A CONTRASTIVE ANALYSIS OF ARABIC AND ENGLISH NOUN PLURAL MARKERS

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Abstract

This paper is attempting to explore the plural markers in both Arabic and English. The data collected qualitatively are sorted to meet the scope of this paper. Through contrastive analysis, it is discovered that there are numerous significant differences rather than similarities in terms of syllable count start, patterns of plural nouns in relation to gender, regularity, regular vs irregular plural and internal vowel change. Moreover, Arabic has some uniqueness in its plural marking system. Being well informed on all of these might pave the way for second or foreign language learners to comprehensively understand the plural marking system in Arabic and English.

Tulisan ini mencoba untuk mengeksplorasi penanda jamak dalam bahasa Arab dan bahasa Inggris. Data yang dikumpulkan secara kualitatif diurutkan untuk memenuhi cakupan makalah ini. Melalui analisis kontrastif, ditemukan banyak perbedaan yang signifikan daripada kesamaan dalam segi jumlah awal suku kata, pola kata benda jamak dalam kaitannya dengan gender, keteraturan dan ketidakteraturan jamak, serta perubahan vokal. Selain itu, bahasa Arab memiliki beberapa keunikan dalam sistem menandai jamaknya. Memahami informasi hal tersebut dengan baik mungkin memudahkan pembelajar bahasa kedua atau asing untuk memahami secara komprehensif sistem penanda jamak dalam bahasa Arab dan Inggris.

Key words: Arabic, English, plural marker, suffix

INTRODUCTION

Understanding what contrastive linguistics and contrastive analysis is a paramount important prior to the discussion and analysis of plural markers in Arabic and English. Contrastive linguistic is 'a sub-discipline concerned with the comparison of two or more languages or sub-systems of languages in order to determine both the differences and the similarities between them' (Fisiak et al. 1978 cited in

Fisiak, 1981, p.v.). Contrastive analysis in this article is defined as 'to research about differences and similarities between a limited number of languages carried out for 'its own shake' (Willems, Defrancq, Colleman & Noel, 2003, p.1). Saeed and Fatihi (2011) argue that contrastive analysis does help the translator and L2 in avoiding errors, solving the difficulties and minimizing interference, for it affords certain views, assumptions, explanations of some phenomena, such as creolisation and pidginisation of languages that are expected to assist the better bilingualism understanding. In simple way, contrastive analysis endeavors to see how "the same thing" can be said in other ways.

This morphological issue has grabbed some previous researchers' attention. McCarthy and Prince (1999) have carried out research relating to the broken plural in Arabic, in which they do not only provide the issues about the Arabic broken plural in morphological aspect but also attempt to interconnect between morphology and phonology.

Approximately a decade later, Haspelmath and Sims (2010) state that there are two morphological rules: concatenative and non-concatenative. When the words can be described through the morpheme-based model, these are going to be the concatenative rule. Whereas, when the words are not possible to be described through the morpheme-based model because it has zero-affix, internal change or others, it must belong to the non-concatenative rules approachable through word-based model. These universal morphological rules to plural either in Arabic and English have the regular and irregular forms. Therefore, those similarities and differences are worth investigating.

The contrastive analysis specifically on morphological analysis about inflectional morpheme has also been done. Saeed and Fatihi (2011) compared two systems of the inflectional affixes in Arabic and English. This study was focused on the inflectional affixes of verbs, plural nouns, adjectives, and genitive of nouns on these two languages. The study reveals seven areas of similarities and differences e.g. no gender and dual suffix in English while there is gender and there are dual affixes in Arabic.

In 2012, Jassem has specifically carried out research on the plural and gender markers of English and Arabic as well as German, French, and Latin. Through the analysis genetic relationship using lexical root theory, he claims that Arabic personal pronoun is the origin of other languages.

Exploring uncharted domain, this article attempts to compare the morphological process of word formation in English and Arabic. The analysis is primarily focused on the affixation attached in forming the plural nouns in both languages, particularly to the subsequent questions:
1. What are the differences and similarities of regular plural markers in Arabic and English?
2. How are the plurals in Arabic and English formed?

RESEARCH METHOD

The data are taken from journals and books available through internet search in which the plural patterns of nouns in Arabic and English are found. This data collection lies within qualitative research tradition (Heigham and Croker, 2009).

Litosseliti (2010) argues that qualitative research is concerned with structures and patterns, and how something is (p.52). In this case, the researchers analyze and interpret the data taken to reflect on and explore what they know, search for pattern, and try to create a full rich understanding of the research context (Heigham and Croker, 2009). As not much known about the comparison between noun plural markers in Arabic and English, this study is 'exploratory and descriptive in nature to arrive at basic information and utilizes an interpretivist perspective' (Bogdan & Bilken, 1982 cited in Farell, 2011, p.56). In this article, the relevant data for this research are put into tables and are analyzed right after.

