

A contrastive Study of Quantifiers in English and Arabic

دراسة مقارنة لمحددات الكميات في اللغة الانكليزية والعربية.

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Abstract

This paper attempts to do a contrastive analysis of Quantifiers in English and Arabic in terms of their types, uses, function and meanings in order to shed light on any possible deviations that may justify errors EFL Arab learners may commit when using quantifiers.

The results show that there are similarities and differences between these two languages regarding uses, meaning and function of quantifiers. The similarities facilitate the developmental process of learning some types of quantifiers by EFL Arab learners (positive transfer) whereas differences make learning process of English quantifiers difficult and Arab learners commit many mistakes (negative transfer interference).

This study comes out with pedagogical implications for teaching quantifiers in English to help teachers and motivate them describe and analyze EFL errors and prepare remedial practices to reduce the errors EFL make in the uses of quantifiers.

Keywords: CA: Contrastive Analysis, Quantifiers, EFL: English as a Foreign Language, positive transfer, negative transfer interference.

INTRODUCTION

Contrastive analysis (CA) is the comparison and contrast of the linguistic systems of two or more individual languages in order to highlight points of contrast as well as points of similarity between them. It is used as a tool in this study not to offer new methods of teaching, but it is a form of language description across two languages, focusing on the subsystem of quantifiers in the grammar of the both compared languages which may help in curriculum development, the preparation and evaluation of teaching materials, the diagnosis of learning problem and testing. Johansson and Hafland state that "language comparison is of great interest in a theoretical as well as an applied perspective. It reveals what is general and what is language specific and is therefore important both for the understanding of language in general and for the study of the individual languages compared." Moreover a comparative study is useful in discovering language universals, studying problems in translation and study language type. (1994:25)

Lado (1957) states that because an individual tends to transfer the features of his native language to the foreign language he is learning, a comparative study will be useful in identifying the likeness and differences between the languages and thus enable the linguist to predict areas of difficulty for the second language learner. He stresses the advantage of constructive analysis for teachers who teach foreign languages because it helps them identify the problems that foreign language learners may face in the learning process. Lado (ibid:2) indicates that "the teacher who has made a comparison of the foreign language with the native language of the students will know better what the real problems are and provide suitable techniques for teaching them" Fries (1945:9) further adds that "the most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner."

Accordingly and since quantifiers are among the most widely used determiners, they need to be focused on in both English and Arabic. Quantifiers are words or phrases that tell us something about quantity. They belong to the wider class of determiners. The study consists of three sections organized as follows: section one is introductory. It explains comparatively the definition of

quantifiers, their functions, uses and types in both languages. Section two deals with definite quantifiers in details comparatively, whereas section three expresses the indefinite ones that are the most widely used in both compared languages. The study ends with a conclusion as well as recommendations on some suitable ways of teaching quantifiers.

Limitation of the Study

The study is restricted to a simple theoretical description of a grammatical close class words, i.e. “quantifiers” in English and Arabic. It gives some pedagogical implications which will help the teachers in teaching English language and to EFL learners overcome the interference of Arabic in the learning process.

The researcher concentrates on the use and function of quantifiers in English and Arabic using the standard Arabic and made heavily use of Holy Qur’an in explaining grammatical points syntactically and semantically since it has successfully preserved and protected the Standard Arabic from any distortion.

Materials and Data of the Study

The researcher compares and contrasts quantifiers in English and Arabic, therefore collect data for the study by selecting some Arabic grammar books to collect data about quantifiers in Arabic. These books were written by Arabic scholars (Hasan, (1966) ; Ma’loof, 1973; Abdul Hameed (2009); Ba’labaki and Ba’labaki(2013); Al Ghalayini, (2009); Al Qadhi, (2010); and some English grammar books to collect data about English quantifiers. These books were written by: Alexander, (1988); Aziz,(1989); Close,(1975); Crystal,(2008); Eastwood, (2005); Eckersley and Eckersley, (1960); Hornby, (2005); Quirk, (1985); Swan, (2005) and some more.

Procedure

This paper investigates the subsystem of quantifiers in English and Arabic in terms of types, uses, functions and meanings in order to identify the major similarities and differences between English and Arabic. The investigation begins with the description and analysis of types of quantifiers then uses and meanings of main and minor types are explained first in English then in Arabic.

SECTION ONE

What are quantifiers?

i. In English

Hornby (2005: 1233) interprets quantifier as a determiner or a pronoun that expresses quantity, such as “all” and “both”. When a quantifier is followed by a noun, it is a determiner, but if not it is a pronoun. For example:

Hand me all the books on the table.

(all +noun, functioning as determiner)

I want all. (all on its own, functioning as pronoun)

Crystal (2008: 398) explains that “quantifier is a term used in semantic or logical analysis, referring to a set of items which expresses contrasts in quantity, such as all, some, and each.” For example:

3. Each has his own worries.(Proverb)

Some students didn't answer any question.

It is, therefore, concluded that quantifier is a word such as some or many or a phrase such as a few and a lot showing how much or how many we are talking about. Moreover, quantifiers belong to the wider class of determiners that precede a noun phrase to tell us something about its quantity. For example, "little" in the following proverb specifies the size or quantity of the nests.

5. Birds in their little nests agree. (An English proverb)

ii. In Arabic

Quantifiers are words like particles such as kull كل every / each, adjectives qaleel قليل few/little and cardinal numbers wahid واحد one and ithnan اثنان two, etc. that denote number or amount of singular/ plural countable and uncountable nouns (animate or inanimate things).

6. Kullunafsinthaaqatulmawti. كل نفس ذائقة الموت

(Suratu aali Emran:185) سورة العنبران , اية 185 "Every soul will have a taste of death"

7. Ladayhamalunqaleelun. لديها مال قليل

She has little money.

Choosing Quantifiers

I. In English

Choosing the correct quantifier is somewhat not easy, especially on the part of learners of English language as a foreign tongue because of the close similarity of many indefinite quantifiers. Consequently, foreign learners fall in one of two frequent misuses: either neglect using them or choose the wrong quantifier.

