Human Collective Nouns in English and Arabic

Asst . Instructor Jumanah Shakeeb Muhammad Taqi
Al–Iraqia University
College of Education for Women

Introduction

Countables have two numbers in English: singular and plural; and three numbers in Arabic: singular, dual, and plural.

The singular is the form to which suffixes are added to form the dual and the plural. These suffixes denote duality and plurality in reference. However, there are nouns which do not follow this rule. These are singular nouns that have plural reference such as team, family, army in English and جيش, فرقة, جماعة in Arabic. Such nouns are called collective nouns in English and اسماء الجمع in Arabic.

The collective noun refers to a collection of living beings or lifeless things. The research in hand deals only with collective nouns of human multitude or simply human collective nouns as they are called throughout the research.

Human beings all over the world need to be gathered in groups in different aspects of life, in different circumstances, and for different purposes. This leads to certain similarities when referring to these gatherings, however, there are factors such as culture, religion, and geography that may result in diversities. The study in hand aims at finding the similarities and differences between English and Arabic in expressing the idea of collectivity, classifying and deriving nouns to name human groups.

The glorious Qur'anic verses have been a great aid for the study in illustrating and clarifying certain characteristics of human collectives especially when Arabic grammar books do not discuss or illustrate certain features of these nouns owing to the fact that Arabic do not talk about اسماء الجمع as a distinct subject but rather under the plural.

Chapter One: Human collective Nouns in English

1.1 Definition:

Dictionaries define collective nouns in general which cover those nouns denoting things and human beings.

The verb collect means "assemble, accumulate, bring or come together" (The Concise Oxford Dictionary of Current English, 1950: s.v. collect).
The adjective *collective* means "formed by collection of individual persons or things; constituting a collection; gathered into one; taken at a whole; aggregate, collected" (*The Oxford English Dictionary, 1989: s.v. collective*).

Among grammarians only Jespersen (1933: 210) talks about human collective nouns defining them at words that denote a collection of individuals which are viewed as a unit.

### 1.2 Words Used as Human Collectives.

There are words that are typically collectives and always have a collective signification, i.e., they can always refer to groups of single entities. Typical examples of this type are *team, army, family, crew, committee, and audience*. These are singular countable nouns. Sometimes these collectives occur in the construction: the collective noun + of + a substantive in the plural as in:

**There is a family of painters.**

**The remarkable succession of monarchs who for a century past have ruled over Belgium.**

When collectives occur in this construction, they do not differ from simple collectives (Schibsbye, 1970: 45).

There are words that are not collectives themselves but used as so. They may be classified as follows:

1. A group of collectives that are derived from the words denoting the smaller units, e.g., *brotherhood from brother, nobility from noble, peasantry from peasant, soldiery from soldier and mankind from man* (Jespersen, 1924: 195).

2. Some words do not themselves denote plurality but may acquire a collective signification by metonymy in certain contexts as when the word *the parish* refers to *the inhabitants of the Parish, all the world refers to all men, the sex refers to women, the church refers to the clergy or officials of the church, the bench refers to the judges or magistrates, the society refers to its people* (Ibid.), *the town and the village refer to their inhabitants* (Jespersen, 1933: 210), *the company, the school* (Tipping: 1964: 28).

3. Another group presents a special case. Examples are *youth* which means *young people collectively* as in:
   
   Among the British youth his contemporaries. (Ibid.: 211)

Quirk et al. (1985: 316–317) list the word *youth* with collective nouns which usually occur in the singular only with the definite article: *the youth (of today).*

Another example of this type is the word *enemy* referring to *the hostile forces* when preceded by the definite article as in:

The enemy were retrieving. (Jespersen, 1933: 211).

Quirk et al. (1985: 316) think that the word *enemy* does not need to be preceded by the definite article to denote collectivity.
Acquaintance too is an example of this type of human collectives when it means *friends* as in:

His acquaintance *give* him a very different character.

(Jespersen, 1933: 211).

1- Large number of proper nouns denoting official bodies and organizations belong to human collectives, e.g., the Air Force, the BBC, the Senate, the United Nations, Congress, Parliament, etc...

It is vital that the United Nations should now act on that ground work and drive the peace making (Biber et al. 1999: 247).

Relevant to this type is singular proper names denoting sports teams as mentioned by Biber et. al. (1999: 189) and Murphy (1994: 156) as in:

Reg, see where [Tottenham] *are* in the league? [England] *have* been here almost a week, practicing every day in sauna – bath temperatures for their opening match against Sri Lanka on Sunday.

2- Another category contains names of firms and countries or cities when used to refer to population or to a subset of the population as in:

Liverpool stayed on long without kicking a ball.

Last night *Ford* declined to comment on the long–awaited Jaguar / GM statement.

ICI *has* increased *its* sales abroad.

3- singular noun phrases with the definite article also have a collective signification referring to a class in its entirety as in:

*The Aristocracy* never fails to fascinate.

To me it is not freedom of the press if the press speaks only on one side.

(Biber et al. 1999: 248)

4- The comonalized adjectives with the definite article have collective reference, e.g., the blind, the poor, etc...(Ibid.).

5- There are *quantifying collectives* that have general meaning. They combine with a following of–phrase specifying the kind of entity making up the group expressed by a plural countable noun. Examples of such collectives are *bunch, crowd, flock, gang, group, troop, set, swarm*, etc...as in:

Two little *groups of people* stood at a respectable distance beyond the stools.

There was a small *crowd of people* around. (Ibid: 248, 249)

6- Quirk et al.(1985:316,759) alone mention the word *couple* with collective nouns adding that *couple* in the sense of *two persons* normally has a plural verb as in:

*The couple are* happily unmarried.

When it denotes a unit, the singular verb is used:
Each couple was asked to complete a form.

This word differs from other human collectives in that it refers to two persons.

1-3 Collocations of Quantifying Collectives

Among the quantifying collective nouns mentioned above (i.e., item no. 8 among the words used as human collectives) the nouns bunch, group, host, crowd, troop, gang, flock, swarm, and set can combine with human collocates. The most productive ones are bunch, set, and group. They are very often used for neutral descriptions as in:

When Anna entered a group of young men were talking eagerly round the table.

But bunch and gang frequently have negative connotations as in:

Then we could pretend that a bunch of drunken men watched a bit of ……

The choice of collocation may be used to show how a group of people is viewed as in:

A swarm of panicked men, most with rifles, approached the building, erupting generator, shielding their eyes and shouting at one another.

In the sentence above, the word swarm makes one imagine a large number of men moving about and sounding like a swarm of bees. This is a metaphoric use (Biber et al. 1999: 248, 249).

The following are examples of collocates with human denotations that may associate with the above-mentioned quantifying collectives:

<table>
<thead>
<tr>
<th>The Quantifying collective</th>
<th>The collocate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Troop</td>
<td>Inspectors, British tummies</td>
</tr>
<tr>
<td>Swarm</td>
<td>Panicked men, People</td>
</tr>
<tr>
<td>Bunch</td>
<td>Amateurs, idiots, thieves</td>
</tr>
<tr>
<td>Crowd</td>
<td>Demonstrators, spectators</td>
</tr>
<tr>
<td>Group</td>
<td>Adults, friends, girls</td>
</tr>
<tr>
<td>Gong</td>
<td>Drunken youths</td>
</tr>
<tr>
<td>Flock</td>
<td>Children</td>
</tr>
<tr>
<td>Host</td>
<td>Advisors</td>
</tr>
<tr>
<td>Set</td>
<td>Friends</td>
</tr>
</tbody>
</table>

(Ibid: 249)

1.4 Classification of Human Collectives

Quirk and Greenbaum (1973: 92) mention three subclasses of collective nouns as follows:

1. Specific which contains collectives such as: army clan, class, club, committee, crew, crowd, family, flock, gang, minority, government, group, herd, jury majority, and Quirk et al. (1985: 316) add to this subclass words such as cast, department, university, generation, board, commission, enemy, audience, college, couple, flock, institute,
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population, federation, opposition, staff, association, community, council, firm, party and faculty (American).

