Arabic Personal Pronouns as Word, Clitic, and Affix

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Abstract: Arabic personal pronouns are of various forms. Besides they resemble persons, genders, and numbers, they can be in the forms of words, clitics, or affixes. As words, they constitute a free morpheme. As a clitic or an affix, they attach to a host and their existence depends on it.

This paper tries to discuss Arabic personal pronouns in their forms of word, clitic, and affix. Between a word and an affix there is a clitic, whose characteristics represent both the characteristics of a word and an affix. Arabic pronouns can demonstrate the characteristics of the three forms.

Keywords: clitics, affixes, words, personal pronouns.

1. INTRODUCTION

The category of English words falls into two classes, which are then classified into twelve word classes (Quirk, Randolph, et al.: 67). They are open and closed classes. The open class includes nouns, adjectives, full verbs, and adverbs. The closed class covers prepositions, pronouns, determiners, conjunctions, modals, primary verbs and two lesser categories numerals, and interjections. The above mentioned classification is based on their presence in dictionaries. The first class belongs to those words followed by their inflectional or derivative forms in their same entry while the others belong to those words having no derivative or inflectional forms in their entries. The word house, for example, has its inflectional form houses, the word write has a derivative form writer, the word slow has its inflectional form slower, and the adverb slowly also is derived from slow.

Arabic has long practiced such a classification. Arabic words fall into three main classes (Uroosa, Izzath, 2010:31). They are verbs or fiʕil (فعل), nouns, adjectives, and adverb called ism (اسم), and other than those words under the name harf (حرف). The first two classes are content or lexical words and the third class is called functional or grammatical words. The verbs belong to inflectional words called tashrif (تصرف) or conjugation where the subject of a sentence conjugates with the verb. The nouns together with adjectives and adverbs belong to both inflectional and derivational words called muʕrab (معراب). Very few of them belong to unchanged words called mabniy (مبنى). The third class belongs to the unchanged words.

The word classification in Arabic seems simple but it is very rich with morphological processes involving affixation, which includes prefixation, infixation, and suffixation (Elgibali, Alaa, 2005:35). This is due to the status of Arabic as an infixed language where morphological processes involve the roots in the forms of consonants as templates. Elgibali (ibid: 36) calls them radicals. The word kataba, for example, can be derived into kutiba, kitābun, kātibun, which mean being written, writing (collection) or book, and writer. The consonants k, t, b, retain in the derived and inflected words. The following example is taken from Structure and Function of Arabic Verbs (Bahloul, Maher, 2008:32)

(1) Kutibat ʔa r-risālatu

كتبت الرسالة

- written - letter

‘The letter is written.’

(2) Ruqisha fī l-baiti

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- dance - in – house
‘It is danced in the house.’

In the above mentioned examples, the words kuṭbat and ruqīsha have the affixes of the first and second vowels -u-i-. The affix -u-i- indicates the passive form. The suffix -un in kitābun and kātibun indicates ism. In addition the infix -i-ā - indicates the thing or the noun, and the infix -ā-i- indicates the performer. The following example of -ā-i- infix is taken from Modern Arabic, Structures, Functions, and Varieties (Hole,Clive, 2004:164).

(3) Naxnukātibūnahādzihi r-risāla.

- we - writer - this – letter

‘We are the writers of this letter.’

The infix -ā-i-in the word kātibūn indicates the performer and the suffix -āna is the plural marker. All the above examples show that Arabic is very rich with affixes with templates.

Among the rich word formation, Arabic personal pronouns show special characteristics. They can appear in free morphemes or detached pronouns and bound morphemes or attached pronouns (Uroosa, Izzath, op.cit:51). The following part describes Arabic pronouns in different forms.

2. Arabic Personal Pronouns

Personal pronouns in some languages can appear in a weak and strong pronoun (Movrogiorgos, Marios, 2010:6). As a strong or detached pronoun or in Arabicḍāmāʔirmunfašilah (ضمائر منفصلة), the pronoun stands alone as a word and as a weak or attached pronounḍāmāʔirmuttašilah, it attaches to a word or a host. In other words, Arabic personal pronouns can appear in a bound morpheme as in an infix or in a clitic, or as an independent word. Holes (2004, 177) says:

...there are two sets of pronominal forms: a set of free morphemes that are written as separate words and that generally occur only in the position of grammatical subject (but may be used appositionally in other than subject position) and a set of bound pronominal clitic that can be suffixed to verbs, nouns, prepositions, and particles of various types and that may function as the grammatical object, indirect object, or possessor of the word to which they are suffixed.