Every time we use a head noun we must decide if a quantifier is necessary or not and which one it is. This choice needs the meaning of what we want to explain or distinguish taking into account the grammatical rules carefully. Therefore, in order to choose the suitable quantifiers, we have to pay attention to the following points:

Types of the head noun, i.e. whether it is a singular, plural, countable or uncountable,

Form of the sentence, whether it is a negative, interrogative imperative or affirmative .

Meaning limits our choice of quantifiers, i.e. whether we select a quantifier in place of a definite or indefinite article.

Position of the noun phrase within a sentence. (Most quantifiers are used at the beginning of a sentence functioning as determiners and others at the end of it, functioning either as pronouns

or adverbs.(Alexander, 1988:88)

ii.In Arabic

Choosing the suitable quantifier in Arabic language is more complicated and more difficult than English since the former is an inflected tongue on the contrary of the latter which was also an inflected one up to the middle Age. (Ibid: 1)

The gender of objects/things numbered i.e. head nouns plays an essential role in choosing quantifiers, especially the numerical ones because of the agreement between the object numbered and its quantifier which will be shown later.

Moreover, in Arabic language, there is another full agreement between the object/thing numbered and its quantifier according to various cases, whether they are nominative, accusative, or genitive ones. In addition to what has already been mentioned above, the type of the thing numbered ,whether it is a singular, dual, or plural of different kinds, determines which quantifier might be used. For example:

8. I saw ten girls in the garden. (Ra'aitu Ashratu Banatin fil hadiqa).

9. All boys went and stayed only two. (Kulalawlad thahabu wabaqia ithnan).

Kinds of Quantifiers

i.In English

According to the numerical or quantitative exactness denoting the head noun, Alexander (1988:89) classifies quantifiers into two main kinds; definite and indefinite ones.

Definite Quantifiers (cardinal numbers)

That is when we can say exactly how many or how much something is. (Ibid: 89)

Definite quantifiers are less in number than indefinite. For example:

10. He read only one book, but he couldn't comprehend anything.

11. Between two stools you fall to the ground.» (An English proverb)

Indefinite Quantifiers

They are the quantifiers that don't tell us exactly how many or how much something is (ibid:89)

Most quantifiers are indefinite.

12. Many questions remain unanswered.

13. There has been much criticism of the government's policy.

ii.In Arabic

It is clear that the same classification of English quantifiers is broadly agreeable to those of Arabic ones, at least, for a pedagogical purpose, since they have nearly the same counterparts opposite to English ones. This would be discussed comparatively, item by item, through the following second and third sections.

Fa'matahu Allahu mi'ata aamin thuma ba'athahu. Qaala kam la bithta? Qaala la -bithtu yawman aw baadha yawm... (Suratu l Baqara : 259)

فاماتها لله مائة عام ثم بعثه، قال كم لبثت قال لبثت يوما وبعض يوم. « 259 سورة البقرة»

“But Allah caused him to die for a hundred years, then sent him back to life. He said: “How long didst thou stay? He said “ perhaps a day or a part of a day.”

SECTION TWO

DEFINITE QUANTIFIERS

Cardinal numbers in English

“All the cardinal numbers (one, two, three, ...etc.) are adjectives of quantity» (Eckersley and Eckercely, 1960: 89). Close (1975:140) adds that “cardinal numbers are definite quantifiers.” Obviously cardinals indicate the numerical exactness of any countable nouns. “The number one combines with a singular countable noun.” (Alexander, 1988:91) and they are not inflected for gender and case as Arabic one: For example:

15. “One man sows and another reaps.» (An English proverb)

16. I saw one (wo)man.

17.”Don't put all your eggs in one basket» (An English proverb)

In the three sentences mentioned above»one»is used as a quantifier inspite of occupying various positions in each sentence. Moreover, English cardinals often precede a head noun on contrary to Arabic cardinal numbers. This happens only with Arabic cardinal numbers “one” and “two”. Sometimes, ahead noun may be absent to avoid repeating a countable noun or for contextual reason. .(Hornby, 2005: 1059).

18. I saw one man in the field. Ra'aytu Rajulan fil-haql رايترجلا في الحقل

19. I saw two men in the field. Ra'aytu rajulaan fil-haql رايترجلان في الحقل

20. I saw three men in the field. Ra'aytu thalathata Rijalin fil-haql رايترثلاثة رجال في الحقل

21. Two heads are better than one. (An English Proverb)

22. A: I have some new magazines.

B: Hand me one, please.

On the other hand, one may mean a person, a (wo) man or a human being:

23. One is never too old to learn.

“All other numbers combine with plural countable nouns» (Alexander, 1988:91), and they are not inflected for gender or case as in Arabic.

24. Two dogs fight for a bone, and the third runs away with it.

25. She has answered the first four questions.

26. They bought twenty kilos of sugar.

Swan (2005:364) points out that numbers can be used after determiners but if they are used before them a structure with of is necessary.

27. You are my one hope.

28. One of my friends gave me this.

Close (1975: 140) mentions that definite quantifiers can be used to indicate definiteness. For example:

29. He brought thirty pieces of paper.

30. She sold twelve bottles of milk.

Turton (1995:536) states that “when the meaning is one hundred, one thousand, etc., we always use the indefinite article “a» before the number word.” a” here means “one”.

31. The war lasted almost a hundred years.

32. The total population is over a hundred million.

But “it is possible to use one instead of a for emphasis or to be exact.” (Turton and Heaton, 1996: 169)

33. They are one hundred percent against the new suggestion.

An “s” is added to the words: dozen, hundred, thousand, etc when we use them to express an approximate idea of number” (Turton, 1995 : 540)

34. There were dozens of people at the concert.

35. They have received hundreds of letters and thousands of telephone calls.

Cardinal Numbers in Arabic

Arabic cardinals are more complicated than those of English for the following reasons:

Most of the cardinals are inflected for gender, i.e. there is often disagreement between each numerical group, or even certain number within the same group and the things numbered

(head nouns).

The various cases (nominative, accusative or genitive) govern both the number and the thing numbered according to their positions in the sentences. Therefore, Arabic grammatical rules are harder than English ones concerned with this area.

