

CHAPTER III

ANALYSIS

Languages are like plants or animals, which may differ considerably today but may still exhibit certain characteristics pointing to a common origin or parent stock. By grouping together those which show these similarities it is able to draw up various genera, families and classes. Languages, too, may be divided into families (Henry Alexander, 1967: 56).

Arabic belongs to the language family commonly called Semitic. Other principal members of the family are Ugaritic and Accadian (both now long dead), Aramaic (surviving only in vestigial form), Hebrew, and the Semitic languages of Ethiopia (Tigre, Tigrina, Amharic, and the church languages Geez) (Beeston, 1970: 12). It is spoken today by about 60 million people ranging from Hither Asia to North Africa, from the Persian Gulf to the Atlantic Ocean (The Encyclopaedia of Islam, 1960: 573).

English, is on the other hand belongs to the Teutonic or Germanic group. The Teutonic , Italic,

Hellenic, Celtic, and other European and some of the Indian languages are called the Indo-European family. Another term is the Aryan family (Henry Alexander, 1967: 58).

The fact that Arabic and English belong to different language families has supported the writer to compare and find some characteristics which are systemic in both languages. Thus, in describing the influence of personal pronouns toward verbs in Arabic and English the writer divides the analysis into two sections. The first deals with Arabic, while English will be discussed in the second.

3.1. The Classification of Arabic Personal Pronouns and Verbs

It has traditionally been recognized that there are three lexical classes (parts of speech) in Arabic. These are : noun, verbs, and particles. The particle will not be of concern here. Taking the definition from Muhammad Abdul - Rauf's, the noun is a word which denotes a person, an animal, a plant or any inanimate thing; or modifies or refers to any of them. The term noun or / ismun/ is regarded as noun in English, includes and applies to the

pronouns, the adjectives, and the adverbs. The pronouns, however, cover the personal pronoun, the demonstrative pronoun, the relative pronoun, and the interrogative pronoun.

In particular, Arabic personal pronoun or commonly called /damir/ has three divisions: nominative, accusative, and genitive. The accusative pronoun is the object of a verb. It is most frequently attached, like the ـِي /ya'/ suffix in أَكْرَمَانِي /akramanī/; but sometimes it is detached and placed before the verb for emphasis. This sentence then reads: إِيَّايَ أَكْرَمَ /iyyā ya akrama/. The genitive pronoun which is the object of a preposition is always attached and is identical with the accusative attached pronoun, like the ـِي /ya'/ in لِي 'to me', and كِتَابِي /kitābī/ 'my book'.

In fact, there are fourteen personal pronouns in Arabic which are reflected in their gender and number. The nominative pronoun is divided into two categories. In the first, the pronoun is the subject of a nominal sentence or /jumlatun ismiyatun/ for example: أَنَا تَالِبٌ /anā tālibun/ 'I am a student', and this is also called the nominative detached pronoun. The list below shows the nominative detached pronoun :

Anā	(I)	}	Al Mutakallam (the first person) -the person who is speaking or writing referring to himself or to herself.
Nahnu	(We)		
Anta	(You-male)	}	Al Mukhātab (the second person)- the person or persons spoken to or the audience.
Anti	(You-female)		
Antumā	(You-two males)		
Antumā	(You-two females)		
Antum	(You-males)		
Antunna	(You-females)		
Huwa	(He)	}	AL Ghāib (the third person)- the absent person or persons or things spoken about
Hiya	(She)		
Humā	(They-two males)		
Humā	(They-two females)		
Hum	(They-males)		
Hunna	(They-females)		

The other is regarded as the subject, doer of a verb and called the nominative attached pronoun, such as أنا /tu/ in a sentence كُتِبْتُ /katabtu/ 'I wrote'. These two personal pronouns can be seen , thus the both are called /addamīrun al bārizun/. The rest is the unseen, unvoiced pronoun called /addamīrun mustatirun/ or the implied pronoun as in $\text{أَكْتُبُ الدَّرْسَ الآنَ}$ /aktubu addarsa al ān/ '(I) write the lesson now'. In the matter of the influence of personal pronouns toward verbs, the writer only focuses the analysis upon the personal pronoun as the doer of the verbs.

The verb is the heart of the sentence. Its

constituent syllables denote an action; and its pattern denotes a time. In other words the verb denotes an action and its time.

The Arabic verb has three divisions. It is either indicative or imperative; and the indicative may indicate an action that took place and was completed before the time of speaking, or an action which occurs after or at the time of speaking.

(a). A verb which indicates an action in the past is the Past Tense, called in Arabic **الْفِعْلُ الْمَاضِي** /al fi'lu al mādi/. English authors call it 'Perfect' because the action indicated is finished before the time of speaking. Therefore, this division covers the English simple Past Tense and the Perfect Past and Present Tenses.

(b). The verb which indicates an action which occurs after or at the same time of speaking is called **الْفِعْلُ الْمُضَارِعُ** /al fi'lu al mudāri'/ English authors call it 'Imperfect', because at the time of speaking the action indicated is not completed or may not even have been started. Therefore, this division covers the English Present, Continuous, and the Future Tenses. The specific time of the Imperfect may be

indicated by the use of such words as **الآن** /al ān/ 'now', **غداً** /ghadan/ 'tomorrow', the **سأ** /sa/ prefix or the word **سوف** /saufa/ each of which means 'shall' or 'will'.

- (c). The imperative is a verb which indicates a command. Its Arabic term is **الفعل الأمر** /al fi'lu al amri/ i.e., the verb of commanding.

