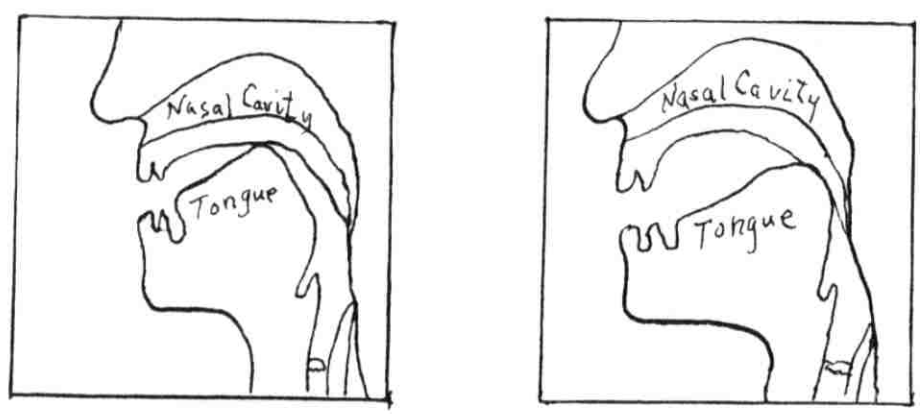

Figure 2. Position of the tongue while pronouncing (a) keeef, at the left, and (b) qaaf, at the right.

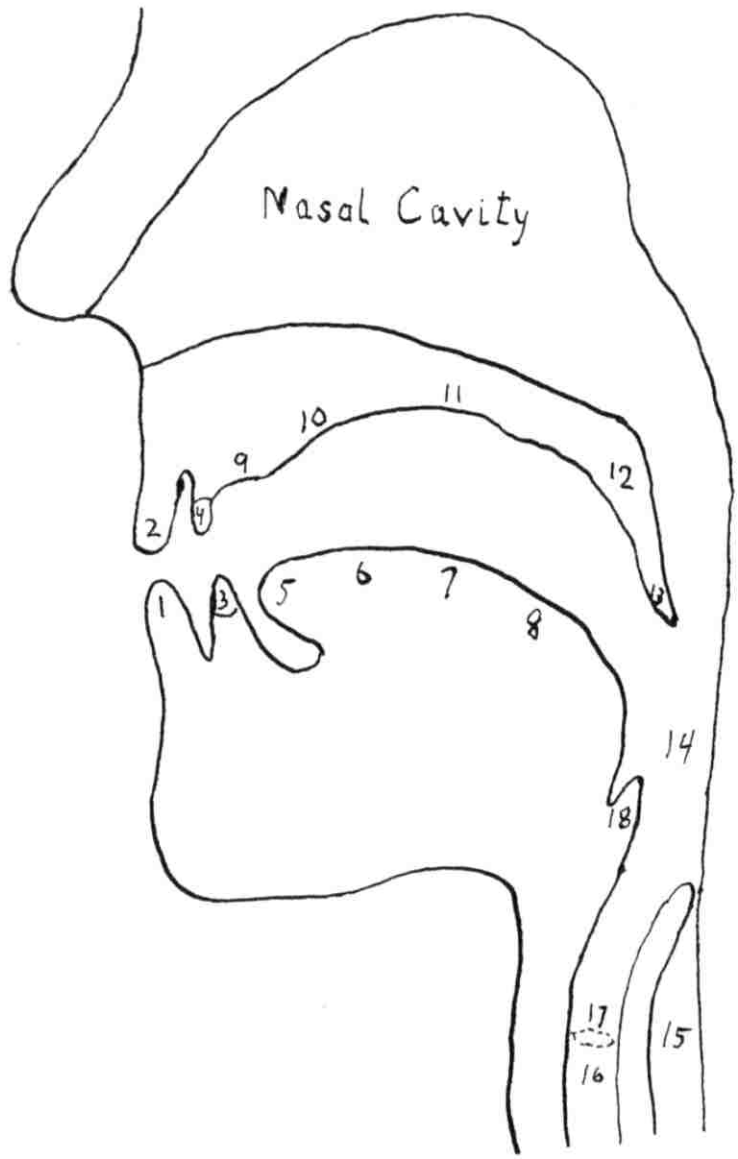

Figure 1. The Vocal Organs

1. Lower Lip	7. Middle of Tongue	13. Uvula
2. Upper Lip	8. Back	14. Pharynx
3. Lower Teeth	9. Alveolar Ridge	15. Esophagus
4. Upper Teeth	10. Alveo-palatal	16. Trachea
5. Tip of Tongue	11. Palate	17. Vocal Cords
6. Blade	12. Velum	18. Epiglottis

Table I. The Arabic Alphabet.

Arabic Letter	Phonetic Description	Transliteration Colloquial	Transliteration Classical	Notes
ء hamza	Glottal stop	'a, 'u, 'i	'a,'u,'i	
ب baa'	Voiced bilabial stop	b	b	p at times.
ت taa'	voiceless dental stop	t	t	English alveolar stop.
ث θaa'	Voiceless dental fricative	t of s	θ	as in think.
ج jeem	voiced palatal fricative	j	j	as in jam.
ح haa'	Voiceless pharyngeal	ḥ	ḥ	not in Eng.
خ xaa'	Voiceless uvular fricative	x̣	x̣	as in scotch "loch".
د daal	Voiceless dental stop	d	d	English d is alveolar.
ذ ðaal	Voiced dental fricative	d	ð	as in this.
ر raa'	Dental or apical trill	r	r	as in Eng.
ز zay	Voiced dental fricative	z	z	"
س siin	Voiceless dental sibilant	s	s	"
ش ŝiin	Voiceless alveolar fricative	ŝ	ŝ	sh "
ص ṣaad	Voiceless velarized alveolar fricative	ṣ	ṣ	not in Eng.
ض ḍaad	Voice dental velarized stop	ḍ	ḍ	"
ط ṭaa'	Voiceless dental velarized stop	ṭ	ṭ	"
ظ ẓaa'	Voiced dental velarized fricative	z	ẓ	"
ع ᶜayn	Voiceless pharyngeal fricative	c or 9	c or 9	"
غ ĝayn	Voiced uvular fricative	ĝ	ĝ	"
ف faa'	Voiceless labio-dental fricative	f	f	as in Eng.
ق qaaf	Voiceless back velar stop	'	q	g in Iraq and Saoudi Arabia.
ك kaaf	Voiceless velar stop	k ĉ	k	as in Eng. ĉas in chaff
ل laam	Voiced dental lateral. (voiced alveolar lateral)	l	l	ɬ in 'aɬɬah.
م miim	Labial nasal, voiced	m	m	as in Eng.
ن nuun	Voiced alveolar nasal	n	n	"
ه haa'	Voiceless laryngeal fricative	h	h	"
و waaw	Voiced nonsyllabic bilabial continuant	w	w	"
ى yaa'	Voiced nonsyllabic palatal continuant			"

The next letter in the Arabic alphabet, haa' is one of those with which the student will be tested by his Arabic speaking friends. The name "voiceless pharyngeal fricative" is hard enough. It suggests that the back of the tongue should be pressed back so that the pharynx is nearly closed. Then the air stream will become audible, with the sound that is made when one wishes to express the idea of extreme cold. This letter is used in the first word that you may learn in Arabic, marḥaba for "hello".[1] Common words beginning with haa' are ḥaka "he spoke, and ḥaal as used in kiif ḥaalak, "how are you?" Also the word for "he went", ṛaah ends with his difficult letter. Practice it with your teacher or with the tape recorder and remember to use it.

Now that your tongue is pressed back as far as for ḥaa' you can learn the other difficult test sound, the voiced pharyngeal fricative. This letter, ᶜayn or 9ayn is used in all Semitic languages and may have been intended to imitate the camel. However, the sound of 9ayn in Hebrew has become less emphasized or less guttural, among Western Jews and in Turkish and Persian, where there are many Arabic loan words, the 9ayn is more or less like a vowel. The place of the 9ayn in the Phoenician language, just before "p" or "F" is now taken by "O" as it was also in the Greek when their

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[1]See two good conversational Arabic texts, Eastern Arabic, Beirut, Khayat's, 1960 by Rice, Frank and Sa'iid Majed, and Lebanese Arabic for Beginners by Nasr, R.T., Beirut, Khayat's 1958.

alphabet was adapted from the Phoenician. This unusual letter is properly pronounced in Arabic classical and colloquial, where, for example, it is used in five prepositions, and in three of the numbers less than ten.

Next, the English speaking student should be introduced to a pair of uvular fricatives, xaa' and ġayn. "Try to make your uvula vibrate". The reply may be, "I didn't know I had one". But your teacher can make the sound for you and you can find the uvula in the diagram. If the uvula vibrates without voice from the vocal cords, the sound is xaa'. If the sound is voiced, it is ġayn. The first is like the Scotch word loch and the second is like gargling.

Now the student should meet the "K" family, which has many members both in English and in Arabic. In pronouncing the four English words, keep, car, call and cool the tongue touches the roof of the mouth each time a little farther back, because the tongue raised in different parts produces the vowel sounds and also touches the roof of the mouth at different places. Similarly the Arabic name for kææf is pronounced with an "æ" as in hat, and the name for the Arabic letter qaaf is pronounced to sound like "cough".[2] The "K" family have strange dialectic or geographic

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[2]See Figure 2. page 32 above.

variations, in Palestine villages and in some villages in elIraq, the kaaf is pronounced "chaff", and in the cities of Beirut, Jerusalem and Cairo, the qaaf is pronounced only as glottal stop. (See next paragraph) In elIraq and among the bedawin of Jordan and in Saoudi Arabia and in Upper Egypt and Sudan the qaaf is pronounced as a heavy "g" as in "golf".

The first letter in the Arabic alphabet is alef, which is a lengthening vowel transliterated as "aa". It will be discussed after the consonants. But the alef is the "chair" for the hamza, which is transliterated as a raised comma '. Phonetically this is a glottal stop, similar in sound to a light hiccough, or to the break between the two words "two apples" or to the "t" in the informal pronunciation of "bottle" or "mountain". In its initial position it is not very noticeable. In the middle of an Arabic word or at the end it should be definitely sounded or else the meaning of the word will not be communicated. For example, sa'ala, "he asked" and sufara' "ambassadors". As mentioned above, in Lebanese and city colloquial the qaaf is also a glottal stop, so the same sign, ' is used for qaaf in transliteration. The student who has learned words containing qaaf pronounced as a stop will have to pay special attention

to the fact that the spelling of written Arabic requires him to distinguish carefully between the two letters. It would seem good for the teacher to start reminding the student whenever a word with a stop in it is derived from a word with a qaaf. Among the much used words in colloquial which use this sound is i'baal, "across from", from the classical iqbaal or muqaabil. Others are wa''if, "stop", with a doubled qaaf and ḥallaa' "barber".

Next in our discussion of Arabic sounds is raa', formed by a short trill of the tip of the tongue on the teeth or on the alveolar ridge. It is a short Scotch "r".

Following raa' is zay, which is a strong English "z". The Arabic siin is also a strong English "s". The two letters, the siin and its neighbor, shiin or šiin, are similar to the English letter "s" and to the English sound "sh". In the Hebrew alphabet these two sounds are represented by the same letter, distinguished by a small mark in some types of printing. The Hebrew alphabet has another "s", and similarly the Arabic alphabet has two. The second sound in Arabic is called ṣaad. It is called an emphatic or a velarized "s". There is so much difficulty in distinguishing the siin from the ṣaad that it seems good to introduce a diagram showing the mouth positions for producing the two sounds. See Fig.3 page 41.

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[3]Diagram taken from Maston, R.E., Lebanese Spoken Arabic. Beirut, AUB, 1956.

The English-speaking student should think of placing the tip of his tongue farther back on the roof of his mouth for the ṣaad, and of pressing the back of his tongue farther back in the mouth. This gives a different vowel resonance. Students may ask why it is necessary to pay attention to this matter. One answer is that there are in Arabic several pairs of words where the listener would have serious misunderstanding if the correct "s" were not used. Thus, one so-called minimum pair is ṣaif "summer" and saif "sword". The English for another pair is "morning" and "swimming". The presence of these pairs with different meanings convinces the linguist that the siin and the ṣaad are two different phonemes, and that they should have two different symbols. The phoneme is defined as "the minimum feature of the expression system of a spoken language by which one thing that may be said is distinguished from any other thing which might have been said".[4]

The next letter is ḍaad, a letter which contrasts with daal in about the same way that ṣaad contrasts with siin. In daal, the tip of the tongue touches the teeth but the back of the tongue is relaxed. With ḍaad the tip of the tongue is pressed more strongly against the teeth and

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[4]Gleason, H.A. An Introduction to Descriptive Linguistics. New York, Henry Holt and Co. (1955) p. 16

the back of the tongue is drawn down so as to make a wider resonance chamber in the mouth. If daal is spoken with a short "a" following it, the vowel will sound like the first "a" in the word "fallacy", in which the front part of the tongue is high. But a ḍaad followed by a short "a" will have a vowel sound like the second "a" in "fallacy" as in ḥaḍara. This result follows from having the back of the tongue low. The English speaking student will be accepted in the Arab Fraternity when he can pronounce the ḍaad because t he Arabs call themselves annaatiqiin biḍaad, that is, "the speakers with ḍaad"!

Historically, the ḍaad is not one of the most ancient Semitic letters. The original twenty-two letters can be seen in their earliest order in the Bible (Psalm 119) where the letter aleph precedes eight verses, then baa' or beth is followed by another eight verses. In Hebrew each of these verses begins with the letter at the head of the group. Verses 137 to 144 all begin with the Hebrew letter tsadde. In the Arabic Bible only one of these verses begin with ṣaad. Thus the Arabic word for ṣagiir in verse 141 is related to the Hebrew word with the same meaning.

But in other cases an Arabic word beginning with a ṣaad was not the correct translation of the Hebrew meaning.