RESULTS AND DISCUSSION

Plurality in English

English has two number classes: singular and plural. Basically, in English, a noun which expresses more than one is simply called as plural noun. In this case, English plural nouns have two forms, regular and irregular (Azar, 1999).

English Regular Plural

The regular form commonly occurs rather than the irregular. In regular plural form, inflectional plural morphemes, such as –s and –es are attached to the singular nouns (Fromkin Rodman, and Hyams, 2011). In this case, the researchers have found a simple way to know whether the noun is ended by –s or –es as in the following table:

Table 1: The criteria of plurals using –s or -es

The Inflectional Morphemes	Criteria	Examples	
		Singular	**Plural**
-es	Nouns that end in –sh, -ch, -s, -z, and –x	Dish Match Boss Box	**Dishes Matches Bosses Boxes**
	Nouns that end in a consonant + -y will be spelled –ies in its plural form	Baby	**Babies**
	Some nouns that end in –o	Echo Hero Potato Tomato	**Echoes Heroes Potatoes Tomatoes**
	Some nouns that end in –f or –fe are changed into –ves to form the plural	Thief Wife Knife	**Thieves Wives Knives**
-s	Some nouns that end in –o	Auto Photo Zoo	**Autos Photos Zoos**
	Some nouns that end in –f	Cliff Belief	**Cliffs Beliefs**

-s or –es	Some nouns that end in –o	Momento Zero	**Momentoes /Momentos Zeroes/Zer os**

<div align="right">(Azar, 1999)</div>

English Irregular Plural

Compared to the regular form, the irregular plural form is more complex. Its inflectional suffix is unpredictable as in the case of the regular form. Irregular plural form might employ some suffixes other than *–es* or *-s*, internal stem change, and occasionally does not exhibit any suffix (Lieber, 2009).

The suffixes attached in the irregular nouns are like *–i, -ae,* and *–a*, borrowed from Latin and Greek, For instance, *fungus-**fungi**, vertebra-**vertebrae**,* and *bacterium-**bacteria*** (Carstairs, 2002). Usually, these borrowed inflectional suffixes are attached to the borrowed English nouns as well. The suffix *–(r)en* also occurs yet solely in some English words, such as, *ox-**oxen**,* and *child-**children**, brother-**brethren*** (Azar, 1999; Carstairs, 2002; Jassem, 2013).

The internal system change in plural form can be seen in the example *tooth-**teeth***, *man-**men***, and *mouse-**mice***. It exhibits the allomorph of the root with different vowels from the singular which is also termed as ablaut (Spencer, 1994; Watson, 2002). Nevertheless, there are also some plural nouns which employ neither suffix nor vowel change, such as, *sheep, deer, fish,* and *trout*. This unchanged plural form is termed as zero-suffix (Carstairs, 2002).

In conclusion, the irregular plural form is exclusion to the English inflectional rule of plural formation. The term given to this phenomenon is *suppletion* (Carstairs, 2002; Fromkin, Rodman, and Hyams, 2011). The irregular plurals in English form closed classes, which constitute a fixed list from which particular forms can be lost, yet new forms cannot be added. On the contrary, the regular plural forms are considered default endings which mean when new nouns are added into English, it is simply attached by *–s* or *–es*, such as *vuvuzela* becomes *vuvuzelas* (Lieber, 2009).

Plurality in Arabic

Unlike English number classifications which are divided into singular and plural, Arabic number class is categorized into three: singular, dual, and plural (Ryding, 2005). Thus, the Arabic plural starts from the count of three. As well as English plural, Arabic plural is classified into regular and broken (irregular) (Al-Ghalayini, 2011).

Arabic Regular Plural

To form the Arabic regular plural, the stem must be free from any additional letter. And it must be noted that the stem (*wazan*) of an Arabic word consists of three letters *hijaiyyah*, which are commonly represented with ف, ع, ل. Every Arabic noun or adjective has a gender: masculine and feminine. Therefore, they employ different inflectional suffixes to form the plurals and usually do not have any internal change (McCarthy and Prince, 1999).