The past tense, 'perfect', which is regarded as the stem from which the other two categories are derived and formulated, often consists of three syllables. Each of these three syllable is one syllable consisting of a consonant and a vowel. The verb **كُتِبَ** /kataba/ for example, can be analyzed into three syllables, namely: /ka/, /ta/, and /ba/.

The vowel of the first and third syllables of the past tense is always /fathah/ vowel, but the vowel of the middle syllable may also be the /fathah/ vowel or a /kasrah/ or a /dammah/. The Arab writers on grammar prefer to express these patterns by representing the consonant of the first syllable with /Fa'/, the consonant of the middle syllable with /'Ayn/, and the final consonant with the letter /Lam/. Each of these three consonants is given the vowel of its equivalent in the measured word. Thus, the

verb /kataba/ has the pattern /fa'ala/. The others based on the middle syllable have patterns such /fa'ila/, and /fa'ula/ (M. Abdul Rauf, 1977: 156). However, each of these patterns has its own pattern to describe its present form , namely:

The Past Form		The Present Form
Fa'ala	{	Yaf'alu Yaf'ilu Yaf'ulu
Fa'ila	{	Yaf'alu Yaf'ilu
Fa'ula	←	Yaf'ulu

Each of the past forms uses uniquely its present form. Taking the example above, /kataba/ has the pattern of /yaf'ulu/, so it uses uniquely the present form /yaktubu/, and never occur in /yaktabu/ nor /yaktibu/.

Thus, there will be forms described as follows:

The Past Form		The Present Form
Fa'ala	{	/Kataba/ → Yaf'ulu /Saraqqa/ → Yaf'ilu /Sabaha/ → Yaf'alu
Fa'ila	{	/Hasiba/ → Yaf'ilu /Fahima/ → Yaf'alu
Fa'ula	←	/Saruha/ → Yaf'ulu

3.2. The Influence of Personal Pronouns toward Verbs in Arabic

A. /Al Fi'lu Al Mādi/ 'The Past Tense'

Paradigm 1. The Pattern of /Fa'ala/ → /Kataba/

كُتِبْتُ	/Katabtu/	'I wrote'
كُتِبْنَا	/Katabnā/	'We wrote'
كُتِبْتَ	/Katabta/	'You (male) wrote'
كُتِبْتِ	/Katabti/	'You (female) wrote'
كُتِبْتُمَا	/Katabtumā/	'You (two males) wrote'
كُتِبْتُمَا	/Katabtumā/	'You (two females) wrote'
كُتِبْتُمْ	/Katabtum/	'You (males) wrote'
كُتِبْتُنَّ	/Katabtunna/	'You (females) wrote'
كُتِبَ	/Kataba/	'He wrote'
كُتِبَتْ	/Kabat/	'She wrote'
كُتِبَا	/Kabā/	'They (two males) wrote'
كُتِبَتَا	/Kabatā/	'They (two females) wrote'
كُتِبُوا	/Kabū/	'They (males) wrote'
كُتِبْنَ	/Kabna/	'They (females) wrote'

It is true that Arabic is a fully inflected language. By inflection the writer is also referring to morphophonemic process in Arabic. In paradigm 1., almost all the personal pronouns cause various verb forms. Particularly, the number and gender of the personal

pronouns make these differences.

Inflected Form	←	Suffix	+	Stem
كُتِبَا	←	ا	+	كُتِبَ
/katabā/				/kataba/

In /katabā/ the stem /kataba/ is inflected with the /alif ithnain/ or the dual /alif/ suffix. This suffix indicates a numerical status, that is the dual persons.

The similar inflected form occurs in /katabat/. Here, ت - /-t/ the unvowelled feminine ta' or commonly called /ta'ta'nith sakinah/ is a suffix added when the subject of the past tense is a third person feminine.

كُتِبَتْ	←	ت	+	كُتِبَ
/katabat/				/kataba/

Following the regularity, /katabatā/ can be illustrated as follows:

كُتِبَتَا	←	ا	+	كُتِبَتْ
/katabatā/				/katabat/

Firstly, to indicate the dual persons, /katabat/ is followed by the /alif ithnain/. Secondly, since both the /alif ithnain/ and the /ta'ta'nith sakinah/ (the feminine subject indicator) are marked by /sukun/ ْ, then they will be treated under the rule in Arabic deals with the

double /sukun/. The /sukun/ of the /ta'ta'nith sakinah/, however, has to be replaced by a /fathah/, and the /alif/ is used to indicate the long /fathah/ /ā/. Therefore, the new inflected form is /katabatā/. The process occurs is called the regressive assimilation. That is a process whereby the changing sound is placed in front of the environment sound or a process in which the following sound influences the preceding sound.

In another morpheme, /katabū/ the situation is not different.

$$\begin{array}{ccc} \text{كَتَبُوا} & \leftarrow & \text{وا} + \text{كَتَبَ} \\ /katabū/ & & /kataba/ \end{array}$$

The stem /kataba/ is inflected by the وا /wāw jamā'ah/ suffix indicates the plural. The unpronounced but written /alif/ here is used to distinguish the /waw/ from the integral /waw/. This alif is called /alif fariqah/. It is worthy to note that the loss of the stem's final vowel phoneme is caused by the occurrence of the plural /waw/. Indeed, the /fathah/ vowel of the third consonant of the syllable is replaced by a /dammah/ when the stem is suffixed by the plural pronoun /waw/. Hence, it is a regressive assimilation, and the result is a /lengthened dammah/ /katabū/.