Hasan (1966, 4: 482ff) classifies Arabic cardinals into four classes: single, compound, coupled (joined) numerals, and numbers of decades ,i.e. tens.

Single Arabic Cardinal (1 – 10)

Wahid واحد or ahad احد for masculine and wahida for feminine are the Arabic counterparts of One in English.

Wahid(a) (واحدة) follows a single thing numbered denoting the head noun and is inflected for gender and case in comparison to English.»Both the number and the thing numbered are of the same gender»(Al-Ghalaainii,2009:11) i.e. ,there is agreement in gender between the former and the latter.

36. Jaa'a rajulun wahidun. جاء رجل واحد.

One man came.

37. Jaa'at imra'atun waahidatun. جاءت امرأة واحدة.

One woman came.

There are another Arabic counterpart of one, ahad احد and ihdaاحدى for a masculine singular and feminine one respectively. Both numericals precede a plural thing numbered denoting the head noun. Then each of them is grammatically substantive and the head noun is genitive, i.e. determining noun.

38. Jaa'a ahadu reejali. جاء احد الرجال. One of the men came.

39. Jaa'at ihdaalnissaa'i. جاءت احدا بالنساء. One of the women came.

Ahad احد rarely follows the head noun and “grammatically functions a predicative position.” (Al – Qaadhi, 2010: 1201) ,e.g.:

40 Qul Huwa Allahu Ahad. قل هو الله احد. (Suratul Ikhlass 1 : 1 سورة الاخلاص)

“Say: he is Allah the only One.”

The Arabic counterpart of the English numeral two is the dual form of a head noun.

Hasan (1966: 1:108) says that “the dual is formed by adding the suffix aan ان to the singular word.” For example:

Single dual

Walad ولد a boy ___ aan two boys

Bint بنت a girl ___aan بنتان two girls

The dual is inflected for case and gender. It may be either definite or indefinite.

41. Jaa'alwaladaan. جاءالولدان The two boys came.

42. Jaa'atil bintaani. جاءتالبنتان The two girls came.

The suffix "aan»ان in 41 and 42 above is innominative case. It changes to "ain» in accusative and genitive case:

43. Qar'tu kitaabain. قرأت (ال) كتابين I read (the) two books.

Ithnaan اثنان and ithnataan اثنتان that meaning two are not direct dual, but what is called semi-dual or annexed to a dual form. The former is a dual form for a masculine head noun, whereas the latter for a feminine one.(Ibid: 1: 113)

Both the forms above are the Arabic counterparts of the English cardinals two. Each of them is used to strengthen the idea of totality and both follow the dual form of an indefinite head noun. Moreover, they are inflected for case and gender. For example

44. Jaa'a rajulaani ithnaani. جاءرجلاناثنان

Two men came.

45. Jaa' ati imra' ataani ithnataani. جاءتامراتادناثنان Two women came.

Aziz (1989: 102) explains that the numbers ithnaan اثنان and ithnataan اثنتان are used to express emphasis, i.e. only two (wo)men.

It is clear that , and as Al Ghalaainii (2009:11) points out, "there is agreement between the gender of a thing numbered and the dual forms ithnaan اثنان and ithnataan اثنتان."

The simple Arabic Cardinals from thalath(ة) ثلاث(a) three to ash(ة)r(ة) عشرة(a) ten.

IbnAqeel (2009, 4: 49f) says in his commentary on»Alfiyat Ibn Malik" that "there is a disagreement between the gender of these numerals (three to ten) and the things numbered."

In other words, when the thing numbered (head noun) is feminine, its cardinal should take a masculine form, and vice versa. Moreover, "these cardinals may follow the objects numbered". (Wright, 1955: 1: 255). They are inflected for case and gender.

Awlaadun sittatun اولادسنة Six boys

Banaatun sittun. بناتسنة Six girls.

And conversely, "a number may precede a thing numbered of plural form. Then the former is substantive, and the latter is genitive.»(Al Ghalaainii,2009: 511)

Sittatu awlaadin ستة اولاد Six boys.

Sittu banaatin ستة بنات Six girls.

“When the thing numbered is a generic or collective noun, it should be either definite genitive by the preposition min “من” “of” as in 46 below or indefinite genitive by its own as in 47 . (Ibid:511)

46. Fakhuth arba'atum inal ttairee. “(فخذ اربعة من الطير» سورة البقرة: 260) Take four of the birds.” (Surataul Baqara: 260)

47. Wa kaana fil madinati tis' atu rahtin.” 48: (سورة النمل: 48) “There were nine people in the city.” (Suratul Naml:48)

The Compound Arabic Cardinals from ahada ashara احد عشر eleven to tis' aa wa tis' oon

تسعون ninety nine

Each compound cardinal of this group (except the tens, i.e. 10,20,30,...90) consists of two numerical parts without any conjunction between them. These numbers usually precede the thing numbered which is “an appositive in the accusative singular» (Al-Ghalaainii, 2009:511). There is agreement between the gender of both parts of ahad ashra/ ihdaa ashra / احد عشرة (eleven) and ithnaa ashra/ithnaa ashra (twelve) and the gender of things numbered.

48. Inni ra'at ahad ashra kawkaban «انيرا واحد عشر كوكبا» (Suratu Yusuf: 4) (سورة يوسف: 4)

“I did see eleven planets.”

49. Yurabuuna ahad ashra Tiflan. يربون واحد عشر طفلا They look after eleven children.

50. Inna iddatashuhuuri indal –Allahi ithnaaashra shahran. “انعدة الشهور عند الله اثنا عشر شهرا”

The number of months in the sight of Allah is twelve (a year). (Suratul Tawba: 36) (سورة التوبة: 36))

51. Yasqii ihdaa ashra shajaratan. يسقي واحد عشر شجرة

He waters eleven trees.

These cardinals (11, 12) rarely precede things numbered in the accusative plural” (Ibid)

52.”Wa qatta'nahum ithnatay ashra asbattan wa umamaa» (Suratul A'raaf:160) (سورة الاعراف: 160)

“وقطعناهم اثنتي عشرة اسباطا واما” We divided them into twelve tribes or nations.”