2. **Generic** which contains collectives such as: *The aristocracy, the bourgeoisie*, *the clergy, the elite, the gentry, the intelligentsia, the laity the public, the proletariat* (Quirk and Greenbaum, 1973: 92). Quirk et al. (1985: 316–317) add to this subclass the collectives: *the church, the press, the youth (of today), the rank and file*.

3. **Unique** which contains collectives such as the Arab League, the Congress (US), the Kremlin, the Papacy, Parliament, the United Nations, the United States (US), the Vatican (Quirk and Greenbaum, 1973: 29). To this subclass, Quirk et al. (1985: 317) add the human collective: the Commons (UK).

1.5 **verb concord**:
Grammarians agree that collective nouns denoting human beings take plural verb when persons composing the group are thought of individually, and singular verb when the group is thought of collectively (Curme, 1947: 116; Tipping, 1964: 147, 299; Schibsbye, 1970: 44–45; Quirk and Greenbaum, 1973: 92; Zandvoort and van EK, 1975: 95 and Fowler et al., 2001: 338). Examples are:

*The crowd were deeply affected.*

*An immense crowd was assembled.*

*The cabinet is divided.*

*The cabinet are agreed.*

*The group agrees that the action is necessary.*

*The old group have gone their separate ways.*

However, some human collectives do not have this potentiality, e.g., *police* (Schibsbye, 1970: 100), and *clergy, military, people* and human collectives that come from nominalised definite adjectives such as *the poor, the young, the rich*. These human collectives take plural verbs (Fowler et al., 2001: 339). To these collectives, *staff* can be added for it is exceptional in that plural concord is by far the more frequent option as in:

*The staff carry messages from guest to guest. When the staff are absent a class is split between other teachers. (Biber et. Al., 1999: 184).*

One last point to mention is that human collectives in American English are considered singular, therefore they take singular verb forms (Quirk and Greenbaum, 1973: 92, 177; Quirk et al, 1985: 19, Jacobs, 1995: 114). Thus, Quirk et al. (1985: 758) state that terms for government and for sports are nearly always treated as singular in American English.

1.6 **Pronoun Concord**:
The idea of separate individuals or one entity decides pronoun concord as well, when a collective noun denoting persons is viewed as a unit, the relative
which with a singular verb is used, whereas the relative who with a plural verb
is used when the individuals forming the unit are thought of (Schibsbye 1970 : 
45 ; Zandvoort and van EK , 1975 : 162 ; Lyons , 1977 ; 315) . Examples are the 
following :

He joined the party who were walking before him .

He joined the party which was in power .

Schibsbye (1970 : 45) adds that when the idea of a group in uppermost , the
personal and possessive pronouns are singular as well ; whereas when the idea
of the individuals is dominant , these pronouns are plural as in :

The Government of Eire declare their readiness to cooperate.

If the government wishes a wide response to its appeal for National
Service it should see that …

In this regard , Jespersen (1924 : 115) has a general statement saying that
the use of plural pronouns is very common with collectives as in :

The committee was arguing that their proposal was more practical and
that they should be allowed to implement it immediately .

In this respect , worth mentioning is that lack of concord is very common
(Schibsbye , 1970 : 45) as in :

The choir was singing when their voices ceased .

Another example as mentioned by Fowler et al . (2001 : 345) is :

The old group has gone their separate ways .

Even good writers may be inconsistent in the same sentence as in the
following example mentioned by Jespersen (1933 : 210) :

The Garth family , which was rather a large one , for Mary had four
brothers and one sister , were very fond of their old house . (George Eliot).

This inconsistency shows the grammatical ambivalence of many collectives
regarding the distinction of singular and plural . However , it is considered by
Schibsbye (1970 : 45) correct to follow one viewpoint : either ' one unit ' or ' 
many individuals ' in one context .

Fowler et al . (2001 : 345) mention a relevant point regarding a few
countable human collectives including clergy , military , people , police and
nominalised definite adjectives such as the rich , the poor , etc … These
collectives take plural pronouns :

The police support their unions .

When personal pronouns in new main clauses or in after parts of split
sentences refer to collective nouns . these pronouns are plural (Long as cited in
Zandvoort and van EK , 1975 : 259) . Examples are the following :

The crowd was stirred , and their responses showed it .

The Army was not much interested in him . They took
one look at him and turned him down .
There remains demonstratives or what Curme (1947 : 206) calls limiting adjectives. It is frequent to see plural limiting adjectives (demonstrative pronouns) with collectives as in:

*These offspring of her own heart.*

Palmer (1984 : 198) agrees with Curme (1947 : 206) adding that this is true with certain collectives such as *people* as in:

*These people.*

However Palmer thinks that singular collectives such as *committee* do not take plural demonstrative pronouns. The same is true with non-countable collectives such as *police* and *clergy* (Ibid : 197).

### 1.7 Their Number and Definiteness:

Generally, the singular refers to one and the plural refers to more than one. In certain cases the opposite is correct, namely, that 'one' refers to 'many' and 'many' refers to one. A group of persons may be viewed as one entity, a whole (Curme, 194 : 206).

Hartmann and Stork (1972) s.v. Collective Noun state that these nouns are usually inflected in the same way as other nouns, but their usage often differs as to whether they are regarded to be singular or plural as in:

*It is a good team.*

as opposed to

*They are a good team.*

Whereas Crystal (1992)s.v. collective noun has a different view. He believes that these nouns formally differ from others in that they have a distinctive three-way pattern of number contrast. Thus, one may say:

*The committee is interested.*

*The committee are interested.*

and *The committees are interested.*

Committee in the first sentence is a single undifferentiated body, in the second instance the emphasis is on the individuals comprising it, and in the third instance, the word is pluralized referring to more than one committee.

Regarding definiteness, these nouns behave like other countables; they can be used with *a* or *one* when indefinite (Jespersen, 1924 : 196).

Biber et al. (1999 : 247) add to this point saying that when the collective noun is a countable it behaves like any other ordinary countable in number and definiteness as in: They elected a leader and *a committee* to represent the *three urban committees* when they lived.

The constitution and the composition of this community vary from school to school.

Specifically *the committees* have the following functions.
When the collective is non-count, e.g., police, clergy, the poor, the rich, or proper nouns, e.g., the United Nations, The Senate, they allow no contrast in number and definiteness (Ibid).

1.8 Use of Numerals with Human collective Nouns:

Jesperen (1924: 196) talks about the 'double-sidedness' of collectives saying that these words can be used as representing one unit and in this case they are preceded by a or one; or they can represent more than one unit like any other countable and in this case they are counted, e.g.,

Two nations

Many nations.

A few police.

Twenty clergy.