Anyhow, the other two morphemes /katabna/ and /katabnā/ show another contribution. These two suffixes belong to different morphemes. The suffix in /katabna/ is the نُ - /nūn niswah/, an indicator of the feminine which has the short vowel /fathah/. In /al fi'lu al mādi/, the /nūn niswah/ refers to the third feminine plural person as the doer of the verb. The process involved is:

$$\begin{array}{ccc} \text{كُتِبْنَ} & \leftarrow & \text{نُ} + \text{كُتِبَ} \\ /katabna/ & & /kataba/ \end{array}$$

Similarly, the /fathah/ vowel of the third consonant of the stem is replaced by a ـَ /sukun/ when the verb is suffixed by a vowelised nominative pronoun. Thus, there is a process of loss of phoneme.

$$\begin{array}{ccc} \text{كُتِبْنَا} & \leftarrow & \text{نَا} + \text{كُتِبَ} \\ /katabnā/ & & /kataba/ \end{array}$$

The suffixal morpheme in /katabnā/ 'I wrote' is on the other hand. The نَا - /-nā/ suffix referring to the personal pronoun indicates the first plural person as the doer of the verb, and the process is called loss of phoneme.

The morphemes below are corresponding exactly to the detached personal pronouns. Eventhough, the same process is involved, that is loss of phoneme.

1. For the first person there are two suffixes reflect to the number: /-tu/ and /-nā/ in /katabtu/ and /katabnā/. They are corresponding to : /anā/ and /nahnu/.
2. For the second person, such as suffixes /ta' mutaharrik/ /-ta/, /-ti/, /-tumā/, /-tum/, and /-tunna/ in /katabta/, /katabti/, /katabtumā/, /katabtum/, and /katabtunna/ are also corresponding to : /anta/, /anti/, /antumā/, /antum/, and /antunna/.

All of them reflect the number and gender, except for /antumā/ which only reflects to the number.

The sequence of /ta' mutaharrik/ /-tu/, /-ta/, and /-ti/ in /katabtu/, /katabta/, and /katabti/ share different vowel phonemes. Each of these gives the idea of the gender of the doer, except for /-tu/ which has either masculine or feminine person.

B. /Al Fi'lu Al Mudāri'/' 'The Present Tense'

Paradigm 1.1. The Pattern of /Yaf'ulu/ → /Yaktubu/

أَكْتُبُ	/aktubu/	'I write'
نَكْتُبُ	/naktubu/	'We write'
تَكْتُبُ	/taktubu/	'You (male) write'
تَكْتُبِينَ	/taktubīna/	'You (female) write'
تَكْتُبَانِ	/taktubāni/	'You (two males) write'
تَكْتُبَانِ	/taktubāni/	'You (two females) write'

تَكْتُبُونَ	/taktubūna/	'You (males) write'
تَكْتُبْنَ	/taktubna/	'You (females) write'
يَكْتُبُ	/yaktubu/	'He writes'
تَكْتُبُ	/taktubu/	'She writes'
يَكْتُبَانِ	/yaktubāni/	'They (two males) write'
تَكْتُبَانِ	/taktubāni/	'They (two females) write'
يَكْتُبُونَ	/yaktubūna/	'They (males) write'
يَكْتُبْنَ	/yaktubna/	'They (females) write'

Taking the past tense /kataba/ as the basic form, the present tense is treated under the following items:

1. The past forms added with prefixes belong to the four letters of /mudhara'ah/ ت, ي, ن, ا which are commonly pronounced as /anaitu/ (Imam Bahaud, 1989: 1071).
2. The prefix is marked by the /fathah/ vowel.
3. The /sukun/ is applied to the initial consonant of the stem.

The process involved can be illustrated below, with the pattern of:

/yaf'ulu/	←	/fa'ala/
Inflected Form	←	Stem + Prefix
يَكْتُبُ	←	كُتِبَ + ى
/yaktubu/		/kataba/

Before discussing this section any further it is

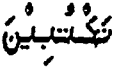



important to note that /kataba/ 'he wrote' and /katabat/ 'she wrote' belong to /addamīrun mustatirun/ that is the 'implied pronoun'. This, however, is also found in the present tense. /Yaktubu/ 'he writes', for example, belong to this kind of pronoun, similarly is found in /taktubu/ (/hiya/) 'she writes', and /taktubu/ (/anta/) 'you (male) write'.


Inflected Form	←	Stem	+	Prefix
اَكْتُبُ	←	كُتِبَ	+	أَ
/aktubu/		/kataba/		
نَكْتُبُ	←	كُتِبَ	+	نُ
/naktubu/		/kataba/		

The /aktubu/ is another implied pronoun. The tangible pronoun of /aktubu/ 'I write' is the detached pronoun /anā/ 'I'. This is same with /nahnu/ 'we' which applies to the implied pronoun /naktubu/ 'we write'.

The two letters, ي /ya'/ and ت /ta'/, together serve various identifications of the implied doer indicators. The prefix /ya'/ applies when the subject doer of the verb is the third person. The /ta'/ applies, instead of the /ya'/ when the subject is the second person, except for /taktubu/ 'she writes' and /taktubāni/ 'they (two females) write'. Different from /aktubu/ and

