

Human Collective Nouns in English and Arabic

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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 , رهط , قوم in Arabic . Such nouns are called collective nouns in English and أسماء الجموع 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 أسماء الجموع 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) .

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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.

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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 $\left[\begin{array}{l} \textit{has} \\ \textit{have} \end{array} \right] \langle \textit{BrE} \rangle$ increased $\left[\begin{array}{l} \textit{its} \\ \textit{their} \end{array} \right]$ 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 cominalized 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 *tike 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 :

| The Quantifying collective | The collocate |
|-----------------------------------|------------------------------|
| Troop | Inspectors , British tummies |
| Swarm | Panicked men , People |
| Bunch | Amateurs , idiots , thieves |
| Crowd | Demonstrators , spectators |
| Group | Adults , friends , girls |
| Gong | Drunken youths |
| Flock | Children |
| Host | Advisors |
| Set | Friends |

(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

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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 *acommittee* 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 :

Jespenen (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 .

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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 أسماء 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 رَهط , قوم , and نساء whose singular forms are إنسان , رجل or امرأة , and 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 that 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 قوم whose singular form is ، قوم إنسان and جماعة whose singular forms are رجل or امرأة (Sibaweih 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 (راكب)morphological root and of the same meaning at the same time such as

رَكْب (صاحب) صَحْب (سري) سِراة (غاز) غِزي (راجل) رَجْلة (أخ) أخوة (صاحب) صُحبة (شارب) شَرَب (مسافر) سَفَر (تاجر) تَجْر

(Al – Quzwini d . 817 A . H , 1982 : 27 and "Ibada (1988 : 18 , 19) .

Worthmentioning is that all Arab grammarians agree that the nouns mentioned in group number 1 are collectives أسماء جموع ('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 أولو 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 ذو or صاحب . One says :

المخترعون أولو فضل

Which means

أصحاب فضل .

(Hasan , 1963 , I : 134) .

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

(وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى)

(an–Nur : 22)

(Ibn Hisham d . 761 A . H., 1965 : 55) .

2.3 Human Collective Nouns with specific Number

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Some human collective nouns refer to exact number of individuals , e.g., the collective نفر are رهط refer to groups composed of less than ten persons , عصابة refers to a group composed of ten to forty persons (Ibn Qutaiba d . 276 A . H., 1963 : 147); whereas ad-Darweesh (2003 , III : 506) says that عصابة 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 الفخذ ، الشعب ، البطن ، العمارة ، القبيلة ، العشيرة ، العثرة ، الفصييلة ، الرهط ، الأسرة ، الشعب (Ibn Qutaiba d. 276 A. H., 1963 : 149, 195). To these , 'Ibada (1988 : 33) adds ، كلاله ، أربيية ، أسرة ، حاملة ، آله ، آله . The noun إله 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 دهم ، مجر ، خميس ، عسكر ، جيش ، منسر ، كردوس ، كوكبة ، مقنب هيضل ، جمره ككببة ، جحفل ، فيلق ، سرية ، جريدة ، كتيبة.
3. Collective nouns that have general reference . Examples of this category are ثلثة ، فئام ، معشر ، حزب ، فوج ، عصابة ، قبيل ، نفر ، شردمة ، سرب ، فرقة ، ملاء ، زمرة ، لمة (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 جمع من or جماعة من . 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 :

جاء القومُ

and

جاءت القومُ

In the glorious Quran :

(Yusuf : 30) (وَقَالَ نِسْوَةٌ فِي

الْمَدِينَةِ)

(ar – Rum : 2) (غَلَبَتْ الرُّومُ)

(Sad : 12) (كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ)

(az – zukhruf : 54) (فَاسْتَخَفَّ قَوْمَهُ)

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:

(al – A ' raf : 7) (قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ)

(al – Mulk : 8) (كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ)

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

(An – Nisa' : 4) (لَهُمْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ)

(as – Saff : 14) (فَأَمَنْتُ طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ)

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 because such names have the sense of collectives as in :

(Ibid.: 292) بنون This applies to تجمعت عقيل وقشير وتشاكوا ما يلحقهم when it is used to denote a family or a tribe as in :

(Yunus : 90) (آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ)

(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 :

(al-' Imran : 122) (إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا)

(al - 'Imran : 166) (وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ
فَيَاذَنْ لِلَّهِ)

(al - Anfal : 48) (ثِرَاءُ الثَّغِيانِ)

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 : (al-Ahzab : 20) (وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ

بَادُونَ فِي الْأَعْرَابِ)

(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 :

(al-' Ankabut : 24) (إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ

يُؤْمِنُونَ)

The verb يؤمنون 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 . (al-"Imran:69) (وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ)

in which the verb يضلونكم 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 :

(al - Baqarah : 249) (كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ

فِئَةً كَثِيرَةً)

Both the verb غلبت and the human collective noun فئته are feminine .