Arabic Masculine Regular Plural (Jama' Mudzakkar Saalim)

Al-Ghalayani (2011) states that those employable nouns in masculine regular plurals are the sensible masculine proper nouns, whose bases do not end in [t], and the sensible masculine adjectives. For masculine regular form, the suffixes attached are *-uuna* (ون-) when the nouns are in *rafa'* (nominative case) position while *-iina* (ين-) is added when the nouns are in *nashab* (accusative case) and *jaar (genitive case)*. The examples and detail explanations are provided in the subsequent table;

Table 2: The affixes in Arabic masculine regular plural

Affixes		Position	Meanings	Examples
-uuna	*Rafa'*	The subject	The Muslims came to the mosque.	حضر المسلمون إلى المسجد *Hadhara al muslimuuna ila al masjidi*
		The subject and predicate of an equational sentence (khobar)	The travelers are the writers.	المسافرون كاتبون *Ar musasfiruuna katibuuna*
		The subject of *kaana* and its sisters	The journalists are selling the issues.	كان الصحفيون تاجري الإشاعة *Kaana as-shahafiyyuuna taajiri al isyaa'ah*
		The predicate of *inna*	The children are amazed by the story of thousand and one night.	إن الأولاد متعجبون في قصة ألف ليلة وليلة *Inna al awlaada muta'ajjibuuna fi qissah alf wa lailah.*
		Votive second term of construct	O the one who are longing to see his handsomeness!	يا أيها المشتاقون إلى رؤيا جماله *Ya ayyuha al musytaaqquuna ila ru'ya jamaalihi!*
-iina	*Nashab*	The object of a transitive verb	I saw the Muslims.	رأيت المسلمين *Roaytu al muslimiina*
		The circumstance accusative (*al-Haal*)	They entered the office late.	دخلوا الإدارة متأخّرين *Dakhaluu al idarota muta'akkhiriina*
		The subject and predicate of *Zanna* and its sisters	I believe the travelers (are) going to Mecca.	أظنّ المسافرين ذاهبين إلى مكة *Azunnu al musaafiriina dzahibiina ila makkata*
		The subject of *inna* and its sisters	I said that the researchers were confused.	قلت أنّ الباحثين متحيّرون *Qultu anna al bahitsiina mutahayyiruuna*
		The predicate of *Kaana*	The researchers are confused.	كان الباحثون متحيّرين *Kaana al bahitsuuna mutahayyiriina*
		After verbs of transformation	They made the secular activist prisoned.	جعلوا اللادينيين المحبوسين *Ja'aluu al ladiniyyiin al mahbuusiin*

		The object of preposition	I got the news from the teachers.	نلت الخبر من المدرّسين *Niltu al khobar min al mudarriss**iina***
	Jaar	The object of locative verb	Don't stand on the orientalists' opinion!	لا تقم فوق المستشرقين *Laa taqum fauqa al mustasyriq**iina***
		The last term of an *idhaafa* construction	There are the houses of the citizens.	هناك بيوت المتواطنين *Hunaaka buyuutu al muwathin**iina***

Those rules are employed in the words which are not in the form of *mamdud, maqshur*, or *manqush*. If the words are *mamdud* (the last letter of a word is in the form of hamzah "ء"), the formulae are as follows:

1. When there is a sensible masculine noun in the form of feminine noun which ends in "ء", the "ء" is turned into "و" such as, ورقاء (*waraqaa'*) comes to be ورقاوون (*waraqaa**wuuna***).

2. The suffix -*uuna* (ون-) is attached if the "ء" is original. For instance, ورقاء (*waraqaa'*) becomes ورقاؤون (*waraqaa**wuuna***).

3. When "ء" replaces ya' (ي) or wawu (و), its plural form can be directly attached with -*uuna* (ون-) or the "ء" is substituted with و. For example, the word رجاء (*raja'*) can be either رجاؤون (*rajaa'uun*) or رجاوون (*rajaawuun*).

When the word which ends in *alif* is found whether *layyinah* (ى) or not (ا) (it is simply called *maqshur*), the ى or ا is omitted yet it still maintains the *fatha* "◌َ" (short vowel [a] above the letter). Consequently, if it is attached with ون– or –ين, it will be pronounced as –*auna* in *rafa'* or -*aina* in *nashab* and *jaar* as like the word مصطفى (*mushtafa*) is pluralized into مصطفون (*mushtaf**auna***) or مصطفين (*mushtaf**aina***).

However, if a word ends in *ya* (ي), its plural is formed by omitting the ي and the last letter before ون– is given *damma* "◌ُ" (short vowel [u] above the letter), such as قاضي (*qaadhii*) converts into قاضُون (*qaadh**uuna***). On the other hand, if the inflectional morpheme is ين–, the *kasra* "◌ِ" is placed in the last letter, for example, قاضي becomes قاضين (Al-Ghalayini, 2011).