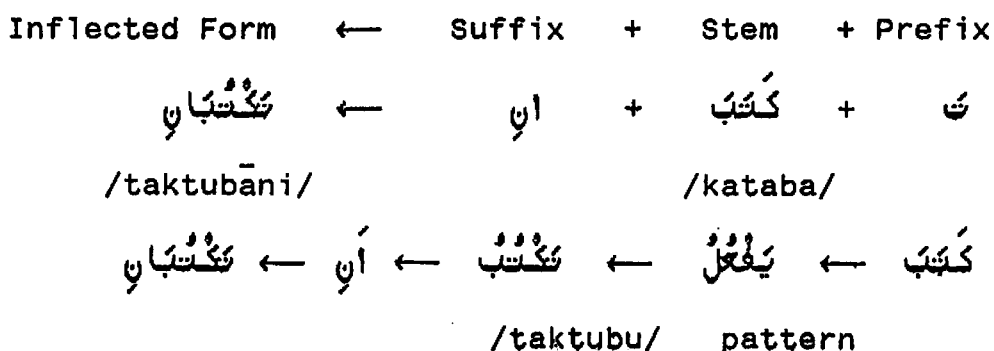
/naktubu/ which are automatically recognized as having the personal pronoun /anā/ and /nahnu/, the doer of verbs prefixed by /ya'/ or /ta'/ will be recognized as having complementary distribution by the suffix added behind them. Thus /taktubīna/ differs with /taktubāni/. Eventhough the /ta'-/ prefix is indicating the second person, but the attached nominative numerical status and gender of person are described in their suffix.

/yaf'ulu/	←	/fa'ala/				
Inflected Form	←	Suffix	+	Stem	+ Prefix	
	←		+		+	
/taktubīna/				/kataba/		

The attached nominative pronoun is the feminine /ya'/ or usually called /ya' mukhātabah/. It indicates that the doer is singular and a second person feminine. There is also a process of regressive assimilation occurs in /taktubīna/. This because the inflected verb is marked by a /kasrah/ vowel. In other words, it is an obligation that a consonant preceding a  /ya'/ always takes the /kasrah/.

Return to /taktubāni/, the process involved is characterized by the use of the /alif ithnain/. The suffix indicates that the doer is the dual person. Still, there

is no gender deal with /taktubāni/ 'you (two males or two females) write' because it refers either masculine or feminine person. One more important thing, this morpheme is quite similar with the other /taktubāni/ 'they (two females) write'. The process involved is regressive assimilation and can be illustrated as follows:



There is a change of the final /dammah/ in /taktubu/ into the /fathah/ before the /alif ithnain/. The result is a lengthened /fathah/.

Another morpheme /yaktubāni/ serves similar process, except for the prefix /ya'/ indicating the third person.

The other morpheme /taktubāna/ having almost no particular change. The nominative plural suffix ون or commonly called /waw jamā'ah/ is just added behind the verb which has already marked by the /dammah/ in the ending.

The same process applied to /yaktubāna/. The only

overt difference is that the later has the /ya'/ prefix.

An interesting fact is found in /yaktubna/ 'they (females) write'. This morpheme has only the same suffix /nun niswah/ as well as in /taktubna/ 'you (females) write' which indicate that the doer is feminine and plural. The prefix /ya'/', however, indicate that the doer is the third person, and the prefix /ta'/ indicates the second person.

It is clear that the occurrence of the implied pronouns can not be predicted who exactly the doer of the verb is. Only some of them have unique forms and therefore they can be easily recognized, for example: /aktubu/, /naktubu/, and /taktubāna/. The other four forms (anta)/taktubu/, (hiya)/taktubu/, (antuma)/taktubāni/, and (huma)/taktubāni/ are very quite similar.

Paradigms below are examples of /fa'ila/ /yaf'ilu/ and /fa'ulu/ /yaf'ulu/ respectively. The inflectional process is same with those occur in /fa'ala/ /yaf'ulu/ i.e. /kataba/ /yaktubu/. Since the change only occurs in the final vowel of the third syllable, thus, the morphophonemic process is also same.

A. /Al Fi'lu Al Mādi/ 'The Past Tense'

Paradigm 2. The Pattern of /Fa'ila/ → /Hasiba/

حَسِبْتُ	/Hasibtu/	'I counted'
حَسِبْنَا	/Hasibnā/	'We counted'
حَسِبْتَ	/Hasibta/	'You (male) counted'
حَسِبْتِ	/Hasibti/	'You (female) counted'
حَسِبْتُمَا	/Hasibtumā/	'You (two males) counted'
حَسِبْتُمَا	/Hasibtumā/	'You (two females) counted'
حَسِبْتُمْ	/Hasibtum/	'You (males) counted'
حَسِبْتُنَّ	/Hasibtunna/	'You (females) counted'
حَسِبَ	/Hasiba/	'He counted'
حَسِبَتْ	/Hasibat/	'She counted'
حَسِبَا	/Hasibā/	'They (two males) counted'
حَسِبَتَا	/Hasibatā/	'They (two females) counted'
حَسَبُوا	/Hasibū/	'They (males) counted'
حَسَبْنَ	/Hasibna/	'They (females) counted'

B. /Al Fi'lu Al Mudāri'/ 'The Present Tense'

Paradigm 2.1. The Pattern of /Yaf'ilu/ → /Yahsibu/

أَحْسِبُ	/Ahsibu/	'I count'
نَحْسِبُ	/Nahsibu/	'We count'
تَحْسِبُ	/Tahsibu/	'You (male) count'
تَحْسِبِينَ	/Tahsibīna/	'You (female) count'
تَحْسِبَانِ	/Tahsibāni/	'You (two males) count'
تَحْسِبَانِ	/Tahsibāni/	'You (two females) count'
تَحْسِبُونَ	/Tahsibūna/	'You (males) count'
تَحْسِبْنَ	/Tahsibna/	'You (females) count'

يَحْسِبُ	/Yaḥsibu/	'He counts'
تَحْسِبُ	/Taḥsibu/	'She counts'
يَحْسِبَانِ	/Yaḥsibāni/	'They (two males) count'
تَحْسِبَانِ	/Taḥsibāni/	'They (two females) count'
يَحْسِبُونَ	/Yaḥsibūna/	'They (males) count'
يَحْسِبْنَ	/Yaḥsibna/	'They (females) count'