Many peoples (= many nations).

He considers the collective noun when used as a plural "a plural raised to the second power", i.e., a plural of the plural (Ibid: 197).

In his the Essentials, Jespersen (1933: 210) considers the collectives the contrast to mass-words since the former are singular and plural at the same time; whereas the latter are neither singular nor plural. Therefore, he describes them as "doubly countables". In this respect, the words people and troop are good illustrations. The word people can be used as the plural of persons as in:

People say.

One or two people might drop in.

Many people.

and can be used as the synonym of nation. In the latter case, it can be preceded by the indefinite article (= one nation) and can be pluralized (= many nations) as in:

People who hate us.

Two different peoples. (Ibid.: 211).

Jacobs (1995: 114) comments saying that the word people causes difficulty to non-native speakers because it sometimes refers to a tribal or a national group and then it is pluralized as in:

There should be a bond of friendship between the

Azerbaijani and Kurdish peoples.

As for troop, the matter differs somewhat. It can be used in the meaning "body of soldiers" as a collective word. In this case, it can be preceded by a numeral (Jespersen, 1933: 211). Examples are the following:

He scattered two troops of rebel horses.
It can be preceded by a higher numeral but then it means "the individuals of the troop" as in:

The king's forces are consisted of about two thousand five hundred regular troops.

Other examples are:

Twenty police.

The church with its twenty – eight thousand clergy. (Ibid.) However palmer (1984 : 197) considers using numerals with police and clergy unlikely and adds that it is preferable to say thirty policemen not thirty police.

A relevant issue is Curme's viewpoint (1947 : 206) which says that there are words that have two forms: singular to express the idea of oneness or a distinct type or a mass, e.g., gentle folk, peasant – folk, the English people, and a plural to refer to different individuals or varieties within a class or type, e.g., young folks and peoples of Europe.

1.9 A Semantic Perspective:

Many of human collectives serve as superordinates to other words that may be considered as quasi – hyponyms.

For example, the word clergy is superordinate to bishop and priest, and people is superordinate to man and woman. At the same time, this hierarchical relationship may be considered as part – whole relationship rather than hyponymy because the difference between these two semantic relationships can be sometimes interchangeable and not always clear – cut (Lyons, 1977, Vol. I : 316).

Chapter Two : Human collective Nouns in Arabic

2.1 Definition:

The idiom أساء الجموع, the Arabic counterpart of collective nouns, was first mentioned by Sibaweih (d. 180 A.H.) stating that the collective noun is the noun that refers to more than two, has no singular from the same morphological root and of the same meaning simultaneously, and its form is not constructed according to the one of the broken plural forms. Principal examples of human collective nouns are رجل, إنسان, قوم, رهط, and whose singular forms are رجل, إنسان, نساء, قوم, رهط, and امرأة, امرأة, respectively. (Sibaweih d. 180 A.H., 1988, Vol. 111: 240)

The collective noun is considered singular even though its reference is plural (al–Mubarrad d.285 A.H., 1963, 11: 292) and (al–Hamlawi,1927 : 87).

al–Quzwini (d. 817A.H.), (1982: 25) defines human collective nouns clarifying the way it refers to the member of the group named saying that the human collective refers to a group of individuals denoting each member separately in a similar way to the singular when it refers to one individual.

2.2 Nouns Used as Human Collectives:
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1. The typical human collectives nouns are those referring to more than two persons, have no singular from the same morphological root and of the same meaning simultaneously, and they are not constructed according to one of the broken plural forms. Principal examples are رهط whose singular form is امرأة or جماعة انسان (Sibawieh d. 180A. H., 1988, Vol. 111 : 240) and (al-Quzwini d. 817 A. H. 1982 : 25).

2. Another type of human collectives is a group of nouns whose plural formation is not based on one of the familiar plural forms yet have singular from the same morphological root and of the same meaning at the same time such as راكب (صاحب صاحب) و (سار) (Sibawieh d. 180A. H., 1988, Vol. 111 : 240) and (al-Quzwini d. 817 A. H. 1982 : 25).

Worth mentioning is that all Arab grammarians agree that the nouns mentioned in group number 1 are collectives (Ibada, 1988 : 14) whereas not all Arab grammarians agree on the nouns mentioned in group number 2 but many of them do (Ibid. : 15, 18).

3. There are nouns which are considered human collectives because they signify plurality, however Arab grammarians regard them as supplementary to sound masculine plural form because they lack one of the conditions to be a plural. Thus, they are irregular and not real plurals. They are orally known and understood as denoting the plural, therefore, their forms are not taken as found plural measures. Mentioning them in this context is due to their being found in old texts. The noun دنو is an example of this type. This noun has no singular form from the same morphological root but rather it has singular of the same meaning which is صاحب. One says:

المختزعون دنو فضل

Which means

أصحاب فضل.


Thin noun is mentioned in the glorious Qur'an in thin sense in:

(لا يأتوا أولئك الفضل مثكماً والسعة أن يؤثروا أولياء (الزربي))


2.3 Human Collective Nouns with specific Number
Some human collective nouns refer to exact number of individuals, e.g., the collective **نفر** refer to groups composed of less than ten persons, **عصبة** refers to a group composed of ten to forty persons (Ibu Qutaiba d. 276 A. H., 1963 : 147); whereas ad–Darweesh (2003 , III : 506) says that **عصبة** refers to a group of ten persons only. Another example is **ركب** which refers to a company of ten wayfarers leading a group of camels in a caravan (Ibn Qutaiba , d. 276 A. H., 1963 : 149).

### 2.4 Classification of Human Collective Nouns

There are three categories:

1. Collective nouns which refer to family or one tribal relation. These are **الفخوذ، الوط، الممورة، الي شمو، المروشرة، الورىط، ااسورة، الرومب** (Ibn Qutaiba d. 276 A. H., 1963 : 149, 195). To these, 'Ibada (1988 : 33) adds **كلال، أر ش، أسرة، آ، أىو، حءاو**. The noun **إّ** also belongs to this category and is mentioned in the glorious Qur'an in (at–Taubah Surah : verse 10).

2. Collective nouns which refer to groups of soldiers. Examples are **، دَىْو، اَجْور، خاووشس، عسووكر، جووشش، انسوور، كووردمس، كمك وو، اينووب ىَشْضوو، جَاْوورة ك ك وو، جحفوو، فشموو، سرش، جرشدة، كتش**.

3. Collective nouns that have general reference. Examples of this category are **،مّ، زارة، الأ،فرق،سرد،ررذا،نفر،ق ش،عص،فمج،حزب،امرر،فئء،حضشرة،صف،ج،لا** (Ibid.: 34).

### 2.5 Verb Concord :

In Ibn ' Aqeel (d. 769 A. H., I : 482) – in the foot note – it is stated that the verb which comes with these nouns can be feminine or masculine. The reason behind this is that these nouns might be explained as **جاع ا** or **جاءع ا**. In the former case, the verb does not take the feminine ending **ت** whereas in the latter, the verb takes it. So both can be encountered:

\[
\text{جاء القوم} \\
\text{و} \\
\text{جاءت القوم}
\]

In the glorious Quran:
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(Yusuf : 30) وقالَ نُسَوًّا فِي المَٰدِينَة

(ar - Rum : 2) عَلَبَتِ الرُّومُ

(Sad : 12) قَبِلُهُمْ قَوْمِ نُوحٍ

(az - zukhruf : 54) فَتَّسَخَفَ قُوْمَهُ

This follows the gender of the word جمع which is masculine or the gender of the word جماعة which is feminine.