The compound cardinals from thalathat ashra ثلاثة عشر thirteen to tis'ata ashra تسعة عشر nineteen (13 to 19) have another rule associated with the gender of things numbered. The first part of each compound number disagrees with the thing numbered in gender, in conversely, the second one agrees with it. (Al-Ghalaainii, 2009:11), e.g.:

53. Ijtaaza khamsata ashra murashahan alimtihana. اجتاز خمسة عشر مرشحا الامتحان Fifteen candidates passed the exam.

54. Ra' aytu khams ashra bintan. رايت خمس عشرة بنتا. I saw fifteen girls.

The coupled (joined) Numbers

It is necessary to mention that Arabic numbers from waahid wa ishruun (واحد وعشرون) twenty one) to tis'un wa tis'uun (تسعون) ninety nine) (except the tens 20 to 90) are joined by a conjunction wa (و) "and", whereas English ones are connected by a hyphen (-).

The first part of these coupled Arabic cardinals usually behaves as a simple cardinal, whereas the second part as a number of the tens (20 – 90).

In the nominative case as in the example:

55. Faaza khamsatuu wa ushruuna mutasaabiqan (فاز خمسة وعشرون متسابقا).

Twenty five competitors won.

In the accusative case as in the example:

56. Ishtaruu sittan wa thalaatheena kitaban. (اشترى وستين وثلاثين كتابا).

They bought thirty six books.

Then the word order of this type of compound numbers (from 11 to 99) and the thing numbered (head noun) in English and Arabic is the same, as we have already seen in previous sentences.

Decades' Numbers (The tens)

The numbers of the tens from ishreen (عشرين) twenty to tis'een (تسعين) ninety are like the sound masculine plural. (Hasan,1966, 4: 486f). These numbers have a suffix "uun" وون and "een" بين in a nominative and accusative or genitive case respectively. The thing numbered which is an appositive in the accusative singular (Ibid: 495), usually follows the number:

57. Wakhtaara Musa qawmahuu sab'eena rajulan. (واختار موس قوم مئتين رجلا).

"And Moses chose seventy (men) of his people." (Suratul – A'raaf:155) (سورة الاعراف: 155)

58. Ja'at Khamsuuna imra'atan. (جاءت خمسون امرأة). Fifty women came.

"The Arabic cardinals: mi'aa (مائة) a hundred, alf (الف) a thousand and their compounds precede the genitive singular of the things numbered." (Al – Ghalaainii,2009:511)

59. Laylatul Qadri khayrun min alfi shahrin (ليلة القدر خير من ألف شهر) (Suratul Qadri: 3) (سورة القدر: 3)

The Night of fate is better than a thousand months.

60. Yamdudkum Rabbakum bi khamsati a'alaafin minalmala'ikati. (يمددكم ربكم بخمسة آلاف من الملائكة) "أئكة"

"Your Lord would support you with five thousands angels." (Surat Al- Imran) (سورة العنكبوت: 125)

Multipliers, Fractions and percentages

Multipliers

I. In English

Yule (2006 :93) defines a multiplier as a word or a phrase such as: once , twice, double ,or three times ... etc , used as a quantifier before determiners to say how often, or how many times an action occurs or how much more something is.

61. They pray five times a day.

Quirk et al (1985:260 -261) add that “multipliers occur with the nouns denoting quantity “.They are usually followed by “a” or “the” plus (un) countable nouns.

62. He needs double the amount of food.

63. I should take the medicine twice a day.

Sometimes multipliers are placed at the end of a sentence.

64. If a man deceives me once , shames on me , if he deceives me twice, shame me (An English proverb)

II . In Arabic

Multipliers premodify a determined head (Aziz, 1989 : 103). In Arabic, there are many of them, and as follows :

Marratun (waa hidatun)مرة (واحدة) which is a noun expressing the doing of an action once. It's the Arabic counterpart of once in English . It is inflected for case:

65. Yazuuruna marratan(wahidattan)فيا لاسبوعين زورنا مرة (واحدة) He visits us once a week .

It is in accusative case denoting the number .Moreover waahidatan, واحدة, is usually used for emphasis.

Marrataaan مرتان which is a dual form of the singular marratan مرة once is the Arabic counterpart of twice in English. Marrataaan مرتان twice literally means two times . It is inflected for case e.g.:

66. At-talaaqumarrataanf'imasakun- bima-ruufin aw tasrihum- bi-ihsaan(surat Al-Baqarra :229)

«الطلاق مرتان فإمساكهم عرفا وتسريحهم بأحسن» (سورहा البقرة: 229)

“A divorce is only twice: after that, the parties should either hold together on equitable terms , or separate with kindness. “

Then marrataaan مرتان twice) is in a nominative case that functions as a predicate –(Al Qadhi , 2010:70)

67. Nahnu na'-lamuhum, Sanu -'a ththi -buhum marratayn.(سورها التوبة: 101) نحن نعلمهم

(Suratl –Tauba 101)» We know them, twice shall we punish them.»

Here, marratayn مرتين twice is in accusative case functions as an objective complement in the accusative. In other word, marrtayn مرتين twice is grammatically regarded as “the appositive of obsolete object “(ibid: 403).

According to the Arab grammarians , calling marraatun مرات which is a sound feminine plural of

the previous multiplier *marratun* مرة once , is always used to express the doing of an action three times and above. It is usually inflected for case and gender.

68. Sa'addann arba'a marraatin ساعدنا، بـعمرات He has helped us four times.

Add to that “dhi'f” ضعف is the Arabic counterpart of “double». It has a singular , dual and plural form ,and is inflected for case.

69. Yaksibu –zzawjuu dhi'fa maataksibuhu zawjatahu. يكسب الزوج ضعف ما تكسب به زوجته.

The husband earns double what his wife does.

70. Rabbanaa 'aa tihim dhifayni minal _Althaabi ربينا اتهم ضعفين من العذاب Suratul – Ahzaab :68
سورها الاحزاب:

“Our lord Give them double chastiment”

Fractions

I –In English

They are used with of before determiners and pronouns . Fractions have singular verbs with singular or uncountable nouns, and plural verbs with plural nouns. (Yule, 2006 :93)

71. The operation takes three quarters of an hour.

72. Two –thirds of the news was repeated.

73. Half (of) his suggestions are workable.

It is clear, that a fraction is optionally followed by of plus a central determiner and the head noun as above.