The preceding rules are applied when the nouns are not as the first term of an *idhaafa*. Nevertheless, if all these masculine regular plurals are placed as the first term of an *idhaafa* construction, the syllable *na* of the plural masculine disappears whether it is in the form of *rafa', nashab,* or *jaar* (Abu-Chacra, 2007). For instance:

a. Sound masculine plural normative: مُعلِّمُوالْمَدْرَسَةِ (مُعلِّمُونَ + الْمَدْرَسَة)

b. Sound masculine plural accusative and genitive: مُعلِّمِي الْمَدْرَسَةِ (مُعلِّمِين + الْمَدْرَسَة)

Arabic Feminine Regular Plural (Jama' Muannats Saalim)

This type of plural commonly occurs and applies to a wide-ranging of Arabic noun classes, human and nonhuman, and adjectives as well. To form the regular feminine plurals is by adding the suffix -*aat* (ات-). Yet, it must be noticed that when the stem has *taa' marbutha* (ة-), the suffix substitutes the *taa' marbutha* (ة-) (Ryiding, 2005), for instance, قوّة (*quwwa*: power) converts to قوّات (*quww**aat***: powers)

Al-Ghalayani (2011) states that this plural transpires in one of these subsequent criteria:

1. Feminine proper nouns (*'alam muannats*) e.g., هند ← هندات (Hindun←Hinduns), فاطمة←فاطمات (Fatima←Fatimas)
2. The nouns whose last letter is *taa' ta'nits* (*taa' marbutha* "ة-") e.g. شجرة (*syajara*: tree) ←شجرات (*syajaraat*: trees)
3. The feminine adjectives which end in *taa' marbutha* (ة-) e.g. جميلة (*jamiila*: the beautiful one) ←جميلات (*jamiilaat*: the beautiful ones), and the feminine adjectives for comparative and superlative (*ism tafdhiil*) such as, فضلى (*fudhla*: more/most prominent "singular") ←فضليات (*Fudhlayaat*: more/most prominent "plural")
4. The adjectives of the nonhuman masculine nouns e.g. حصان سابق (*hishaan saabiq*: racing horse) ←حُصن سابقات (*hushan saabiqaat*: racing horses)
5. The verbal nouns (*mashdar*) which exceed three Arabic letters e.g. تعريف (*ta'riif*: definition) ← تعريفات (*ta'riifaat*: definitions)
6. The diminutive (*tashghiir*) of nonhuman masculine nouns e.g. دريهم (*duraihim*: dirham) ← دريهمات (*duraihimaat*: dirhams)
7. The nouns or adjectives whose last letter is *alif ta'nits mamduudah* (ء ا-) e.g. صحراء (*shahraa'*: desert) ← صحروات (*shahrawaat*: deserts)
8. The nouns or adjectives which end with *alif ta'nits maqshuroh* (ى-) e.g. مستشفى (*mustasyfa*: hospital) ←مستشفيات (*mustasyfayaat*: hospitals)
9. The words ابن or ذي which is positioned before the nonhuman nouns, e.g. ذوات المسكن (*dzawaat al maskan*: owners of house)
10. The borrowed words which have not been established or determined their plural patterns e.g. تلغراف (*tilghraaf*: telegraph) ← تلغرافات (*tilghraafaat*: telegraphs)

Unlike the masculine regular plural which employs the different inflectional morpheme when they are nominative, accusative, or genitive, the feminine regular plural still employs the same suffix –*aat* (ات-), but the sound ending takes *kasra* [i] as the nouns are either genitive or accusative, or *damma* [u] when the nouns are nominative (Ryding, 2005). For further elucidation, see the following table:

Table 3: The affixes in Arabic feminine regular plural

Affixes	Position		Meanings	Examples
-aatu	*Rafa'* (nominative)	The subject	The female laborers are undergoing the miserable life.	تجري الصانعاتُ إلى انحطاط الحياة *Tajri asshaani'aatu ila inhithati al hayaah*
		The subject and predicate of an equational sentence (*khobar*)	The telephones are new.	التلفوناتُ جديداتٌ *At tilfuunaatu jadiidaatun*
		The subject of *kaana* and its sisters	The women are still dominated.	لا تزال العتيقاتُ إماءً *Laa tazaal 'aatiqaat imaa'an*