Since collective nouns are singular denoting a group, (Sibaweih d. 180 A. H., 1988 : II :142) states that the verb cooccurring with these nouns is singular in form in verbal sentences, i.e., when the verb precedes the collective noun as in:

(ال – A'raf : 7) قالَ الْمَّلَأُ الَّذِينَ أَسْتَكْبَرُوا مِنْ قُوْمِهِ

(ال – Mulk : 8) كَلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزِّنُهَا أَلْمَ يَأْتِكُمْ نِيْدًا

The feminine ending ت is appended to the verb when the human collective noun is feminine in form as in:

(ان – Nisa' : 4) فَآَٰدُّ طَائِلَحٍ إِسْشَْئِٞوَ

(as – Saff : 14) فَآَمَنُّتُ طَائِفَةً مِنْ بَنِي إِسْرَائِيلِ

Sometimes, however, a preceding verb is found in virtual agreement with a singular human collective noun as in the following example cited in Wright (1955, II : 294):

نصروك قومي فاعتزرت بنصرهم

Names of Arab tribes which are mostly feminine in gender take a preceding singular feminine verb became such mamas have the sense of collectives as in:

(Ibid.: 292) كَجَمَعَتْ عِقِيلٍ وَقَشِيرٍ وَشَتَكَوْا مَا يَلْحَقُهُم

This applies to بنون when it is used to denote a family or a tribe as in:

(Yunus : 90) آمَنَتْ بِهِ بَنُو إِسْرَائِيلِ
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(Ibid.: 290).

Usually if the subject is a noun dual in number, the preceding verb must be in the singular but it must agree with the subject in gender (Ibid.: 293). This applies to human collective nouns as in:

(الْعَلِيمُ - إِلَىٰ الْمَلَكِ) (الْعَلِيمُ - إِلَىٰ الْمَلَكِ) (الْعَلِيمُ - إِلَىٰ الْمَلَكِ)

(الْعَلِيمُ - إِلَىٰ الْمَلَكِ) (الْعَلِيمُ - إِلَىٰ الْمَلَكِ) (الْعَلِيمُ - إِلَىٰ الْمَلَكِ)

(الْعَلِيمُ - إِلَىٰ الْمَلَكِ) (الْعَلِيمُ - إِلَىٰ الْمَلَكِ) (الْعَلِيمُ - إِلَىٰ الْمَلَكِ)

If the subject is plural feminine, the preceding verb may be either singular masculine or feminine. This applies to human collective nouns as in the following example:

(Ibid.: 291)

In nominal sentences, in general, when the subject has been mentioned any following verb must agree with it strictly in gender and number (Wright, 1955, II: 292). This applies to human collective nouns to certain extent as in:

(Ibid.: 291)

The verb "يشام" agrees with the collective "قوم" in gender and number for both are masculine and plural since the human collective noun "قوم" is plural in reference. (الْعَلِيمُ: 69)

in which the verb "يضلتك" agrees in number but not in gender with the human collective "طائفة" which is feminine unlike the verb which is masculine.

The human collective noun may take a singular verb being a noun that refers to people as one group as in:

(Ibid.: 291)

Both the verb "غَلِبَتْ" and the human collective noun "فَتَة" are feminine.
When the human collective is dualised, it may take a verb which agrees in number and gender with it as in: (al–"Imran: 122)

(قدَّ كَانَ لَكُمْ آيَةً فِي فَنِّينَ النَّفَقَةِ)

Or it may take a plural verb as in:

(وَان طَائِنَانِ من المؤمنين اقتُلِئا فَأَصُلُوا بَيْنَهُمَا) (9)

This is admissible because the collective designates rational beings (Wright, 1955, II: 294).

When these nouns are pluralized, they take plural verb as in:

(وَجَعَلْنَاكُمْ شُعُوبًا) (ال–هُجِرَةُ : 13)

The above-mentioned examples show how human collective nouns can not follow strict pattern in terms of their concord with the verb due to their problematic nature as far as their gender and number are concerned: their number can be singular or plural and their gender can not be strictly decided because the group named can be compared of both men and women.

2.6 Pronoun Concord

Collective nouns are not studied by Arab grammarians comprehensively due to its unique behaviour and not belonging to a fixed category. Therefore, the gender and number of pronouns used with them is consequently not very much fixed. However, there are many examples in the glorious Qur'an which can tell us something about this point.

2.6.1 Personal Pronouns:

As to these pronouns, the plural form is used in the following examples:

(وَنَأْخَذْنَا أُسْلِحَتِهِنَّ) (ال–مُعَمِّنُن: 53)

(فَتَفَقَّطُوا أَمَرَّهُمُ بَيْنَهُمْ زَيْتًا كُلٌّ جَرِيَّ بَيْنَهُمْ فَرَحُونَ) (ان–نَمَّلِ : 48)

(وَكَانَ في المَدِينَةِ تِسْعَةٌ رَهْطٌ بَيْنَهُمْ فِي الأَرْضِ) (ال–نَسَا: 8)

(فَرَقَوْا لَنْ أَكْلَهَا الْذَّبِّ وَتَخَنُّ غَضَبًا إِنَا إِذَا نَخَافُونَا)
It is noticed that the plural pronoun or plural pronominal form \( 	ext{وام} \) suffixed to the verbs رهط , حزب , طائفة and respectively. The plural form of the pronoun agrees in number with the plurality of the individuals composing the groups. The same applies to the pronoun هم suffixed to the prepositions امرهم and لديهم and the nouns اسلحتهم and and the pronoun نحن referring to عصبة. However, singular and plural forms can be used in one instance as in:

\( \text{قَذْ مَاَُ ىَنٌُْ آَٝحٌ فِٜ فِئَرَِِْٞ ْىْرَقَرَا فِئَحٌ ذُقَاذِلوُ فِلٜ سَلثِٞوِ اللّنَِٗوُخْشَٙ مَافِشَجٌ َٝشٌََُّْْٖٗ ٍِثْيٌَِْْٖٞ سَوَْٛ ْىْيَِِْٞ} \) (al-'Imran:13)

The hidden pronoun explained as \( 	ext{ىوي} \) which is the subject of تقاتل referring back to فئة is singular whereas the pronoun هم in \( 	ext{ىنلزَِِٝ مَلَشُْٗ ٍِِْ قٍَِِْ٘ٔ} \) referring back to فئتين is plural. Again, this is due to the nature of the human collectives in terms of their number which is double – sided.