II . In Arabic

In Arabic, fractions are like multipliers in the sense that they premodify a determined head which is either a noun or a phrase. They are inflected for gender and case.

74. Wa lakum nisfu maataraka azwaajukam “ولكم نصف ما ترك أزواجكم” suratul. Nnisa, 12
(سورها النساء)

“in what your wives leave , your share is a half “

75. Inna Rabbaka ya'lamu annaka taquumu adnaa min thuluthayil-layli wa nisfahu wa thuluthahu

سورها المزمل 20: “ان ربك يعلم انك تقوم اذ نيام ثلثي الليل ونصفه وثلاثة

“The lord doth know that thou standest forth (to prayer) nigh two thirds of the night, or half the night, or a third of the night”

percentages

I. In English

They are used before nouns , or with of before determiners and pronouns. Percentages have singular verbs with singular uncountable nouns , and plural verbs with plural ones) (Yule, 2006 : 93). They can be written either by words or figures.

76 Over sixty per cent of the victims were civil.

77. I make use thirty per cent of his ideas .

78. There is a 10 % decrease.

II . In Arabic

The Arabic counterpart of a percentage is “a- nnisbatul-miawya» which has the same symbol “%” (bi -nisbati) percentages are often written by figures more than words , and they are inflected by case , e.g. :

79. Zaada l-infaaqu ala l-khadamaatii-ssihyyati (bi- nisbati) arbai'na bil –mi'ati aama 2012 amma ka'ana alayhi 'aama 2008.

زاد الانفاق على الخدمات الصحية (بنسبة) 40% عام 2012 عما كان عليه عام 2008

Spending on health services increased by 40% in 2012 as compared to 2008.

80. Naffathhati l-idaaratu ishriina bil –mi'ati mina l- mataalib. نفذت الادارة 20% من المطالب.

The administration has carried out 20% of the requirements.

SECTION THREE

INDEFINITE QUANTIFIERS

Biber et al (1999 : 275 ff) classify indefinite quantifiers into four classes on the basis of quantity. These classes are : inclusive , large, moderate (or small quantity), and arbitrary / negative member of a group or amount of mass. These quantifiers are followed by (in) definite noun phrases.

All news all (of) the news

Some boy all (of) the boys

Inclusive Quantifiers

The group Includes: all, both , every , each.

All

I. In English

“All” refers to the whole of a group or mass; it goes with (un)countable nouns. (ibid :275). It indicates three or more items.(swan , 2005: 30) As a predeterminer, it usually precedes a head noun / noun phrase :

81.All things come to an end.

82. All information is confidential.

83. All the world is a stage , and all men and women are merely players (Shakespeare)

84. All(of)the streets are busy.

Close (1975:143)says that ‘ before day , night, week , month , year, summer, etc.”of the” is normally absent.

85. I haven't seen him all day (night).

On the other hand “all»can follow its head noun. Leech and Svartvik(1994 : 361)

86. The waiters all wear local dress.(= All the waiters wear local dress). In this example, the first all functions as a pronoun, whereas the second is a determiner. Sometimes, the meaning is contextually understood by certain structural forms, e.g.

87. "All aren't thieves that dogs bark at" (proverb)

II . All (in Arabic) Kull كل or jamii' جميع is the Arabic counterparts for all in English. Both are followed by (in) definite (un) countable (pro) nouns and are inflected for case.

88. Yuuladu kullu /jamii'u nnaasi sawaasiya. يولد كل /جميع الناس سواسية.

All humans are born equal.

89. Huwal-lathii khalaqa lakaum -maa fil- <ardhi jamii-aan. هو الذي خلق لكم في الأرض جميعا. Suratul - Baqara ; 29 "سوره البقرة 29" It is He who hath created for you all things that are on earth."

90. Kullu / jamiu l-huluuli mumkina. كل /جميع الحلول ممكنه . All solutions are possible .

Then (kull كل is used in all three sentences above means all since the leading substantive a plural or collective definite noun. Wright (1955: 2: 204).

Add to that (kull كل) also means the whole since the leading substantive is definite and signifies something single and indivisible. (ibid) e.g.

91. Kaana ya'amalu bi - mashaqqatin kulla- ssana. كان يعمل به مشقة كل السنة. He has worked hard all year.

92. Kaana -jjunuudu yuqaatiluuna- l'aaduwwa kulla- llayl كانا جنودا يقاتلون العدو كل الليل

The soldiers have been fighting the enemy all night.

93. Gharaqat kullu - lmadiinati bi-dhalaamin daamis غرقت كل المدينة بظلام دامس

All the city was plunged into deep darkness.

As in English (sentence 89), kullu كل may follow the definite head noun. Then it is appositive and has a pronominal suffix referring to the head. Aziz (1989:103) This is an emphatic style denoting totality e.g.:

94. Wa' allama Aadamal 'asmaa'akullaha. (سوره البقرة 31: Baqara - suratul) وعلم آدم الاسماء كلها.

"And He taught Adam the names of all things."

95. Sharibnaa -lhaliiba kulluh شربنا الحليب كله We have drunk all the milk.

Sometimes a determined word, i.e. a head noun has not been mentioned since we can contextually catch the meaning, e.g.

96. Qul kulluhu -min indilaah قل كلهم من عند الله (سوره النساء :78 :Nisaa - Suratul) Say :All things are from Allah."

Both

I- In English

Biber et al (1999:275) say that "both is used with reference to two entities with plural countable nouns ."

97. Both windows were broken.

Both means each of two. Swan (2005:91). Then both has dual meaning.

Yule (2006:88) explains that <’we can use both instead of all or both of instead of all of when we talk about two things or people.’>

98. Use both hands to hold it.

99. Both of them live in London.

100. Both of my brothers are older than me .

101. You can’t burn the candle at both ends. (proverb)

Leech and Svartvik (1994:361) add that both can occur after its head noun.

102. They both love swimming . (=Both of them love swimming) .

In negative structures of English »instead of both ... not , we normally use neither” (wan, 2005:91) e.g.