		The predicate of *inna*	That the mothers are going to market.	إنّ الأمّهاتِ ذاهباتٌ إلى السوق *Inna al ummahaati zaahibaatun ila as suuqi*
		Votive second term of construct	O the (female) students!	يا أيّتها الطالباتُ! *Ya ayyatuha at thaalibaatu!*
-aati	*Nashab* (accusative)	The object of a transitive verb	My father established the companies.	أسس أبى الشركاتِ *Assasa abii asy syarikaati*
		The circumstance accusative (*al-Haal*)	The (female) workers entered the office late.	دخلت الموظّفات الإدارة متأخّراتٍ *Dakhalat al muwazzafaatu al idaarata mutaakhkhiraatin*
		The subject and predicate of *Zanna* and its sisters	I believe the female students are busy.	أظنّ الطبيباتِ مشغولاتٍ *Azunnu at thaalibaati masyghuulaatin*
		The subject of *inna* and its sisters	If the high skies can be climbed up, I must meet her.	لعل السمواتِ العاليات مصعودات لأقابلها *La'alla as samaawaati al 'aaliyaati mash'uudaatun la uqaabiluhaa*
		The predicate of *Kaana* and its sisters	The libraries are large.	كانت المكتباتُ كبيراتٍ *Kaanat al maktabaatu kabiiraatin*
		Vocative first term of construct (*Nida'*)	O Fatimas!	يافاطماتِ! *Ya faatimaati!*
		After verbs of transformation	The study of family leader made the Muslim women open-minded.	جعلت الدراسة عن أمير الأسرة الصالحات مفتوحاتٍ *Ja'alat addiraasah 'an amiir al usrah as shaalihaati maftuuhaatin*
	Jaar (genitive)	The object of preposition	This company is one of the famous companies.	هذه شركة من الشركاتِ المشهورة *Hazihi syarikatun min asy syarikaati al masyhuurati*
		The object of locative verb	I stood up in front of the (female) students.	قمت أمام الطالباتِ *Qumtu imama at thaalibaati.*

		The last term of an *idhaafa* construction	There are the houses of the (female) teachers.	هناك بيوت المعلّماتِ *Huna:ka buyu:tu al mu'allimaati*

There are some exceptional procedures to arrange the Arabic regular plural. If the nouns own *hamza* (ء) in the last letter (*mamduud*), the *hamza* is treated like forming duality in Arabic. Thus, the *hamza* can be omitted and is altered with *waawu* (و) or keep the existence of *hamza*. Then the suffix –*aat* is attached like the following examples:

    a. Desert-deserts   *Shahraa'-shahraw**aat***   صحراء – صحروات

    b. Reader-readers   *Qurraa'- qurraa'**aat***   قرّاء – قرّاءات

As well as *mamdud*, if the nouns possess *alif layyinah* (ى-) (*maqshuurah*), the *alif layyinah* is treated like forming duality in Arabic. Consequently, the *alif layyinah* is replaced with *ya'* (ي) or *waawu* (و). For example:

    a. Direction-directions   *Hudaa-hudaay**aat***   هدى-هديات

    b. Tithe-tithes   *Zakat-zakaw**aat***   زكاة-زكوات

From the above elaboration, it is known that to form the Arabic feminine regular plural is done by attaching the suffix. However, if the basic form's middle letter of the singular noun consists of *sukun*, which represents the nonexistence of a vowel, the suffix -*aat* (ات-) is not merely attached. It is a must to change that *sukun* into another diacritical mark (*harakat*). In this circumstance, Al-Ghalayani (2011) says that there are several ways to change the diacritical marks. They are:

1. The nouns which possess *fatha* in its first letter should change the second letter's mark into *fatha* as well. For example:

        Prostration→prostrations   *Sajdatun→sajad**aatun***   سَجْدَةٌ ← سَجَدَاتٌ

 2. When the first letter possesses *damma*, the second letter might:

        a. Employ *damma* as well as the first letter

        b. Employ *fatha*

        c. Keep the existence of *sukuun*

Thus, the word خُطْوَةٌ can be خُطُوَاتٌ, خُطَوَاتٌ or خُطْوَاتٌ.

Arabic Broken Plural (Jama' Taksiir)

Soudi et al (2007), cited in Saeed and Fatihi (2011), says, "The Arabic broken plural system is highly allomorphic". It is known that this plural type involves the vowel pattern shift within the word stem, such as the English words, man-men, foot-feet, or tooth-teeth (McCarthy and Prince, (1999) and Ryding, (2005). Though, it sometimes might involve the affixation of extra consonant, which are commonly *hamza* or *waaw*. Al-Ghalayani (2011) also states that reduction of the letters happens in forming the Arabic broken plural. Unlike the English irregular plural which rarely occurs, the Arabic broken plurals (irregular) are frequently and mostly used (Abu-Chacra, 2007).

