

1: A History of the Arabic Language

Contains papers from the Second Workshop on the History of Arabic Grammar. The 22 papers deal with a wide range of topics concerning the linguistic theories of the Arab grammarians, and the relationship between linguistics and other disciplines (theology, law, philosophy) in this tradition.

It contains TOCs for over 14, journals collected from over publishers. Click on the titles to view the catalog record. If you are off campus you are required to login to view online subscriptions; remote access. Journal of comparative poetics. Pedram Khosronejad Chief Editor A peer-reviewed journal devoted to the anthropological study of all societies and cultures in the Middle East and Central Eurasia. The journal publishes original research by social scientists not only in the area of anthropology but also in sociology, folklore, religion, material culture and related social sciences. It encompasses all areas of modern and contemporary Middle East and Central Eurasia Russia, the Caucasus, Central Asia, China , including topics on minority groups and religious themes. English Arabic Sciences and Philosophy: International journal, "history of the Arabic sciences, mathematics, and philosophy in the world of Islam between the eighth and the eighteenth centuries in a cross-cultural context" plus "scientific modernization from the nineteenth century in the Islamic world". Multidisciplinary studies of ancient and contemporary problems concerning Arabic societies. The journal publishes academic articles, book reviews and reviews in the subject field. Contributions are mainly written in Scandinavian languages, but in certain cases, Babylon expresses English-language contributions from non-Scandinavian authors. Tidsskriftet publiserer akademiske artikler, bokessay og anmeldelser innenfor fagfeltet. Covers language, literature, history, politics, economics, anthropology, sociology, geography, and the religions and cultures of the region. Most articles are available as full-text and can be freely downloaded. International journal of Islamic and Arabic studies The International Journal of Islamic Architecture IJIA is intended for those interested in urban design and planning, architecture, and landscape design in the historic Islamic world, encompassing the Middle East and parts of Africa and Asia, but also the more recent geographies of Islam in its global dimensions. The main emphasis is on detailed analysis of the practical, historical and theoretical aspects of architecture, with a focus on both design and its reception. The journal is also specifically interested in contemporary architecture and urban design in relation to social and cultural history, geography, politics, aesthetics, technology, and conservation. Spanning across cultures and disciplines, IJIA seeks to analyze and explain issues related to the built environment throughout the regions covered. The cross-cultural and interdisciplinary nature of this journal will significantly contribute to the knowledge in this field. Publishes original research on politics, society and culture in the Middle East from the seventh century to the present day. Particular attention to the history, politics, economics, anthropology, sociology, literature, and cultural studies of the area and to comparative religion, theology, law, and philosophy. Iran journal of the British Institute of Persian Studies BIPS encourages research in all academic fields of activity, but it has traditionally supported archaeology, ancient history, Persian literature poetry and prose , linguistics, religion, medieval and the modern history of the Persianate world. This list is not exclusive, and IRAN would be happy to consider other subjects for inclusion within the journal.

2: Linguistic History of Arabic - Oxford Scholarship

Studies in the History of Arabic Grammar II Proceedings of the second symposium on the history of Arabic grammar, Nijmegen, 27 April-1 May, GBP.