A. /Al Fi'lu Al Mādi/ 'The Past Tense'

Paradigm 3. The Pattern of /Fa'ula/ → /Ṣaruḥa/

كُفِرْتُ	/Ṣaruḥtu/	'I cleaned'
كُفِرْنَا	/Ṣaruḥnā/	'We cleaned'
كُفِرْتَ	/Ṣaruḥta/	'You (male) cleaned'
كُفِرْتِ	/Ṣaruḥti/	'You (female) cleaned'
كُفِرْتُمَا	/Ṣaruḥtumā/	'You (two males) cleaned'
كُفِرْتُمَا	/Ṣaruḥtumā/	'You (two females) cleaned'
كُفِرْتُمْ	/Ṣaruḥtum/	'You (males) cleaned'
كُفِرْتُنَّ	/Ṣaruḥtunna/	'You (females) cleaned'
كَفَرَ	/Ṣaruḥa/	'He cleaned'
كَفَرَتْ	/Ṣaruḥat/	'She cleaned'
كَفَرُوا	/Ṣaruḥā/	'They (two males) cleaned'
كَفَرْنَ	/Ṣaruḥtā/	'They (two females) cleaned'
كَفَرُوا	/Ṣaruḥū/	'They (males) cleaned'
كَفَرْنَ	/Ṣaruḥna/	'They (females) cleaned'

B. /Al Fi'lu Al Muḍāri'/ 'The Present Tense'

Paradigm 3.1. The Pattern of /Yaf'ulu/ → /Yaṣruhu/

أَصْرَحُ	/Aṣruhu/	'I clean'
نَصْرَحُ	/Naṣruhu/	'We clean'
تَصْرَحُ	/Taṣruhu/	'You (male) clean'
تَصْرَحِينَ	/Taṣruḥīna/	'You (female) clean'
تَصْرَحَانِ	/Taṣruḥāni/	'You (two males) clean'
تَصْرَحَانِ	/Taṣruḥāni/	'You (two females) clean'
تَصْرَحُونَ	/Taṣruḥūna/	'You (males) cleaned'
تَصْرَحْنَ	/Taṣruḥna/	'You (females) clean'
يَصْرَحُ	/Yaṣruhu/	'He cleans'
تَصْرَحُ	/Taṣruhu/	'She cleans'
يَصْرَحَانِ	/Yaṣruḥāni/	'They (two males) clean'
تَصْرَحَانِ	/Taṣruḥāni/	'They (two females) clean'
يَصْرَحُونَ	/Yaṣruḥūna/	'They (males) clean'
يَصْرَحْنَ	/Yaṣruḥna/	'They (females) clean'

The paradigms above show distributions of inflectional system in Arabic past and present tenses. Referring to the regularity in Arabic the paradigms above can be summarized below (using paradigms taken from the pattern of /fa'ala/ /yaf'ulu/):

1. The | /alif ithnain/ suffix, indicates that the doer is dual person, and occurs in /katabā/, /taktubāni/ (regressive assimilation), and /yaktubāni/ (regressive

assimilation).

2. The lg /waw jamā'ah/ suffix. It sounds along vowel /wāw/ i.e., a lengthened /dammah/. It is followed by an unpronounced but written l /alif/ to distinguish it from the integral /waw/. This suffix indicates the plural person, occurs in /yaktubūna/, /taktubūna/, and /katabū/ (Here, the assimilative process occurs as the result by which a vowel is affected by another vowel and this process belongs to regressive assimilation).
3. The u /ya' mukhātabah/, indicates the second singular person feminine, occurs in /taktubīna/ (regressive assimilation).
4. The ū /nun niswah/ suffix alluding to a plurality of females. This suffix occurs in /katabna/, /taktubna/, and /yaktubna/.
5. The /ta' mutaharrik/ suffix indicate the doer of the verb or commonly called the /ta' fa'il/, such as in /katabta/ti/tu/, /katabtumā/, /katabtunna/, /katabtum/ (loss of phoneme).
6. The ū /nā/ suffix indicates that the doer is the first plural person such as in /katabnā/ (loss of phoneme).

Those inflectional suffixes, however, belong to /addamīrun bārizun/ 'the nominative attached pronoun'.

Together with prefix ت /ta'/ and ي /ya'/ which indicate the second and third person in the present tense, they show the influence of the personal pronouns as the subject toward their verbs.

In the other hand, /addamīrun mustatirun/ 'the implied pronoun' show contribution almost same with those found in English Imperative. This also always a nominative subject of a verb. In paradigms above these appear in: /kataba/, /katabat/, /yaktubu/, /taktubu/ (/hiya/), /taktubu/ (/anta/), /aktubu/, and /naktubu/. Note that /ta'ta'nith sakinah/ 'the suffix unvowelled' ت /ta'/ in /katabat/ is a suffix to indicate that the subject is third person feminine. In /katabatā/ (regressive assimilation), the ـ /sukun/ of the ت /ta'/ has to be replaced by a /fathah/ vowel when the verb is inflected with the /alif ithnain/.

3.3. The Classification of English Personal Pronouns and Verbs

In English the traditional names noun, verb, adjective, and adverb can be used to identify four different parts of speech. The adjective and adverb will not be of concern here. Most nouns (grammatically defined) do in fact refer to "persons, places, or things". Further on, taking the definition from W. Nelson Francis, the nouns are a class of lexical words marked by their appearance following certain noun determining function words, such as *the, my, some, two* ; by their use of two inflections, {-es} and {- 's} ; by certain derivational suffixes; by their appearance in certain positions ; and occasionally by certain superfixes of stress.