In this case, unlike the English irregular plurals which do not possess any exact pattern, the Arabic has numerous strict rules to form this plural type. The pattern will be symbolized by C for representing the consonant, V for vowel, and

VV for long vowel. Ryding (2005) has classified the patterns in accordance with the vowel change of the words and affixation into:

(1)   Broken plural patterns which employ the sole internal vowel change

(1.1)   Plural CuCuuC (*fu'uul* فُعُوْل) is from singular:

1. CaCiC (*fa'il* فَعِل), e.g.

   Spleen/s   *Kabid/kubuud*   كَبِد/كُبُوْد

2. CaCC (*fa'l* فَعْل), whose the middle letter is not *waaw*, e.g.

   Liver/s   *Qalb/quluub*   قَلْب/قُلُوْب

3. CiCC (*fi'l* فِعْل), e.g.

   Elephant/s   *Fiil/fuyuul*   فِيْل/فُيُوْل

4. CuCC (*fi'l* فُعْل), whose second and third *hijaiyyah* letters are not *alif, waaw,* or *ya.* e.g.

   Army/ies   *Jund/junuud*   جُنْد/جُنُوْد

(1.2)   Plural CuCCaaC (*fu''aal* فُعَّال) belongs to singular CaaCiC (*faa'il*), whose last letter is not *alif, waaw,* or *ya.* For example:

   Writer/s   *Kaatib/kuttaab*   كَاتِب/كُتَّاب

(1.3)   Plural CiCaaC (*fi'aal*) belongs to singular:

1. CaCC (*Fa'l* فَعْل), which does not have *ya* in the second letter, e.g.

   Clothe/s   *Tsaub/tsiyaab*   ثَوْب/ثِيَاب

2. CaCaC (*fa'al* فَعَل), e.g. whose second *hijaiyyah* letters are not *alif, waaw,* or *ya*, or which is not *mudha'af*, e.g.

   Mountain/s   *Jabal/jibaal*   جَبَل/جِبَال

3. CiCC (*fi'l* فِعْل), e.g.

   Well/s   *Bi'r/bi'aar*   بِئْر/بِئَار

4. CuCC (*fu'l* فُعْل), whose second letter is not *waaw* and third letter is not *ya,* e.g

   Arrow/s   *Rumh/rimaah*   رُمْح/رِمَاح

5. CaCiiC (*fa'iil* فَعِيْل), whose third *hijaiyyah* letters are not *alif, waaw,* or *ya,* e.g.

   The sick/sicks   *Mariidh/miraadh*   مَرِيْض/مِرَاض

6. CaCCaaC,   CaCCa,   CaCCaaCah   (*fa'laan,   fa'la, fa'laanah/fu'laanah* فَعْلَان، فَعْلَى، فَعْلَانَة/ فُعْلَانَة), e.g.

   The thirsty   *'athsyaan, 'athsya,*   عَطْشَان، عَطْشَى،
   one/s   *'athsyaanah/ 'ithaasy*   عَطْشَانَة/عِطَاش

(1.4)   Plural CuCaC (*fu'al* فُعَل) is from singular:

1. CuCCah (*fu'lah* فُعْلَة), e.g.
   Room/s   *Ghurfah/ghuraf*   غُرْفَة/غُرَف

2. CuCCa (*fu'la*), e.g.
   Small one/s   *Shughra/shughar*   صُغْرَى/صُغَر

(1.5) Plural CuCuC (*fu'ul* فُعُل) is specialized to singular:
1. CaCuuC (*fa'uul* فَعُوْل), which functions as doer, e.g.
   Jealous one/s   *Ghayuur/ghuyur*   غَيُوْر/غُيُر

2. CiCaaC (*fi'aal* فِعَال), e.g.
   Book/s   *Kitaab/kutub*   كِتَاب/كُتُب

(1.6) Plural CiCaC (*fi'al*) is from singular CiCCah (*fi'lah*). For instance:
Piece/s   *Qith'ah/qitha'*   قِطْعَة/قِطَع

(1.7) Plural CaCCaa (*fa'laa* فَعْلى) is from singular CaCiiC (*fa'iil* فَعِيْل). For example:
Dead   *Mayyit/mawtaa*   مَيِّت/مَوْتَى

(2) Broken plural patterns involving both vowel change and affixation of consonant