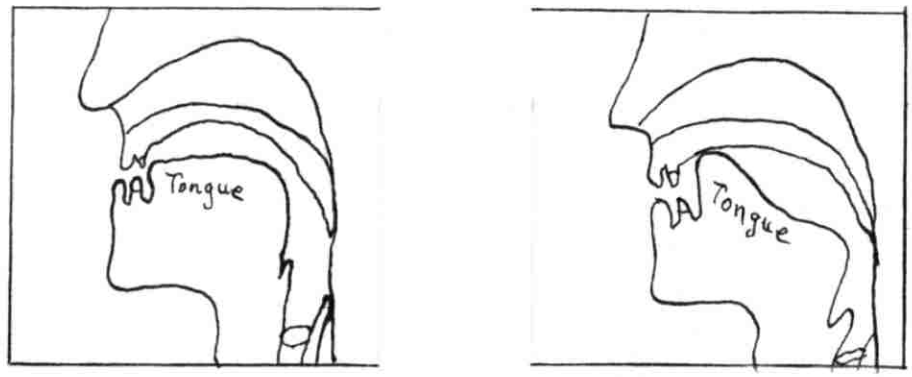

Figure 3. Position of the tongue while pronouncing (a) siin, at the left, and (b) saad, at the right.

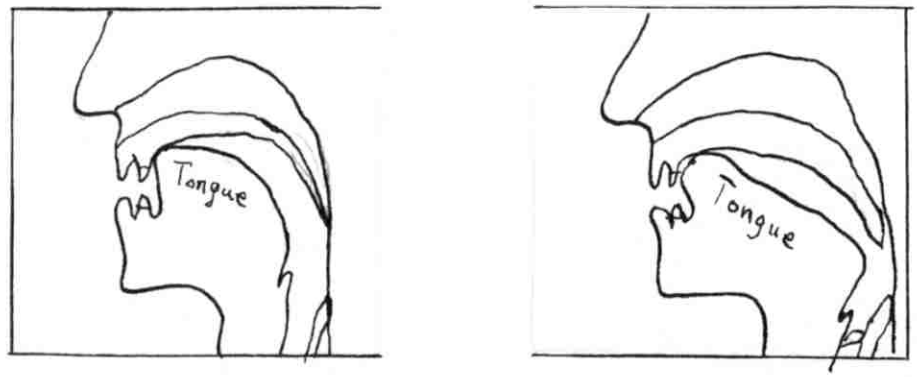

Figure 4. Position of the tongue while pronouncing (a) lææ' and (b) llaa, as in 'alla. Compare Figure 3,b, and Figure 4,b, which have similar vowels.

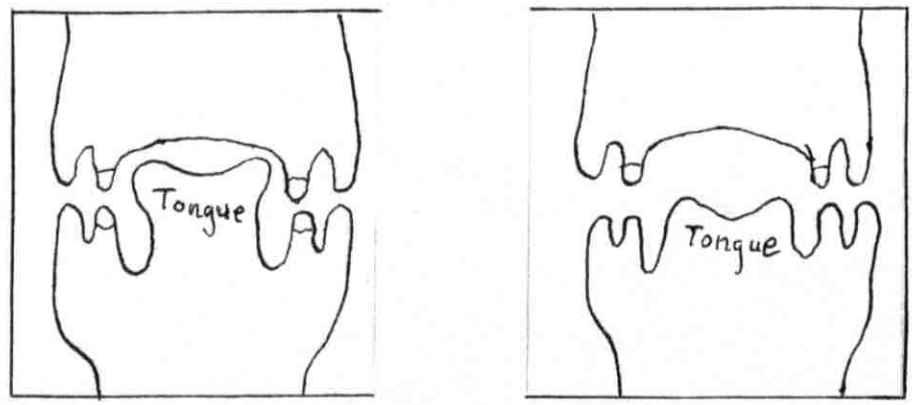

Figure 5. Front view of a cross section of the tongue, showing how the blade of the tongue is formed into a groove, (a) for a light "l", as in lææ', and (b) for a dark "l",or"ɬ" as in 'alla.

A perusal of a large Hebrew-English dictionary may show the reader that many of the letters which begin with tsadde in Hebrew have words with related meanings in Arabic which begin with ṣaad, but the reader may also notice that there are other Arabic words which begin with ḍaad, but which are related to Hebrew words with a tsdde in the root. A few words in Arabic which begin with ẓaa' are also to be noticed.[5] Thus, in the development of the Arabic language two new letters ẓaa and ḍaad were introduced into the language to represent how the Arabs spoke words many of which had been spoken by their Hebrew cousins with the sound of the tsadde.

The Biblical story of the naming of Isaac, son of Abraham and Sarah illustrates this change. When Sarah was told that she would have a son in her old age she "laughed" (Hebrew 'itshaaq) and when the child was born he was named y'itshaaq. The word for laugh in Arabic has become 'iḍhaak. (Genesis 18:15) Several words in Lebanese colloquial may be quoted as examples of similar changes. The word ẓaabit for "officer" is spelled in written Arabic with a ḍaad. The same is true for a related word, maẓbata, an "official petition". The student may have trouble in locating these words in an Arabic dictionary because he looks for them under the ẓaa' in accordance with the almost universal pronunciation.

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[5]Cf. Brown, Francis, et al, A Hebrew and English Lexicon of the Old Testament. Oxford, The Clarendon Press. 1907.

The next two letters in the Arabic alphabet are also members of pairs where one is not found in English. Ṭaa' is a velarized "t" in which the student should press the tongue against his teeth. As with the ḍaad, the back of the tongue is lowered. This results in a different vowel sound as was noted with ḍaal and ḍaad. The letter ẓaa' in classical Arabic may be described as a heavy or velarized ẓaal, while in colloquial in Lebanon it is a heavy zay, as in ẓaahir, ẓann and ẓulum. The English speaking student will have no trouble in imitating these sounds with the help of his teacher, but, if he wishes to learn to write classical Arabic after studying colloquial he will have to pay attention to the spelling, because, as mentioned above this same sound is used for some words that are spelled with a ḍaad.

The Arabic letter faa' is called a voiceless labio-dental fricative. Here the name is harder than the pronunciation of the letter. The sound is produced, as in the English "f", the friction of the air passing between the upper teeth and the lower lip without moving the vocal cords.

The Arabic laam is not quite so simple. Phoneticians describe clear and dark varieties of this letter in Arabic.[6]

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[6]Gairdner, W.H.T., The Phonetics of Arabic. London, Oxford University Press 1952, p. 17 F.

Any "l" is called a voiced lateral because the tip of the tongue, touching the teeth or the alveolar ridge, divides the air stream so that the air escapes on the sides of the mouth and produces the characteristic sound as long as the vocal cords vibrate. Harrell says that the Arabic laam is dental with the back of the tongue high.[7] Maston also points out that the English "l" in initial position is like the Arabic laam but that English speakers have the back of the tongue lower for medial and final "l".[8] The sound of the "l" in "bullet" and in "ball" is heavier than it is in "long".

Nasr describes the usual Arabic "l" as a voiced alveolar lateral. If the tongue touches the alveolar ridge instead of the teeth, the "l" sound will be a bit heavier, and probably more nearly the sound of the Arabic laam. But Nasr points out further that the "l" followed by the velarized consonants ṭ, ḍ, ṣ, ẓ (and ṛ) has a much heavier sound.[9] These letters are called velarized consonants, and it is certain that the position of the tongue when pronouncing ṭaa, ḍaad, ṣaad and ẓaa' is such as to make the pronunciation of a high back tongued laam unnatural if not impossible in the same word.

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[7]Harrell, R.S., The Phonology of Colloquial Egyptian Arabic. New York, American Council of Learned Societies. 1957, p. 26 and Cf. p. 74.

[8]Maston, op. cit., p. 2 F.

[9]Nasr, Raja T., The Teaching of English to Arab Students. Beirut, Beirut College for Women, p. 28.

The heavy laam (ɫ), according to Nasr, is a voiced velar retroflex lateral. Retroflex means that the tip of the tongue has bent back. The writer agrees that in the pronunciation of the word 'alla the tongue is bent back and that the back of the tongue is low, giving the "aw" sound. Other examples of the heavy "l" in Nasr's description[10] and also in that of Ferguson[11] are words in which a velarized or uvular consonant occurs. Both scholars use the word 'alla, "he told her", as a minimal pair word. But his word is really a composite pronounced "allha" in most colloquial dialects, and which would never be confused with the name of God in any conceivable context. The best way to take care of the "l" in the word 'alla is to treat it as an exception, where the pronunciation of three "l"s in succession produces the heavy sound which your teacher can show you. The pronunciation of lillæh "to God" is again quite different and definitely exceptional. Here the "l" sound is not as heavy, but should also be learned from the teacher. Thus, if I refuse to recognize the minimal pair, and if I say that the heavy "l" is never used except in words which contain velarized ṭ, ḍ, ṣ, ẓ, then I shall

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[10]Nasr, R.T., Velarization in Lebanese Arabic. Basel, Phonetics Vol. 3 No. 4, P. 203 F, 1959.

[11]Ferguson, Charles A., The Emphatic "l" in Arabic. New Haven, Language. Vol. 32, No. 3, July 1956, p. 447-450.

avoid the inefficient and pedagogically confusing use of a phoneme for heavy "l".[12]

For similar reasons the writer does not see the necessity of using separate signs for the emphatic sounds of "m", "n" and "r". The two letters miim and nuun are so similar to the English sounds that the English speaking student should have no difficulty with them.

The soft haa' in Arabic is a letter of long standing among Semitic peoples. It is the 5th letter in the Hebrew alphabet, while the hard ḥaa' is the 8th. Thus all Semitic peoples have used two "h" sounds, while English and most Indo-European languages have not felt the need for more than one. The soft haa' is described as a voiceless laryngeal fricative. It is produced when a stream of air is sent through the partially relaxed vocal cords. Since the English "h" is produced in the same way there would be no difficulty except in distinguishing the soft "h" and the hard "h" in recognition when others speak, and in production.

The phonetic name for the Arabic waw and yaa' is semivowels. The waw sound is formed during a change in the shape of the lips from closely rounded to wider open, with no other effective stoppage of the air stream.

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[12]Harrell uses the word inefficient with a similar meaning to explain why he does not use separate phonemes for several emphatic sounds in Egyptian colloquial Arabic, op. cit., p. 82

The yaa' sound is accompanied by a change in the shape of the tongue whereby it is arched at the back toward the palate to cause a slight obstruction in the air stream. Since both of these sounds occur in English, there will be no difficulty in producing them when they are required, as in the word walad for "boy" or waktaabi, "and my book", and in lyoom, colloquial for "today" or eddinya "the world".

The vowels of all languages are differentiated according to the position of the tongue. Physically they are the result of different vibration and overtone patterns due to the shapes produced in each person's mouth by movements of the tongue, lips and jaws. Each person has his own natural voice because of his speech habits and the shape of his mouth, but members of one family or one district tend to speak with similar vowel sounds which they learned from childhood. Some people "with good ears" or with phonetic training are able to recognize and to mimic different dialects to a surprising degree. The language learner should be shameless in imitating all the sounds that he hears in the new language.

Classical Arabic is pronounced with a surprising uniformity in the Moslem world. Just as the British Broadcasting Corporation in its news broadcasts has helped to

standardize English pronunciation, so it is likely that the students of the Azhar University in Cairo have helped to produce the uniformity, which does exist, between Quran readers in the whole Moslem world and between literary men in general. The rules for pronunciation of classical or formal Arabic have been written by grammarians since the early days of Islam. Also mem have written against the use of colloquial dialects in formal situations.[13] The rules are generally scrupulously followed by readers of the Quran as well as by public speakers, poets, and preachers who love Arabic and want to preserve its purity and uniformity.

Classical Arabic has three short vowels, the fatha or short "a", the ḍumma or short "u" and the kạsra or short "i". The exact sound of the fatha varies from "a" as in "father" as in ṭawiilun "long" to "æ" as in hat, and in kariimun "generous", to"ɛ" as in met, in mɛlikun "king" and to "a" as in "above" in ṣagiirun "small". It will be noted that some of these words have velarized consonants which affect the tone of the vowel. These variations called allophones are conditioned by the contiguous consonants and are more or less predictable.[13A]

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[13] Toma, op. cit., p. 19, quoting Ibn Khaldoun (A.D. 1332-1406).

13A In phonemic transcription of Arabic, the fatha is written as a. The use of æ and ɛ, above, part of phonetic transcription, sometimes helps to give a more accurate description of the pronunciation.

The short "u" is more uniform, as in ru'ya "vision" where the "u" is pronounced as in the English word "look". Other examples of the short "u" in simple words are duhur, "noon", dugri, "straight" and, with a slight variation in huwa, "he" where the short "u" sound rhymes with "who".

The short "i" sometimes printed ɪ is like the "i" in "pin", as in lakɪnna, "but" and rɪjaal "man". This sound is heard at the end of all nouns in the genitive case, for example minalkitaabi, "from the book", and lilwaladi, "to the boy".

Each of these short vowels can be lengthened if it is followed in classical Arabic words by a long vowel. Fatha plus Alef produces long "a", transliterated in this paper as aa, but other systems of transliteration as a: or ā . The pronunciation again varies, and is both emphasized and prolonged in time. After a velarized consonant the long "a" is like the "a" in "father", as in saar "he became" and zaalim "tyrannical". If the velarized consonant follows the long "a" the effect is similar, as in maadi "past" and "faadi", "empty". But note that faadi has a long "æ" which sounds like the "a" in "hat", because there is no velarized consonant. These are the two variations of long "a" in classical pronunciation. Faadi means "redeemer.

A consonant with a ḍumma followed by a waw produces the long "u" sound as in "soon" and in maktuub, "letter", and in maḍruub, "struck", which shows no variation with a velarized consonant. Similarly a consonant with a kasra, which is followed by yaa' will produce long "i" as in "feel" and in fiil, "elephant" and in ṣagiir "small."

There are also two diphthongs in classical Arabic, first, when a consonant with a fatha is followed by a waw, when the sound "aw" as in "cow" is produced. For example, law, "if" and yawm, "day". Here the classical pronunciation is quite different from the Lebanese colloquial for "day", or yoom. The second diphthong is a combination of a fatha on a consonant and a yaa' which produced "ay" as in "I". Examples include laysa, "not" and 'ayyaam, "days".

The vowels sounds in colloquial vary from village to village and from country to country. Again the greatest variation is with the sound of the fatha. In narrow phonetic transcription the fatha could be represented by "æ" as in "hat", or "a" as in "father" or "ɔ" as in "cough" or "ɛ" as in "met". The word for "house" is baytun in classical, and beet in colloquial where the latter sounds like "bait". There is great variation in the pronunciation of the Arabic word for "how"?, ranging from kayf to kiif to keef. But in elIraq the word for "how are you" is šloonak.