The noun is divided into two subclasses, called function nouns and pronouns, and this analysis only deals with the pronouns. This group comprises eight words whose importance far outweighs their number. The eight pronouns are *I, we, you, he, she, it, they, and who*. They also have forms which are commonly called the objective (or accusative) and the first and second possessive. But these two possessive forms are excluded from this analysis, since they belong to noun-determiners that is a marker

which precede the nouns they mark. Only three of them -I, we, and they- have four distinct forms, of the rest, you, he, she, and who have three forms, variously distributed, and it has two. But the three with four forms establish a paradigm in which the others are included. The table below shows their distribution:

<i>Subjective</i>	<i>Objective</i>	<i>First Possessive</i>	<i>Second Possessive</i>
I	me	my	mine
we	us	our	ours
you		your	yours
he	him	his	
she	her		hers
it		its	
they	them	their	theirs
who	who(m)	whose	

From the table it can be seen that *you* and *it* both double as subjective and objective forms, *her* as objective and first possessive, and *his*, *its*, and *whose* as first and second possessive. Many speakers also use *who* as both subjective and objective form. There are further

morphological variations in various dialects, such as a full set of second possessives in /-n/: *ourn, yourn, hisn*, etc., presumably formed by analogy with *mine*. These are usually considered substandard. Not used except in special styles with an archaic or ecclesiastical flavor is a ninth pronoun, *thou/ thee/ thy/ thine* (W. Nelson Francis, 1958: 245, 252).

All these pronouns except *who* are frequently classed as *personal pronouns*, a distinction borrowed from the grammar of other languages that have other groups of different classes of pronouns. They are also often classified by person. Thus *I* and *we*, denoting or including the speaker, are called first person; *thou* and *you*, denoting or including the person spoken to and excluding the speaker, are called second person; *he, she, it, they*, excluding both speaker and person spoken to, are called third person.

I	}	denoting the speaker (first person)
We		

You	→	including the person spoken to and excluding the speaker (second person)
-----	---	--

He	}	excluding both speaker and person spoken to (third person)
She		
It		
They		

Meanwhile, English verbs have four principal parts: the simple form, the simple past, the past participle, and the present participle. The simple form which is used in the present tenses indicates actions in the present time. The simple past which is used in the past tense indicates actions in the past time. The past participle is used in the perfect tenses and the tenses give the idea that one thing *happens* before another time or event. The present participle is used either in the progressive tenses (the continuous tenses) which give the idea that an action is *in progress* during a particular time or in the perfect progressive tenses which express the *duration* of the first event.

Some verbs have irregular past forms, but they will not be discussed in this analysis. Instead, the regular verbs will be used. Eventhough, the following list will show the distinction between English regular and irregular verbs (Betty, 1992 : 17).

REGULAR VERBS :			
SIMPLE FORM	SIMPLE PAST	PAST PARTICIPLE	PRESENT PARTICIPLE
<i>hope</i>	<i>hoped</i>	<i>hoped</i>	<i>hoping</i>
<i>stop</i>	<i>stopped</i>	<i>stopped</i>	<i>stopping</i>
<i>listen</i>	<i>listened</i>	<i>listened</i>	<i>listening</i>
<i>study</i>	<i>studied</i>	<i>studied</i>	<i>studying</i>
<i>start</i>	<i>started</i>	<i>started</i>	<i>starting</i>

IRREGULAR VERBS:			
SIMPLE FORM	SIMPLE PAST	PAST PARTICIPLE	PRESENT PARTICIPLE
<i>break</i>	<i>broke</i>	<i>broken</i>	<i>breaking</i>
<i>come</i>	<i>came</i>	<i>come</i>	<i>coming</i>
<i>find</i>	<i>found</i>	<i>found</i>	<i>finding</i>
<i>hit</i>	<i>hit</i>	<i>hit</i>	<i>hitting</i>
<i>swim</i>	<i>swam</i>	<i>swum</i>	<i>swimming</i>

3.4. The Influence of Personal Pronouns toward Verbs in English

The most generally useful method of describing the structure of words is by analysing into morphemes and the description of the ways in which the morphemes can be combined. Therefore, this method will be used to describe the influence of personal pronouns toward verbs in English. The paradigms below illustrate the salient features of English personal pronouns and verbs in the

sentence pattern given:

1. The Simple Present Tense

I watch.	I cry.	I walk.
We watch	We cry.	We walk.
You watch	You cry.	You walk.
He watches	He cries.	He walks.
She watches	She cries.	She walks.
It watches	It cries.	It walks.
They watch	They cry.	They walk.

I recognize.	I agree.	I wrap.
We recognize.	We agree.	We wrap.
You recognize.	You agree.	You wrap.
He recognizes.	He agrees.	He wraps.
She recognizes.	She agrees.	She wraps.
It recognizes.	It agrees.	It wraps.
They recognize.	They agree.	They wrap.

I play.	I add.	I count.
We play.	We add	We count.
You play.	You add.	You count.
He plays.	He adds.	He counts.
She plays.	She adds.	She counts.
It plays.	It adds.	It counts.
They play.	They add.	They counts.

It is true that inflectional suffixes do exist in English. In paradigm 1 some stems of verbs in this case the simple forms are inflected in the same way. That is, only the third singular personal pronoun, i.e., *he*, *she*, and *it* cause the various simple verb forms. In particular, the number of personal pronouns makes these differences,

but there is no gender which deals with them. Reversely, *I, we, you, they* are having no influence toward their verbs. In short, in sentences above the inflectional {-S} at the end of the verbs (suffix) is an "agreement" marker that signifies the subject, doer of the verb is third person, is singular, and that the verb is in the simple present tense. It does not add any lexical meaning.