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When the human collective is dualised , it may take a verb which agrees in number and gender with it as in:(al-"Imran:122) إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ (أَنْ تَفْشَلَا)

(al-'Imran : 13) قَدْ كَانَ لَكُمْ آيَةٌ فِي

فِئْتَيْنِ الثَّقَاتِ

Or it may take a plural verb as in :

(al-Hujurat : 9) (وان طائفتان من المؤمنين اقتتلوا فأصلحوا بينهما)

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

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

(al – Hujurat : 13) (وَجَعَلْنَاكُمْ شُعُوبًا

وَقَبَائِلَ لِتَعَارَفُوا)

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:

(an-Nisa : 102) فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ

وَلْيَأْخُذُوا أَسْلِحَتَهُمْ)

(al-Mu'minun:53) فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا

لَدَيْهِمْ فَرِحُونَ)

(an-Naml : 48) (وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ

يُفْسِدُونَ فِي الْأَرْضِ)

(Yusuf : 8) (قَالُوا لَئِنْ أَكَلَهُ الدُّبُّ وَنَحْنُ

عُصْبَةٌ إِنَّآ إِذَا لَخَّاسِرُونَ)

It is noticed that the plural pronoun or plural pronominal form الواو in suffixed to the verbs يأخذوا ، تقطعوا ، يفسدون . This pronoun functions as subject of these verbs referring back to the human collectives رَهْطُ ، حَزْبٌ ، طَائِفَةٌ 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 منهم and لديهم and the nouns امرهم and اسلحتهم and the pronoun نحن referring to عصابة . However , singular and plural forms can be used in one instance as in :

(قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ) .

(al-'Imran:13)

The hidden pronoun explained as هي which is the subject of تقاتل referring back to فئة is singular whereas the pronoun هم in يرونهم 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 :

(al-Ma'arij : 13)

(وَفَصِيلَتِهِ الَّتِي

تُؤْوِيهِ)

(al-A'raf : 90)

(وَقَالَ الْمَلَأُ الَّذِينَ

كَفَرُوا مِنْ قَوْمِهِ)

(al-Furqan : 36)

(فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ

الَّذِينَ كَذَبُوا بآيَاتِنَا)

The relative pronoun التي 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 الملأ and القوم . With التي, the idea of collectiveness is uppermost; whereas with the use of الذين the idea of individuality 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) (فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا)

(al-Mu'minin : 52) (وَإِنَّ هَذِهِ أُمَّتُكُمْ

أُمَّةً وَاحِدَةً)

(an-Nur : 47) (ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ

بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ)

(ash-Shuara : 54) (إِنَّ هَؤُلَاءِ ۖ

لَشِرْذِمَةٌ قَلِيلُونَ)

The two demonstrative pronouns **هؤلاء** and **أولئك** are plural in agreement with the idea of many individuals composing the groups named . Whereas **هذه** is singular 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 ' مبتدأ ' 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

الصبح قادم

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

هذا ركب مسافر

هذا صبح قادم

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

Examples from the glorious Quran are many as in :

(al-Anbiya' : 92) (وَإِنَّ هَذِهِ أُمَّتُكُمْ

أُمَّةً وَاحِدَةً)

(al – Maidah : 66)

(مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ)

(al – Baqarah : 249)

(كَمْ مِنْ فِئَةٍ قَلِيلَةٍ ۖ

غَلَبَتْ فِئَةٌ كَثِيرَةٌ)

The human collectives *أمة* and *فئة* are qualified with singular adjectives , viz ., *واحدة* , *مقتصدة* , *قليلة* and *كثيرة* respectively .

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

(ad–Dukhan:22)

(فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ

قَوْمٌ مُّجْرِمُونَ)

(al–Mu'minin:53)

(فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ

حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ)

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 :

قوم كريم

or in the plural , complete or broken , according to the natural gender of

قوم فاسقون ، قوم كرماء the people indicated as in :

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.285A.H., II:292) states that the human collective is singular eventhough its reference is plural. Whereas al–Quzwini (d.817A.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 .,

(an-Naml:48) وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ

يُفْسِدُونَ فِي الْأَرْضِ)

Worth mentioning 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 نفرٍ

So , by analogy , numerals can generally be used with these nouns . However , there are exceptions such as the human collective nouns قوم and بشر 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 تسعةً أشخصٍ من الرهط