This probably has its meaning from the word for "color", loon in colloquial, with the letter ŝ prefixed as a question marker. The "oo" sound is heard also in Lebanese colloquial in jooz "husband" or "nut", hadool, "those". Other examples in which the classical ay sound becomes ee are in the colloquial words xeer "good", ŝeex, "sheikh", 'eemta, "when"?.

An interesting variation in the sound of the letters is connected with doubling of consonants and of vowels. Some authors[14] treat the doubling of letters as mainly a lengthening of the time during which the sounds are pronounced. The analysis of Ziadeh and Winder seems nearer to correct, where they say that the doubling or ŝaddeh is like the English "hot time", where there "is only one closure, but the length of time between implosion and explosion is long, and in addition the implosion is lightly emphasized because the accent is upon it."[15] In the writer's experience as a teacher he has felt that the Arab grammarians are more helpful in saying that the first of the two similar letters has a sukun a "silence", meaning that there is no vowel and that the syllable is closed. Then the second similar letter starts a new syllable, and this second letter always has

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[14]Nasr, R.T., Teaching of English to Arab Students, Beirut, Beirut College for Women, p. 36 F.

[15]Ziadeh, F. and Winder, B., op. cit. p. 11

a vowel. (The vowel on the second letter may not be pronounced if the word comes at the end of a sentence). Thus the word ŝubbæææk, "window" will start with the syllable ŝub and will end with the syllable bæææk. The whole word can be said slowly or quickly, but the important thing is that the letter "b" shall be heard twice, once when the syllable ends with the closing of the lips, since this example is one with a bilabial stop, and again when the second "b" begins. The one closure of the lips is enough. If the word were kallama "to speak to" where the "l" sound might be continued indefinitely, it would not be correctly pronounced unless the "l" sound stopped and started again. In the case of a doubled vowel, either waw or yaa' the presence of the first vowel is going to produce either a long vowel sound or a diphthong. The best example of the long vowel sound is with the doubled yaa' of the nisbah in the phrase fiil9aalamil9arabiyyi "in the Arabic world". Here the 9arabiy ends with a long vowel iy but the second yaa' acts as a consonant and has the short "i" vowel because the adjective is modifying a noun in the genitive case after the preposition fii. Thus the second yaa' gives the sound yi but this may not be pronounced in pausal reading. In this case, the description of "length" has some justification, for the pronunciation will be a

lengthened 9arabiyy. An example of a doubled yaa' in the middle of a word is in diyyaat, the plural of diatun. A foreigner may mispronounce it and leave out the second yaa'. The student should be sure that he starts a new syllable, yaat with a yaa' after pronouncing the first syllable diy. An example of a doubled vowel in a diphthong is sayyaadun,"a hunter", where the pronunciation analysis shows that say is a closed syllable and that the second yaa' starts a new syllable yaa, and that the word ends with a third syllable dun.

Another problem in phonology is the assimilation of the laam in alef-laam, the definite article "the" whenever the noun following begins with a dental or an alveolar fricative or nasal or stop. That category includes fourteen letters, and those letters are called "sun letters" by the Arab grammarians. When it is said that the laam is assimilated, it means that the laam in no longer pronounced, and instead, the following letter is doubled. For example, addars, "the lesson" is spelled al-dars but pronounced as given above. Another example is annaas which is spelled alnaas,"the people". The same rule holds for colloquial speaking, and in addition the alef is usually dropped also so that the pronunciation is nnaas without a vowel at the beginning. But even here, the "n"

is started as a syllabic consonant and then started again for the second "n" of the pair. When "the" is used with other words in colloquial, the alef of the alef-laam for "the" is not pronounced, so "the dog" sounds like lkelb. If the noun already has two consonants without a vowel between, as in ktaab for "book", then "the book" becomes liktaab. This avoids having three consonants in succession. The classical pronunciation of "the book" is alkitaabu, since the classical rule does not allow a word kitaab to begin with even a double cluster.

In many cases, in both colloquial and classical there is assimilation of letters which would otherwise be difficult to pronounce along with other letters. Cowan states that "vowelless nuun assimilates to a following laam either in pronunciation or actually in writing, as in the conjunctions 'allaa for 'an laa, "that not" and 'illa for 'in laa, "if not". This is the reverse case of the assimilation of laam by a following nuun in alnaas mentioned above. In the formation of verbs, we shall see that the verb ḍaraba "he struck" can also have the form 'iḍtarab, "he was troubled". Here the regular rule would be to add an internal taa' after the ḍaad but since ḍaad is a velarized letter, it is difficult to pronounce a

non-velarized letter immediately after it. Thus the Arab not only pronounces but writes the letter taa'

There are several pairs of words in English in which a change in the accent changes the meaning. Thus con'tact is a noun, and contact' is a verb. So it is said that accent is phonemic in English: accent makes a difference in the meaning of similar words. But this is not true in Arabic. Instead, the accent on words follows rules, is predictable and is therefore not phonemic. For classical Arabic the rules as stated in Ziadeh and Winder's Modern Arabic are as follows:

1) Words of two syllables are accented on the on the first syllable.

2) Three syllable words are accented on the first syllable unless the middle syllable is closed, in which case it receives the accent. A closed syllable may be defined as one which consists of a consonant, a short vowel, and a vowelless consonant; an open syllable, as one which consists of a consonant and a short vowel. Also, a syllable, with a consonant, short vowel and long vowel is considered as closed.[16]

Nasr expresses the same idea but calls the phenomenon stress. He states that a two syllable word in which there are two long syllables, the last syllable takes the stress. e.g. taa'uus' "peacock". However, the classical form would be taa'uusun, making it a three

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[16]Ziadeh, F. and Winder, B., op. cit. p. 11f.

syllable word. Nasr gives additional rules which cover longer words.[17] The student may refer to them, but he will also learn the pronunciation of words by listening, listening and mimicing wherever he goes.

In considering the sounds of a stream of speech, the short times when there is silence are also of importance. The term juncture is used by linguists to cover different ways of connecting words and even syllables. In many of these cases there is difference of meaning, in either English or Arabic. Nasr gives the following minimal pairs[18]

1. "night rate" and "nitrate", where the difference is that the first is separated into two words and the other is not.

2. "I scream" and "ice cream" where in careful speech it is easy to tell that the juncture comes at different places.

For a case in colloquial Arabic, Harrell gives the minimal pair,[19] 'abuu nafaani, "his father exiled me" and 'abuuna faani, "our father is mortal". In classical Arabic there are many times in a paragraph when the pronunciation of one word is carried over to the next by a hamzat wasl. This is similar to the elision between French words where one word starts with a vowel. Thus it is likely that a German who did not know French, English or Arabic, might think that French and Classical Arabic

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[17] Nasr, op. cit. pp. 51 F.

[18] Ibid, p. 59.

[19] Harrell, op. cit., p. 11.

had similar sounds, of connected words, and that the English and Colloquial Arabic were similar in being more generally cut into separate words.

The last subject concerned with phonology is called intonation. This subject is illustrated by Fries in his analysis of telephone conversations in American English.[20] The two main classes described are for statements, where there is a drop in the tone of voice at the end of sentence, and for questions, where the sentence ends on a higher pitch. Additional intonation patterns are also discussed, and Fries makes it clear that intonation is sometimes the only signal which enables the hearer to understand the meaning that the speaker intends.[21]

For colloquial Arabic Rice and Sa'id have intonation patterns for statements and for questions which are quite similar to those used in English.[22] Thus, a statement like ana min libnaan, " I'm from Lebanon" is spoken with even tone plus a drop at the end to indicate that the utterance has finished. In a specific question like "How are you?" the Arabic kiif ḥaalak? emphasises the stressed syllable ḥaal with a high pitch, then the pitch falls to normal until the end of the sentence. English "How are you?" rather than "How are you?" would be almost exactly

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[20]Fries, CC., The Structure of English, New York, Harcourt Brace, 1952, pp. 27 F.

[21]Ibid. pp. 162-164.

[22]Rice and Sa'id, op. cit., pp. 21 F.

the same. Thus, intonation in colloquial Arabic is similar to that in English, it is important for expressing meaning, but it should not cause any difficulty to the student. Questions in classical Arabic are often introduced with the particle hal which is used to introduce simple questions. Even with this signal, there is likely to be a rising intonation at the end of the question. The interrogative pronouns "when" and "what" are represented in classical Arabic by mata and maa or maadha. For colloquial, 'eeymta is used, (a contraction from 'ayy mata) for "when", ŝuu or 'eeŝ is used for what. ('eeŝ may come 'ayy ŝii)

Morphology

Morphology is that part of the study of languages which deals with the form of the words. For the English language we would think of "a", "boy", "go", and "drink" as simple words. Each word is here made of one or more phonemes, or sounds which have meaning. Also each of these words can undergo a change when used in a sentence. Thus, "a" is used in front of a noun which begins with a consonant, but "an" is used in front of a word which begins with a vowel. "A" and "an" are called variations or allomorphs of the same morpheme.

In the case of "boy", there is a lexical meaning connected with the idea of a young male human being. When we add "s" to that word we get the idea of more than one boy. It is written boys but pronounced "boiz". When we say "you go" the word "go" is a free morpheme, a unit of sound which has a complete meaning which can stand alone. When we want to use "go" in the third person singular, we must say "he goes", pronounced "he goz. Thus the same added "s" or "es" makes a noun plural and inflects a verb. In each case the "s" is a morpheme, but since it has no meaning alone it is called a bound morpheme.

In my last example, "drink " is an English word which can be either a noun or a verb, and which can be changed to plural by adding "s" or can be inflected for third person singular by adding "s", and each is pronounced the same. However there are signs in English which help the hearer to know whether the word is used as a subject or as a verb. The definite article "the" would tell us that a noun was meant, in the sentence, "The drinks were cold", and the presence of a subject, like "he" would show that the word was used as a verb.

Arabic words have a morphology which is just as interesting as that of English words. In fact it is often

more regular. The change from "a" to "an" is done for a reason similar to that which requires the Arab to assimilate the laam in the definite article, when the article precedes dental letters. The Arabic for "he drank" is šariba and the Arabic for "a drink" is šaraab, from which the English word "sherbet" is derived. The vast majority of Arabic words are derived from what are called "three-letter roots", which have lexical meanings. Thus with the twenty-eight letters of the alphabet, it would be possible to combine any three of them in various orders and obtain several thousand combinations. Then, as we shall see, each root could be used to make a variety of nouns according to definite patterns, and a variety of verbs according to other definite patterns, and adjectives and adverbs could also be derived.

The three letters k,t, and b have two general meanings.[23] The common meaning is the idea of writing. Kataba means "he wrote". This past tense verb has the pronoun "hidden" in it, although a separate pronoun, huwa may be used to express "he" more definitely. To say "she wrote" the verb becomes katabat in both colloquial and classical Arabic. And the plural, "they wrote" is similar in the two forms of speech, katabu in colloquial and katabuu in classical. For the second person a "taa'" is added in

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[23]The second meaning, "to form squadrons" is shown in the second form of the verb. See p. 66.

each form of speech, but with some variations in vowel arrangement. In the following analysis the colloquial is given first, followed by the classical. "You (masculine) wrote" is katabt or katabta, you (feminine), katabti and katabti. "You-all wrote" is katabtu and kaatabtum for masculine and katabtunna for feminine. "I wrote" is katabt, and katabtu, and "we wrote" is katabna in both. The classical has three other forms for use of two persons in second person, katabtumaa, and for two men, third person, "they wrote", katabaa and for two women, "they wrote", katabataa. This analysis of the verb "to write" covers the majority of verbs with three consonants as their roots. The various suffixes or morphemes added at the end of the root are the same also with few variations for the verbs which are irregular because they have waw or yaa' or hamza as one or two of the three root letters. One other case of irregularity is when the root has the second and third letters the same.

The simple three letter verb is changed to the present tense by the use of prefixes and with some changes in internal vowels. The differences between colloquial and classical are mainly connected with the vowelling, and with the presence, in Lebanese colloquial and elsewhere of an additional "b-prefix" when the present tense verb is not preceded by

certain auxiliaries. Thus, "he writes", biktub, yaktubu, "she writes", btiktub, taktubu, "they (mas) write", biktubu, yaktubuuna, "they (fem) write", biktubu, yaktubna, "they (two) write" yaktubaani, if masculine, and taktubaani if feminine. "I write" is baktub and 'aktubu, and "we write" is mnáktub and naktubu. So far the main difference between colloquial and classical is seen to be in the final vowels, which the colloquial drops, and in the "b" or "m" prefix which colloquial uses. If the colloquial uses an auxiliary like biddi,'aktub, "I want to write", it makes the sense future and the "b" prefix is omitted, thus biddi 'aktub. In the colloquial of Egypt, the prefix bi indicates the continuous or habitual action of the verb, as biyiktib, "He is writing"[24]. The same meaning in Lebanon would be obtained by using the prefix 9am, "He is writing" is 9amyiktib. These examples bring to mind the fact that there is much regional variation in the structure and in the vocabulary of the colloquial, and that the classical is uniform in all parts of the Arabic-speaking world. Linguists are not surprized at the variations due to geography, but they are surprized that the classical has changed so little in time. Any dynamic language is going to accept new words, but it is likely that the classical vocabulary/and syntax has changed more slowly because it takes a much longer time to gain

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[24]Harrell, op. cit., p. 36

the acceptance of a new word or a new meaning by literary men over a wide area with different governments than it does for any one country.

To return to the formation of a variety of verbs from one three-letter root, the reader should consult Table II on page 66 below. It will be seen that ten common forms of the verb can be derived from each three-letter root, first by doubling the middle consonant, second by inserting letters and by these two methods together, and for Form IX, of doubling the last consonant. This form has to do with colors or defects in the body.