2.1. Arabic Strong Pronouns

Arabic strong pronouns or Arabic detached pronouns as independent words have no function other than nominative case (Abu-Cakra, Farouk, 2007:87). This can be associated the subjective function. In a nominal sentence (الجملة النسبية) the subject takes the first position. The strong pronouns can take the position of a subject. The following sentences show the case.

(4) Al-bintulaṭfutun. (Abu-Cakra, Farouk, 2007:87)

البيت لطيفة
girl kind

‘The girl is kind.’

(5) Hiyalafutun. (Abu-Cakra, Farouk, 2007:87)

هي لطيفة
she kind

‘She is kind.’

In (5) the detached pronoun hiya functions the same function as al-bintu in (4). They both function as a subject of the respective sentence.

Apart from the subjective function, Arabic detached pronouns sometimes function as an appositive to give a special emphasis. The emphasis is also given to a detached pronoun preceding a verb (Abu-Cakra, Farouk, 2007:88). It is known that Arabic sentence patterns follow a VSO
pattern. When a detached pronoun comes before a verb, it is a pattern that gives an emphasis to the subject of the sentence. The sentences with given emphases using a detached pronoun can be seen in the followings:

(6) Marartu bi=kaʔanta..
مررت بك أنت
(I) passed by you, you
‘You are the one I passed.’

(7) ʔanauxibu=ki.
انا أحبك
I love you
‘I certainly love you.’

In (6) the preposition bi is followed by the accusative attached pronoun ka, which means you. This pronoun is repeated or given an appositive form ʔanta to show an emphasis. In (7) the emphasis is given by fronting the subject. It is a matter of fact that an Arabic verb has already contained a pronoun in an affix form (this matter is discussed in the next part). When somebody wants to give an emphasis on it the pronouns is mentioned before the verb as found in (7).

The Arabic complete personal pronouns as detached pronouns with their characteristics can be seen in the following table.

**Table 1. Arabic Strong Pronouns (modified from Holes, 2004:178)**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Masc.</td>
<td>ʔana(انا)</td>
<td>naxnu(نحن)</td>
<td>naxnu(نحن)</td>
</tr>
<tr>
<td>Fem.</td>
<td>ʔana(انا)</td>
<td>naxnu(نحن)</td>
<td>naxnu(نحن)</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>ʔanta(انت)</td>
<td>ʔantumā(انتما)</td>
<td>ʔantum(انت)</td>
</tr>
<tr>
<td>Fem.</td>
<td>ʔanti(انت)</td>
<td>ʔantumā(انتما)</td>
<td>ʔantunna(انتننا)</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>huwa(هو)</td>
<td>humā(هما)</td>
<td>hum(هم)</td>
</tr>
<tr>
<td>Fem.</td>
<td>hiya(هي)</td>
<td>humā(هما)</td>
<td>hunna(هنن)</td>
</tr>
</tbody>
</table>

The Arabic strong pronouns carry the information of persons, gender and number markers. Concerning these things Arabic pronouns know two kinds of gender namely the masculine and feminine known as *mudzakar* (مذكر) and *muʕanats* (مؤنثة). For example:

(8) Huwamujtahidun.  
(9) Hiyamujtahidatun  
(10) ʔanamujtahidun

The Arabic strong pronouns convey the information of persons, gender and number markers. Concerning these things Arabic pronouns know two kinds of gender namely the masculine and feminine known as *mudzakar* (مذكر) and *muʕanats* (مؤنثة). For example:

(8) Huwamujtahidun.  
(Buchori, Imam, 1973:16)

هو مجتهد
- he - diligent
‘He is diligent.’

(9) Hiyamujtahidatun

هي مجتهدة
- she - diligent
‘She is diligent.’

(10) ʔanamujtahidun

انا مجتهدة
- I - diligent
‘I am diligent.’
"I am diligent."

(12) *Naxnumujtahidūna*

نحن مجتهدون

- we - diligent

“We are diligent.”

The pronouns in the above sentences are *huwa*, *hiya*, and *ʔana*. The third person singular pronoun *huwa* refers to masculine gender as found in (8) and the third person singular pronoun *hiya* refers to feminine gender as found in (9). This is seen in the agreement with the complement *mujatahidun* and *mujtahidatun* where the first is masculine and the second is feminine. The pronoun for the first person singular *ʔana* applies both to masculine and feminine. The case is clearly exemplified in sentences (10) and (11). The same case applies to the first person dual and plural pronoun *na ʔana* where it refers to both masculine and feminine as found in (12).