A number of other native languages are also spoken in this part of the world such as Kurdish, Berber, and Mahri. Arabic is therefore also learned to various levels of proficiency, as a venerated, liturgical language, by many Muslims mainly in Asia e. The numerous dialects are purely spoken and are used in parallel to another form of the language that is primarily written but is also spoken in the media today. This co-existence of two forms of the same language to serve different purposes is known as diglossia. While these multiple designations in English seem to offer a breakdown of the different kinds of fuSHa that co-exist today, the Arabic designation sees the different types within a large continuum. This Standard Arabic is standard in that it remains almost exclusively the only recognized language of literacy across the Arabic speaking world. It also enjoys a special position for Arabic speakers because of the large body of texts that has been produced in this form of the language particularly around the golden age of the Islamic civilization. In addition to the Islamic religious texts and the classical Arabic literary texts, major scholarly contributions to the fields of science, medicine, astronomy, mathematics, and sociology for instance were written in the middle ages in this standard Arabic language. Most students learning Arabic as a foreign language tend to get exposure to this standard written language first before they learn a dialect. Educated speakers of Arabic do mix the standard language and their own dialects to varying degrees depending on the situation. While roughly four major regional dialects of Arabic spoken in the Arab world today have been identified, a multitude of dialectic variations can be noted even within one single country. The four regional dialects are divided into the following general categories: These dialects can differ greatly from one another to the point of mutual unintelligibility. In terms of language typology, Arabic belongs to the Semitic family of languages. Some of the members of this language family that are spoken today include Arabic, Aramaic relatively small communities mostly in Iraq and Syria , Amharic the national language of Ethiopia , Tigre spoken in Eritrea , and Hebrew spoken in Israel. There were many other members of this language family which have disappeared over time. These include, for example, Akkadian spoken in ancient Mesopotamia , Phoenician spoken in what is today Lebanon , and Eblaite spoken in ancient Syria. The Semitic languages first came to light in the Arabian Peninsula. Over the course of millennia these languages spread as different groups left the Arabian Peninsula, carrying their languages with them, into various parts of the Middle East and neighboring areas. Beginning in the 7th century CE, the Arab Conquests also known as Islamic or Muslim Conquests carried speakers of various Arabic dialects, with their religion of Islam and their language of Arabic, out of the Arabian Peninsula into almost all of the Middle East and North Africa, west into the Iberian Peninsula and all the way east to China. Over time, as the incoming Arabs intermarried with indigenous peoples mostly in the Middle East and North Africa, the Arabic language became the prominent language of these regions. While some of the native languages such as Kurdish Iraq and Syria , Berber Algeria and Morocco , Mahri Yemen , and Jebali Oman are still spoken in this area, some languages have gradually shrunk. In Egypt, the language that was spoken before the Muslims came was Coptic, a direct descendant of the Ancient Egyptian language. Today it only survives as a liturgical language of the Coptic Church. As a result of the contact Arabic has had with other languages over the past 15 centuries, many languages of the world have borrowed words from Arabic. Persian a member of the Indo-European language family and Turkish a member of the Altaic language family , for example, are replete with Arabic words. The very name of the language "Swahili," spoken in East Africa, is an Arabic word. Spanish and Portuguese have a large Arabic vocabulary approximately words dating back to the eight centuries of contact in the Iberian Peninsula under Muslim rule. English too has its share of words borrowed from Arabic - typically words starting with "al. But the Arabic word itself comes from Kemet , which was the name of Ancient Egypt, literally meaning the dark, fertile soil irrigated by the Nile.

3: Arabic - Wikipedia

*Studies in the History of Arabic Grammar II: Proceedings of the second symposium on the history of Arabic grammar, Nijmegen, 27 April-1 May, (Studies in the History of the Language Sciences) [Kees Versteegh, Michael G. Carter] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

There he collected materials for his *Grammatica e vocabolario della lingua Kurda*, which was published in Rome in 1818. The first of its kind, it remained an important source of information on the Kurdish language until the end of the 19th century. Six years later, he was named Apostolic Prefect for Mesopotamia and Kurdistan. During that period he wrote his *Storia della Regione del Kurdistan*, published in Naples in 1823. John into Mokri dialect of Kurdish. In the second half of the 19th century, evangelizing missionaries increased their presence in Kurdistan. Until the end of the 20th century the Russian school dominated the development of Kurdish studies. His studies of Kurdish civilization made an impact on Russian Iranian studies, at the time when the czarist Russia was taking advantage of the weakening of the Ottoman Empire and Qajar Persia in order to expand her possessions in the Caucasus. During their wars of conquest, the Russians confronted the Kurds, who were traditional guardians of the borders in the region. Petersburg became the world center of Kurdish Studies. Pyotr Lerkh Peter Lerch, found a source of information in the Kurdish prisoners of war detained in Rostislav, a town in Smolensk region. In his three-volume book *Izsledovaniya ob iranskikh kurdakh i ikh predkakh, severnykh khaldeyakh* Research on the Iranian Kurds and their ancestors, the Northern Chaldeans, published in St. Petersburg in 1845, he provided Kurmanji and Zaza texts along with a German translation and a Kurdish-Russian dictionary. In the introduction to his book, Lerkh reviewed previous research on Kurdish, which he described as a group of independent dialects within the Iranian family of languages. Petersburg, was appointed the Russian Consul in Erzurum. In 1846, again in St. Petersburg. A year later, Justi published *Kurdische Grammatik*, the first historical-comparative essay on the Kurdish language, which started with a review of the status of Kurdish studies at that time. Following the German penetration into the Ottoman Empire, German specialists took an active interest in the Kurds. Persian and Kurdish, they declared, have a common origin, and in the course of their distinct developments the two languages had undergone a process of differentiation which led to the formation of two different languages. Socin also had the honor of writing the entry on the Kurdish language in the famous *Grundriss der Iranischen Philologie* published in 1853, which was conceived as a general survey of information on the history and development of the Iranian languages. Petersburg in 1853, the Viennese Hugo Makas ? Oskar Mann visited Persia in 1854. He studied ancient and contemporary Iranian languages and collected a large variety of folklore texts from Persian Kurdistan. These were published by Karl Hadank as part of the *Kurdisch-persische Forschungen* series of volumes Mann. The British school of Kurdish Studies developed in the beginning of the 20th century. Major Ely Banister Soane arrived in Persia in 1855. His knowledge of Persian and Kurdish was so good that he managed to traverse Mesopotamia and Kurdistan being disguised as an indigenous Muslim for several years. He was the first Briton to publish Kurdish grammar books: A few years later, Robert Frier Jardine ? In the aftermath of the World War I, the situation in Kurdistan radically changed. Disregarding the wishes of the Kurds, the Allied Powers divided their territory among four countries, namely Turkey, Persia, Iraq, and Syria. From that point on, the development of the economy, language, and culture of the Kurds would be a function of the degree of freedom they were able to attain in each of the states that shared their territory. The province of Mosul was attached to the new Iraqi state, where Kurdish was introduced to replace Turkish in administration and Persian in personal correspondence. With the beginning of the development of the Kurdish press at that time, the study of the Kurdish language and literature in Iraq expanded rapidly. In Damascus, Kurdish intellectuals grouped around Prince Jeladet Bedir Khan who, in the early 1920s, perfected for Kurdish a variety of the Latin alphabet which was similar to the new alphabet used in the Republican Turkey. Because of this, Kurdish communities were supported in Soviet Armenia, and the Kurds had their schools, a newspaper, and publishing houses. Vladimir Minorsky published his first works on the Kurds in 1917, while still in St. Petersburg, before moving to Paris in 1920 and then to London and Cambridge where he continued his research on the Kurds. No other country had as large and as qualified a team of specialists.