Fleisch points out that a verb in the form qatala, "he killed" which has the present tense in the form yaqtilu or yaqtulu may be called a simple verb, with examples, daraba "to strike", saraxa "to cry out" and qadara, "to be able" (yaqdiru). If the past is in the form qatilu and the present in the form yaqtalu, then the verb has an agent which is interested in the action, as rabiḥa, yarbaḥu, "to gain", or the verb is an intransitive verb of quality, for example kabira, yakbaru, "to grow old". Another form for the intransitive verb of quality is qatula, yaqtulu, as seen in karuma, yakrumu, "to become generous". There are so many ways in which the vowels of the past and of the present

tenses can vary that it is the custom for the dictionary to state which vowel the present tense uses for the middle consonant. Another form given by Fleisch is the regular passive,[25] as in duriba, yuḍrabu, " was struck" and "he is struck". All transitive verbs in classical Arabic can have a passive form, as in English. The colloquial does not use the form just mentioned. Instead the idea of the unknown striker might be expressed by saying "some one struck him", as in waḥad ḍarabuu. or inḍarab. As shown in Table II Form VII of the verb has a passive sense, and there are several such verbs which are used in the spoken language. Angiolillio notes that in the U.S.Army Language Program they found very little need for the passive, because in most spoken languages the "vocabulary has to become active". Thus, for beginners[26] in any language the passive is not one of the first things to be taught. It is of more importance when the student is ready to appreciate the niceties of written literature.

Another nicety which is found in classical Arabic, and which is dying out in English and not used in colloquial Arabic is the subjunctive mood. A writer in English might still write, "If he be ready", but the number of persons who would say "If he is ready" is a vast majority

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[25] Fleisch, Henri, L'Arabe Classique, Beyrouth, Imprimerie Catholique, 1956, p. 91.

[26] Angiolillo, op. cit., p. 169.

of English speakers. In classical Arabic the present tense is used for the subjunctive with a change in the final vowel. 'in yakun musta9iddan yaðhab . "If he is ready, he will go". Here the word 'in, "if" causes the verb "to be" to change from yakuunu to yakun, and also changes the verb yaðhabu to yaðhab. The speaker of colloquial would say the same thing without the conditional iza huwwi haadir, yaruuḥ or/iza musta9idd, yaruuḥ. There are seven "particles" in classical Arabic which would cause the same changes mentioned above, and four others that would change one verb, for example. lam yaḥḍur, "He did not come". This sentence in the positive would be ḥaḍara, "he came", or yaḥḍuru, "he comes". The presence of the lam not only changes the vowelling, but causes the ordinarily present tense of the verb to be past. There are also ten particles which change the vowelling in yet another way. The student may find them in any Arabic grammar.[27] It is not the intention of this analysis to cover every grammatical point, such as would be found in third or fourth year textbooks. Enough has been said to show, first that Arabic builds up its words to show tenses, numbers and genders in a sensible way, not greatly unlike that of European languages, and secondly that while the spoken language as far as it goes is similar to the written language, the classical becomes much more complex when conditional and subjunctive clauses are encountered.

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[27] Frayha, op. cit. 200 and 240

Table II. Derived Forms of the Verb.

Form	Colloquial		Classical		General Meaning.
I	katab	he wrote	kataba	he wrote	
	sa'al	he asked	sa'ala	he asked	
			qatala	he killed	
II	9allam	he taught	qattala	he massacred	Intensive.
	kattab, not used		kattaba	he formed squadrons	
III	kaatab	he corresponded with	kaataba	he corresponded with	Reciprocal.
	haaka	he spoke to	haaka	he imitated	
	laa'a	to meet	laaqa	to meet, to find	
IV	'a9jab	to please	'a9jaba	to please	Causative.
	'az9aj	to disturb	'az9aja	to disquiet anyone.	
			'aktaba	to close a bag	
V	tšarraf	to be honored	tašarrafa	to be honored, to ascend	Reflexive of Form II.
	t9allam	to learn	ta9allama	to learn	
	djawwaz	to be married	tajawwaza	to bear patiently	
			takattaba	to form into squadrons	
VI	tlaa9ab	to be deceitful			Reflexive of Form III.
	tnaawab	to take turns	tanaawaba	to take turns	
VII	nkasar	to be broken	'inkasara	to be broken	Passive.
	nfatah	to be opened	'infataha	to be opened	
	nbasaṭ	to be happy	'inbasaṭa	to be spread (carpet)	
			'inbasaṭa	to entertain self	
VIII	štaġal	to work	'ištaġala	to be busied by/Reflexive.	
	jtama9	to meet	'ijtama9a	to come together, to reach manhood.	
	htamm	to be concerned	'ihtamma	to take care of	
	htaaj	to need	'ihtaaja	to need	
	ttaḥad	to be united	'ittaḥada	to be united	
			'iktataba	to register	
IX	ḥmarr	to become red	'iḥmarra	to become red	For colors
	ḥyadd	to become white	'iḥyadda	to become white	and defects.
X	sta9mal	to use	'ista9mala	to use	Desiring,
	sta9add	to get ready	'ista9adda	to be ready to,	asking,
	staraaḥ	to take rest	'istaraaḥa	to take rest	finding a
	staḥla	to find nice	'istaḥla	to find sweet, pleasing.	thing as the root says.

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28 The general meanings of the ten forms are taken from Ziadeh and Winder, op.cit. p. 61ff.

Arabic nouns are generally derived from the same roots as the verbs, although the grammarians mention a few words which are not derived from any verbs. The primitive, or non-derived words are exemplified by maa' "water", rajul, "man" and 'asad, "lion".[29] But the vast majority are derived from verbs, which makes the language much more orderly, or logical. The reader will recall that it was stated in Chapter One, that it was probable that the earliest words spoken by the human family were of one or two letters. The example of water is one of one syllable, although in classical it is pronounced maa'un, in accordance with the general rule that an indefinite noun has a doubled vowel, pronounced, in the case of the nominative un, and called dummataani. In the word for water there seems to be only one syllable, but with the correct pronunciation of the hamza and the nunation, un we hear two syllables and see probably three letters. In fact "water" is found in the dictionary in its place under meem, yaa' Hamza. Similarly, the one syllable colloquial word for "mother", 'imm is pronounced in classical as 'Ummun, since the miim is doubled. This habit of making nouns and verbs fit into a three letter form is described by Fleisch as follows: "Les racines bilitères (en petit nombre) ont été amenées artificiellement à la trilitarité [illegible], pour entrer dans le jeu."[30]

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[29]Frayha, op. cit. p. 219.

[30]Fleisch, op. cit. p. 126

The derivation of words from a three letter root is also a game. Frayha suggests drawing the picture of a tree and showing that the branches grow from the roots in great variety.[31] For nouns derived from the root k,t,b, and the verb katab or kataba "he wrote", the commonest words are ktaab or kitaabun, "a book", with the plural kutub; kaatib or kaatibun, "a writer", or "a clerk", being the present participle of the verb; maktuub or maktuubun, " a letter", or that which is written, where this is the past participle of this verb form; kitaaba or kitaabatun, "writing"; kuttaab or kuttaabun "a boys' school", with the plural kataatiib; maktab or maktabun, "an elementary school," or "an office", a place of writing, where we see that placing a miim in front of a noun may produce a noun of place, 'ism makaan; maktaba or maktabatun, "library"; mukaatibun, "a correspondent" and mukaatibatun "correspondence". muktatab "registered" or "written down". Similar numbers of words might be found for each of the possible combinations of three letters. This method of formation of words makes the Arabic written language very rich, but it also produces a burden on the Arabic scholar, since some of the words are obsolete or rare. Some were used in one period and not in another or in one area and not in another.

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[31]Frayha, Anis, tabsiiṭ qawaa9id illuġatil 9arabiyyah, Beirut, American University 1959, p. 76.

The nouns in classical Arabic are inflected by "morphemes" to show the case dumma or "u" for a definite noun in nominative case and dummataan for an indefinite noun. Or the accusative case one fatha "a" is used for the definite noun and two, pronounced an for an indefinite noun. The object of a preposition and a noun modifying another noun, i.e. in the construct case, is inflected with a kasra "i" or kasrataan "in" for an indefinite noun.

Adjectives are classed with nouns in Arabic. One form that has been mentioned is the present participle. Examples are saalihun, faadilun with other forms we find jamiilun, jamiilatun and the colors 'ahmar, 'abyad and their feminine hamra' and bayda'. The adjective qariib is used in the accusative case as an adverb would be used in English, qariiban. Similarly "immediately" is haalan, "in the morning" is sabaahan

In addition to verbs (including participles and infinitives) and nouns (including pronouns, adjectives and adverbs) a third class of words is called the particles. Many of these are formed from one or two letters and are thus not derived from three letter verbs. The prepositions include bi, li, 'ila, ma9a, 9an, 9ala, fii, min, all of which are used in both colloquial and classical Arabic. The words fii, min, 9ala, 'ila, bi, li, 9an, ma9a, are among the words most frequently

used in the Arabic language. Of course the same can be said of their English equivalents.

Colloquial Arabic uses wa "and" willa and 'aw, "or" and bass or laakin , "but" for conjunctions while classical Arabic uses wa, fa, 'an, 9umma, laakin and laakinna.

Another group of words which are not derived from three letter roots is the pronouns. Here there are a set of separate pronouns for each person and number. They are similar but not exactly the same in colloquial and classical for example, "I" 'ana 'anaa, "We" nihna, nahnu, "You" 'inte 'anta masculine, and 'inti 'anti feminine and 'intu plural with 'antum masculine and 'antunna feminine.

In the third person "he" huwe, and huwa, "she" hiyye and hiya, they masc. hum and fem. hunna. The colloquial does not have a dual, the classical has dual pronouns in second and third persons. These pronouns are used for the nominative case.

For the accusative and genitive cases there is a set of suffixes. "Me"and "my" is represented by "ii" after a noun, for example kitaabii and nii after a verb, such as darabni and darabanii. These pronouns can be attached to prepositions directly also as in the second person masculine plural minkum or 9ankum which are the same in colloquial and

classical.

The relative pronoun 'alleðii for masculine and 'allatii for feminine also have dual and plural masculine and feminine forms. Here the colloquial uses only 'illi or lli and in some cases, as in English the relative can be omitted entirely.[32]

This study of morphology is too brief to be complete, but it has shown something of the simplicity of colloquial Arabic and the similarities and differences between colloquial and classical forms. The general impression is that Arabic words are built up from three-letter roots with lexical meanings and that inflection for person gender and number of verbs is done with prefixes and suffixes, that changes in mood and voice are made with internal changes of vowels and by the addition of consonants and the doubling of letters. All this is done in an orderly manner which should appeal to the student of languages.

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[32] Rice and Sa'iid op. cit. p. 179-183

Syntax: The Formation of Sentences

This comparison of English and Arabic structure will be based on the analysis of English done by Prof. C.C. Fries, and described in his book, "The Structure of English". The writer has made a similar small scale analysis of the Arabic used on the Lebanese Broadcasting Service, for five of their news bulletins. The two analyses parallel each other and will be discussed together, with comments as to the differences between broadcasting Arabic, and the simpler colloquial, and the more complex literary Arabic.

Prof. Fries was able to obtain tape recordings of telephone conversations amounting to 250,000 words of English as it is spoken by those who use the telephone in a university town. He then studied the way in which the short utterances and longer ones were being constructed by the speakers. He was anxious to make his study empirical and not to be governed

by rules of any grammar. What he found showed that most of the longer utterances did fit into the structure of normally correct or grammatical English, and that the shorter ones on the telephone were often not complete sentences. He then divided the words into classes with regard to the place that the words played in communicating ideas. The class with the largest number of different words consisted of words which could be the subject of a sentence. As a sample sentence he used "The concert was good". The subject, "concert" could be substituted by any of the following list, food, coffee, taste, container, family, company, and many more. Such words were called Class I, and a grammarian would say that they were all nouns.

In another sentence, "The clerk remembered the tax" it is seen that the words given above could be put in the place of the word "tax" and that some of them could be put in place of the word "clerk". In another type of sentence, "The team went there", only persons or groups of living being could be substituted, such as woman, supervisor, animals, but it is seen still that these words are nouns.

In the first sentence we would say that the word "was" is an intransitive verb, in the past tense, as is also the verb "went", but the word "remembered" is a transitive verb and can have a Class I word either before or

after it or both. Other words in Fries' list of Class II words are: is, are, seems, become, becomes, became, etc. for the intransitive, and wanted, saw, suggested, preferred, stopped for the second type, and ran, lived, etc. which would fit with the following word "there".

In the first sentence, the word "good" is an adjective, and it is in the positiion of an attribute. Fries calls this kind of word a class III word. Other words that would fit in place of good are: large, necessary, foreign, new, empty, hard, best, etc. In the third sentence the word "there" is an adverb, or a class IV. Other such words in Fries' material are: here, always, then, sometimes, suddenly, soon, now, generally and lately. It should be noted that a class IV word can be added to any one of the original sentences and that two class IV words can be used together, as in the sentence, "The group went there suddenly". Fries gives 86 words of class IV and shows that they can be arranged in sub-groups in which one from each group can be used in a sentence, but that two from the same group will be separated by "and" or "but" in many instances. The examples which he gives are "The men went down rapidly often", "The men down and away", "The men went early but slowly". The traditional grammar does not describe the facts of usage of adverbs as well as Fries' analysis of Class 4 and Group C and D words.

Fries found that when all of his words were counted once, the words in these four classes accounted for 93 o/o of all the words. The other 7 o/o were "Function Words". But these Function Words appeared very frequently, so that when each word was counted every time it occurred, the function words accounted for 33 o/o of the total.[33]

The function words account for the ordinary parts of speech which we call articles, prepositions, conjunctions and interjections. But Fries found that he had to arrange them in fifteen groups in order to have them so that they would be interchangeable. Group A contains words that can occupy the place taken by "the" in any of the three sentences. It also includes the numbers and words such as few, both, much, many, his, its, no, and words like them. When these words occur in front of class I words they act as markers of the Class I words, and would help to avoid the ambiguity which is seen in some newspaper headlines, where the markers are omitted. Thus, in the sentence "Ship sails today", different meanings can be given by putting the Group A word "my" or "the" in front of either ship or sails. "My ship sails today", or "Ship my sails today" are not ambiguous.[34] Group B in Fries' analysis contains auxiliary verbs, such as "may" as used in the sentence "The concert may (or must or can)

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[33] Fries, op. cit. pp. 76-86.

[34] Ibid., pp. 70, 89.

be good". Students of English will learn that they have to become familiar with the use of each of these auxiliary words as they are used with other Class II words.