As Arabic nouns fall into three categories namely singular *mufrad* (مفرد), dual *mutsanna* (متنان), and plural *jamaʔ* (جمع), the pronouns also represent these things. The second person pronouns singular *ʔanta* refers to masculine and *ʔanti* refers to feminine while the second person dual pronoun *ʔantumā* refers to both feminine and masculine. The second person pronoun plural *ʔantum* and *ʔantunna* refer to masculine and feminine. These things are exemplified in the following sentence:

(13) *ʔantamujtahidun*  
أنتم مجتهدون

- you - diligent

‘You (sing.masc.) are diligent.’

(14) *ʔantimujtahidatun*  
أنتم مجتهذة

- you - diligent

‘You (sing.fem.) are diligent.’

(15) *ʔantumāmujtahidāni*  
أنتما مجتهذان

- you - diligent

‘You (du.masc./fem.) are diligent.’

(16) *ʔantummujtahidūna*  
أنتم مجتهدون

- you - diligent

‘You (plur.masc.) are diligent.’

(17) *ʔantunnamujtahidunna*  
أنتمن مجتهذون

- you - diligent

‘You (plur.fem.) are diligent.’

Sentence (13) and (14) treat singular different pronouns for masculine and feminine. Though the spellings are the same the pronunciation of the two are different. They pronounced as *ʔanta* and *ʔanti*. The dual pronoun *ʔantumā* in (15) is for dual masculine and feminine. The plural pronoun
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\( \text{nantum} \) and \( \text{nantunna} \) in (16) and (17) are used to refer to plural masculine and plural feminine respectively.

Apart from the singular third person pronouns in sentences (8) and (9) there are also dual and plural third person pronouns, which also reflect genders. Those pronouns are found in the followings:

(18) \( \text{Humāmjṭḥidāni/mujṭḥidätāni.} \) (Buchori, Imam, 1973:16)

هما مجتهدان/مجتهداتان
- they - diligent
‘They (du masc./fem.) are diligent.’

(19) \( \text{Hum mujṭḥidān} \)

هم مجتهدون
- they - diligent
‘They (plu masc.) are diligent.’

(20) \( \text{Humnāmjṭḥidunna} \)

هن مجتهدن
- they - diligent
‘They (plu fem.) are diligent.’

Here the dual pronoun is used for both masculine and feminine as found in (18). The plural third person pronouns show different forms for masculine and feminine as found in (19) and (20).

2.2. Arabic Weak Pronouns

Arabic weak pronouns or attached pronouns or in Arabic term \( \text{ḍamārmuttašilah} \) include a clitic and an affix. A clitic is a bound morpheme which is not an affix but which, nevertheless, occurs as part of a word (Katamba, Francis,:108). In another fashion Gerlach (2002:2) says: “A clitic is generally understood to be a word that cannot stand on its own and ‘leans’ on a host word.” Thus, a clitic has the characteristics of a word. In most cases a clitic has its free and bound forms.

An affix carrying personal pronouns in Arabic can be a prefix, an infix, or a suffix. It can show person, gender, and number. Arabic personal pronouns as clitics and affix are described below.

2.2.1. Arabic Pronouns as Clitics

The distinction of detached and attached pronouns is that the former involve syntax i.e. how they are combined with other words and the latter concerns with how they attach to different hosts of different words. The following part discusses the Arabic attached personal pronouns as clitics.

- Characteristics of Clitics

The discussion of clitics takes a special position in linguistics. It involves both morphology and syntax. Since clitics attach to words or hosts they belong to the study of morphology. As their origin is a free form and they are capable of attaching to different words they show the characteristics of free morphemes. Thus, they show syntactic matters. In other words, clitics become a part of morphology and a part of syntax.

The special characteristics of clitics have been described by many linguists especially by Zwicky and Pullum. Those characteristics can be summarized in the followings:

A clitic originates from a word that loses its syllable or its stress and then it attaches to the nearby word. Booij says: “This is essentially phonological understanding, on which a (pro- or en-) clitic is a stressless ‘little’ word that lack independent accent, and that (as a result) depends prosodically on an adjacent word.” The pronoun \( \text{naxnu} \) for example, consists of two syllable \( \text{nax} \) and \( \text{nu} \). The pronoun gets a stress on the first syllable. When it loses its stress and its second
syllable the remaining part is nā, it becomes an enclitic because it attaches to the end of a word kitābu=nā.