In this respect , there is a point to be mentioned which is 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-Zajjaji (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) (أَيُّ الْقَرِيْقَيْنِ

خَيْرٌ مَقَامًا)

(al-A'raf:7) وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى (

الطَّائِفَتَيْنِ)

(al-Imran:166) (وَمَا أَصَابَكُمْ يَوْمَ

التَّقَى الْجَمْعَانَ)

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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) (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(الْقَوْمَ الظَّالِمِينَ)

(al-Qasas:76) (تَتَوَلَّوْا بِالْعُصْبَةِ)

(أُولِي الْقُوَّةِ)

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

(an-Nisa:54) (آتَيْنَا آلَ إِبْرَاهِيمَ)

(الْكِتَابَ وَالْحِكْمَةَ)

(ad-Dukhan:37) (أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ)

(وَالَّذِينَ مِنْ قَبْلِهِمْ)

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

(al-Fath:11) (شَغَلْنَا أَمْوَالَنَا)

(وَأَهْلُونَا)

The human collective can occur indefinite . Examples are numerous :

(al-'Imran:86) (كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا)

(بَعْدَ إِيمَانِهِمْ)

(Yusuf:8) (لَئِنْ أَكَلَهُ الذُّبُّ وَنَحْنُ عُصْبَةٌ)

(إِنَّا إِذَا لَخَّاسِرُونَ)

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 or their population , e.g., *Ford* in the sentence :

Last night *Ford* declared to comment on the long– awaited *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 .

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Worthmentioning 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 one's 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 form 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 ، ملة ، 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 : ، فَعْلَة ، فَعْل ، حجاج and أُخوة ، خَدَم ، رَجُلَة ، سَفَر . Examples of each form are فَعْلَة ، فَعْل and فَعِيل . respectively .

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

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 :

(al-' Imran:23)

(ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ)

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(al-Araf:88)

قَالَ الْمَلَأُ الَّذِينَ

اسْتَكْبَرُوا مِنْ قَوْمِهِ

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

(an-Nisa:102)

فَلْتَقُمْ طَائِفَةٌ

مِنْهُمْ مَعَكَ

(al-Muinun:43)

(مَا تَسِيْقُ مِنْ أُمَّةٍ أَجَلَهَا)

however , masculine human collectives may sometimes co - occur with feminine verb forms as in :

(ash-Shu'ara:105)

كَذَّبَتْ قَوْمُ نُوحٍ

الْمُرْسَلِينَ

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

(Yasuf:30)

قَالَ نِسْوَةٌ فِي

الْمَدِينَةِ

This special behaviour is based upon how the group in thought of , namely as feminine ' جماعة ' or masculine ' جمع ' as cited in the footnot 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)

إِذْ هَمَّتْ طَائِفَتَانِ

مِنْكُمْ أَنْ تَفْشَلَا

(Al-'Imran:166)

(وَمَا أَصَابَكُمْ يَوْمَ التَّقَى

الْجَمْعَانَ فَيَاذَنْ لِلَّهِ)

(وَإِنْ يَأْتِ الْأَحْرَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي)

(الْأَعْرَابِ)

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

نصروك قومي فاعتزلت 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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This applies to human collectives to certain extent are in :

(Al-'Ankabut:24) (إِنَّ فِي ذَلِكَ لآيَاتٍ

لِقَوْمٍ يُؤْمِنُونَ)

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) (وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ)

(Al-Baqarah:249) (كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ

فِئَةً كَثِيرَةً)

In these examples , verbs are feminine غلبت and تؤويه agreeing in gender with فصيلته and فئة but 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 يضلونكم is plural in the following Qur'anic verse :

(Al-"Imran:69) (وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ

الْكِتَابِ لَوْ يُضِلُّوكُمْ)

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

(Al-"Imran:122) (إِذْ هَمَّتْ طَائِفَتَانِ

مِنْكُمْ أَنْ تَفْشَلَا)

(Al-"Imran:13) (قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الَّتَقَا)

or it may take plural verb as in :

(Al-Hujurat:9) (وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأْصَلِحُوا

بَيْنَهُمَا)

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) (وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا)

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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 a 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 irrational 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 .

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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) فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ

يُشْرِكُونَ

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

(uasuf:37) إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ

(Al-Baqarah:49) إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ

الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ

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

(Al-Imran:13) إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ

(Al-Imran:122) إِذْ هَمَّتْ طَائِفَتَانِ

مِنْكُمْ أَنْ تَفْشَلَا

The verbs *تفشلا* and *التقتا* 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) يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ

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

(Al-Naml : 45) فَإِذَا هُمْ فَرِيقَانِ

يَخْتَصِمُونَ

The human collective noun is dual , however the pronoun attached to the verb is plural .