### 2.6.2 Relative or Conjunctive Pronouns

Surveying the glorious Qur'an, the researcher has found that only few relative pronouns which refer to human collective nouns are used. Examples are the following:

\( \text{قَلاهَ ْىََْللأُ} \) (al–A'raf : 90)

\( \text{فَقُيَْْا ْرَْٕثَا إِىَلٚ ْىْقَلًِْ٘} \) (al–Furqan : 36)

The relative pronoun which in used in the first example agrees in gender with the human collective فصيلة which is grammatically feminine. As for the other examples, the relative pronoun الذين agrees in number with the collective nouns والقوم and الذين. With the use of الذين the idea of individuality is uppermost; whereas with the use of الذين the idea of collectiveness is uppermost.
2.6.3 Demonstrative Pronouns:
Surveying the glorious Qur'an, the researcher has found that only three demonstrative pronouns are used for referring to human collective nouns. Examples are the following:

(an–Nisa : 78)

(setمَثَّلَ اللَّهُ الْقُومَ لا يَكَادُون يَقْنُهُونَ حَدِيثًا)

(al–Mu'minun : 52)

(وَإِنْ هَذَا أُمِّيْكَ
أُمَّةً واحِدَةً)

(an–Nur : 47)

(لَمْ يَثُلُّ لَقَيْنَ مَنْ هُمْ مَنْ)

(بَعْدَ ذَكَرِهَا وَعَلَّلَكَ بِالْخَوَّامِينَ
إِنَّ هَذَا
لَشَرْمَدَةٌ قَلِيلَونَ)

The two demonstrative pronouns هؤلاء and أولئك are plural in agreement with the idea of many individuals composing the groups named. Whereas هذـه emphasizes the idea of one unit.

2.7 Adjective Concord:
Human collective nouns are treated just like the singulars when they function as the subject of a nominal sentence 'مِبْتَدَأ' and when qualified by an adjective. Thus, the nominal predicate الخبر and the adjective are singular in form and in agreement with the gender of the human collective noun as in:

الركب مسافر
الصحاب قادم

in which the nominal predicates مسافر and قادم are in agreement with the subjects الركب and الصحاب which are human collectives. And

هذا ركب مسافر
هذا صحب قادم

in which the adjectives مسافر and قادم are in agreement with the qualified human collectives ركب and صحاب (Hasan, 1963, IV : 510).

Examples from the glorious Quran are many as in:

(al–Anbiya' : 92)

(وَإِنْ هَذَا أُمِّيْكَ
أُمَّةً واحِدَةً)
The human collectives أمة and فئة are qualified with singular adjectives, viz., قمشم، ايتصدة، ماحدة and كر،شرة respectively.

Only collective nouns are treated as such because they are considered as singular in form. However, it is very common to encounter human collectives qualified by plural qualificatives due to their plural reference as in:

(al – Maidah : 66)
(كم من فئة قليلة؟)

(al – Baqarah : 249)
(غبني فئة كثيرة؟)

Relevant to this issue is what Wright (1955, II:273) states in detail; he gives two viewpoints: the adjective following to human collective noun may be put in the singular in agreement with the grammatical gender of the collective as in:

(ad – Dukhan : 22)
قوم مخربون

(al – Mu’minin : 53)
فتقطعوا أمرهم بِنَهمْ زِبْرًا كِلَّ

2.8 Their Number
When defining the human collective, Sibaweih (d. 180 A. H., 1988, Vol. III: 494) states that it refers to more than two. al–Mubarrad (d. 285 A.H., II: 292) states that the human collective is singular even though its reference is plural. Whereas al–Quzwi (d. 817 A.H., 1982: 25) explains this point in a more elaborate way saying that the human collective refers to a group of individuals denoting each one separately in similar way to the singular referring to an individual. So, there are two perspectives: collectiveness and/or individuality. This double-sidedness in number is always traced in the behaviour of human collective nouns in, e.g., verb and pronoun concord as the examples previously mentioned showed.

2.9 Use of Numerals with Human Collective Nouns:
Surveying the glorious Qur’an, the researcher found that there is only one verse that illustrates the use of numerals with these nouns, viz.

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Worthmentioning is that in Arabic the noun whose number exceeds two must be plural, however, the word رهط is not plural but rather a collective noun referring to group composed of three to ten men (al–Jazrawi,2000:911). This use is one of the peculiarities of the g lotions Qur'an.

Nevertheless, Wright (1955,II: 236–237) states that one can say:

فخذ أربعة نفر

So, by analogy, numerals can generally be used with these nouns. However, there are exceptions such as the human collective nouns and which do not accept the co-occurrence with numerals. Wright (Ibid.) adds that when the numeral is followed by a human collective noun, the relation between them can be indicated by the use of the preposition من as in:

فخذ تسعة أشخاص من الرهط

In this respect, there is a point to be mentioned which in related to the system of number in Arabic. There are three numbers in Arabic: the singular, the dual and the plural. The singular is irrelevant here. The dual is our concern. Although az–Zajjaj (d.669 A.H.,1980,Vol.I:138) says that human collectives do not take dual forms because when dualised they still refer to multitude of people. He adds that only in poetry when necessary there are instances of making dual forms of human collective nouns. However Hasan (1963,IV:516) states that the human collective is treated just like the singular due to its form which is singular, thus, it can be dualised as in:

جيش - جيشان
قوم - قومان
أمة أمتان

The glorious Qur'an is full at human collectives in dual:

(Maryam:73)

(أي الفريدان)

(ال-'افراف:7)

(ال-'ىمن:166)

(مَا أصابتكم يَوْمَ ۖ أَنْتُونَ التَّقَى الجَمْعَانَ)

وَإِذْ يُعْدِكُمُ ۚ اللَّهُ إِحْدَى

خَبَرَ مَقَامًا

(وَكَانَ فِي الْمَدِينَةِ تَسَعَةٌ رَهْطٌ

يُؤْسِدُونَ فِي الأَرْضِ)
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If the dualised human collective is explained as two groups', this can be classified under the use of numerals with human collective nouns but in a special sense.

2.10 Definiteness and Indefiniteness:

Like any other noun, these nouns can occur definite and indefinite. In Arabic, indefinite nouns can be definite by prefixing the article ال as in:

(al–Imran:86) (اللّنُ لا يُهُدِي)

(al–Qasas:76) (زُوُب بالغَضِيبة)

(أولي القُوَّة)

by adding a noun in the genitive to the human collective as in:

(an–Nisa:54) (أَتْيَنَا آلِ بَرَامِيم)

(الكتاب والجَمَّة)

(ad–Dukhan:37) (أَهُمّ خَيْرَ آمَ قُوَّمَ تَبْعَ)

(وَالذِينَ مِنْ قَبْلِهِم)

or by adding a pronominal in the genitive to the human collective noun as in:

(al–Fath:11) (شَغِّلُنَا أُمُوالَنا)

(وَأَمُوالُنا)

The human collective can occur indefinite. Examples are numerous:

(al–"Imran:86) (كَيْفَ يُهُدِي الَّلّهُ قُوَّمًا كَفَّرُوا)

(بَعْدَ إيمانيهم)

(Yusuf:8) (لَنَّ أَكْلِهَا الَّذِينَ وَنْخُنَّ عَضِيْبَة)

(إِنَّا إِذَا نَخَاسَرُون)

Chapter Three: The Contrastive Study

This contrastive analysis is based on what is mentioned in the previous chapters.

3.1. Their Definition:

In English human collectives are defined as singular nouns (in form) referring to groups of human beings who are viewed either collectively as one unit or distributively as individuals constituting a group. It is clear that there are two distinct views.

In Arabic, on the other hand, human collectives are defined as singular nouns (in form) yet plural (in reference) denoting more than two persons. They
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refer to each person in the group named in away similar to that. any singular may refer to its referent. It is clear that the two views are mixed.