From the paradigm there are nine verbs i.e. *watch, recognize, play, cry, agree, add, walk, wrap, and count* which all belong to free morphemes. Thus, the suffix attached to their final phonemes are regarded as a bound morpheme. Consequently, the new inflected forms are *watches, recognizes, plays, cries, agrees, adds, walks, wraps, and counts*. The process involved is illustrated below:

Stem	+	Suffix	→	Inflected Verb
/wɒtʃ/	+	{-S}	→	/wɒtʃɪz/
/rekəɡnaɪz/	+	{-S}	→	/rekəɡnaɪzɪz/

Here, the inflectional {-S} continuous to end in /-ɪz/ when the ending is tʃ, z, ʃ, s, ʒ or dʒ. And other similar examples are: *guesses /gesɪz/, washes /wɒʃɪz/, massages /mæsa:ʒɪz/, judges /dʒʌdʒɪz/*.

/plei/ + {-S} → /pleiz/
 /krai/ + {-S} → /kraiz/
 /ægri/ + {-S} → /ægri:z/
 /æd/ + {-S} → /ædz/

{-S} denoting third person singular of verbs is pronounced /-z/ when preceded by a vowel or by a voiced consonant. This however is regarded as an allomorph. From the paradigm it can be seen that the final phonemes of the stems are ended in voiced sounds. The inflection {-S} is assimilated as to manner of articulation. Particularly is called a progressive assimilation. This because the preceding sounds in this case the voiced sounds influence the sounds that follows.

/wɔ:k/ + {-S} → /wɔ:ks/
 /ræp/ + {-S} → /ræps/
 /kaunt/ + {-S} → /kaunts/

All stems ended in voiceless consonants sharing another type of allomorphs that is /-s/. The paradigm above show some important points that can be noted:

The seven personal pronouns influence verb in different manners. In particular *he*, *she*, and *it* contribute various allomorphs to their verbs:

1. watches - recognizes → /-iz/
2. plays - cries - agrees → /-z/
3. walks - wraps → /-s/

There is a phonetic similarity in 2 and 3 :

2. {-S} is pronounced /-z/ because the preceding phoneme is voiced sound.

3. {-S} is pronounced /-s/ because it is preceded by voiceless sounds.

Meanwhile, there is no phonetic similarity in 1. However, this can be explained on the basic of phonology that is the {-S} is pronounced /-iz/ when the preceding phoneme is s, ʃ, z, ʒ, tʃ, or dʒ. Thus, the three allomorphs can be symbolized as /-iz/ ~ /-z/ ~ /-s/.

Variation as that between allomorphs or morphemic alternants will be indicated by the wavy symbol ~, to be read as "varies with" or "alternates with" or simply "or". Thus, the third singular inflection has three allomorphs and the process such described above is called an assimilation. Particularly, the progressive assimilation. Here {-S} is the morphophoneme which is sometimes represented by the phoneme /iz/, or /z/, and sometimes by the phoneme /s/.

2. The Simple Past Tense

I	watched.	I	cried.	I	walked.
We	watched.	We	cried.	We	walked.
You	watched.	You	cried.	You	walked.
He	watched.	He	cried.	He	walked.
She	watched.	She	cried.	She	walked.
It	watched.	It	cried.	It	walked.
They	watched.	They	cried.	They	walked.

I	recognized.	I	agreed.	I	wrapped.
We	recognized.	We	agreed.	We	wrapped.
You	recognized.	You	agreed.	You	wrapped.
He	recognized.	He	agreed.	He	wrapped.
She	recognized.	she	agreed.	She	wrapped.
It	recognized.	It	agreed.	It	wrapped.
They	recognized.	They	agreed.	They	wrapped.

I	played.	I	added.	I	counted.
We	played.	We	added.	We	counted.
You	played.	You	added.	You	counted.
He	played.	He	added.	He	counted.
She	played.	She	added.	She	counted.
It	played.	It	added.	It	counted.
They	played.	They	added.	They	counted.

In paradigm 2 the regularity is that the stem is inflected by suffix {-D}. All the seven personal pronouns influence verbs indicate past verb forms in the same manner. There are also no gender and number which deal with them. The suffix {-D} is only to signal the tense. The process involved is illustrated below:

/æd/ + {-D} → /ædid/

/kaunt/ + {-D} → /kauntid/

There is almost no necessarily change with stems *add* and *count*. But, both stems show a peculiarity through which the new inflected forms are pronounced /-id/.

/rekəɹnaiz/ + {-D} → /rekəɹnaizd/

/plei/ + {-D} → /pleid/

/krai/ + {-D} → /kraid/

/əgri/ + {-D} → /əgrid/

Reversely, the stems above are included in the group of voiced sounds, since all those final phonemes of stems belong to the group of voiced sound other than /-d/ phoneme, so they are pronounced with /-d/ other than /-id/.

/wɔtʃ/ + {-D} → /wɔtʃt/

/wɔ:k/ + {-D} → /wɔ:kt/

/ræp/ + {-D} → /ræpt/

It is clear that the seven personal pronouns have no importance in describing the forms of verbs denoting the past tense. In other words, no one can guess who the subject of the doer of the verb is, since there are seven personal pronouns which all considerably applicable.

Anyhow, the addition of suffix {-D} is to signal the verbs indicate past tense. In fact, this suffixal morpheme consists of three allomorphs. They are regarded

as one morpheme since there are observable phonologically definable environments which could determine the distribution of these allomorphs, and these may be described as follows:

/-id/ (when the verb ends in /d/ or in /t/) ~ /-d/
 (when the verb ends with vowel or voiced consonant, other than /d/ phoneme) ~ /-t/ (when the verb ends with a voiceless consonant, other than /t/ phoneme).