Kurdish studies received a considerable development in the Soviet Union and then in Russia, especially at the Institute of Oriental Studies in St. In Paris in , a short work of 77 pages entitled Grammaire kurde was published by the Abbot Paul Beidar , a Chaldean priest from the province of Mosul. The author was the first to identify the masculine and feminine gender in the Kurmanji dialect he was describing. These scholars initiated a brilliant school in which many European and American scholars have been trained. With the creation of a Professorship in Kurdish Studies, the teaching of the Kurdish language Kurmanji and Sorani dialects and civilization expanded, and Paris became the major center in the field with students working on their degrees and writing their dissertations and textbooks and dictionaries published. In a parallel development, the Kurdish Institute of Paris Institut kurde de Paris , founded in by young Kurdish intellectuals, has taken upon itself the task of collecting Kurdish manuscripts, monographs, reviews, newspapers, and magazines, and also publishing the works of young researchers. Through years, it has become virtually obligatory for all those who study Kurdish society to spend some time at the Kurdish Institute of Paris. At present, Kurdish language and literature are taught in several European universities. In Germany, Philip Kreyenbroek succeeded D. In early s the teaching of the Kurdish language, literature, and history was renewed at the Oriental Faculty of the State University of St. For the first time, anthropometric data on the Kurds were made available in The Anthropology of Iraq published by the Papers of the Peabody Museum of American Archaeology and Ethnology. Tucker, published in Austin in An interesting recent phenomenon is the emergence of a group of Kurdish scholars and intellectuals who publish in Kurdish. In Iraqi Kurdistan, Kurdish scholars at the Universities of Sulaimaniya, Dahuk, and at the Saladin University in Erbil, publish the results of their research in several dozens of journals which come out in those cities. Jamal Jalal Abdulla and E. Beidar, Grammaire kurde, Paris, Bois, Les Kurdes, Beirut, Campanile, Storia della regione del Kurdistan e delle sette di regione ivi esistenti, Naples, Christensen, Iranische Dialektaufzeichnungen, aus dem Nachlass von F. Edmonds, Kurds, Turks and Arabs: Field, The Anthropology of Iraq, 3 pts. Martin, The Anthropology of Iraq, 2 pts. Garzoni, Grammatica e vocabolario della lingua Kurda, Rome, Justi, Kurdische Grammatik, St. Walluf, ; Schaan, Lerkh, Izsledovaniya ob iranskikh kurdakh i ikh predkakh, severnykh khaldeyakh Research on the Iranian Kurds and Their Ancestors, the Northern Chaldeans , 3 vols. Amsterdam, , 2 vols. MacKenzie, Kurdish Dialect Studies, 2 vols. Texte herausgegeben mit Kommentar und Unbersetzt, 2 vols. McCarus, A Kurdish Grammar: Predislovie, teksty i perevody Preface, texts, and translations , Moscow, Maruf Khaznadar as The Kurds: Mann, Die Mundart der Mukri-Kurden, pt. III of Kurdisch-persische Forschungen. Idem, The Kurdish Nationalist Movement in the s: Idem, Elementary Kurmanji Grammar, Baghdad, April 15, Originally Published: July 15, Last Updated:

4: World Languages and Cultures | Iowa State University Catalog

Studies in the History of Arabic Grammar II: Proceedings of the Second Symposium on the History of Arabic Grammar, Nijmegen, 27 April-1 May by Kees Versteegh, Georgine Ayoub, Ramzi Baalbaki, Monique P.L.M Bernards.