(2.1) Some of Plural of paucity (*jam' qillah*) patterns: aCCuC (*af'ul*) and CiCCah (*fi'lah*) are considered to be applied in the assortment of three to ten substances. For instance:

    a. River/s   *Nahr/anhur*   نهر/أنهار
    b. Youth/s   *Fata/fitya*   فتى/فتية

The singular CaCC (*fa'l*), CaCaC (*fa'al*), or hollow (*ajwaf*): CVVC (*faal, fuul, fiil*) are pluralized into *jam' qillah* aCCaaC (*af'aal*). It indicates that this formation involves *hamza* with *fatha* to the stem and the alteration of vowel pattern to a long /aa/ between the second and third base. For instance:

    a. House/s   *Bait/abyaat*   بَيْت/ أَبْيَات
    b. Uncle/s   *Khaal/akhwaal*   خال/أخوال
    c. Door/s   *Baab/abwaab*   بَاب/أَبْوَاب

There are numerous borrowed words fitting this pattern, such as:

    a. Film/s   *Film/aflaam*   فلم/أفلام
    b. Mile/s   *Miil/amyaal*   ميل/أميال

(2.2) Suffixation of *nuun* in plural CVCCaan (*fa'laan/ fu'laan/ fi'laan*), whose plural is *fa'iil, fa'al,* and *fa'l.* for instance:

    a. Neighbor/s   *Jaar/jiiraan*   جار/جيران
    b. Grass/es   *Khasyab/khusybaan* خشب/خشبان

(2.3) *Taa' marbuutha* is suffixed as the part of plural pattern. However, it does not imply the feminine gender.

(2.3.1) CaCaaCiCah (*fa'aalilah*) functions as the plural of names of groups or profession borrowed from other languages:

Philosopher/s   *Faylusuuf/falaasifah*   فيلوسوف/فلاسفة

(2.3.2) Plural CaaCa is applied as the plural of nouns derived from hollow verbs:

Leader/s   *Qaa'id/qaadah*   قائد/قادة

(2.3.3) The active participles derived from defective verbs (*fi'l naaqish*) are pluralized into CuCaat (*fu'aat*):

Reciter/s   *Raawin/ruwaat*   راو/رواة

(2.3.4) The singular CaaCiC is turned into plural CaCaCah (*fa'alah*) which often alternates with CuCCaaC.

Servant/s   *Khaadim/khadama-khuddam*   خادم/خدمة-خدام

(2.3.5) Plural aCCiCah (*af'ilah*) goes to singular CVCaaC (*fa'aal* and *fi'aal*). It can be simply recognized that this plural owns prefix *hamza* and suffix *taa' marbuthah*. This form includes in *jam' qillah* as well. For example:

Answer/s   *Jawaab/ajwibah*   جواب/أجوبة

(2.3.6) Plural CaCaayaa (*fa'aayaa*) is used for certain feminine nouns, specifically the hamzated nouns. This type is inflexible and always ends with *alif*.

Corner   *Zaawiyah/zawaayaa*   زاوية/زوايا

From the preceding patterns, it must be highlighted that there are two kinds of broken plural: *jam' qillah* referring to the nouns among three till ten, and *jam' katsroh* applied to the above of ten items. In *jam' katsroh*, *shighat muntaha al-jumu'* is recognized, referring to all plural forms that are suffixed to two or three *hijaiyyah* letters, in which *sukuun* is placed over the middle letter (Al-Ghalayani, 2011). There are nineteen forms of *shighat muntaha al-jumu'*:

Table 4: Forms of *shighat muntaha al- jumu'*

Patterns	Examples		Meanings
	Singulars	Plurals	
فَعالِل (*fa'aalil*)	درهم (*dirham*)	دراهم (*daraahim*)	Dirham/s
فَعاليل (*fa'aaliil*)	قرطاس (*qirthaas*)	قراطيس (*qaraathiis*)	Paper/s
أفاعل (*afaa'il*)	نمل (*naml*)	أنامل (*anaamil*)	Ant/s
أفاعيل (*afaa'iil*)	أسلوب (*usluub*)	أساليب (*asaaliib*)	Pattern/s
تفاعِل (*tafaa'il*)	تجربة (*tajribah*)	تجارب (*tajaarib*)	Experience/s
تفاعيل (*tajaariib*)	تقسيم (*taqsiim*)	تقاسيم (*taqaasiim*)	Distribution/s
مفاعل (*mafaa'il*)	مسجد (*masjid*)	مساجد (*masaajid*)	Mosque/s