3.2 Nouns Used as Human Collectives:

In English, human collectives belong to different categorizations in terms of their derivation. These are:

1. The most true representatives are those nouns that designate groups of human beings as a whole. Those nouns are singular (in form) yet plural (in reference). They are plural without taking any plural morpheme. Typical examples of this type are team, family, army, nation, staff, jury, crew and others. These nouns may occur in the construction:

   the collective noun + of + a plural substantive as in: "a family of painters".

2. Nouns derived from those designating the singular, e.g., nobility (derived from noble), soldiery (derived from soldier), and others.

3. Nouns that are not human collectives in themselves yet they have developed collective signification via metonymy such as the wand, the bench referring to the judges or magistrates, the society referring to its people, and others.

4. Proper nouns denoting official organizations or bodies and commercial firms, in addition to singular proper names denoting sports teams. Example are The Air Force, The BBC, and other organizations and bodies that refer to those who work in these organizations. Another example is:

   England have been here almost a week, practicing every day in sauna – bath temperatures for their opening match against Sri Lanka on Sunday. (This example is cited in Biber et al., 1999: 189).

Where England refers to the British national sports team.

5. Names of firms used to refer to their officials and names at countries or cities used to refer to their population or a part of their population, e.g., Ford in the sentence:

   Last night Ford declared to comment on the long–waited Jaguar / GM statement. (This example is cited in Schibsbye, 1970: 45).

   Also, Macmillan are re–issuing this early novel where Macmillan refers to the publishers of the firm.

6. Singular noun phrases with the definite article such as the aristocracy, the bourgeoisie, and others refer to the whole class named.

7. Definite singular nominalised adjectives with the definite article such as the blind, the rich, etc.

8. Quantifying collectives which are general in meaning combine with of–phrase referring to a specific group expressed by a plural countable noun such as the collectives group, set, crowd and others. Examples are:

   A group of women.
   A crowd et people.
Worth mentioning is that the quantifying human collectives are very much productive due to their general meaning which enables them to associate with many countables known as collocates.

9. There remains nouns which present a special case such as the word *youth* referring back to *young people* collectively and *acquaintance* referring back to ones friends.

In Arabic on the other hand, human collective nouns are single nouns. The forms of human collectives that are agreed upon by the majority of Arab grammarians are the following:

1. The most true category are those nouns which do not have singular from the same morphological stem but rather of the same meaning. They refer to groups of people as one whole. Typical examples of this type are *حزب*, *مالَّة*, *شيعة*, *رهط*, *قوم*, *نفر*, *أمة* etc.

2. Plural nouns that have singular forms from the same morphological stem yet these plural forms are not constructed according to the true plural formation rules in Arabic. There are many nouns of this type with different morphological forms. Arab grammarians mention sixteen morphological forms. Five of which are the most acceptable by the majority of Arab scholars: These are: *فُعْلَة*, *فعلَة*، *فعلَة*، *فعلَة*، *فعلَة*، *فعلَة*، *فعلَة*، *فعلَة*. Examples of each form are *أخوة*، *خدام*، *رجلة*، *سفر* and *حجوش* respectively.

3. Nouns that are considered as supplementary to sound masculine plural because they lack one of the conditions. The most topical example is *أملوم* which means *أصحاب*. It has a singular of the same meaning but from different morphological stem, namely, *صاحب* or *نفر*.

### 3.3 Classification of Human Collective Nouns:

In English human collectives are classified into three subclasses:

1. *specific* which contains collective nouns such as *army*, *club*, *government*, etc ...
2. *generic* which contains collectives such as *the clergy*, *the gentry*, *the laity*, etc ...
3. *unique* which contains collectives such as *the Arab League*, *the public*, and *the Kremlin*, etc ...

It can be noticed that human collectives which are classified as *specific* have no relation among each other, unlike the collectives which are classified as *generic* and *unique*. The *generic* subclass contains groups of people sharing social classes or religious opinions. Also, the *unique* subclass contains names of political organisations and high rank bodies.
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In Arabic, human collectives are classified into three subclasses:

1. human collectives of family or tribal relation, 2- groups of soldiers and military domain, and 3- human collectives which have general reference.

However, English contains the same subclasses of human collectives which are found in Arabic—but the categorisation of these nouns is different. Thus, in English there are human collectives which name family or tribal relations such as nation, people, folk, tribe, family, clan, household, kinship, kindred, offspring, kith, progeny, brotherhood, brethren, horde, posterity, population, etc ...

There are also human collective nouns of military groups such as, army, troop, fleet, navy, infantry, soldiery, militia, corps, battery, file, regiment, battalion, military, squadron, the rank and file.

There are human collectives with general reference which are called by Biber et al. (1999: 248–249). 'quantifying collectives' such as bunch, group, set, crowd, flock, gang, host, swarm, and, other words such as class, crew, clique, assembly, company, mob, gathering, multitude, mass, throng, populace, galaxy, sect, band, etc ...

3.4. Verb Concord:

As regards verb concord in English, when human collective nouns are thought of collectively, the verb is singular but when they are thought of as individuals, the verb is plural. The gender of the people composing the group does not affect the verb. Examples are the following:

The Senior class requests (as a unit) the pleasure of your company.
The Senior class are unable to agree upon a president. (These examples are cited in Curme, 1947: 116).

Of course, when the human collective nouns are pluralised, the verb is plural as in:

The various committees are now meeting to discuss your proposal. (This example is cited in Quirk et al. 1985: 759).

This is true whether the human collective noun refers to a group composed of females or males since the gender does not affect the verb form in English. Another point to mention in that English sentences are nominal unlike Arabic sentences which may be nominal or verbal a fact which affects verb concord in Arabic.

In Arabic, verb concord is thought of in terms of number and gender. Human collective nouns take masculine forms in verbal sentences (i.e., sentences in which the verb precedes the collective noun) as in:

(الإنسان يَتُولَى فريق منْهُمْ وَهمُ مَعْرَضونَ) (al- 'Imran:23)
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When the human collective is feminine, the verb agrees in gender with its subject:

(al–Araf:88)

(قال الملا’ الذين
استكبروا من قومه)

When the human collective is feminine, the verb agrees in gender with its subject:

(an–Nisa:102)

(فَلْتَفْعَلْ طائفة
منهم مك)

(al–Muinun:43)

(ما تسبق من أمه أجلها)

However, masculine human collectives may sometimes co–occur with feminine verb forms as in:

(ash–Shu’ara:105)

(كذبن قوم نوح
الفرسنين)

and feminine human collectives may sometimes cooccur with masculine verb forms as in:

(Yasuf:30)

(قال نسوة في
المدينة)

This special behaviour is based upon how the group in thought of, namely as feminine 'جماعة' or masculine 'جمع' as cited in the footnoot in Ibn 'Aqeel (d. 769 A.H., n.d., Vol. I: 482).

When these nouns are in the dual or in the plural, the verb is put in the singular and agree in gender with the collective nouns:

(Al–"Imran:122)

(إذ هم طائفتان
منكم أن تفصلا)

(Al–Imran:166)

(وما أصابكم يوم النقي
المفعمان قيذن الله)

(Al–Ahzab:20)

(وإن يأت الأخراب يؤدوا نو أنهم باؤون في 
الأخراب)

However sometimes, it happens that a singular human collective noun takes plural preceding verb as in:

(نصروك قومي فاعترضت بنصرهم)

In nominal sentences, in general, once the subject has been mentioned, any following verb must agree with it strictly in gender and number (Wright, 1955, II: 292).