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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)

(مَا تَسِيْقُ مِنْ

أُمَّةٍ أَجْلَهَا)

or with the group composed of many individuals as in :

(Al-Araf:34) (وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ)

(Al-Araf:30)

(فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ

عَلَيْهِمُ الضَّلَالَةُ)

(Al-Hujurat:11)

(وَلَا نِسَاءٌ مِنْ نِسَاءِ عَسَىٰ أَنْ

يَكُنَّ خَيْرًا مِنْهُنَّ)

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) (وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا

بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي)

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

(Al-Jumua:14)

(فَأَمَنْتُ طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ وَكَفَرْتَ

طَائِفَةً فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ)

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

(Al-Mu'minun:52)

(وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً)

(وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ).

(Al-"Imran:104)

هذه agrees in gender with أمة for both are feminine and emphasizes the unity of the group as one whole , whereas أولئك is masculine and plural employed to refer to the many individuals of the group named .

3.6 Adjective Concord

In English , this point is not mentioned at all because adjectives have one form in terms of number and gender .

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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) (كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً)

or plural stressing the idea of individuality as in :

(Ash-Shu'ara:214) (وَأَنْذِرْ عَشِيرَتَكَ

الْأَقْرَبِينَ

(Al-Qasas:76) (لَتَنْوُوا بِالْعُصْبَةِ أُولِي الْقُوَّةِ)

(An-Nur:48) (إِذَا فَرِيقٌ مِنْهُمْ

مُعْرِضُونَ

الأقربين ، أولي ، and معرضون are plural adjectives referring to the individuals composing the groups named by the human collective nouns عشيرة ، العصابة and فريق . This special behaviour is unique to human collective nouns according to Wright (1955 , II : 273) .

3.7 Use Of Numerals With Human Collectives

In English , countable human collectives may be preceded by small numerals as in "two people" (= two nations) and three troops " In this case the numeral counts more than one body or group of the human collective named . Human collectives can be as well preceded by high numerals as in :

... two thousand five hundred troops .

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 مِنْ or without it as , e.g. :

تسعة رهط

تسعة أشخاص من الرهط

However not all human collective nouns can be used with numerals , e.g. قوم and بشر can not be used with numerals .

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If the dual is interpreted in terms of numerals , the dual means "two" . Human collective nouns can be dualized : فرقتان ، عائلتان ، 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 firms , 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 :

(إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ

فِي شَيْءٍ)

(Al-Hijr:10) (وَلَقَدْ أَرْسَلْنَا مِنْ

قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ)

(Al-Qasas:15) (فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شَيْعَتِهِ وَهَذَا مِنْ

عَدُوِّهِ)

(Al-Araf:88) (قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ)

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 عصابة e.g., differs from the broken plural رجال and from عشرة رجال ten men . عصابة has the special meaning of a group of men sharing one objective and supporting each other . Similarly , the human collective أهل differs from the broken plural أقارب . أهل 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 جيش ، قوم ، نفر ، 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 exception of certain words such as

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- نسوة. 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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أسماء الجموع الخاصة بالمجاميع البشرية في اللغتين الإنكليزية والعربية دراسة مقارنة

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الخلاصة

اسماء الجموع هي اسماء مفردة في صياغتها غير انها تشير الى مجاميع مثال ذلك كلمات *team , family , army* في اللغة الانكليزية و جيش ، رهط ، قوم في اللغة العربية .
قد تشير اسماء الجموع الى مجاميع من البشر او الحيوانات او النباتات ... الخ.
يختص البحث الحالي بأسماء الجموع التي تشير الى المجاميع البشرية .
يتواجد الناس في كل انحاء العالم على شكل مجاميع لإغراض مختلفة وفي مناسبات شتى
لذا يتشركون في الإشارة الى هذه التجمعات ، وقد يختلفون أحيانا أخرى وفقا للحضارة او
الدين او الجغرافيا .
يدرس هذا البحث كيفية الإشارة لهذه التجمعات في اللغتين الانكليزية والعربية نحويا وصرفيا
ودلاليا مسلطا الضوء في ذلك على أوجه التشابه والاختلاف بينهما .
من الجدير بالذكر ان الباحثة قد استعانت بآيات من القران الكريم بدراستها وذلك لكثرة
استخدام أسماء الجموع فيها وخصوصا فيما يتعلق بإظهار بعض الجوانب التي غفلت عنها
كتب النحو العربية .