There is another kind of clitic, which is neither a loss of stress nor a loss of syllable but it is a variant of free morpheme. “a clitic is a bound form that is a variant of a free morpheme.” A clitic of this kind is best illustrated in English. The use of an apostrophe s in the following sentences may illustrate the case.

(21) Jane’s finished her work.

(22) Jane’s work has finished.

In (21) the apostrophe s is known as a contraction of the word has because the past participle verb finished requires the presence of that word. In (22) the same apostrophe s is not the result of such a contraction but it is a variant of the expression the work of Jane.

Besides a loss of stress and syllable and a variant of another free morpheme, a clitic can show its characteristic of being able to combine with different kinds of words. Clitics can exhibit a low degree of selection with respect to their host, while affixes exhibit a high degree of selection with respect to their stem. Clitics are more restricted in their distribution. This characteristic shows a characteristic of free morpheme.

The characteristics of clitic, therefore, resemble that of the characteristics of both a word and an affix.

- Various Forms of Arabic Pronominal Clitics

The following part describes different forms of Arabic pronominal clitics. As clitics are reduced forms of a word there must be some syllable reduction from the strong pronouns. The basic syllables in Arabic cover CV, CVV, and CVC where a vowel never appears at the beginning (Watson, Jenet, C.E., 56).

Concerning the first person singular pronoun ʔana, it consists of two syllable ʔa-na and the second syllable is deleted in the weak form remaining the syllable ʔa. This is no longer a free form and must be attached to its host at the end to form an enclitic. As a clitic must not get a stress, the glottal sound /ʔ/ weakens and merges with the vowel /a/ to form /ī/. Thus, the weak form =ī belongs to a clitic for the first person singular. The word kitāb=ī (كتاب), for example, consists of a free morpheme, the word kitāb (كتاب), which means abook and the clitic=ī (ي)، which shows a possession of the first person or my.

Besides the clitic attaches to a noun as shown in the example, it can also attach to a preposition such as kitābu=lī, which means book of mine. As a clitic having the characteristics of a word, it can attach to different kinds of word.

The clitic =ī under certain condition changes its form into =nī and ya. They are allomorphs to the clitic =ī. They are found in the following sentences.

(23) Iyyā=ya tansûru (Buchori, Imam, 1973:16)

اینی تنصر

- only – me – (you) help

‘You only helped me’

(24) Innā=nī min l-muslimīna

إننا من المسلمين

- surely – me - in - muslims

‘Surely, in me are muslims (characteristics)’

The pronoun =ya in (20) which is a clitic attached to the ḥarf or preposition iyyātūs an allomorph of the clitic=ī. Because of its phonological environment the clitic becomes =ya. In (21) the clitic =nī is an allomorph of the clitic=ī. Again because of the phonological surrounding the clitic becomes =nī.

The strong pronoun of first person dual and plural naḥnu consists of two syllable naḥ-nu. The second syllable is also deleted remaining the syllable naḥ. When it gets no stress the final
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Consonant weakens into a vowel resulting in a clitic=anā. The word kitābu=anā, which means our book consists of a free morpheme kitābu and a clitic=anā. The ability of the clitic=anā to attach to a verb anjusa=na, which means forgiveme, shows its status as a clitic.

The strong pronouns of second person singular ʔanta and ʔanti apply to a masculine and feminine form. Both pronouns consist of two syllables as seen in ʔan=ta and ʔan=ti. In this case the first syllables are omitted resulting in -ta and -ti. The consonant /t/ weakens to become /k/. Thus, the clitics=ka and =ki represent the second person singular masculine and feminine pronouns. The words kitābu=ka and kitābu=ki, which mean your book (masc.) and your book (fem.) are good examples.

A different treatment should be done in breaking down the second person dual for masculine and feminine pronoun, which is the same form ʔantumā and the second person plurals for masculine and feminine pronouns ʔantum, and ʔantunna. The first pronoun follows the principle CVC-CVCV ʔan-tu-mā, where C refers to a consonant and V refers to a vowel. The second pronoun follows CVC-CVCV ʔan-tum and the third pronoun follows CVC-CVCV ʔan-tun-na. The first syllable is omitted resulting in -tumā, -tum and -tunna. Like in the case of the second person singular the sound /t/ is converted into /k/ to form the clitics =kunā, =kum, =kunna. The words kitābu=kunā, kitābu=kum and kitābu=kunna, which mean your book (dual masc./fem), your book (plur.masc.) and your book (plur.fem), are good examples.