Having studied the language for almost three years now, I could be considered something of an expert on the language. In fact, my knowledge of Arabic up to that point could probably have been summed up in one succinct phrase: I think Arabs speak Arabic! The fact that Arabic is not well known in the Western world should perhaps be considered a point of regret considering that the Arabic language is spoken natively by over million people Kaye Moreover, it functions as a liturgical language for the hundreds of millions of Muslims throughout the Earth. It is truly one of the great modern languages of the world. At the same time, as I have learned through my study, Arabic is not a language without deep historical roots. In fact, the history of the Arabic language is one which spans the centuries from well before the advent of the Christian era to modern times. In this paper, I will trace the history of the Arabic language from its roots in Proto-Semitic to the modern linguistic situation in the Arabic-speaking world. This relationship places Arabic firmly in the Afro-Asiatic group of world languages. Specifically, Arabic is part of the Semitic subgroup of Afro-Asiatic languages Going further into the relationship between Arabic and the other Semitic languages, Modern Arabic is considered to be part of the Arabo-Canaanite sub-branch the central group of the Western Semitic languages Thus, to review, while Arabic is not the oldest of the Semitic languages, its roots are clearly founded in a Semitic predecessor. Arabic as a Proto-Semitic language As mentioned above, Arabic is a member of the Semitic subgroup of the Afro-Asiatic group of languages. The common ancestor for all Semitic languages i. Based upon reconstruction efforts, linguists have determined many of the phonological, morphological, and syntactic features of Proto-Semitic. As might be expected, not all Semitic languages have equally preserved the features of their common ancestor language. In this respect, Arabic is unique; it has preserved a large majority of the original Proto-Semitic features. In terms of phonology, Proto-Semitic was characterized in part by the following features: Proto-Semitic Morphology Arabic also contains many of the fundamental morphological features of Proto-Semitic. These features included at least the following seven points: The root ktb is one such root from which words having to do with writing are derived. Other features are, however, less clear. Presumably, demonstratives followed the noun in Proto-Semitic while they precede the noun in Arabic. On the other hand, subordinate clauses generally followed the head, as they do in Arabic Hetzron The resemblance between Arabic and Proto-Semitic is remarkable, certainly. Very few changes have taken place between the two. And, of those changes that have taken place, many are simple phonological changes. Unfortunately, there is a caveat in all of this. Up to this point, the word Arabic, as it has been used, has referred to Modern Standard Arabic. This usage has completely disregarded the fact that there are several thousand colloquial or spoken dialects of modern Arabic which do not preserve Proto-Semitic features in such abundance. In truth, of the Proto-Semitic features mentioned, less than half can be said to be preserved by the modern colloquial dialects of Arabic Britannica Thus, to speak of Arabic as if all Arabic dialects were the same is a gross overgeneralization. There is a wide divergence between Modern Standard Arabic and modern colloquial Arabic, and this subject naturally leads to discussion of the next section: Modern Arabic Diglossia Modern Arabic is an uncommon language because it is characterized by what is termed diglossia Blau 1; Diglossia Essentially what this means is that modern Arabic is really almost two languages: Modern Standard Arabic and colloquial Arabic. Modern Standard Arabic is used in reading, writing, and high register speech. It is descended from the Classical language of the Quran and in the view of almost all Arabs, is the "correct" Arabic Myths However, Modern Standard Arabic is a learned language. In fact, all Arabs grow up learning the second or colloquial language. Arab colloquial dialects are generally only spoken languages. Arabs use the colloquial language in all their daily interactions, but when they encounter a language situation calling for greater formality, Modern Standard Arabic is the medium of choice. In every area of the world where Arabic is spoken, this language situation prevails: Standard Arabic is more or less the same throughout the Arab World, while there are wide differences between the various colloquial dialects. In fact, some of the

differences are so large that many dialects are mutually unintelligible. Diglossia, while infrequent among the languages of the world, has played a huge role in the development of modern Arabic. Up to this point in the history, when I have spoken of Arabic, I have been referring to Modern Standard Arabic, the language derived from the Classical language of the Quran. From this point onward, I will always differentiate between Modern Standard Arabic and colloquial Arabic. Whenever I speak of colloquial Arabic, I am referring to any of thousands of dialects of Arabic which are spoken natively by Arabic speaking peoples.

Origins of Arabic Diglossia

The primary question in historical Arabic linguistics is this: How did Arabic diglossia originate and develop? As one might expect with such an important question, researchers have advanced a number of theories to answer this question. However, no one view is uniformly held by researchers. In order to classify the various theories which have been advanced, a three part classification can be established: Koine Perhaps the most well known theory regarding the origins of Arabic diglossia is the koine hypothesis. Koine is a term derived from Greek denoting a lingua franca that develops out of a mixture of languages or dialects. This common Bedouin language, then, formed the basis for the later development of the colloquial dialects of Arabic, while Modern Standard Arabic continued to develop from the classical language of the Quran.

Belnap Ferguson

posited that the majority of the modern dialects of Arabic are descended from a koine which was not based on any one particular regional area and which existed side by side with the Standard, Classical Arabic.