103. Neither of you has passed. (Not Both of you has not...)

II –Both (in Arabic)

Kilaa كلا for masculine , and kiltaa كِلْتَا for feminine head noun are the Arabic counterparts for both. As in English, they have dual meaning, and are followed by either definite noun/ adjective as genitive, or a dual suffixed connected pronoun in the genitive case. Hasan (1966, 3 : 98)

When kilaa كِلَا and kiltaa كِلْتَا are followed by a suffixed connected pronoun , they are inflected for case.

On the other hand, (both kilaa كِلَا and kiltaa are used to express emphasis. (ibid:99)

104. Ta’akhara kilaa – rrajulayn. Both men came late. تأخر كلا الرجلين.

105. Thahabat kiltaa lmar’atayn ذهبتا كِلْتَا المرأتين Both men came late.

106. Maraatu bi kiltayhimaa. I passed by both of them. مررت بكليهما.

107. Saa’attu kilaihimaa I helped both of them. ساعدت كليهما

It can be noticed that the following Kiltaa means each of:

108. kiltal- jjannatayni aatat ukulaha. كِلْتَا الْجَنَّتَيْنِ أَتَتْهُمَا (suaratu l – kahf :33 سورة الكهف)

“Each of those gardens brought forth its products.”

In reference to the previous sentence (106), conversely in Arabic we can say :

109. Lam yanjah kilaakumaa لم ينجح كلاكما

Neither of you has passed. That is, in English we cannot say:

*Both of you has not passed.

Each and Every

I- In English

Biber et al (1999:275) explain that ”each and every refer to the individual members of a group and only combine with countable nouns.» Consequently, each and every are usually followed by a

singular verb:

110. Every /each one knows their aims.

111. Every law has a loophole. (proverb)

Whereas Close (1975:145) remarks that a plural verb can be used specially as a result of placing “each» after plural (pro) nouns as in the following three sentences:

112. The girls have two shirts each.

113. They each have two shirts.

114. They have each told me the same details.

The difference between every and each is that the former refers to members (people / thing of a group i.e. together. Whereas the latter refers to members of a group separately i.e. one by one. For example:

115. Every child needs love and attention.

116. There is a flight to London every Sunday.

117. Each (of the) nurse (s) was very kind .

Quirk et al (1985:963) explain that “there are some instances of idioms in which determiners are coordinated .” e .g:

118. The secret was kept by each and every of us .

Take another example where there is almost no difference in using either each or every :

119. The novel seems more interesting each / every time I read it .

Eastwood (2005:228) states that “every is used to talk about things happening at regular intervals” e.g. every Monday / morning / weekend / year . etc.

II . Every and Each (in Arabic)

In Arabic , for both <every’ and <each’ there is only one counterpart that is kull كل it is usually inflected for case:

120. kullu nafsim-bimaa kasabat rahinah “كل نفس بما كسبت رهينة” (Suratul –Maddaθir 38:سورھا المدثر:

‘Every soul will be (held)in pledge for its deeds’

Then ‘kull كل’ is equivalent to every in English since it is followed by an indefinite singular noun head ‘(Aziz , 1989:103).

As in English, “kull” كل may be preceded by a preposition (genitive case):

121. Wakathaalikaja’alnaalikulliinabiyyin aduwan .وكذلك جعلنا لكل نبي عدوا. (Suratul Ana’am:112 (سورھا الانعام

“likewise did we make for every messenger an enemy.”

“Kull “ كل may also occupy accusative case.

122. Rabbuna-lathiii aata kulla shay’in khalaqahuu. ربنا الذبا عطي كل شئ خلفه .

(Suartu Taaha:50سوره طه) ”our lord is he who gave to each(created) thing its form and nature.”

Sometimes “kullكل” goes without its determined noun (noun head) since the meaning is understood by context:

123. Qul kullun ya'malu alaa shaakilatih كل يعمل على شاكلته Suratul - Isra : 84سوره الاسراء

“Say everyone acts according to his own disposition.

As it has been already mentioned that “kullكل” means every/each since it is followed by an indefinite singular noun head. But when it is followed by a definite plural (pro)noun, it means all as we have seen in the previous uses of all.

Large Quantity

This group includes many, much , a lot of , lots of.

Many /much

I. In English

“Many”, indicating a large number, is usually followed by plural countable nouns. Biber etal. (1999 : 275)

124. Many hands make light work. (proverb)

125.They wrote many letters .

“Much” indicates a large quantity .ItIs usually followed by uncountable nouns.(ibid:275)

126. She doesn't have much money .

127.There is much traffic nowadays .

“Many” and “much» are used in forming Questions and negative contexts:

128. How many letters did they write ?

129. There were not many people there .

130. Does he have much money ?

131. She didn't pay much attention

But it is possible to use many and much after very , so , too, as and how in positive statements. (Eastwood , 2005:222)

132. Very many accidents go without reporting.

133.He talks too much .

ii.Many /much in Arabic

Kaθiir كثير and adeed عديد or iddat عدة are the Arabic counterparts for much and many almost together ,i.e. for (un)countable determined nouns. Adeed عديد or iddat عدة many relatively often goes with countable noun more than kaθiir كثير much.With the exception of iddat عدة , both are usually inflected for gender and case and (each has another plural forms with certain collective nouns (Maluf :1973 : 674) e.g:

Rejaalun kaθeer (un,atun , uun) رجال الكثير (ة , ون)

Nisaa'unkaθeer (atun , aat) نساء كثير (ة , ات) Many wo men

Moreover , kaθeer كثير much and adeed عديد many , regardless of their cases and as much as necessary may be prefixed by the article al ال called alif lam atta'reef ألفلاما التعريف definite article that change words from indefinite to definite ones .

134. Many people enjoy swimming .Yastamtiiu (al) kaθeeru mina- nnasee bi-ssbaha , يستمتع الكثير من الناس في السباحة

135. laqad zurtu بلدان (iddata buldaanin) عدة بلدان Buldaanan adidatan لقد زرت

I have visited many countries .