The strong pronouns of third person singular cover the masculine huwa and the feminine hiya. Both pronouns can be decomposed into syllabic forms CV-CV hu-va and hi-ya. In this case the second syllable is omitted and the remaining syllables are hu and hi where the second changes into ha. Thus, =hu and =ha become the Arabic clitics of the third person singular forms. Those clitics are exemplified in the words kitābu=hu and kitābu=ha, which mean his book and her book. The first has an allomorph =hi while the second has no allomorph. In its genitive form the word kitābu=hu becomes kitābi=hi while the word kitābu=ha becomes kitābi=ha, where the clitic=ha remains the same.

The third person dual strong pronouns humā is used for both masculine and feminine while hum and hunna are the third person plural strong pronouns for the respective genders. These three strong pronouns take same forms as the weak pronouns or clitics. The only difference is their spelling. As clitics, they are attached to their hosts.

The above mentioned clitics can be summarized in the following table:

Table 2: Arabic Strong / Detached Pronouns and Arabic Attached Pronouns as Clitics (32)

<table>
<thead>
<tr>
<th></th>
<th>Singular Detached / Attached</th>
<th>Dual Detached / Attached</th>
<th>Plural Detached / Attached</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m. 3 f.</td>
<td>huwa / =hu, =hi</td>
<td>humā / =humā, himā</td>
<td>hum / =hum, =him</td>
</tr>
<tr>
<td></td>
<td>hīval / =ha</td>
<td>humā / =humā, himā</td>
<td>hunna / =hunna, =hinna</td>
</tr>
<tr>
<td>2 m. 2 f.</td>
<td>ʔanta / =ka</td>
<td>ʔantumā / =kumā</td>
<td>ʔantum / =kum</td>
</tr>
<tr>
<td></td>
<td>ʔanti / =ki</td>
<td>ʔantumā / =kumā</td>
<td>ʔantunna / = kunna</td>
</tr>
<tr>
<td>1 m.f.</td>
<td>ʔana / =ʔanī, =ya</td>
<td>-</td>
<td>na / nu / =nā</td>
</tr>
</tbody>
</table>

2.2.2. Arabic Pronouns as Affix

Besides Arabic attached pronouns appear in a clitic, they can also appear in an affix. Arabic verbs do not only show verbal entity, but they also show pronominal entity. The verb katabtu (كتبت) for example, represents the verb in the third person masculine singular form, which means I wrote. Thus, the subjective pronoun he has been conjugated with the verb. Conjugation is common in western languages particularly in Spanish (Schmidt, 2008:35). When the verb conjugates with the first person plural pronoun the same verb becomes katabna (كتبنا) which means We wrote.

The third person masculine singular form of verb is considered to be the stem form nevertheless the vowel /a/ functions as a suffix. Thus, the real stem form is katab. The following table shows the Arabic pronominal suffixes in the perfective indicative forms together with their respective detached pronouns.
From the brief discussion above, it can be concluded that Arabic pronouns exhibit gender i.e. masculine and feminine, number, i.e. singular, dual, and plural, and person, i.e. first, second and third. Table 3. Arabic Strong / Detached Pronouns and Arabic Attached Pronouns as Suffix

<table>
<thead>
<tr>
<th>No.</th>
<th>Singular Detached / Attached</th>
<th>Dual Detached / Attached</th>
<th>Plural Detached / Attached</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>huwa / kataba</td>
<td>humā / katabā</td>
<td>hum / katabū</td>
</tr>
<tr>
<td>3 f.</td>
<td>hiya / kataba</td>
<td>humā / katabā</td>
<td>hunna / katabna</td>
</tr>
<tr>
<td>2 m.</td>
<td>anta / kataba</td>
<td>antumā / katabtūna</td>
<td>antum / katabtum</td>
</tr>
<tr>
<td>2 f.</td>
<td>antiti / katabti</td>
<td>antumā / katabtūna</td>
<td>antunna / katabtūna</td>
</tr>
<tr>
<td>1 m. f.</td>
<td>ḥana / katabtu</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

In the above mentioned table the suffixes are underlined.

The Arabic verbs in the stem form are of three form distinguished by the second vowel of the verb in their perfective form. Those vowels are /a/, /i/, and /u/. Therefore, the verbs can follow the pattern fašala, fašila, and fašala. In the imperfective form, the pattern fašila inflects in three form, the pattern fašila inflects in two forms, and the pattern fašala inflects in one form. The Arabic perfective indicative verbs conjugate with the pronouns in the forms of suffix whereas the imperfective indicative verbs conjugate with the pronouns in the form of confix. Thus, all standard Arabic dictionaries normally list an entry of perfective form with its imperfective counterpart i.e. kataba – yaktubu etc. The following table shows the three stem forms of the perfective Arabic verbs with their six inflected forms in imperfective.