3. The Present Continuous Tense

I	am	watching.	I	am	adding.
We	are	watching.	We	are	adding.
You	are	watching.	You	are	adding.
He	is	watching.	He	is	adding.
She	is	watching.	She	is	adding.
It	is	watching.	It	is	adding.
They	are	watching.	They	are	adding.

I	am	recognizing.	I	am	walking.
We	are	recognizing.	We	are	walking.
You	are	recognizing.	You	are	walking.
He	is	recognizing.	He	is	walking.
She	is	recognizing.	She	is	walking.
It	is	recognizing.	It	is	walking.
They	are	recognizing.	They	are	walking.

I	am	playing.	I	am	wrapping.
We	are	playing.	We	are	wrapping.
You	are	playing.	You	are	wrapping.
He	is	playing.	He	is	wrapping.
She	is	playing.	She	is	wrapping.
It	is	playing.	It	is	wrapping.
They	are	playing.	They	are	wrapping.

I am crying.
 We are crying.
 You are crying.
 He is crying.
 She is crying.
 It is crying.
 They are crying.

I am counting.
 We are counting.
 You are counting.
 He is counting.
 She is counting.
 It is counting.
 they are counting.

I am agreeing.
 We are agreeing.
 You are agreeing.
 He is agreeing.
 She is agreeing.
 It is agreeing.
 They are agreeing.

In paradigm 3 the seven personal pronoun show regularity of verbs indicate in present continuous tense. The present participle inflection {-ing} has a single form in all contexts. There is no important change occurs in the string of present verbs progressive. While *am*, *is*, and *are* belong to auxiliaries. In paradigm above those are appearing with the present participle {stem + -ing} forms. If they are used in the past continuous tenses, they will have formal markers such as *was*, and *were* with contribution as follows:

I	}	+ was watching	We	}	+ were wrapping
He			You		
She			They		
It					

In fact, the auxiliaries do not show any changes in verbs showing present participle inflection {-ing}.

4. The Past Participle.

I	watched.	I	cried.	I	walked.
We	watched.	We	cried.	We	walked.
You	watched.	You	cried.	You	walked.
He	watched.	He	cried.	He	walked.
She	watched.	She	cried.	She	walked.
It	watched.	It	cried.	It	walked.
They	watched.	They	cried.	They	walked.

I	recognized.	I	agreed.	I	wrapped.
We	recognized.	We	agreed.	We	wrapped.
You	recognized.	You	agreed.	You	wrapped.
He	recognized.	He	agreed.	He	wrapped.
She	recognized.	she	agreed.	She	wrapped.
It	recognized.	It	agreed.	It	wrapped.
They	recognized.	They	agreed.	They	wrapped.

I	played.	I	added.	I	counted.
We	played.	We	added.	We	counted.
You	played.	You	added.	You	counted.
He	played.	He	added.	He	counted.
She	played.	She	added.	She	counted.
It	played.	It	added.	It	counted.
They	played.	They	added.	They	counted.

In glance this paradigm is almost similar with paradigm 2. Indeed, the inflected forms and the morphophonemic process involving the verbs indicating the past participle are similar with those found in the past forms. In fact, this suffix {-D} which then has also

regular allomorphs i.e. /-id/ ~ /-d/ ~ /-t/, is different with the previous suffix {-D}. In other words, those belong to different morphemes. The first suffix can be described as $\{-D_3\}_1$ and called the past tense inflection. The second described as $\{-D_3\}_2$ is called the past participle inflection.

Each paradigm may abstract a set of morphemes by which it is formed. Thus, the paradigms may be summarized as follows:

Simple Present Inflection	→	Verb Stem + $\{-S_3\}$
Simple Past Inflection	→	Verb Stem + $\{-D_3\}_1$
Present Continuous Inflection	→	Verb Stem + $\{-in\}$
Past Participle Inflection	→	Verb Stem + $\{-D_3\}_2$

These affixes are inflectional suffixes. Thus *watches*, for example, is a member of a paradigm *watch*, *watches*, *watched*, *watched*, and *watching* based on the verb stem *watch*. Inflectional suffixes are an outer layer in word formation.

Each of the personal pronouns shows different distribution as having influence to the verbs. The subjective personal pronoun *I*, *we*, *you*, and *they* followed by verb stem. While *she*, *he*, and *it* cause the verb stem inflected with three allomorphs $\{-S_3\}$. In the past tense,

the distribution is not too complicated. The seven personal pronouns influence the verbs in the same way.

Shortly, the verb paradigm presents some similar problems, as well as some that are rather different. Of the four inflectional affixes, /-ɪŋ/ is unique in having only one allomorph in most forms of English. {-S₃} means that the verb stem has been inflected and therefore it has three allomorphs /-ɪz ~ -z ~ -s/. These are phonologically conditioned. Both {-D₃}₁ and {-D₃}₂ have various allomorphs and both are like {-S₃} in having a set of phonologically conditioned allomorphs /-ɪd ~ -d ~ -t/ which together define the productive subclass of verbs. That is such a subclass which is defined by an allomorph or a phonologically conditioned set of allomorph. The allomorphs show parallelism in distribution:

Pers.Pronoun

Verb

I We You	Present	Past {-D ₃ } ₁	Past Part. {-D ₃ } ₂	Present Partic. {-ɪŋ}
	{-S ₃ }			
He She It They				

CHAPTER IV
CONCLUSION