136. Wakaθeerum -minhum sa'a may'a-muluun وكثير منهم مساء ما يعملون Suratul – mi,dah سورها المائدة 66

“but many of them follow a course of evil”

137. Ishtaraa kutuban kaθeeratan. اشترى كتب كثيرة He bought many books.

138. ladayhaa maalun kaθeeun لديها مال كثير She has much money.

139. Tudhahhii ummahatun kaθiiraatun min-egeli atfaalahun, تضحي أمهات كثيرات من أجل أطفالهن,

Many mothers sacrifice for the sake of their children.

3.2.2 plenty of , a lot and lots of

I . In English

Biber etal (1999:275f) say that these quantifiers combine with both uncountable and plural countable nouns. The quantifier “lots of» refers to a greater amount than “a lot of» does .

140. There are plenty of eggs. 141. There is plenty of milk.

142. There are a lot of eggs. 143. There is a lot of milk.

144. There are lots of eggs. 145. There is lots of milk.

3.2.3 . A great / good many and a great / good deal of

I . In English

146. This factory uses a great / good many workers . (plural count noun)

147. The machine uses a great / good deal of electricity .(non-count noun) (Ibid)

ii. A lot , lots of , a great many / deal of in Arabic.

The Arabic phrases kaθiiru-mi كثير من and adiidu min عديد من are counterparts for the above phrasal English quantifiers . Both are inflected for gender and case

148. Fi-lmutanazzahi kaθiirun mina- latfaal (atfaalun kaθiiruun في المتنزه أطفال كثيرين

There are a lot of children in the park .

149. Sami'naa kaθiiram min al ma'luumaati(سمعنا كثيرا من المعلومات (maluu maatin kaθiiratan) (معلومات كثيرة)) We heard a lot of information.

150. She has a great deal of money. Indahaa kaθiirun minalmaal (malun kaθiirun)عندها كثير من المال ((مال كثير))

151. Iltaqaitu adadan kabiiran minal baahiθiin. التقيت عددا كبيرا من الباحثين.

I met a great number of researchers.

Moderate or small quantity

Some

I. In English

It specifies a moderate quantity and combines with uncountable and plural countable nouns.(Ibid)In the light of the above, “some» is equivalent to “a /an» with a singular noun. (Eastwood,2005 :229)

152. There is a book on the table.

153. There are some books on the table.

Thomson and Martinet (1986:67) explain using “some» as follows :

With affirmative verb :

154. some people came .

In questions where the answer yes is expected.

155. Did you write some articles ? (I expect you did)

In offers and requests :

156. Could I have some sugar, please ?

II. Some in Arabic

Ba'dh بعض is the Arabic counterpart for some. It is inflected for case, but not for gender since it is a universal quantifier. It also combines with both uncountable and plural countable nouns.

Wright (1955,2: 207)adds that ba'adh بعض is used with genitive signifying some one or more, a certain one , a part or a portion.

157. Qaala labiθtu yawman aw ba'adhayawm قال لبثت يوما وبعض يوم Suratul- Baqara, 259: (سورة البقرة: 259)

“He said (perhaps)a day or a part of a day.

Moreover, it may be either prefixed by alif lam-atta'riif أَلِفُ لَامٍ التَّعْرِيفِ , or suffixed by a connected pronoun that belongs to the determining word in certain structures.

158. Tilkar-Rusulu fadhda'naa- ba'dhahum a'laa ba'dh. تلك الرسل فضلنا بعضهم على بعض. Suratul – Baqara :253 (سورة البقرة: 253) “Those messengers we endowed with gifts, some above others.”

159. waqed khalafahumu l- ba'dhu fii thalik وقد خالفهم البعض في ذلك Some opposed them in this matter.

(a)few and (a) little

I. In English

Biber etal (1999:276) remarks that “a few and few specify a small quantity with plural countable

nouns and a little and little with uncountable nouns.”

160. There are (a) few cars (count noun).

161. There are (a) little traffic. (non count noun)

“A few and a little are close in meaning to some; few and little suggest that the quantity is less than expected.” (ibid: 276) That is , a few and a little have a positive meaning, whereas without “a” they have negative meaning .

162. A little help is worth a deal of pity (proverb)

ii (a) few and (a) little in Arabic:

“ Ba’dh “ بعض is the Arabic counterpart for “a few” and “a little” that indicates a small number and quantity respectively .

163. Qara’a ba’dh al-kutub. قرأ بعض الكتب He read a few books.

164. Shariba ba’dh al-asiir شرب بعض العصير He drank a little juice.

“Qaliilun (min) “ قليل (من) is the Arabic counterpart for few and little that indicates less than an expected number or quantity respectively .It is inflected for case and gender. In other words “ba’dh” بعض is relatively more than “qaliilun min”.

165. Qara’a qaliil -min al-kutub. (قرأ قليلا من الكتب) (kautuban – quliila) كتب قليلة . He read few books .

166. Shariba qaliila-mina lasiir –(اشرب قليلا من العصير) (عصير اقليل) (asiiran qaliilan) He drank little juice.

167. Walaqad maknna lakum fil-ardhi waja’alna lakum fiha ma’aayish: qaliilam maa tashkuruun ولقد وضعنا لكم في الارض مما ترضون وما جعلنا لكم فيها معاشا قليلا ما تشكرون (سورہ الاعراف:10 – Araf) (Suratul – Araf)

“And certainly we have established you in the earth and made in it means of livelihood for you :little it is that you give thanks.”

168. Rabbii a’lamubi’iddatihim maa ya-lamuhum illa qaliil. رب اعلم بعدتهم ما يعلمهم الا قليل.

(Suratul – kahf :22 سورة الكهف) .”My lord knoweth best numbers; it is but few that know their real case.”

Arbitrary/negative number or amount

Any

I .In English

Any combines with both countable and uncountable nouns.(Biber etal,1999:276)

169. You can read any newspaper.

Hewings (2005: 96) explains the use of any as follows:

In negative sentences :

170. The manager refused any suggestion.

To refer to non – specific:

171. you can borrow any book .

When any means “ if there is /are” :

172. Any questions should be sent to the director.

In questions where the answer yes isn't expected :

173. Do you have any better suggestion ?

In “if clause”:

174. if you meet any difficulty , you can ask him.