مفاعيل (*mafaa'iil*)	مصباح (*mishbaah*)	مصابيح (*mashaabiih*)	Lamp/s
يفاعل (*yafaa'il*)	يفتح (*yaftah*)	يفاتح (*yafaatih*)	Yaftah/s (name of person)
يفاعيل (*yafaa'iil*)	يَنْبُوْع (*yanbuu'*)	ينابيع (*yanaabi'*)	sorce/s
فواعل (*fawaa'il*)	خاتم (*khaatam*)	خواتم (*khawaatim*)	Ring/s
فواعيل (*fawaa'iil*)	قارورة (*qaaruurah*)	قوارير (*qawaariir*)	bottle/s
فياعل (*fayaa'il*)	صَيْرَفٌ (*shayraf*)	صَيَارِف (*shayaarif*)	coin/s
فياعيل (*fayaa'iil*)	دَيْجُوْر (*dayjuur*)	دياجير (*dayaajiir*)	Darkness
فعائل (*fa'aail*)	سحابة (*sahaabah*)	سحائب (*sahaaib*)	Cloud/s
فعالىَ (*fa'aala*)	فَتْوَى (*fatwa*)	فتاوى (*fataawa*)	Instruction/s
فعالي (*fa'aali*)	مَوْمَاءُ (*mawmaa'un*)	مَوَامٍ (*mawaamin*)	Badlands
فُعالىَ (*fu'aala*)	سَكْرَانَ (*sakraan*)	سُكَارَى (*sukaaraa*)	drunkard/s
فَعاليُّ (*fa'aaliyyu*)	كُرْسِيّ (*kursiyyun*)	كراسيّ (*karaasiyyun*)	Chair/s

(Al-Ghalayani, 2011)

There are several unique facts relating to Arabic broken plurals:
1. Plurals of the plurals

This form usually employs the suffix of regular plural or is in the form of broken plural. For example:

a.	Houses	*Buyout/buyuutaat*	بيوت/أبيات
b.	Strangers	*Gharaib/gharaabiin*	غرائب/غرابين
c.	Hands	*Aydin/ayaadin*	أيد/أياد

2. Plurals which have no singular form

This occurs inasmuch as the singular form neither exists anymore nor is forgotten.

Wonders	*Ta'aajiib*	تعاجيب

3. Plurals from modified roots

Women	*Mar'ah/nisaa'*	مرأة/نساء

4. Plurals which occasionally mean singular happens in the Koran. For instance, the word *fulk* represents singular in verse "فِى الْفُلْكِ الْمَشْحُوْنِ", while the other verse "و الْفُلْك الَّتِى تجرى فى البحر" signifies the plurality.

5. The nouns which are pluralized in broken form are sometimes treated as the regular plural form. For instance, it is found in the Koran the word "كَافِر" (*kaafir*) is turned into كافرون in surah Al *Kaafiruun* (قُلْ يأ يُّهَا الْكَافِرُوْنَ) which represents the masculine regular plural and كُفَّار (*kuffaar*) in surah Muhammad verse 38 (وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللهُ لَهُمْ) which is the irregular (broken) form.

In case of the nouns are nominative, the last letter should be marked diacritically with *damma* (ُ). If the nouns are in genitive condition, *kasra* (ِ) is placed in the last letter. Whereas, when accusative occurs, *fatha* (َ) should be positioned over the last letter (Hamid: 1994). For instance:

Table 5: The position of diacritical mark in Arabic broken plural

Positions	Examples	Meanings
Nominative	بُنِي المساجدُ في تلك المدينة (*buniya al masaajidu fi tilka al madiinati*)	The mosques were built in that country.
Genitive	الفقراءُ يحتاجون الي بيوتٍ ليسكنوا (*al fuqaraau yahtaajuuna ila buyuutin liyaskunuu*)	The needy need houses to stay.
Accusative	ذلك الجدال ينتج مسائلَ كثيرةً (*dzaalika al jidaal yuntiju masaaila katsiirotan*)	That debate causes numerous problems.

CONCLUSION

This paper has reviewed and explored the formation of noun plurals in Arabic and English. It is found that English plurals start from the count of two while Arabic plurals start from the count of three. Both of these languages also have regular and irregular patterns.

Unlike English, the Arabic irregular plurals (broken plurals) are more frequent and have the exact patterns which sometimes can be explained through morpheme-based model and word-based model. The affixation of regular plural in Arabic also engages the gender, such as –*iina* or –*uuna* for masculine plural and –*aat* for feminine.

It is also found that the English plural marking occurs solely in nouns. On the other hand, nouns and adjectives become the object of Arabic regular and irregular plural marking. The Arabic broken plural pattern sometimes solely employs the internal vowel change which might involve both vowel change and affixation of consonant. Some unique facts of plurality in Arabic occur such as: plurals of the plurals, plurals not having the singular form, plurals from modified roots, plural form which means singular and one noun which can be pluralized into regular and irregular form.

Based on the comparison, it can be argued that the plural marking system in both languages is dissimilar rather than parallel. Structurally, Arabic plural marking system is more complex rather than English. Thus, L2 or FL learners may find English plural markers easier to learn than Arabic.

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