Group C in Fries' analysis is the one word "not", as used in the sentence, "The concert may not be good". Group D contains "very" and other words like quite, really, awfully, awful, pretty, rather, etc. These look like adverbs, but it will be seen that they cannot be used in the sentence "The team went there", but must be used as seen in the first sentance, "The concert was awfully good". A sub-group containing still, even, much, some, and no, could be used when the Class 3 word "good" was changed to "better", as seen in the example "The concert was still better". These group D words can also placed before Class 4 words, thus justifying the grammatical statement that an adverb can modify an adverb. Thus, "The men went down very rapidly much later".[35] But it should be noticed that "much" should not be used in front of "rapidly". Again it should be stated that each function words must be learned as a unit, although it is helpful to put them into groups. Fortunately there are less than 200 of them in either English or Arabic.

The conjunctions "and", and "but" and the combinations "either - or", "neither - nor" and "not - but" are included in

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[35] Ibid., p. 93

Group E. These words can join and contrast nouns or verbs or adjectives or adverbs. Similarly the prepositions which are called Group F can be used with Class 1, Class 2 or Class 3 words. To illustrate both groups in one sentence, "Both the concerts and the lectures in the school are short and interesting".[36]

Group G has the word "do" in its three forms, "do", "does" and "did". Here the word does not have the meaning of "make" but is an auxiliary used mainly in questions, "Do the boys do their work well?" The first "do" is in Group G, but the second one is a Class 2 word. It seems strange to make a "group" of one word, but the word"there" as used at the beginning of a sentence is very frequently used, and there is no other word to take its place, Fries calls it Group H.[37]

The next group contains the interrogatives, "when", "why", "where", "how". Each of these can be used with the first sentence, "When was the concert good?" If the sentence is "When did the student call?", since "call" is a transitive verb, the additional words "Who and "which" and "what" can be included in the group, whose name is I. The members of Group J are words that can introduce a coordinate or a subordinate

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[36] Ibid., pp. 94 F.

[37] Ibid., pp. 96 FF.

clause, such as "The school was good after the new teacher came". The words given by Fries are: when, so, nevertheless, therefore, and, but, although, etc. The remaining groups are often used in telephone conversations, but would have no place in news bulletins on the radio. The words are "please", "look", "now","yes", "no", "why" without being a question, and the word "well" as used in the sentence, "Well, that's more helpful".

The writer made tape recordings of five news bulletins broadcast from Radio Beirut, and then made lists of the words and found that these words also fell into the four classes of interchangeable items, with the same characteristics as the Classes stated above. The largest group were nouns, both primitive and derived. The verbal noun, called masdar fits into this class also. Here are a few of the words with their English meanings, ba yaan, "statement", mumaθθiliin, "representatives", bilaad, "country", and verbal nouns, tasdiiq, "verification", 'ittixaað, "taking" (measures), 'indimaam, "joining". Among the verbs, or Class 2 words, the most frequent was qaala, "he said". Others were 'alqa, "he pronounced, or delivered" a speech, xatab, "he delivered", tukaððibuha, "she denies it". One of the few verbs in the passive voice was yu9lanu, "it is announced", and one example of the prefix sa to indicate the future was recorded, as, satatawalla, "she will undertake", or "you will undertake".

Class 3 words in Arabic contain words ending in iy or feminine iyye. For example, Lebanon is Lubnan and a Lebanese is a lubnaniy or, feminine lubnaniyye. The words of this Class in the broadcasts included wazaariy, "ministerial", rasmiy, "official", iqtisaadiyye, "economic", and 'ajnabiyye, "foreign." Adjectives of other patterns included waafira, "plentiful", mu9azzam, magnified" and the comparative, 'aqsar,"shorter" or "shortest" and 'awsat as in "Middle" East.

As in English, adverbs in Arabic are words that refer to time, place or manner of action. Class four words in Arabic often end in the sound an which is usually the fethateen of the accusative case. For example, ğadan, tomorrow" qablan, "before" and qariiban, "soon" or "shortly. Adverbs of place, 'amaam, "in front of", fauq, "above" and ba9d ,"after", might also be considered as prepositions in a group of function words. Adverbs of manner were represented in these materials by 9ajilan, "quickly", mutlaqan, "absolutly", and haaliyan, "existing now" or "presently".

Only a few examples have been quoted. The total number of different nouns was approximately 500, and there were about 200 different verbs, 80 class 3 adjectives and about 30 adverbs. In the five fifteen minute broadcasts

some of these words had been repeated from five to twenty five times. But the small words which were repeated most frequently have now to be mentioned. They are the function words. It will be recalled that Fries' English material contained only 154 different function words, but that they accounted for 33 o/o of the total number of words. In the Arabic material I have recorded only 51 function words, but most of them occurred more than ten times. In the analysis of the words used in newspaper Arabic, Brill, and later Landau have shown that the most frequently used words in their materials were prepositions and other function words.[38]

Function words in Radio Arabic.

Fries uses the term "function word" to describe "various kinds of words that operate in positions other than those explored" in his first four classes of words.[39] His first type, called Group A, in English has its counterpart as found in all types of Arabic. The English words included the definite article. Those which were found in the radio materials which belong in a similar group are al, "the", kull, "every", "each, "all", ba9d, "some, haada and haadihi,

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[38]Brill, Moshe, The Basic Word List of the Arabic Daily Newspaper, Jerusalem, The Hebrew University Press Association. 1940.

and Landau, Jacob M., A Word Count of Modern Arabic Prose New York, American Council of Learned Societies, 1959.

[39]Fries, op.cit., pp. 88

"this" in masculine and feminine, haatêyni,"these" for the dual, 'ayy, "any", 'ahad and waahad, "one, 'allaði and 'allati, "that, which, who", in masculine and feminine, 'allaðiin, "those, which, who", in plural, ðaat, biðaatiha, "self" and "by itself", ðaalika, "that", tilka, "that, feminine and the personal pronouns ho and ha, for "him" and "her" as suffixes.

Group B in English is for auxiliary verbs. I did not recognize any in the radio materials. It is likely that the colloquial use of biddi and laazim before other present tense verbs would fit into a scheme such as Fries prepared for English. The classical word yajib is used in an auxiliary sense to mean "should", with other verbs, but in other ways yajib fits into Class 2.

Group C is for negatives. There were four different ones used on the radio, laa, laysa, lam and lan. The first one only is used in colloquial. The last two on the list have an effect upon the verb following them and they must be put into ather groups. Thus for these materials, Group C contains laa and laysa.

Group D with Fries contained words like "rather" which would modify adjectives. Thus, his sentence, "The concert was rather good", could be translated, kaanat el

haflatu jaɣyida tan 9ala nau9inmaa. But in the radio materials that phrase or idiom, 9ala nau9inmaa did not occur. Thus it may not be necessary to have a group D for Arabic. Group E in English includes "and", "both" "either"-or", "neither - nor", "not -- but". Probably in Arabic, the words wa for "and", aw for "or" 'aɣy and 'a ydan would belong in the group of coordinate connectives.

Group F is for prepositions. There were many used on the radio. They were used to form phrases and to build up long sentences. The examples are bi as in biha and bihi, "with" and "with it", 9ala and9alaɣhi "upon" and "upon him", 9an, 9annu, 9anha, "on" and "on him" and "on her", bain, "between", fii, "in", 'ila, and 'ilaɣhi, "to" and "to him", ka as a prefix in kaholanda, "like", and "like Holland", li and lil and limudda "to", and "to the" and "for a time", lada, "in front of", min, "from", ma9, "with", xilaal, "within" when used as "within two days". Prepositions are a great difficulty in English and in Arabic. The text, Studies in English Idiom by Brackenbury and An Introduction to Modern Arabic by Ziadeh and Winder give many pages to telling how prepositions are used with different verbs.[40] Any large Arabic dictionary will give various meanings for the same verb when used alone and with one or more different prepositions. This emphasizes the general

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[40]Brackenbury, Studies in English Idom, Ziadeh and Winder, op. cit. pp. 233-245

statement that applies to almost all function words in every language, namely, that each function word must be studied as a separate item, whereas nouns of a large variety of meanings can fit into the same place in a sentence, and verbs also can be interchanged in sentence patterns, changing the meaning but not upsetting the structure.

Group G contains the words "do", "does" and "did" when used to introduce questions such as "Do you come often?" Such a construction is not used in classical Arabic. The translation in colloquial, btiiji marraat ktiiri has the words "you come times many?".

Group H, which contains the introducing word "there" as in "There is a man in the house" did not occur in these materials. In French, il y a and in German, es gibt and the colloquial Arabic fii are similar expressions. Classical Arabic might use yujad rajulun fiilbayti, but yujad is a good Class 2 verb, and does not need a special Group.

Group I in English contains interrogatives. The radio materials contained limaaða yaraadˁ, "why did he want"? and mata, "when"? It is natural that there should not be many questions in a news bulletin, excepting when repeating questions asked by others. It is likely that an analysis of

newspaper Arabic would show more interrogatives which would fit into this group.

Group J in English contains words which introduce subordinate clauses. Examples are "when", "because", "but". Arabic examples which might form such a group are 'iða, "if" which introduces conditional sentences in the past tense, and the combination of wa 9ala ðalik "and in that respect". Group L for telephone conversations was the two words "yes" and "no" used to introduce a new sentence. The corresponding words, na9am and laa' did not occur in the broadcasts but would occur in Arabic telephone conversations. Similar words in Arabic to correspond with groups M, N, and O would be 'isma9 and tala9, "listen" and "look", xallina and min fadlak, for "let's" and "please".

In addition to the groups which were needed to represent English structure, there are four groups which are needed to represent words used in a special way in classical Arabic, as heard in these broadcasts. None of these additional groups are used in the same way in colloquial.

Group P contains kaana and "its sisters". kaana, "he was" has the property of changing the object of a simple sentence so that it is in the accusative. In the present tense, 'alkaatibu 9aalimun, "the writer is learned" is a nominal sentence with

verb "to be" understood, and the two words both in the nominative case, as seen by endings "u" and "un" on each word. But to put it in the past tense, with kaana, the sentence becomes kaana-lkaatibu 9aaliman. There the ending an on 9aaliman has been required by the presence of kaana. In the radio materials laisa, "was not" and saara, "he became" belong to this group and cause the same change, of making the predicate become accusative.

Group Q contains another group of particles which have a different effect on a nominal sentence. 'innalkaatiba 9aalimun "truly the writer is learned" has the subject, "the writer" in the accusative case as seen by the ending a on kaatiba. Other members of this group, called the sisters of 'anna which occurred on the radio are fa'inna, li'anna and lakinna.

The short Arabic word qad forms a group by itself, which I call Group R. It is used to indicate the past perfect tense of the verb, that is, an action which was completed in the past. Another group, called Group S contains two words which begin with the letter siin. One is sa as a prefix seen in the phrase satatawella, "she will undertake", on page 78 above. The other word, is sawfa, usually a separate word. Both words indicate the future tense, and both of them were found in the radio recordings.

Group T contains those negatives which cause a change in the inflection of the verb, removing its final vowel in regular verbs. The radio materials contained lam "not" and lamma, "not yet".

The conditional in classical Arabic is governed by complicated rules, and is introduced by the particles 'iða, 'in, and law, all meaning "if". The second clause is often introduced by the single letter li as a prefix, and might be translated as "then". The word man, "whoever" also introduces conditional sentences. All of these particles might be included in another group, named U, but they were not found in the radio news bulletins.

Let us now consider how the sample sentences used by Fries would look in Arabic. The class and group symbols will be written above each word.

	A 1 2 4 3	
	The concert was very good an	
In written Arabic,	kaanat elhaflatu jayyida jiddan.	
		Order P. A,1,3,4.
In colloquial	kaan at lhafle ktiir mniiha	
		Order, 2,A,1,4,3.
In radio Arabic	kaanat elhafla jayyida jiddan.	
		Order, 2.A,1.3,4.

The third version of the sentence is simplified more than the sentences used in the news bulletins, but shows the tendency to omit some of the final vowels unless they are needed to make the meaning unambiguous.

A 1 2 4 3

Example 2 Their family is always better.

1 A 3 4

In written Arabic, 9a'ilatahum 'ahsanu da'iman

1 A 3 4

In colloquial 'ahilhum 'ahsan deyman. or

1 A 3 4

9eelithum 'ahsan deyman

A 1 2 A 1

Example 3 The clerk remembered the tax.

2 A A 1

In written Arabic ðakaralkaatibu ddariibata

••

In colloquial lkaatib zakar iddariibi Order A,1,2,A,1.

••

In the first and third sentences, the verb came first in the classical. This style is called a verbal sentence. Note that the colloquial in sentence No. 1. was also verbal, but in No. 3 the subject came first. This form and those in No. 2 are called nominal sentences. In sentence No. 2 there was no verb "to be". This is omitted in most cases in the present tense. In the radio broadcasts of news, the headlines were almost always nominal sentences and the details of the news were almost always verbal sentences. In the colloquial lessons in "Eastern Arabic", the nominal sentences were more frequent, but the imperative sentences for giving directions were verbal.

Other sentences which will illustrate the use of many of the function words are as follows:

2 A 1 E T 2 4

Example 4. saafarat hindun wa lam ta9ud ba9d

"Hind went away and she has not come back yet."

This is a verbal sentence with a clause introduced by an "apocopating particle, lam. The effect of that particle in Group T is to remove the final vowel of a regular verb in the singular. If the verb has a nuun as the ending of its plural suffix, that nuun is dropped except in two feminine plural forms.

2 A 1 F 1

Example 5. qaam attullaabu bimuzaaharatin

"The students staged a demonstration". Here the verb, qaama is intransitive, but it is followed by a prepositional phrase introduced by bi. The literal translation would be "Stood up the students in a demonstration."

R 2 A E 2 F 1 3

Example 6. laqad taalabnaa wanutaalibu bihukmin 9aadilin.[41]

"We demanded, and shall continue to demand, a just government". This is an example of the past perfect tense, after qad, contrasted with the "imperfect" tense which is incomplete. The word hukm has the suffix in, being genitive and indefinite. The word 9aadil is an adjective which must agree with hukm in gender and case.