Ferguson

While Ferguson acknowledged that one or several of the features he pointed out could have been due to normal drift and language change, he felt the strength of his argument was the fact that there were fourteen such changes. Taken as a group, he argued, their existence was strong evidence for the existence of a koine.

Belnap

According to Ferguson, then, it was this koine that started diglossia and served as the basis for modern colloquial Arabic.

Language Drift and Normal Tendencies

A second theory advanced by several scholars is one which attributes the difference between Modern Standard Arabic and colloquial Arabic to language drift, natural Semitic language change tendencies, and substratum effects, among others. Those who advocate these theories have often taken vehement exception to the koine hypothesis because they feel it is largely unnecessary and unwarranted by the evidence available. This is despite the fact, however, that there is substantial agreement between them on several points. For example, both sides agree that changes likely centered in towns and sedentary populations rather than in the dialects of the Bedouin tribes of the Arabian deserts. The Bedouin dialects, both sides feel, likely remained untouched by language change for several centuries after the advent of Islam in the mid seventh century.

Koine 52; **Blau**

They also agree that there was no one language center in the Arab World which exercised enough influence by itself to cause the changes seen.

Koine ; **Blau** 24, Finally, both sides agree that the most important factor in precipitating the rise of the colloquial Arabic dialects was the Islamic conquests of the seventh and eighth centuries.

Blau 21; **Koine**

This is where the agreement stops. This explanation, he felt, was more in line with conventional linguistic theory such as the wave theory of language change diffusion where language changes spread wave-like from speech population to speech population.

Blau

Kees Versteegh is one researcher who has advocated this theory. Versteegh argued that both the existing theories of diglossia development focused exclusively on either an explanation of the differences or an explanation of the similarities of the dialects without treating the other side. In his estimation, an effective theory needed to treat both the similarities and the differences between the dialects. For example, he described how mixed marriages between Muslim Arab men and non-Arab women of the conquered peoples would likely have led to communication using a pidginized form of Arabic. At the same time, any children resulting from such a marriage would have probably spoken a creolized Arabic. This creolized Arabic could then have served as the starting point for the colloquial Arabic dialects. Of course, Versteegh acknowledged the influence of other factors, but on the whole, felt his hypothesis succeeded in explaining both the differences and the similarities between modern Arabic dialects.

Diglossia Concluded

Though scholars differ in opinions over the exact cause for the rise of the Arabic dialects, there is some ground for general agreement. This agreement is perhaps best summed up in a statement by Fischer and Jastrow: One will hardly go wrong if one imagines that the development of New [colloquial] Arabic was connected with dialect mixing in the camps of the conquerors, the influence of the languages and dialects of the conquered, and the formation of regional vernaculars. Later population displacements and constant

leveling tendencies through cross-regional contacts between the cities, likewise tendencies toward peculiar developments among the most isolated rural populations, may have been equally important developmental factors. Belnap. Results of Arabic Diglossia. While linguists disagree sharply regarding how diglossia developed, there is consensus regarding the changes that have taken place in the switch from Standard Arabic to colloquial Arabic. Phonologically, for example, a number of phonemes have shifted systematically in the change from Standard Arabic to colloquial Arabic. For example, Egyptian colloquial Arabic has shifted all interdental fricatives to their corresponding alveolar articulation. Other colloquial dialects have made similar changes. Other morphological changes include the collapsing of multiple particles into a single form, while feminine plural forms have been lost in pronouns, adjectives, and verbs. Blau 3. Syntactic changes are also abundant. Versteegh emphasizes the fact that most dialects have become analytical whereas Standard Arabic is more synthetic. One place where this is easily seen is in showing possession; Standard Arabic uses a synthetic method to show possession, but almost all dialects have now developed an analytical method of showing possession using a word which shows the possession relationship. Versteegh. The colloquials have undergone and will likely continue to undergo great change. Unfortunately, until recently they have not been closely studied, and therefore it is difficult to document any changes they may have undergone. It is easier, however, to document changes in Modern Standard Arabic. One on-going trend in Modern Standard Arabic is modernization. Like many other speakers around the world, Arabic speakers are sensitive to the wholesale borrowing of words. In fact, they are perhaps more sensitive to language change because most Arabs recognize Arabic as the language of God. As a result, normative language academies have been established in several areas throughout the Arab world including Cairo, Damascus, Baghdad, and Amman. Bakalla. The language academies try to control borrowing by creating terms for new technological entities. Their typical means for doing this include extension, calques, and a process known as Arabization.