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العدد السادس والسبعون 2012
This applies to human collectives to certain extent are in:

(Al–'Ankabut:24) (إن في ذلك آيات لقوم يؤمنون)

The verb يؤمنون agrees with the human collective noun قوم in gender and number for both are masculine and plural. The collective noun قوم is plural in its reference.

There are instances in which the verb agrees either in gender or in number with the human collective noun as in:

(Al–Ma'arij:13) (وفقينته الّتي تؤويه)

(Al–Baqarah:249) (كم من فئة قبيلة غلبت فئة كثيرة)

In these examples, verbs are feminine غلبت and agreeing in number with the human collective noun. However, they are singular agreeing in number with the idea of a collective group as one unit not as a unit composed of many individuals. Contrastively, the verb يضللكم is plural in the following Qur'anic verse:

(Al–'Imran:69) (وذت طائفة من أهل الكتاب نُضِلْتَوْنَكم)

When the human collective is dualised, it may take a verb agreeing in number and gender with it as in:

(Al–'Imran:122) (إذ همّت طائفتان منكم أن تغلبا)

(Al–'Imran:13) (قد كان لكم آية في طائفتين أغلبوا)

or it may take plural verb as in:

(Al–Huiurat:9) (إن طائفتان من المؤمنين اغتذوا فأضلوا بخصوصهما)

This is admissible because the collective noun designates rational beings (Wright,1955,II:294).

When these nouns are pluralized, they take plural verb as in:

(Al–Huiurat:13) (وجعلناكم شغوبًا وقبائللتغازفوا)
Examples mentioned above show the problematic nature of the human collective nouns: their number can be singular or plural and their gender, except with words like نساء, can not be strictly decisive because the group talked about can be composed of both sexes. In this case, the masculine verb form is used. Consequently, this unique nature is reflected in their verb–concord as shown above.

3.5 Pronoun Concord:

In English when the human collective noun is viewed as representing are unit 1- the relative pronoun which and 2- singular forms of personal, possessive, reflexive and demonstrative pronouns are used. Examples are:

British Labour, which is the friend of the German people, will tell you the truth.

Each nation must be able to judge for itself. (These examples are cited in Jespersen, 1933:210).

The Government has made it clear that it may not use its power of veto. (This example is cited in Biber et al., 1999: 332).

Whereas when the human collective noun is viewed as referring to many individuals 1- the relative pronoun who and 2- plural forms of personal, possessive, reflexive and demonstrative pronouns are used. Examples are:

A nation who lick yet loathe the hand that waves the sword.(Byron).

The Government graduated themselves on the result of the election.

The clergy were all of them opposed to his proposal. (These examples are cited in Jespersen, 1933: 210).

The committee were in there, they had all their special seats there … (This example is cited in Biber et al., 1999: 189).

However, inconsistency is found because there is no complete agreement in terms of co–referent pronouns:

The committee Has decided that their faithful followers should be the ones to vote on the club’s fate. (This example is cited in Biber et al.,1999: 332)

In English, pronouns are not distinguished in terms of gender with the exception of he and she. As for relative pronouns, no distinction is found in terms of number. And although the relative pronoun which is used with irrationational beings and inanimate, it is used with human collective nouns when the stress is laid upon the idea of one unit.

In Arabic, pronouns are distinguished in terms of gender and number with the exception of the plural forms of demonstrative pronouns هؤلاء and أولئك.

The use of personal pronouns appears clearly in nominal sentences, since in verbal sentences the verb is devoid of any pronoun that refers to the human collective noun.
In Arabic, when the subject is mentioned any following verb must agree with it in gender and number. However, this cannot strictly apply to human collective nouns owing to their problematic nature discussed earlier, thus, a plural pronoun may be attached to the verb referring back to the human collective as in:

(Al–Nahl:54) 

(فریق مئنکم بزنهم بِشَرْكُون)

In this example, the masculine plural pronoun يشرون in البواو which functions as the subject of the verb agrees in gender with فریق which is grammatically masculine and agrees in number with the notion of a group composed of many individual.

(uasuf:37) 

(إنّي ترکك ملئة فعوم لا يؤمنون بالله)

(Al–Baqarah:49) 

(إذ أنجاكم من آل فرعون يسومونكم سوء الْعَذَاب وَيَدْبِحُونَ أَبْنَاهُمْ)

When the human collective noun is dualised, the pronoun suffixed to the following verb is dual too as in:

(Al–Imran:13) 

(إنّي ترکك ملئة فعوم لا يؤمنون بالله)

(Al–Imran:122) 

(اذ هم طائفثان) مئنکم أَن تفسلا

The verbs تفرو and التيتوء show total agreement in terms of gender (both have feminine pronoun forms) and in terms of number (both have dual pronoun forms).

In instances when the human collective noun is pluralized, it is referred to by a plural pronoun that agrees in gender with it as in:

(Al–Ahzab:20) 

(يخسونو الأختراب نم يذْهُبوا وَإِن يآتُ الأختراب) 

Nevertheless, the double–sidedness of the human collective nouns results in inconsistency in agreement with personal pronouns as in:

(Al – Naml : 45) 

(فَإِذَا هُمْ فریقان يختصصون)

The human collective noun is dual, however the pronoun attached to the verb is plural.
Personal pronouns suffixed to nouns, adverbs and prepositions referring back to human collective noun agree either with the unity of the group one whole as in: (Al–Hijr:5)

\[\text{(ما تسبق منْ أمة أجلها)}\]

or with the group composed of many individuals as in:

\[\text{(وكل أمى أجل فإذا جاء أجلهم لا يستأخرون)}\]

(Al–Araf:34)

\[\text{فريقا هدى وفريقا حقُّ علىهم الضلالة} (Al–Araf:30)\]

\[\text{ولا نساء من نساء عسى أن يكن خيرًا مثين} (Al–Hujurat:11)\]

As to relative pronouns, the same is true. The pronoun is either singular stressing the unity of the human collective noun as in the relative pronoun التي in (Al–Hujurat:9)

\[\text{إن طائفتان من المؤمنين اقتتلوا فأضلخوا} \]

\[\text{بينهما فإن يغد إذا هما على الأخرى فقتلوا (أى ثبغي)}\]

referring back to or plural stressing the notion of the individuals of the group named as in:

\[\text{فأمضيت طائفة من بني إسرائيل وكفرت طائفة فأيدننا الدين أمتنوا على عدوهم} (Al–Jumuah:14)\]

There remains the demonstrative pronouns which are employed in a similar way to other pronouns. Examples are:

\[\text{وإن هذه أمتكم أمة واحدة} (Al–Mu'minun:52)\]

\[\text{وثلث منكم أمة يذغون إلى الخير ويأمرون بالمغزوف} (Al–"Imran:104)\]

\[\text{ويذهون عن المشرك وآولئك هم المفلوخون)}\]

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3.6 Adjective Concord

In English, this point is not mentioned at all because adjectives have one form in terms of number and gender.
In Arabic, adjectives have two genders: masculine and feminine. Consequently, adjectives qualifying human collective nouns can agree in gender and number with them. In terms of number, the adjective is either singular stressing the idea of collectivity as in:

(Al–Baqarah:249)

(or plural stressing the idea of individuality as in:

(Ash–Shu'ara:214)

The numeral here counts the individuals of the booby mentioned.