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[41] Examples 5 and 6 are taken from Frayha, op. cit., p. 241

2 A F A l 4
Example 7. baqiitu fii lmadiinati sanatan.

Here the subject is not obvious, except for the tu suffix on the verb baqa "to stay". The tu is the ending for "I". sanatan is a noun used as an adverb, and called, in Arabic grammar maf9uul fiihi.[42]

These seven examples and the numbers of Classes and Groups may show the reader the type of sentence structure that is found in simple classical sentences. The more complex sentences that occur in literature would require a more detailed analysis, but the writer believes that even this brief analysis should be of aid to the first and second year student in classical Arabic, and to the listener to Arabic news bulletins. Thus the places to look for in simple sentences are the order of verb, subject, and various modifiers. In sentence No. 1 on page 86, the English order is A,1,2,4,3. The Arabic order is 2,A,1,3,4. In a verbal sentence a class 2 word comes before the A,1, and in any sentence a class 3 word is followed by the class 4 word that modifies it. In example 6, we see that a class 3 word follows the class 1 word which it modifies.

In the nominal sentence No. 2 the English order is A,1,2,4,3. In Arabic the order is 1,A,3,4, and there is no

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[42]Example 7 is taken from Sulaimaan, Muusa, luğtii l9arabiyya, Beirut, American University, 1953, p. 106.

class 2 word, since the verb "to be" is seldom used in the present tense. In No. 3 although the English order is a nominal sentence it is better Arabic to start with a verb, and the order becomes 2,A,1,A,1. But in colloquial it would be more likely that the subject would come first, giving the order, A,1,2,A,1.

This brief comparison of sentences in Arabic and English suggests that those who wish to obtain an understanding of radio Arabic might formulate a series of lessons in which news broadcast sentences are the basis of a grammar and of a method for teaching the type of Arabic. The reader is referred to "American English Grammar" [43] which was written by Prof. C.C. Fries on the basis of an analysis of English correspondence and to "The Teaching of English" by the same author.[44]

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[43] Fries, Charles C. American English Grammar, New York, Appleton-Century-Gofts, Inc. 1940.

[44] Fries, C.C. The Teaching of English, Ann Arbor, The George Wales Pulbishing Co. 1949.

CHAPTER IV

METHODS OF STUDY

In Chapter III the writer discussed colloquial and classical Arabic and some of the similarities and differences between the two types of language. Each of these types could be subdivided. For example, colloquial Arabic has dialects within a country which show variations in pronunciation and vocabulary. In this case the differences are mainly concerned with the pronunciation of the vowels and the diphthongs, and as has been mentioned above, in the pronunciation of the jeem, the /kaaf/ or [kæ:f] and the qaaf.

From country to country the differences in vocabulary amount to between five and ten per cent of the common words. Thus a person who knows colloquial Lebanese would find new words in Jordan, and more in el-Iraq[1A] or Egypt. However, he would understand most of the words and by asking a few questions would be able to carry on conversation with little difficulty.

The classical language also has its varieties. These are almost entirely because of difference in time and not of geographical distance. Thus, Gaudefroy-Demombynes and Blachere, in their comprehensive Grammaire de l'Arabe

[1A] See Toma, op.cit., pp 185-226

Classique, state that they are considering the syntax of the language from the seventh until the tenth centuries of the Christian era. Many of the examples of sentence constructions are taken from the Quran. They also state that the syntax of modern Arabic is in a state of flux, "la syntaxe de l'arabe 'moderne' se crée en effet sous nos yeux et il serait téméraire de penser qu'on puisse actuellement en fixer les aspects fuyants et parfois contradictoires".[1] This variability has been mentioned in connection with the language used on the radio, where many of the inflectional vowel endings are being omitted since the order of the words is such that the sentences will be understood without other signals. The omission of some of these final vowels makes the language sound more like spoken colloquial, so that less well educated members of the population can understand the news.

What are some of the methods used in teaching these types of Arabic? It is likely that little effort was made to teach the spoken language to the peoples who were conquered during the early Muslim invasions. The old folks would continue to speak their own languages and the children would learn the language of other children with whom they

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[1] Gaudefrey-Demombynes, M. and Blachere, R., Grammaire de l'Arabe Classique, Paris, Libraire Oriental et Americaine, 1937, p. 5.

played. But when educated adults came to the Near East, they may have been able to learn the spoken language more rapidly by reference to their own grammars. In Lebanon, Palestine and Egypt we know that teachers and missionaries were able to "pick up" the language, and that some of them were helped by teachers of their respective countries who had a knowledge of English, and could explain the common conversational phrases in Arabic for their students. In the nineteenth century teachers in the Syrian Protestant College learned Arabic in one of the best ways, by going to live in Lebanese villages during their summer holidays. When Mr. George Scherer and Mr. Habeeb Hitti ventured to print a series of lessons in conversation and grammar, there was some opposition from learned Arabs who did not want to see the common language given the dignity of the printed page. Nevertheless, the book, entitled El-Darij,[2] was printed in 1923 and was helpful for many years. Mr. Scherer also printed a guide to the phonetics of colloquial Lebanese Arabic.[3] In the same period Canon Gairdner published a very useful book on the phonetics and the reading of Egyptian colloquial and of classical Arabic.[4] Gairdner gives the phonetic "jargon" that had been used for centuries

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[2]Scherer, George and Hitti, Habib, El-Darij [sic], Beirut, Sarkis Press, 1923.

[3]Scherer, George, A Phonetic Guide to Colloquial Arabic, Beirut, American Press, 1923.

[4]Gairdner, W.H.T. The Phonetics of Arabic, London, Oxford University Press, 1925.

by Arab grammarians, showing us that phonetics is not a new subject, although its growth in popularity in the west can be dated from the late nineteenth century.

In regard to teaching second languages in Europe, the so-called "German Reform" method laid great emphasis on correct prenunciation. At least one of the leaders in the movement, Wilhelm Vietor, was a phonetician. The reform was a reaction from the traditional "grammar-translation" method which had been used up to that time.[5] The aim of the reform method was to develop the four skills, hearing, speaking, reading and writing, but the leaders of the movement taught that hearing and speaking should come first. The grammar-translation method on the other hand laid stress on reading and writing. In the United States, where there are not many opportunities to speak a foreign language, the instruction had been aimed at teaching foreign languages so that students could translate journals in connection with their research work. One of the requirements for matriculation for the degree of Doctor of Philosophy is usually the ability to read and translate, but not to speak, one or two foreign languages. For that purpose the grammar-translation method was unchallenged in the States.

But the growth in popularity of travel abroad caused

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[5]Handschin, Charles H., Modern Language Teaching, Yonkers, World Book Co., 1940. p. 65.

American educators to pay more attention to "reformed" methods which would develop ability in conversation in European languages. The "direct" method which had been used in France from 1901 employed only the new or second language in the classroom. Phonetic methods were used to gain facility in habits of pronunciation and intonation. By using only the new language, it was hoped that the students would learn to think without translation and get "the feeling" of the constructions in their second language.[6]

In the case of Arabic, the colloquial language had not been taught in America until the U.S. Army Foreign Language program started in 1941. The army trained men to speak western Arabic which was doubtless useful for those who landed in Morocco and Algeria. Also some were trained in Iraqi Arabic, although Persian, which was also taught, was more useful for those who helped in the transport of munitions across Iran for the use of Soviet Russia. These army programs used phonetic or phonemic script and the booklets often had cartoons to aid the student in understanding and remembering the phrases useful in various situations that would be likely to arise in a new country. The emphasis was on conversational phrases. In practice the class would be conducted by a native speaker who would pronounce the phrases and have the members of the class imitate him, as a group, and as individuals. By the time that

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[6]Ibid., p. 67.

each member of a class of fifteen had repeated the phrase it would be impressed on the minds of all, for recognition and to some extent for reproduction. These classes were held for three or four hours every day, in the mornings, and the students would also spend two hours each afternoon in listening to the same phrase from a tape recorder. In that case the student would repeat each phrase immediately after it had been heard on the tape. The epigram, "The eye is the enemy of the ear" is based on the theory that the difficulties of reading in a new language may interfere with the problem of recognizing and reproducing new sounds. It is therefore suitable to listen to the native speaker in person and on the tape for several times before the new phrases have been seen. It is also suitable to listen to the tape in two ways, first without looking at the text, and second while looking at the text, in order to establish an association between the sound and the meaning. It is certain that the eye will be an aid to memory in the long run, but probably not until the sound has been recognized sufficiently.

The army program was for an emergency where speed was worth paying the high price of small classes. Several of the universities in which the program had been established considered continuing the plan for their regular students.

The various advantages and disadvantages of the plan as used by the army and as adopted for civilian use are mentioned in "An Investigation of Second Language Teaching" by Agard and Dunkel[7] and by Angiolillo in "Armed Forces Foreign Teaching"[8]. Among the disadvantages were the expense and the lack of sufficient numbers of students who could afford to take the intensive program of four or more hours per day. Thus, the program was modified to fit peace time situations.

The University of Michigan developed a program "in reverse", for teaching English to foreign students who had the proper academic preparation for university entrance but in a foreign language. The linguists prepared a rapid course for Spanish-Speaking students, based on a comparative analysis of English and Spanish, which pointed out the problems that the student would have in learning new sets of habits which would make his English satisfactory. As mentioned in Chapter III, these problems were connected with the phonology, morphology and syntax of the two languages. This program, as developed for Spanish-speaking students was also introduced at the American University of Beirut under the leadership of the late President Stephen Penrose. The program was modified to meet the problems of Arabic-speaking students. The heart of this "Special Form" course

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[7]Agard, Frederick B, and Dunkel, Harold B., An Investigation of Second Language Teaching, New Yor, Ginn and Co. 1948.

[8]Angiolillio, Armed Forces Foreign Teaching, New York S.F. Vanni, 1947.

was its intensity, whereby the student heard and spoke English sixteen hours a day and seven days a week, in class, in the tape recording booth, in conversations, at meals and in the dormitory. A small part of the class time was given to analysis of grammar after the student had become familiar with some new construction. If such a "rule" of grammar can be observed by the student and then discovered inductively by the student, it may be more interesting to him, but the important thing is that he shall understand that the rule explains some feature which he has already heard. It may be also that the "rule" may remove a difficulty which he has already experienced. Thus the rule is an explanation of what is actually said and not a command regarding the way a thing must be said.[9]

Mr. Robert E. Maston who set up the Special Form program at the American University in Beirut also had time to teach two courses in the English Department. They were entitled "Linguistic Science" and "Phonetics and Phonemics". These two courses were recommended for students who expected to become teachers of English to Arabic-speaking students because it was recognized that a scientific approach to the teaching of English to Arabs was just as valuable as the reverse process of teaching Arabic to English-speaking students.

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[9]Cf. Suleiman, Mousa, logat il arabiya, Beirut, A.U.B. 1953.

Having planned the Special Form lessons on the basis of an analysis and comparison of English and Arabic, Mr. Maston was in a position to be helpful in preparing lessons in Arabic for English speaking students. His three volumes on "Lebanese Spoken Arabic" were published with the cooperation of two Lebanese young women who were teaching in a missionary school in Nabatiyeh.[10] The Rev. Ben Weir engaged these ladies to teach him colloquial Arabic. He then put them in touch with Mr. Maston. These four persons worked out a series of colloquial sentences which were frequently used by speakers of Arabic in south Lebanon. Each sentence was called a pattern because the same sentence could be used with many different Class 1 or Class 2 words. Thus the student would repeat after the teacher or after the voice on the tape, for example, "I want a book", biddi ktaab. Then the next sentence would be "I want a pencil", biddi 'alam. After the student had said biddi for ten different objects, it had become automatic for him to say biddi while thinking of the name of the object. Then the word biddi could be changed to biddo, "He wants", or to the question, "Do you want?" biddek, etc. Examples of other equally useful patterns are, "When did you arrive?", 'eymta wṣult or 'eymta wṣulti for the feminine, where the answers could be varied to include Monday, Tuesday, last week, two years ago, October, November, and various Class 4 words such as "Late","Tired," etc. etc.

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[10]Maston, Robert E., Lebanese Spoken Arabic, Vol. 1-3 Beirut, A.U.B., 1956.

"I'm going to be a student next year" is a useful pattern where the pronoun "I" can be changed to "he", "she", etc., with corresponding changes in the verb, and "student" can be changed to "tired", or "busy" etc. and the time can also be changed, to any future time expression. "Lebanese Spoken Arabic" started with about fifty pages of explanation and drill regarding pronunciation of the new sounds which were not familiar to English-speaking students.

All of these materials were prepared in three large volumes, and tape recordings were made so that students could follow the book and the voice on the tape and practice listening and reproducing the voice. After Mr. Maston left Beirut, his friend Miss Josephine Raad, added another volume of more complex patterns and included a summary of all of the patterns in the four volumes.[11] It is considered that a student spending one year of twenty lessons a week can master Lebanese Spoken Arabic sufficiently so that he can carry on conversations and learn new words and new patterns by enquiring about them in Arabic when he hears them.

In 1958, Dr. Raja T. Nasr published the first volume of "Lebanese Arabic for Beginners"[12]. It is based on sound principles and pays attention to pronunciation, stress, intonation and a moderate vocabulary. In this work and also

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[11] Raad, Josephine, Lebanese Spoken Arabic, Vol. 4, Beirut, American Mission, 1958.

[12] Nasr, Raja T., Lebanese Arabic for Beginners, Beirut Khayat's, 1958. The conversation dialogues are very useful.

in the Lebanese Spoken Arabic, there are numerous example s of minimal pairs, words which differ in one letter only. The aim in practicing the pronunciation of such pairs is to teach recognition and differentiation between two sounds which resemble each other closely. These are valuable in training for both recognition and for production but the writer feels that a few pairs which will be in the students vocabulary are sufficient and that the student is annoyed by being told that he should not worry about the meaning of the words. Beyond that, drill on words not needed at the time is pedagogically inadvisable. The writer used "Lebanese Arabic for Beginners" as a text book for a small group of adults who wished to study Arabic. The book was useful as far as it went, and the students, meeting only twice a week for six months and giving very little time to outside preparation made considerable progress.

In 1959 a book entitled "Eastern Arabic" was published in Beirut by two former members of the staff of the Foreign Service Institute of the U.S.State Department, Frank Rice a trained linguist and Majid Sa'iid,[13] a Palestinian also trained in linguistics. These men formed a team who wrote a book in which the conversational language of Palestine and Lebanon is presented in connection with helpful grammatical analyses. The printing of the book and its size

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[13]Rice and Sa'iid, op. cit. p. 179-183.

are attractive, more convenient than the large mimeographed volumes of Lebanese Spoken Arabic, and more complete than the first volume of Lebanese Arabic for Beginners. Out of a vocabulary of more than one thousand words less than twenty words can be called "low frequency" words. The lessons are on subjects of every day use, such as travel, food, and clothing. The patterns are presented in complete utterances, short greetings and longer sentences in conversational style. There are also structure sentences to illustrate various points in grammar that have been covered in the pattern sentences, and also a section for drills in which the pattern and structure sentences are to be changed in tense or person or number. Users of the book find that the drills are insufficient for making the student thoroughly familiar with the new material, but the teacher should be able to supplement the drills with others of a similar nature.