5: KURDISH LANGUAGE ii. HISTORY OF KURDISH STUDIE “ Encyclopaedia Iranica

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When the relative pronoun serves a function other than the subject of the embedded clause, a resumptive pronoun is required: The relative pronoun is normally omitted entirely when an indefinite noun is modified by a relative clause: Colloquial varieties[edit] The above system is mostly unchanged in the colloquial varieties, other than the loss of the dual forms and for most varieties of the feminine plural. Some of the more notable changes: The third-person -hi, -him variants disappear. For example, in Egyptian Arabic , the second person feminine singular appears either as -ik or -ki depending on various factors e. In many varieties, the indirect object forms, which appear in Classical Arabic as separate words e. Egyptian Arabic in particular has many variant pronominal affixes used in different circumstances, and very intricate morphophonemic rules leading to a large number of complex alternations, depending on the particular affixes involved, the way they are put together, and whether the preceding verb ends in a vowel, a single consonant, or two consonants. Affixation of dual and sound plural nouns has largely vanished. Instead, all varieties possess a separate preposition with the meaning of "of", which replaces certain uses of the construct genitive to varying degrees, depending on the particular variety. In Moroccan Arabic , the word is dya also d- before a noun , e. The declined relative pronoun has vanished. In its place is an indeclinable particle, usually illi or similar. Various forms of the demonstrative pronouns occur, usually shorter than the Classical forms. Egyptian Arabic is unusual in that the demonstrative follows the noun, e. Some of the independent pronouns have slightly different forms compared with their Classical forms. For example, usually forms similar to inta, inti "you masc. Cardinal numerals[edit] Numbers behave in a quite complicated fashion. The formal system of cardinal numerals , as used in Classical Arabic, is extremely complex. The system of rules is presented below. In reality, however, this system is never used: Large numbers are always written as numerals rather than spelled out, and are pronounced using a simplified system, even in formal contexts.

6: Studies in the History of Arabic Grammar II : Kees Versteegh :

Symposium on the History of Arabic Grammar. & Versteegh, Kees. & Carter, Michael G. , Studies in the history of Arabic grammar II: proceedings of the 2nd Symposium on the History of Arabic Grammar, Nijmegen, 27 April-1 May / edited by Kees Versteegh and Michael G. Carter J. Benjamins Pub.

World Languages and Cultures Degree: World Languages and Cultures, B. World language study should be an integral part of an academic program for most students. The theoretical understanding of and practical experience in language underlie many intellectual disciplines that try to meet the complex problems of contemporary society. Upon the completion of their program of studies in the Department of World Languages and Cultures, majors with a concentration in French, German, or Spanish will demonstrate proficiency in five goal areas: Communication, Cultures, Connections, Comparisons, and Communities. Students will be able to: Graduates will achieve both linguistic proficiency and cultural literacy through the study of the language and culture of their program. Linguistic proficiency entails the ability to function effectively in the target language and the ability to communicate competently with native speakers of the target language. Students of Latin and Ancient Greek demonstrate proficiency by becoming able to read the languages and to translate from these languages into clear and idiomatic English. The Department offers a major in World Languages and Cultures with two options, leading to the Bachelor of Arts degree: A full statement of requirements for majors and minors may be obtained from the Department. For a complete statement of all the college degree requirements, see Liberal Arts and Sciences, Curriculum. Current and detailed information about the Department, including placement information, is available on-line at www. Policies Students who have had formal training in world languages offered at Iowa State may obtain credit by passing appropriate examinations. Students with native fluency in languages taught at Iowa State may not enroll in or take the Exam for Credit in elementary or intermediate courses and level in their native language. Students are considered to have native fluency if their ethnic first language as indicated on the matriculation form is the language in which they wish to enroll. Students are also considered to have native fluency if they have had substantial attendance at a secondary school or university where the language of instruction is the language in which they wish to enroll at ISU. Students with native fluency may be eligible to enroll in literature and civilization courses in their native language at the level or above; such students must also consult the department office to determine eligibility for advanced composition and conversation courses level and above. Students who have completed three or more years of high-school world language study may not enroll in or receive credit for in those languages; credit may be obtained by passing the appropriate Exam for Credit or by completing an advanced sequence level or higher in that language Students who complete an approved sequence of courses in a single language at the or level e. Students should contact the department after completion of the course sequence to receive credit. Courses in the level may not be taken on a remedial basis. Students who have completed two years but less than three years of a single high-school world language may not enroll in a course in that language. Before enrolling in either SPAN Accelerated Spanish Review or a language course, students are recommended to take the on-line placement test available at www. After completing the online placement test, students who believe that they have extenuating circumstances may appeal to the Department of World Languages and Cultures in order to request enrollment in a language course. Students who complete with a passing grade will have fulfilled the LAS world language requirement. Students with disabilities who need to satisfy the world language requirement may direct questions to their academic adviser, the Department of World Languages and Cultures, or the Disability Resources Office. Credit by examination in the Department of World Languages and Cultures for courses numbered , , , and is available only to students who are not currently enrolled in the course. Credit by examination for other courses in the Department is not normally available. The Department also offers faculty-led summer study abroad programs in Costa Rica, France, Germany, Greece, Italy, and Spain; and semester study abroad programs in Spain. Programs and exchanges in other areas of the world are offered through study abroad providers. Information concerning these programs can be obtained directly from the Department. Language and literature