Table 4. The Perfective Arabic Stem Forms with Their Imperfective Forms

<table>
<thead>
<tr>
<th>No.</th>
<th>Perfective</th>
<th>Imperfective</th>
<th>Gloss</th>
<th>Perfective</th>
<th>Imperfective</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>fašala</td>
<td>jafšala</td>
<td>work</td>
<td>kataba</td>
<td>jafkataba</td>
<td>write</td>
</tr>
<tr>
<td>2</td>
<td>fašala</td>
<td>jafšila</td>
<td>work</td>
<td>ḡalasa</td>
<td>jafğiṣa</td>
<td>sit</td>
</tr>
<tr>
<td>3</td>
<td>fašala</td>
<td>jafšala</td>
<td>work</td>
<td>qarā ḡa</td>
<td>jafqaṛa</td>
<td>read</td>
</tr>
<tr>
<td>4</td>
<td>fašila</td>
<td>jafšila</td>
<td>work</td>
<td>faḥima</td>
<td>jafḥamā</td>
<td>know</td>
</tr>
<tr>
<td>5</td>
<td>fašila</td>
<td>jafšila</td>
<td>work</td>
<td>ḡasiba</td>
<td>jafğiṣu</td>
<td>consider</td>
</tr>
<tr>
<td>6</td>
<td>fašila</td>
<td>jafšala</td>
<td>work</td>
<td>ḡasuna</td>
<td>jafğiṣu</td>
<td>be good</td>
</tr>
</tbody>
</table>

The Arabic confixes showing conjugation of different pronouns can be found in the following table and the succeeding table shows the verb ḡalasa which means sit with its conjugations in imperfective form.

Table 5. Arabic Strong / Detached Pronouns and Arabic Attached Pronouns as Confix

<table>
<thead>
<tr>
<th>No.</th>
<th>Singular Detached / Attached</th>
<th>Dual Detached / Attached</th>
<th>Plural Detached / Attached</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>huwa / ja----u</td>
<td>humā / ja----āni</td>
<td>hum / ja----ūna</td>
</tr>
<tr>
<td>3 f.</td>
<td>hiya / ta----u</td>
<td>humā / ta----āni</td>
<td>hunna / ja----ūna</td>
</tr>
<tr>
<td>2 m.</td>
<td>anta / ta----u</td>
<td>antumā / ta----āni</td>
<td>antum / ta----ūna</td>
</tr>
<tr>
<td>2 f.</td>
<td>antiti / ta----i</td>
<td>antumā / ta----āni</td>
<td>antunna / ta----ūna</td>
</tr>
<tr>
<td>1 m. f.</td>
<td>ḥana / ḡa----u</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 6. Arabic Strong / Detached Pronouns and Arabic Attached Pronouns as Confix

<table>
<thead>
<tr>
<th>No.</th>
<th>Singular Detached / Attached</th>
<th>Dual Detached / Attached</th>
<th>Plural Detached / Attached</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>huwa / jaḏfisu</td>
<td>humā / jaḏfisāni</td>
<td>hum / jaḏfisāna</td>
</tr>
<tr>
<td>3 f.</td>
<td>hiya / taḏfisu</td>
<td>humā / taḏfisāni</td>
<td>hunna / jaḏfisna</td>
</tr>
<tr>
<td>2 m.</td>
<td>anta / taḏfisu</td>
<td>antumā / taḏfisāni</td>
<td>antum / taḏfisāna</td>
</tr>
<tr>
<td>2 f.</td>
<td>antiti / taḏfisīna</td>
<td>antumā / taḏfisāni</td>
<td>antunna / taḏfisāna</td>
</tr>
<tr>
<td>1 m. f.</td>
<td>ḥana / ḡaḏfisu</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

In the above mentioned table the confixes are underlined.

3. CONCLUSION

From the brief discussion above, it can be concluded that Arabic pronouns exhibits gender i.e. masculine and feminine, number, i.e. singular, dual, and plural, and person, i.e. first, second and third.
Arabic Personal Pronouns as Word, Clitic, and Affix

thirds person. The pronoun can be in the form of word or detached pronoun, clitic, suffix, or confix. The suffix and confix appear in conjugation. Arabic verbs show six kinds in their conjugations.

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