While a good teacher could use any one of these three recently published courses for colloquial Arabic, the latest one, Eastern Arabic, has many advantages in size and pedagogical aids, and is recommended for a one year course. Still another course for colloquial Arabic is used at the Middle East Centre for Arabic Studies and is well arranged for teaching those who might become employees of the British Foreign Office in the Middle East. It follows traditional grammar

methods, giving rules, then examples and drills in substitution similar to pattern drills. This course is more complete especially in idioms which the government official might need in his work. In the introduction to the teachers manual, (mimeographed) there are several observations of interest. First, that "it is an error to regard colloquial Arabic as entirely separate from modern literary Arabic". Second, that phonetic script should be used as an aid to pronouncing the spoken language and for taking notes about colloquialisms. The student should never use Arabic script for writing non-classical words or phrases, because this would lead to bad literary habits. Another useful grammatical note is that the dual and the plural of nouns in colloquial Arabic do not use the nominative forms such as mu9allimaani and mu9allimuuna, but use the genitive and accusative forms mu9allimeen and mu9allimiin for all situations.

Methods of Teaching Classical Arabic

The story of the study of classical Arabic goes back to the early days of Islam, to the period when the followers of the Prophet began to include men whose native tongue was not Arabic. It was of vital importance that these new converts should learn the language of the Quran for reading, for worship and for writing theological treatises. The earliest grammarian

on record was Sibawaihi, who lived in Persia, in the eight century of the Christian era. He studied in Basra and died near Shiraz in 793 A.D. His grammar, called Al Kitaab has been republished by Derenbourg,[14] and by Jahn,[15]

Since the languages of the countries surrounding Arabia were Greek, Aramaic, Persian and Coptic, the new students would look for grammatical rules similar to those of their own native tongue. Aramaic, like Arabic, is a Semitic language, so Aramaic speakers would find Arabic "easy" to learn. But Greeks and Persians and speakers of Hindustani in India would find that their Indo-European languages had many differences in structure and vocabulary from the new language. No Arabic grammars written in Greek have been preserved, but the earliest grammars written in English followed Greek patterns, giving five or six cases for nouns, namely, nominative, genitive, dative, ablative, accusative and vocative, although three of these cases had no counterpart in Arabic. Europeans became interested in Arabic as a member of the Semitic family of languages, of which Hebrew was of especial interest because of the Bible. Thus comparative grammars of Semitic languages were written in the nineteenth century.[16] One of the earliest Arabic

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[14]Derenbourg, Harting, Le Livre de Sibawaihi, Paris, Impr. Nationale, 1881-89.

[15]Jahn, Karl, Sibawaihi's Buch aber de Gramatik, Berlin, 1894.

[16]Brockelmann, Carl, Grundriss der vergleichenden grammatik der semistischen sprachen. Berlin, Reuther 1908-13.

grammars written in English is by E.H. Palmer of Cambridge University. He states that his sources are Dr. P. Bustani, Sheikh Nassif el Yazji and Dr. C. Vandyck, all of Beirut.[17] Other grammar textbooks for use by English speaking students are by Thatcher, Wright, and Kapliwatsky. The most up-to-date grammar for the classical language is "The Essentials of Arabic" by Anis Frayha.[18]

Arabic is being taught in an increasing number of universities in the United States. A conference of teachers of Arabic was held in Cambridge, Massachusetts in August 1958. The report on Problems of Teaching Modern Standard Arabic contains a description of the methods and textbooks used. The type of Arabic entitled Modern Standard Arabic is also sometimes called middle Arabic, or neo-classical Arabic. Some of the news bulletins and short programs on the radio may be in this type of simplified literary language. The texts that are mentioned are as follows: Kamil T. Said's Literary Arabic, Ziadeh and Winder's An Introduction to Modern Arabic, Carson et al., Course in Written Arabic, Ferguson, Rice, Ani, et al., Classical Arabic, Cowan, Introduction to Modern Literary Arabic and, as mentioned above, Frayha, Essentials of Arabic. Most of these are traditional grammar courses, but the text entitled Classical Arabic by Ferguson, Rice, Ani, et al, is somewhat

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[17] Palmer, F.H., A Grammar of the Arabic Language, London, Wm. H. Allen and Co., 1874.

[18] op. cit.

different. It consists basically of 200 "natural, possible newspaper Arabic sentences", composed by a team of two American linguists and two Arabs over a period of two years. The grammar notes are explanations of various newly introduced constructions in the graded materials. The sentences have been recorded and the students listen to them repeatedly with the intention of attaining fluency in reading and in speaking of moderately refined classical Arabic. The book by Ziadeh and Winder is similarly constructed of graded classical sentences with very detailed explanations of the items of grammar that are newly introduced in each lesson. The method is not exactly that of induction because there are not sufficient examples given to show the necessity for a "rule", but the result of the thirty lessons is that the student will have been introduced to the main body of Arabic grammar, without having had time to cover or master all of the exceptional rules. The sentences have been recorded by Ziadeh and the student should be able to attain fluency in reading them by careful and repeated listening. A similar treatment has been attempted by Miss Josephine Raad, entitled Classical Arabic Patterns. The first volume is in phonemic script and is intended as a bridge from the colloquial Lebanese Spoken Arabic to the classical. It therefore uses as many of the words that are in both colloquial and classical as possible. But the result is that only very simple statements are used as the patterns, and it sounds strange to hear such sentences spoken with classical inflections. Miss Raad states that Arabic script will be used for

additional lessons which are to be prepared.

The Middle East Centre for Arabic Studies has prepared a list of the "First Thousand Words" that a student of colloquial and classical is likely to meet.[17A] They have also published a reader entitled, "The Way Prepared" which is used by some of the universities in America as well as by students in Beirut. Another small text book that should be mentioned is Classical Arabic, The Writing System by Frank Rice. The book describes pictorially how each Arabic letter should be written, in all of the possible positions, initially, medially and finally. The mention of this excellent system of writing for adults brings up the important subject of how to begin both reading and writing. On pages 24 and 25 above, two methods of reading were outlined. Since writing those pages the auther has obtained greater understanding of the difficulties of beginning to read simple vowelled material. The class which was divided to use the two methods was later combined and made a start on a Second Grade Elementary History book. But the students who had been able to read the full sentences after they had heard them on the tapes had great difficulty with the vowelled reader. It was discovered that they had not had nearly enough practice with the individual letters. What should be done? The "sentence style of reading" had seemed to be superior, but it had been built upon aural foundations.

[17A] Middle East Centre for Arab Studies, The First Thousand Words. Beirut, American Press, 1953. An edition published in 1959 by Dar AlKutub contains three thousand words.

The student would not always have the chance to hear the words before he had to read them, and the process of spelling out each word was painful. One solution to the problem has been to start writing lessons from a beginners school copybook. Writing may be the psychological companion of reading just as speaking is the natural companion of hearing and recognition. Another method that will be tried, but which cannot be reported in this thesis is to start a copybook containing all of the words common to both colloquial and classical which have been learned in the colloquial part of the course. Another big step that must be taken is that of learning to use the Arabic to English Dictionary. The glossary of Eastern Arabic, and the glossary of Essentials of Arabic do not prepare the student for the problem of finding a word in the Arabic dictionary, where the words are arranged in order by three-letter roots. The teacher must explain to his class that several letters are used as prefixes and others as suffixes and some also as infixes, and that he must aim to strip each individual word (when he has found it) and find three letters which are not extraneous additions. Only a lot of practice will be sufficient to allow the student to be accustomed to the use of the dictionary for regular verbs and derived nouns. He will then have a new kind of difficulty when he runs across weak verbs and their derivations. The simple word "United"

as found in "United States" is an example. Where will the student find muttaḥida? And where will he find yajid and tara both of which occur on the first page of almuṣawwar fii taarix libnaan in a text planned for seven year old Arab children? Is it possible that the text is too advanced for the seven year old, as it also is for the fifteen year old American child with no foundation of Arabic Grammar?

The foundation of grammar introduced another question of method. Shall the child be taught paradigms? Hall, in Leave Your Language Alone says that they should not be used.[19] But Frayha, in Essentials of Arabic says that they are necessary.[20] Ziadeh and Winder give fifty pages of paradigms, to supplement the excellent grammatical analyses which accompany every lesson. The author's class asked for paradigms even for colloquial Arabic. Every student of classical Arabic, by whatever method he has studied has to refer to some complete grammar for guidance.

The reader will note that the United States Department of State and the British Foreign Office have established schools for Arabic study in the Near East. The French Government also has such a school at Bikfaya in Lebanon.

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[19] Hall, op. cit., p. 210.

[20] Frayha, op. cit. p. XII.

It is surely ideal to study the language in an area where there is so much opportunity to use it. However, many students cannot come abroad for this purpose, and the American universities are doing their best to take care of its students within the United States. For several years there has been a summer school in which Five Universities have cooperated in teaching Arabic. The summer school during 1960 was held at Ann Arbor, Michigan and the cooperating universities were Michigan, Chicago, Columbia, Harvard and Princeton. There were about sixty graduate students and ten undergraduates. They were offered courses in beginning colloquial and, beginning, intermediate and advanced classical Arabic.

The scholars who are responsible for the teaching of Arabic in these universities in America recommend that the linguists make a study of the methods that should be used in teaching classical Arabic, that there be more research on the "middle" language and that an Arabic Reading Series be prepared. The writer finds that professors of Arabic in the Near East are also interested in improving their methods of teaching Arabic to Arabic speaking students. Thus, Professor Anis Frayha has published a book in Arabic, whose English title would be a Simplification of the Laws of Arabic.[21] There are five chapters regarding the kinds of sentences used in Arabic.

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[21] Frayha, Anis, tabsiit qawa8id luğatil9arabiyya

The analysis of the sentences is done inductively, much in the way that Prof. Fries has done for English. Prof. Mousa Sulaiman has also made a study of inductive methods for use in helping students to derive their own rules for grammar.[22] The work of Mrs. Subhiyya 9akkaš Faaris on teaching children to read,[23] and the book by Prof. George Shahla on the Strife Against Illiteracy, among adults are along the line of the most up-to-date methods for teaching reading in any language.

Evaluation of Methods

In attempting the task of evaluating methods, the writer is reminded that two books, each of three or four hundred pages, were written about the problem of second language teaching,[24] and the Army Forces Language Program.[25] The differences of opinion expressed were wide, but in general the conclusions for Americans were that aural-oral methods with use of phonemic script were distinctly better for those who wished speaking ability, and that grammar-translation methods were more efficient for those who wished ability in reading for information. If both kinds of ability

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[22]Sulaiman, Mousa, Luġatii el9arabiyya, Beirut, A.U.B. 1959.

[23]Faaris, Subhiyya Akkash, ta9liim mubaadi' ilqiraa'a Beirut, Department of Education, UAB, 1956.

[24]Agard and Dunkel op. cit.

[25]Angiolillo, op. cit.

were desired, it was almost universally the opinion that those who started with aural-oral methods were aided and not handicapped when they preceeded to reading aloud in texts with normal printing, and to reading for comprehansion and information.

For the student of Arabic for research purposes in a western manuscript library, the study of colloquial would probably be a waste of time. But for the student who can live in the Near East, the writer recommends the study of colloquial first. For the students in Weston College in the United States, which trains the Jesuits who are to go to teach in Baghdad College, the plan is to study only classical Arabic in the States, with the feeling that they will pick up the colloquial quickly when they arrive in an Arabic speaking environment. That will doubtless be true, but only if they make a specialpoint of getting out and talking with their Arabic speaking neighbors.

For the student who can spend all of his time in language study, the programs of either the Foreign Service Institute of the American Embassy, or the Middle East Centre for Arabic Studies are the most practical. Each of these schools places the main emphasis on the colloquial for the first five or six months, with four lessons a day

But at the same time they make a beginning with the phonology, writing and reading of classical Arabic. After that, the proportions given to the two types are reversed for the remainder of a two year course. Thus, the time given to colloquial is two hours a day, and covers such cultural subjects as stories, family structure, geography and dialects, all discussed in colloquial Arabic. The classical program includes grammar analysis, newspaper reading, radio broadcasts, government documents, radio commentaries, and newspaper editorials, in ascending order of difficulty with regard to type of language. Each of these institutions makes full use of Audio-visual aids. The Arabic Department of the American University in Beirut offers a one year course in beginning Arabic, covering simple classical and conversational Arabic for non Arabic-speaking students.

If the student can spend only two hours a day, with a teacher, or one with the teacher and one with a tape recorder, the latter method would be cheaper. If a teacher is paid from six to ten Lebanese pounds per hour, and if a tape recorder costs LL 600, it would take only sixty or one hundred days at a saving of six or ten pounds a day to pay for the recorder, which would then be available for much more study. The writer does not wish to suggest reducing time with the teacher, but he would not advise the student to start language study without the

use of some recording machine for use in his language study. Use the teacher as much as you can afford, but allow some time for listening and repeating the lessons with a recorder as well. The teacher should hear you and correct you, but the number of times that you should repeat each phrase is such that it would be a waste of time to do it only in the presence of the teacher.

CHAPTER V

Language and Culture

It is the writer's opinion that a vocabulary of ten words in a foreign language is of great value. A visitor should be able to say Good Morning, How are you?, Please, and Thank You, and I am well, almost as soon as he has landed in the foreign land. His efforts will be appreciated, although he will surely have the humiliation of hearing some one reply, "I'm sorry, I don't understand English", after he has tried to express himself in the foreign language. The next step after the ten polite words is the start on a long road which may take years, but which can be rewarding every time a new word is recognized and every time your expression has been understood. And the student should always keep in mind the fact that the language is a part of the culture of a people, and that the culture of a nation is necessarily passed on through the medium of language. Thus language and culture are definitely related.