courses numbered and above are principally taught in the target language; courses numbered in the s, s, and s are taught in English. Students who have successfully completed any course in the intermediate level sequence may not take a lower-numbered course in that sequence for a grade. Students at all levels of world language study will have access to the Language Studies Resource Center, located in Pearson. The Resource Center contains an extensive collection of world language materials, including audio-visual materials, electronic resources, music, books, language specific software and hardware, and other course-related materials. If a student drops a course subject to the fee by the 15th day of the semester the fee for that course will not be assessed. In addition, the Department requires a grade of C or better in any course numbered between and taught by the Department of World Languages and Cultures or the interdepartmental program in Classical Studies. The primary objective of the LCP option is to provide learning environments within which students can achieve global literacy, linguistic proficiency, and inter-cultural competence. In the LCP curriculum, students will learn how professions are shaped by social and cultural forces and, alternatively, how professions shape society. In courses on contemporary culture and society, students will identify and analyze issues dealing with the complex interrelationships of languages and cultures and consider how they may affect their chosen profession. Students enrolled in the LCP second major option may receive non-graded academic credit for the successful completion of internships WLC courses numbered in each language area. For the LCP second major option, students will complete 30 credits within their language concentration beyond the fourth-semester level, selected from the list of approved LCP core courses and electives designated for their respective college curricula in either Business, Engineering, or Agriculture and Life Sciences. Students should consult their academic adviser in the College of Business and the WLC adviser for coursework and international experience that fulfill requirements in both the IB and LCP major options. American Sign Language I Cr. Development of expressive and receptive skills including vocabulary, grammar, usage, and cultural information. ASL is a natural language with its own rules of grammar and usage.

7: Arabic Without Walls

Encuentra Studies in the History of Arabic Grammar II: Proceedings of the second symposium on the history of Arabic grammar, Nijmegen, 27 April-1 May, in the History of the Language Sciences) de Kees Versteegh, Michael G. Carter (ISBN:) en Amazon.

Flag of the Arab League , used in some cases for the Arabic language Flag used in some cases for the Arabic language Flag of the Kingdom of Hejaz

Arabic usually designates one of three main variants: In practice, however, modern authors almost never write in pure Classical Arabic, instead using a literary language with its own grammatical norms and vocabulary, commonly known as Modern Standard Arabic MSA. MSA is the variety used in most current, printed Arabic publications, spoken by some of the Arabic media across North Africa and the Middle East , and understood by most educated Arabic speakers. Certain grammatical constructions of CA that have no counterpart in any modern dialect e. No modern spoken variety of Arabic has case distinctions. As a result, MSA is generally composed without case distinctions in mind, and the proper cases are added after the fact, when necessary. Because most case endings are noted using final short vowels, which are normally left unwritten in the Arabic script, it is unnecessary to determine the proper case of most words. The practical result of this is that MSA, like English and Standard Chinese , is written in a strongly determined word order and alternative orders that were used in CA for emphasis are rare. In addition, because of the lack of case marking in the spoken varieties, most speakers cannot consistently use the correct endings in extemporaneous speech. As a result, spoken MSA tends to drop or regularize the endings except when reading from a prepared text. The numeral system in CA is complex and heavily tied in with the case system. This system is never used in MSA, even in the most formal of circumstances; instead, a significantly simplified system is used, approximating the system of the conservative spoken varieties. MSA uses much Classical vocabulary e. In addition, MSA has borrowed or coined a large number of terms for concepts that did not exist in Quranic times, and MSA continues to evolve. However, the current preference is to avoid direct borrowings, preferring to either use loan translations e. An earlier tendency was to redefine an older word although this has fallen into disuse e. Colloquial or dialectal Arabic refers to the many national or regional varieties which constitute the everyday spoken language and evolved from Classical Arabic. Colloquial Arabic has many regional variants; geographically distant varieties usually differ enough to be mutually unintelligible , and some linguists consider them distinct languages. They are often used in informal spoken media, such as soap operas and talk shows , [20] as well as occasionally in certain forms of written media such as poetry and printed advertising. The only variety of modern Arabic to have acquired official language status is Maltese , which is spoken in predominantly Catholic Malta and written with the Latin script. It is descended from Classical Arabic through Siculo-Arabic , but is not mutually intelligible with any other variety of Arabic. Most linguists list it as a separate language rather than as a dialect of Arabic. Muhammad spoke in the dialect of Mecca , in the western Arabian peninsula , and it was in this dialect that the Quran was written down. However, the dialects of the eastern Arabian peninsula were considered the most prestigious at the time, so the language of the Quran was ultimately converted to follow the eastern phonology. It is this phonology that underlies the modern pronunciation of Classical Arabic. In the case of Arabic, educated Arabs of any nationality can be assumed to speak both their school-taught Standard Arabic as well as their native, mutually unintelligible "dialects"; [21] [22] [23] [24] [25] these dialects linguistically constitute separate languages which may have dialects of their own. Arabic speakers often improve their familiarity with other dialects via music or film. The issue of whether Arabic is one language or many languages is politically charged, in the same way it is for the varieties of Chinese , Hindi and Urdu , Serbian and Croatian , Scots and English, etc. In contrast to speakers of Hindi and Urdu who claim they cannot understand each other even when they can, speakers of the varieties of Arabic will claim they can all understand each other even when they cannot. A single written form, significantly different from any of the spoken varieties learned natively, unites a number of sometimes divergent spoken forms. For political reasons, Arabs mostly assert that they all speak a single language, despite significant issues of mutual incomprehensibility among differing spoken