As for noncountable human collectives, they can be preceded by numerals and quantifiers which count the individuals of the group named, e.g., "twenty clergy" "two people" (= two persons) and "a few police"

In Arabic, numerals can be used with human collectives through the use of the preposition من or without it as, e.g.:

However not all human collective nouns can be used with numerals, e.g. قوم and بشر can not be used with numerals.
If the dual is interpreted in terms of numerals, the dual means "two". Human collective nouns can be dualized: فقاتان، عائطان، فئتان، جيشان، طائفتان، قومان، etc ...

3.8 Definiteness and Indefiniteness

In English, this point depends upon the type of the human collective noun:
1. Human collective nouns which are singular countables such as army, family, troop and nation can be indefinite preceded by the indefinite article I, e.g., a family who quarrel among themselves ...

They elected a leader and a committee. (These examples are cited in Quirk et al. 1985:759).

and can be definite like any other countable:

The Government are determined to resist the aggression.
The Army was not much interested in him. (These examples are cited in Zandvoort and van Ek, 1975:259) This is true for quantifying collectives is well, e.g.:

A group of girls:
A group of girls.
The bunch of children.
The flock of children.

2. Some type to human collective nouns are always definite, namely, a—the nominative adjectives, e.g., the poor, b—the singular noun phrases referring to classes, e.g., the aristocracy, C—proper nouns denoting official organizations bodies and commercial films, e.g., the BBC, d—names of countries when denoting their people, and e—forms which have occurred collectivity through metonymy, e.g., the bench referring to the judges or magistrates.

However, human collectives which have the definite article in their constructions may be encountered preceded by the indefinite article as in:

(A strong United Nations offers the only hope). (This example is cited in Schibsbye, 1970:105).

Here, United Nations is used as one whole, therefore, it is treated like any countable which can be preceded by the indefinite article.

In Arabic, human collectives show no speciality in this respect. They can be used as definite and indefinite. Thus, it is possible to append the definite article ال to them and they can be followed by a noun or a pronoun in the genitive to achieve definiteness. Examples are the following:

(إن الذين فرقو دينهم و كانوا شعبًا نست منهم)  
في شيء (Al-An'am:159)
3.9 A Semantic Perspective:

Lyons (1977, Vol. I: 316) mentions two semantic relationships that may exist between the collective noun and its components. The human collective may serve as a superordinate to other nouns, or may be related with other nouns in a part–whole relationship.

In Arabic, human collective nouns have unique signification. The human collective عص e.g., differs from the broken plural رجال and from عشرة رجال ten men. عص has the special meaning of a group of men sharing one objective and supporting each other. Similarly, the human collective أهل أقوءرب أىو differs from the broken plural أقوءرب أىو. أقارب refers to a group of individuals sharing parents and children and sometimes may live in the same house when they have the same ancestor. أقارب on the other hand, does not show this intimate relation since it refers to relatives of any kind ('Ibada, 1982: 33).

This notion sounds similar to analyzing words into a set of semantic components according to the componential theory in semantics (Finch, 2000:155).

Furthermore in Arabic, some human collectives do not have singular forms from the same morphological قوم stem such as whose singular form is رجل or امرأة. This resembles the part-whole relation which exists between people and man or woman.

Chapter Four: The Conclusions

A minute analysis of human collective nouns in English and Arabic has resulted in a number of findings that are presented in form of similarities and differences:

4-1 The Similarities:

In both languages:

1. Human collective nouns have a special behavior in terms of their number pattern.
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2- The typical representatives of these nouns are singular countable such as army, team in English and نفر, قوم, جيش in Arabic which are plural in reference.

3- Human collective nouns may refer to individuals viewed collectively or separately. However this point is explicit in English but implicit in Arabic.

4- These nouns have no singular forms from the same morphological stem.

5- These nouns behave like any other nouns in terms of definiteness and indefiniteness.

6- They can be pluralized to denote many groups of the same kind named.

7- They show inconsistency regarding their verb and pronoun concord.

8- They refer to each individual of the body named exactly like any singular countable noun even when the human collective is employed with collective sense.

4-2 The Differences

4-2-1 In English:

1- Human collective nouns select the relative pronoun which when the group is viewed collectively.

2- There are forms which are considered as human collective nouns only in English such as the nominalized adjectives with the definite article, names of firms, countries or cities and singular nouns phrases with the definite article.

3- These nouns are studied by English grammarians comprehensively as a distinct topic.

4- Some of the forms of human collective nouns are grammatical constructions not just single words.

5- Some of these nouns always take plural verb forms such as police and clergy.

6- The human collective noun may refer to two persons. And that is way couple may be considered as a human collective.

4-2-2 In Arabic:

1- There are human collective nouns that are plural in form yet their plural forms are not based upon the regular plural forms. This type contains collective nouns of different morphological stems.

2- In terms of number, verb concord with these human collective nouns depend on whether the sentence is nominal or verbal.

3- Pronoun and adjective concord with these nouns show inconsistency.

4- Human collective nouns have special morphological status.

5- In terms of gender, these nouns show inconsistency because the group may be composed of women and men with the excepted of certain words such as
The gender of the verb may depend upon the idea that the group is seen as feminine "جماعة" or masculine "جمع".

6- Collective nouns, including human ones, are not distinctively or comprehensively discussed or dealt with by Arab grammarians. This type of nouns are mentioned under plural nouns. Information on them are scattered in grammar books, therefore some of the results are based upon the data.

7- Human collective nouns are single words.

8- In verbal sentences, the verb is singular; whereas it is mainly plural or dual, if the human collective is dualised, in nominal sentences.

9- There exists some human collective nouns referring to groups with specific number.

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ملحق

العدد السادس والسبعون 2012
Human Collective Nouns in English and Arabic  

Asst. Instructor Jumanah Shakeeb Muhammad Taqi

The text seems to be discussing human collective nouns in English and Arabic, with references to sources and authors. The text is in Arabic, and there are some nontechnical terms and phrases that might require translation for full comprehension.
أسماء الجموع الخاصة بالمجاميع البشرية في اللغتين الإنجليزية والعربية
دراسة مقارنة

م.م. جمانة شكيب محمد تقى
gامية العراقية
كلية التربية للبنات

الخلاصة

أسماء الجموع هي أسماء مفردة في صياغتها غير أنها تشير إلى مجاميع مثال ذلك كلمات في اللغة الإنجليزية و جيش ، رهط ، قوم في اللغة العربية .
قد تشير أسماء الجموع إلى مجاميع من البشر أو الحيوانات أو النباتات ... الخ.

يختص البحث الحالي بأسماء الجموع التي تشير إلى المجاميع البشرية .

يتواجد الناس في كل أنحاء العالم على شكل مجاميع لإغراض مختلفة وفي مناسبات شتى لذا يشاركون في الإشارة إلى هذه التجمعات ، وقد يختلفون أحيانا أخرى وفقا للحضارة أو الدين أو الجغرافيا .

يدرس هذا البحث كيفية الإشارة لهذه التجمعات في اللغتين الإنجليزية والعربية نحويا وصرفا ودلاليا مسلطا الضوء في ذلك على أوجه التشابه والاختلاف بينهما .

من الجدير بالذكر أن الباحثة قد استعانت بأيات من القرآن الكريم بدراسة و ذلك لكثرة استخدام أسماء الجموع فيها وخصوصا فيما يتعلق بإظهار بعض الجوانب التي غفلت عنها .

كتاب النحو العربي .