It is the culture that gives the meaning to the words that are being used. Thus "door" has one meaning in the desert and another meaning in a skyscrapter. The two words, "door" and baab are found on the same page in the dictionary but the connotations may vary greatly with the

context. The word "water" has to have the context of "a glass of", "the expanse of", the preposition "to" or the combination with "melon" before we can be sure just what is meant. Thus "water" can be translated as the Arabic noun maa', or bahr for "sea" or the imperative, 'isqii. The related subject of moisture as expressed in Arabic culture could be discussed ad infinitum with a great variety of Arabic words.

The student of Arabic should learn from the very beginning to express himself in idomatic Arabic, where the structure of the sentences is not just what he would use in English. Thus he must not think of the new expressions as identical, one to one, correspondences with any others, but he must try to think, feel, live among the people whose language and culture he is sharing. The heart of a culture may be expressed in its proverbs. A speaker who wanted to illustrate taking the wrong choice in a predicament might say, "the man jumped from the frying pan into the fire". But if he were speaking in West Africa and knew the proverb of that country, he would be better understood if he said, "The man was so afraid of the sword that he hid in the scabbard".[1] An Arabic proverb that comes even closer is min iddalfi li taht almizraab, "From the bucket to under

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[1] Nida, Eugene A., Learning a Foreign Language. New York, National Council of Churches. 1950, p.7.

the rain-pipe". Another Arabic proverb, almar' 'aadaabuhu, translated "The man, his culture", is represented by the English proverb, "Manners maketh the man".[2] This emphasizes the importance to the English speaking student of remembering, first that he is an ambassador of his country among a friendly people, and second that he will know the second culture when his manners have become those of his hosts. This can be started by visiting his neighbors and drinking their coffee, and inviting them to come to see him. When out in the country, the invitation tafaḍḍiluu can be accepted if time permits without any undue feeling of becoming obligated to your hosts, for they may be definitely lonely, and they will enjoy what they can learn from you just as much as you can enjoy the chance to practice your Arabic, and your new culture.

"Language is living"[3] can be related to the "area programs" of our universities. The Arab Studies Program at the American University of Beirut requires studying of Arab History, Moslem Law, Economics of the Near East and other courses in addition to the Arabic language which will help the student to gain an understanding of the culture of the area. But the language is a large part of that culture, and it is to be hoped that with time the student will increase not only his vocabulary and knowledge of the structural devices of

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[2]Nashashibi, Shariif A., A Selection of English Proverbs, Beirut, Dar-Al-Maaref, 1960, p. 77.

[3]Walpole, Hugh, Semantics, The Nature of Words New York, W.W. Norton and Co. 1941, p. 156.

the language, but also his familiarity with the wonders of the literature and the life of the people among whom he lives.

This paper has had in mind the beginner in Arabic, and the student who has progressed beyond the colloquial to the classical language. For the more advanced student let us consider the words of George Makdisi with reference to the Conference on Problems of Teaching Modern Standard Arabic, held in Cambridge in August 1958: "It is not my thought that the genius of Arabic is to be found over and above its own morphology and syntax but rather in its own morphology and syntax over and above the morphological and syntactical explanations we would make in a 'basic' course. The teacher, as a 'mechanistic linguist', may teach the student enough Arabic so that he may read and understand it passably well; as a 'humanist' he should then teach him the morphology and syntax of Arabic as the Arabs themselves see them and understand them. It is in this second stage that the student may be expected to see it from the inside out, and understand it in its own terms. This is very important, if we want to penetrate our subject, to become intimate with it".[4]

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[4]Makdisi, George, University of Michigan, in letter 15 January, 1959

The advanced student should consider studying Arabic Grammar from a textbook written for Arab students, to try to see the language as they see it. It is certain that the linguistic approach to colloquial Arabic has improved the instruction in that type of language. It is likely that an Arab who has had linguistic training may be able to prepare a grammar for classical Arabic which will help to bridge the gap between the spoken language and the literary language. Such a study will be a benefit to native speakers of Arabic as well as to the English speaking students, so that both parties may come to have a greater love for and understanding of lisaan al malaa'ikah , "the tongue of the angels".

CHAPTER VI

CONCLUSIONS.

In this study of the teaching of Arabic, it has been necessary to consider two types of language, the written and the spoken. There are great differences between the two types, and this may cause confusion for the person who wishes to learn both classical and colloquial Arabic. However, the writer looks at the problem as an optimist and wishes to consider the similarities as being of just as great importance as the differences.

For the student who lives in the Near East, it is advised that he learn the spoken language first so as to obtain the pleasure of being able to communicate with his neighbors. He should make every effort to obtain a good foundation in the pronunciation of the sounds which are new for him. The aural-oral method with constant repetition of sounds, conversational phrases and sentences should be followed until the new language patterns have become automatic.

The writer has read and compared many books on the phonology of Arabic and of languages in general. He believes that his analysis of the mechanism of the production of sounds in the Arabic language should be helpful in obtaining good pronunciation. But the student should employ the services of a good teacher who is a native

speaker of the dialect of Arabic that is to be learned. The student should imitate the teacher, and the teacher should be persistent in making corrections in the pronunciation of the pupil. A tape recorder is invaluable as a means of helping the student to repeat his lessons as often as is necessary to make the production of responses fluent and automatic.

In regard to morphology and syntax the student should appreciate the manner in which Arabic words are derived from three-letter roots and to respect the grammar of the spoken language.

The student and his teacher must decide whether phonetic or phonemic or Arabic script should be used during the study of colloquial Arabic. It is the advice of the writer that a textbook using phonemic transcription be used, but that the use of this script for writing be reduced to a minimum. Learn to speak by listening and repeating as children do. Any attempt at writing colloquial Arabic in Arabic script will be likely to produce bad lietrary habits.

Then, when some fluency and facility with a working vocabulary of spoken Arabic has been attained, the student may want to learn the written language. Here the teacher can help by writing the classical forms of the words which the student already knows, and by teaching

the classical substitutes for colloquial words which are not good written words. The student can use these words as writing copy and practice writing them several times. Writing and reading are companions and practice of the two should be carried on together.

In learning classical sentence structure and the use of vowel inflections, the writer believes that Audio-visual methods should be given a trial. Here again, a new set of linguistic habits have to be learned and the method of pattern practice may be the best way.

Finally, let the student use every opportunity to listen to Arabic and to take part in conversations whenever possible. Find the children's program on the radio, watch television and make a list of the words you recognize, sit in the coffee house, and later attend any meetings where the kind of Arabic you are wanting to learn is being spoken. Make friends with the people wherever you go, and seek for a working ability and an aesthetic appreciation of the language and of the culture of Arabic-speaking peoples.

Appendix A

Sample of reading materials developed by Mr. Daud Abdu of the Foreign Service Institute for teaching unvowelled "newspaper Arabic". Used by permission of Mr. Abdu. Not to be reproduced without permission from the Foreign Service Institute of the United States Embassy, Beirut.

لبنان العراق تونس بلد بلاد

لبنان بلد عربي

لبنان جمهورية عربية

لبنان والعراق وتونس بلاد عربية

كل هذه بلاد عربية

Sample of similar material given as a reading test to the writer's class after six lessons in unvowelled reading, and after listening to the material about ten times on the tape recorder. Average grades obtained were 91 o/o.

كل هذه البلاد بلاد عربية

تونس بلد عربي

ملك المملكة الاردنية هو جلالة الملك

حسين

لبنان و العراق و تونس بلاد عربية

Appendix B

AURAL PERCEPTION TEST

Directions: Mark the sentences that are the same as the model. Mark Zero if no sentence that you hear is the same as the model.

Examples: The examiner will read four complete sentences. The first sentence read is always the model.

K. Look at the rain.(Model)	K. 12(_) 13(_)
1. Look at the chain	23(_)
2. Look at the rain.	123(_)
3. Look at the rain.	0(_)

Here the correct answer is 23. Put an x on your answer sheet opposite 23 (x)

M. Open the door. (Model)	M. 12(_) 23(_)
1. Open the door.	13(6)
2. Open the door.	123(x)
3. Open the door.	0(_)

Here the correct answer is 123.

TEST QUESTIONS	ANSWER SHEET
I. kiif xaalak? (Model)	I. 12(_) 13(_)
1. kiif ḫaalak?	23(_)
2. kiif xaalak?	123(_)
3. kiif ḫaalak?	0(_)
II. 'akalt hilu min 'iidak	II. 12(_) 13(_)
1. 'akalt hilu min 'iidak	23(_)
2. 'akalt hilu min 9iidak	123(_)
3. 'akalṭ hilu min 'iidak	0(_)
III. kaan lbeet mahduum. (Model)	III. 12(_) 13(_)
1. kaan lbeet mahduum.	23(_)
2. kaan lbeet mahduum.	123(_)
3. kaan lbeet maxduum.	0(_)

Appendix C

Test on Chapter 29 of Eastern Arabic, May 30, 1961.

1. Now we'll go together and go around for two or three hours, and I'll show you the most important things here.

   1A. First of all I'd like to show you the mosque, and then we'll go see the church.

2. Then we'll introduce you, after we come back, to the mukhtar of the town.

   2A. Really, he's a fine man, and he likes go be introduced to the guests of the town.

3. I have a lot of questions about life in the villages.

   3A. I want to write a book about what I've seen in the Near East when I get back to America.

4. My birthday is the twenty-first of April.

   4A. Tomorrow is Independence Day.

5. My father and my father's brother's son are coming.

   5A. My sister is with my mother's sister's son today.

6. The railroads are increasing in Lebanon.

   6A. Use "season" in a sentence.

7. Use the verbal noun for 'ijtama9 in a sentence.

   7A. Today the elections begin.

8. Wait till you go to his place.

   8A. He'll tell you the history of the town.

Appendix D.

Sample Lesson Plans.

Each lesson should have some time in listening to the voice of a native speaker of the dialect that is being learned. In the writer's classes, the Lebanese secretary of the school came to some of the classes but more often the students heard his voice as it was recorded on the tape recorder for each of the lessons of the text-book,"Eastern Arabic". Almost every lesson began by listening to the recording for the lesson of the day. In the recording a silent space of about three seconds occurred after each of the "Pattern Sentences" and the "Structure Sentences" from the text. During this time the group of students would repeat the sentence they had just heard. For the first time of playing a chapter the students would read the English from the textbook,but later, they preferred to listen to the voice on the tape without opening their books. They were thus able to concentrate on the pronunciation of the speaker and try to imitate him. For any passages that needed explaining, the instructor would stop the machine, explain the difficulty, reverse the machine and let the class hear the passage a second or even a third time. This process was repeated each day for four or five days, by which time the students had heard the native speaker's voice so much that they were able to memorize the pattern sentences with good intonation and pronunciation, in preparation for reproducing them in the weekly test on the chapter.

A second part of the lesson was drill in reproducing the pattern sentences with variations. For example,in Lesson

13 of the text,on page 105, the sentence occurs, bti9raf ween balaa'i 'maaš mniih? To impress this useful sentence on the minds of the studente, it should be repeated with variations. The teacher would display a chart of various articles, or would write a list of articles in English on the blackboard. Then, calling on students by name and pointing to the desired article, the student would say. for example, bti9raf ween balaa'i Iamiis mniih? or fustaan mniih. While the students are concentrating on adding the correct word, they are also getting familiar with the main part of the pattern, whose reproduction will soon become automatic. The verb in the pattern can then be changed in person and in number to help in attaining fluency in conversation under varying conditions.

Each chapter in "Eastern Arabic" has some grammar. This section should be discussed in English, then there should be some drill in applying the new principle. Thus,in Lesson 13, the pattern sentence on page 106 says, šuu jins li'maaš lli biddak yyaa? The grammar section on page 111 gives a list of forms: yyaa, yyaaha, yyaahum, yyaak, etc. The teacher should see that the students are able to use these forms promptly by asking them to repeat a variety of sentences. Thus the English sentence,"What kind of suit do you want?" would require the use of the feminine form, yyaaha, and the sentence,"Put them on the table" would require the use of the plural,yyaahum.

In the card game which the writer put into Arabic,each student would have five or six cards, with colloquial Arabic sentences in transcription. The "name" of each card was written at the top of the card. Then four sentences were written below,including the sentence name of the card. Four students sit-

ting in a circle knew that some of their friends had the cards in the "family" represented by the sentences on his cards. He would, when his turn came, ask in colloquial Arabic for one of the cards which would complete the family of one of the cards in his hand. If the person he asked did not have the card, it would be the next person's turn. Thus each had to ask, and each had to listen and try to understand the name of the card asked for. It is a pleasant way to practice the vocabulary of the learner among friends where he will not be bothered by self-consciousness.

Two methods of developing comprehension were used in the writer's classes. A taped conversation between two native speakers was played for the group, and they were told to write notes in English about the subjects which they had understood. Thus, if the vocabulary used by the speakers was within the limits of the class for that time, most of the students would "get" most of the conversation from one playing of the recording. The section of the class that studied the materials from radio sentences mentioned on page 123, a recording of the news bulletin of the Lebanese Broadcasting Station was played in class, and the students were able to recognize many of the words and sentences. They were told to listen to the children's program on the radio, at home.

The class were given a test based on "Pictorial Auditory Comprehension Test," developed by John B. Carroll and Wai-Ching Ho, for trsting comprehension of spoken Chinese. The writer used the booklet of seventy-five questions, and prepared a tape recording in colloquial Arabic which was within the

limits of the vacabulary of his students. Each question contained four pictures, only one of which was correctly described by the sentence on the tape recording. When the student heard the sentence he would study the four pictures, and mark the one which was described by the sentence. It is planned to arrange a new set of pictures which will allow the instructor to test whether the student has distinguished between words which have similar sounds in Arabic.

The ideas expressed above deal with colloquial Arabic in which aural-oral methods are used. For teaching of reading and writing, the first rule should be, "Never write colloquial Arabic in Arabic script". But sentences which have been learned in colloquial can often be changed slightly so as to be literary Arabic. Such sentences might be written on the blackboard or used in writing and dictation lessons, either with or without vowels. Similarly, the teacher might prepare the classroom each day by writing on the board sentences from the newspaper, sentences describing the weather, the day of the week and the month, or some special event that wss coming in the school, of the number of days before a coming holiday or vacation. This would bring literary Arabic into the students minds in connection with their own interests. Similarly, letter writing is a form of composition which might appeal to many high school students who appreciate pen friends. Thus there are many little devices which can be used to bridge the gap between colloquial Arabic which is only spoken, and literary Arabic, which is rarely spoken, even by the most advanced English speaking students.

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