II. Any in Arabic

Any (shayi) for inanimate things and ayy (waahid/ahad) for animate ones which are inflected for case and optionally for gender, are the Arabic counterparts of any. The former is followed by a genitive denoting singular or plural nouns.

175. laysa ladaina ayya (ta) ma'aribin fii haatha -al'mar. ليس لدينا أي (ة) مأرب في هذا الأمر.

We don't have any ends in this matter.

176. kaanu musta'idduna li- amali ayyi shay'in litahqiqi ghaayatihim كانوا مستعدون لعمل أي شيء لتحقيق مقاباتهم

They were ready to do anything to achieve their aims.

177. kutiba alaykumithaahad haraahadkumul -mawtu... كتبت عليكم إذا حضر أحدكم الموت... (Suratul -Baqara :180)

“It is prescribed when death approaches any of you ...

No and None

I . In English

Yule (2006 : 86) says that no and none are used to emphasize no any. The former is before singular / plural nouns whereas the latter is used as a pronoun with of phrase.

178. No news is good news . (proverb)

179. There are no rivers in Saudi Arabia.

180. No warning was given.

181. None of them helped us .

ii - No and none in Arabic :

Laa لا and laa ahad لا أحد or laa shayئ لا شيء are the Arabic counterparts of no and none respectively. (Ba'labakki and Ba'labaki, 2013: 772-774). Laa لا no, which is a negative particle, is usually followed by (un)countable nouns .

182. laa kitaaba (kutuba) duuna fa'ida. لا كتاب (كتب) دون فائدة. No book is valueless.

183. laa ikraaha fid-diin لا إكراه في الدين (سورہ البقرة : 259) Suratul - Baqara: 259: ”let there be no compulsion in religion.”

184. laa mubaddila li kalimaati-llaah لا مبدل لكلمات الله None can change the words of God .

185. laa a had yumkinahu ayya-tasawwara kam hiya muuadddaba لا احد يمكنها ان تصورك هيمؤدبة

No one can imagine how polite she is ?

What can be mentioned in the above sentences is that laa لا no is followed by indefinite nouns which are always in accusative case because (this particle laa لا no , is the laa لا that denies the whole genus. Then the substantive in the accusative is called ism laa ((اسم لا) the nouns of laa , and the predicate in the nominative is called khabar laa((خبر لا) the predicate of laa. (Hasan,1966, 1 :622f).

Either and neither

I . In English

“Either” means one or the other of two. It doesn’t matter which a singular verb is used before it. (Hornby, 2005:491) In other words , “either” is an acceptance of both of two .

186. I have a magazine and newspaper . You can borrow either .

187. Either of us is ready to help you.

On the other hand, “neither” means not one nor the other of two things or people. A singular verb is used after it. (ibid: 1021). In other words , neither is a rejection of both of two .

188. Neither (of the team) played very well.

189. Neither Ali nor Ahmed is at school.

190. The civil war in Syria is still continuing, as neither side is capable of managing a substantial victory. (News)

II .Either and Neither In Arabic:

“Ayyu” أي which is inflected for gender and case, is the Arabic counterpart of either and neither . It is usually followed by a definite dual noun as a genitive.

191. Yumkinuka an ta’kula ayya-ttabaqain يمكنك ان تأكل أي الطبقين You can have either dish .

192. lam yaqbali-ardha ayyu- lmuqawilain لم يقبل العرض أي المفاوضين Neither contractors accepted the offer .

Moreover, the Arabic preposition min من (of) plus a dual noun prefixed with a connected pronoun are added after ayy أي e.g:

193. lam ya’ ttiayyum- min waalidaih. لم يأت أي والديه Neither of his parents came.

But when an added plural noun that suffixed with a connected pronoun, then the suitable quantifier is any (not neither) . This has been previously explained when talked about any e.g.:

194. lam ya’ ttiayyuahadin-min aqribaaiah (asdiqaa-ih) لم يأت أي احدهم أقاربه (أصدقائه-ه) Any of his relatives (friends) didn’t come.

Recommendation on teaching Quantifiers to Arab EFL learners:

After explaining the meaning and uses of quantifiers , the teacher should help his students practise their uses practically. This can be done in different ways: the teacher, for example, can help the learners understand when to use which quantifiers by using different kinds of exercises such as filling in the blank using: much, many,(a) little, (a) few, some, any, a lot (of), and matching the sentences to the pictures. Teaching quantifiers through pictures and reading comprehension

can make learning fun specially adopting role-play technique when using attractive situations such as food or working in a restaurant as a waiter/waitress or a customer asking for the quantity and amount of food to be served. This can also enhance memorization process by connecting the quantifier with its referent which makes recalling process easier. Students can also do play role activity using quantifiers with countable and uncountable nouns. For example, I want to have some meat, a little yogurt, but not many potatoes. I don't want any wine ...etc.

A picture of open fridge having different kinds of food and beverage (countable and uncountable) can be fixed on the board then the students will be asked to talk about the quantity of food and beverage inside the fridge using 'there is' or 'there are' some, much, many(a) few, (a) little, cup, slices of, bottle, bunch... etc countable or uncountable nouns.

CONCLUSION

A such research often demands good background as well as grammatical knowledge of the two compared languages. A researcher should pay his attention that each language has its own features, and as it is known that Arabic is highly inflectional language, on the contrary of modern English. Moreover, the former has grammatical gender, i.e. gender is a feature of the noun itself, while the latter has neutral gender (biological sex) rather than grammatical one. In this research, and what associated with the Arabic language, we have seen how the quantifiers, especially the cardinals, are inflected for gender of the counted nouns.

Generally speaking, Arabic quantifiers are more complicated and difficult than those of English because the former are often inflected for gender, i.e. there are sometimes disagreement between certain numerical quantifiers and things numbered in respect of gender. Therefore Arabic quantifiers, especially cardinals are more complicated and difficult than their English equivalents. In addition, Arabic quantifiers are also inflected for case (nominative, accusative, and genitive) according to their position in sentences. On the other hand, English quantifiers are also difficult since we almost usually meet unanswered questions associated with many exceptions of using specific quantifiers in spite of hard grammatical English rules.

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