versions. The period of divergence from a single spoken form is similarâ€”perhaps years for Arabic, years for the Romance languages. Also, while it is comprehensible to people from the Maghreb , a linguistically innovative variety such as Moroccan Arabic is essentially incomprehensible to Arabs from the Mashriq , much as French is incomprehensible to Spanish or Italian speakers but relatively easily learned by them. This suggests that the spoken varieties may linguistically be considered separate languages. Influence of Arabic on other languages[edit] The influence of Arabic has been most important in Islamic countries, because it is the language of the Islamic sacred book, the Quran. Arabic is considered to be a popular second-language choice in France. Examples of such words include admiral, adobe, alchemy, alcohol, algebra, algorithm, alkaline, almanac, amber, arsenal, assassin, candy, carat, cipher, coffee, cotton, ghoul, hazard, jar, kismet, lemon, loofah, magazine, mattress, sherbet, sofa, sumac, tariff, and zenith. Most Berber varieties such as Kabyle , along with Swahili, borrow some numbers from Arabic. Older Arabic loanwords in Hausa were borrowed from Kanuri. Arabic words also made their way into several West African languages as Islam spread across the Sahara. This process of using Arabic roots, especially in Kurdish and Persian, to translate foreign concepts continued through to the 18th and 19th centuries, when swaths of Arab-inhabited lands were under Ottoman rule. Influence of other languages on Arabic[edit] The most important sources of borrowings into pre-Islamic Arabic are from the related Semitic languages Aramaic , [33] which used to be the principal, international language of communication throughout the ancient Near and Middle East, Ethiopic , and to a lesser degree Hebrew mainly religious concepts. This word was borrowed in several European languages to mean light blue - azure in English, azur in French and azul in Portuguese and Spanish. Arabic alphabet and nationalism[edit] There have been many instances of national movements to convert Arabic script into Latin script or to Romanize the language. Currently, the only language derived from Classical Arabic to use Latin script is Maltese. The major head of this movement was Louis Massignon , a French Orientalist, who brought his concern before the Arabic Language Academy in Damascus in

8: Encyclopedia of Arabic Language and Linguistics - Brill Reference

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In fact Arabic is the 5th common language in the world. Around million people speak Arabic around the globe. Classical Arabic is the language of the Quran, which is the sacred book of Muslims around the world. There are a lot of facts and information about the Arabic language that are going to be explained in the coming lines. Arabic is a Semitic Language: For those interested to learn Arabic language, you need to know that Arabic belongs to the Semitic language family which includes Aramaic and Hebrew. It is the most common spoken Semitic language in fact. Arabic is the official language for the Middle East countries as well as the horn and the north of Africa. Arabic is also one of the oldest spoken language and it carries a great history and civilization behind. There are two Arabic versions: Classical Arabic is the official language and it is the language of the Quran. Classical Arabic does not change and it is the only way for you to learn Arabic language in an academic way. It is used in formal situations. It is also used in newspaper, books, academic researches and study books. As classical Arabic is most used in written context, Modern Arabic is used in the daily spoken contexts. Arabic Alphabet Arabic Alphabet consists of 28 letters. Learning Arabic Alphabet is the first step to learn Arabic language. If you are interested to learn Arabic Writing you need to know some information. Arabic is a language that is written from right to left. Arabic is written in the cursive way. To learn Arabic alphabet and to learn Arabic writing, you need to pay much attention to dots. Dots are used to differentiate a letter from another. A single dot, which may be added by mistake, can make a certain word mean a completely different meaning. Arabic Grammar As Arabic language is considered as a Semitic language, Arabic grammar is similar to other Semitic languages. As for classical Arabic grammar, we find that it is divided into five branches: It deals with the form of the words. It is about inflection; however it is lost in spoken Arabic language between Arabs. It is the study of the origin of the words. It is the study of the construction quality of sentences. Arabic Literature The oldest form of Arabic literature is poetry. Arabic literature has a great old history. The history of Arabic literature goes back to 16 centuries ago. It began in the Arabian Peninsula. If you decide to learn Arabic Language, you will deal with the Arabic literature in a way or another. Arabic literature is very important for those who are interested to learn Arabic language as well as Arabic grammar.

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