



Title	Non-Human Plurals as Feminine Singular with Appendices on Collective Nouns and Agreement Types (II)
Author(s)	Takashina, Yoshiyuki
Citation	アラブ・イスラム研究. 2024, 22, p. 19-43
Version Type	VoR
URL	https://doi.org/10.18910/106212
rights	
Note	The first part of this study (https://hdl.handle.net/11094/106201) was printed in the previous issue (vol.21, 2023) of this journal with bibliographical data covering the whole study. This second part deals with two appendices and the numbering of footnotes follows the first part.

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Non-Human Plurals as Feminine Singular with Appendices on Collective Nouns and Agreement Types (II)

TAKASHINA Yoshiyuki *

** For editorial reasons, the first part of this study was printed in the previous issue (vol. 21, 2023) of this journal with bibliographical data covering the whole study. This second part deals with two appendices and the numbering of footnotes follows the first part.*

Appendix 1: Collective Nouns in Arabic Grammar

A1.1. Collective nouns in Wright's grammar

As alluded to in 0.1, collective nouns in Arabic grammar lack a common ground for academic research. The famous grammar of William Wright is no exception. Or it is this grammar that made inconsistency about it known widely.

In the table below, sections pertinent to the collective nouns have been taken out of the current edition of this grammar. Since it was revised by W. Robertson Smith and M. J. de Goeje, we must discern who is responsible for the section. Latin numerals (II - IV) in the table correspond to those in Fischer (1940), which we shall discuss below.

Wright's grammar has no independent section on collectives and they are scattered here and there. Users soon learn that they are discussed in the sections on the gender of nouns. At this point, scholars become aware that there is no solid ground for collective nouns. In other words, Wright could not collect pertinent data from Arab grammatical studies, such as *Kitāb Sībawayhi*⁹¹⁾ and *al-Mufaṣṣal* by al-Zamaḥṣarī⁹²⁾ (12 C). It was his rule to cite an Arabic equivalent to any new grammatical term and his grammar is replete with native Arabic terms.

Apart from what is reproduced below, his grammar argues collectives in about a

* 高階 美行 大阪大学名誉教授 professor emeritus, Osaka University
y.takasina@gmail.com

91) It is a regret to say that the editor, ‘Abd al-Salām Muḥammad Hārūn, have incuded in his indices such headwords found in later studies as اسم الجمع or اسم الجنس الجمعي. Indeed Sībawayhi discusses notions corresponding to these, which actually helps us, but he did not coin explicit terms. This indifference to different kinds of collective nouns entailed unnecessary confusion later.

92) Al-Zamaḥṣarī employs اِسْمٌ جَمْعِي in the sense (the first section, footnote 17) but not اسم الوحدة ‘unit noun’, though he lectures the same thing as we teach in the classroom. So we do not find a term اسم الجمع in his book, either.

dozen sections⁹³⁾. The rest talk about the agreement with collectives. Users might have drawn out their own understanding of collective nouns from his description. On the practical level, it was very helpful to us (see A1.9).

¶ 1:179A, § 290: <i>a. Feminine by signification (الْمُؤَنَّثُ الْمَعْنَوِيُّ) are :— (a) ...</i> <i>(ε) Collective nouns (شِبْهُ الْجَمْعِ, resembling the plural), which denote living objects that are destitute of reason, and do not form a nomen unitatis; as إِبِلٌ camels, دَوْدٌ a herd of she-camels, عَنَمٌ sheep or goats.</i>
¶ 1:180D, § 292: <i>Masculine or feminine are : —</i> <i>(a) Collective nouns (أَسْمَاءُ الْجِنْسِ), chiefly denoting animals and plants, which form a nomen unitatis; e.g. حَمَامٌ pigeons, شَاءٌ sheep or goats, بَقَرٌ cattle, جَرَادٌ grasshoppers, locusts, نَحْلٌ bees; شَجَرٌ trees, نَخْلٌ palms-trees, تَمْرٌ dates; [شَعِيرٌ barley (gen. masc.)]; سَحَابٌ clouds, لَبَنٌ or لَبْنٌ bricks, ذَهَبٌ gold. These are masc. by form, fem. by signification (الْجَمَاعَةُ totality).</i>
¶ 1:181A, § 292 <i>cont.</i>: <Written by D. G.⁹⁴⁾> <i>[(b) Collective nouns (أَشْبَاهُ الْجَمْعِ or أَسْمَاءُ الْجَمْعِ), denoting rational beings and not forming a nomen unitatis; e.g. قَوْمٌ one's people or tribe, رَهْطٌ do., نَفَرٌ a small number of men (3-7), نَاسٌ men (gen. masc.), تَجَرٌ a company of merchants, رَكْبٌ a company of wayfarers, etc. But أَهْلٌ and آلٌ one's family are masc. D.G.]</i>
¶ 1:224D margin (below XXIX): <Added by some scholar> <i>* [Many scholars do not admit ..., but call them quasi-plurals (أَشْبَاهُ الْجَمْعِ), making a distinction between them and the real collectives (أَسْمَاءُ الْجَمْعِ), as قَوْمٌ etc., and the generic collectives (أَسْمَاءُ الْجِنْسِ), which form a nomen unitatis, as نَحْلٌ. The forms فَعِيلٌ, فَعَالٌ and فَعْلٌ masculine by form, feminine by signification. ...]</i>
1:234A, § 306: <i>Rem. We must distinguish from the plurales fracti those nouns which are called أَسْمَاءُ الْجِنْسِ (generic nouns), as نَحْلٌ bees, on which see § 246 <nomen unitatis>⁹⁵⁾ and § 292 a <1:179A>. The former may be styled <i>abstract</i>, the latter <i>concrete collectives</i>. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as قَوْمٌ رَهْطٌ people or tribe, عَسَاكِرٌ an army; [إِبِلٌ camels, عَنَمٌ sheep]. These are called أَسْمَاءُ الْجَمْعِ or أَشْبَاهُ الْجَمْعِ (like the plural), and differ from the أَسْمَاءُ الْجِنْسِ in not admitting of the formation of nomina unitatis (§ 246).</i>

Table ap1: Collective nouns in Wright's 3rd edition

93) We shall take two of them, one of which is 1:107, § 191: Rem. b: "By the native grammarians ... (1) ... (3) اِسْمٌ عَلَمٌ or اِسْمٌ عَلَمٌ a proper name, the distinctive mark of an individual; opposed to اِسْمٌ جِنْسٍ, a generic or common noun, designating a whole kind or genus (γένος, *جنس*). (4) The اِسْمٌ جِنْسٍ may be either (a) اِسْمٌ عَيْنٍ, a noun denoting a concrete object, as رَجُلٌ a man, فَرَسٌ a horse; or (b) اِسْمٌ مَعْنَى, a noun denoting an abstract idea, ..." For the second, see A1.8.

94) For this signature and the siglum * [...], as in 1:224-225, see Preface to the Third Edition by de Goeje.

95) Words in <...> are added by us.

A1.2. A. Fischer and the collective nouns

After summarizing the sections (I - IV) of Wright's grammar, A. Fischer (1940) went on checking other grammars printed up to his time to see what Arabic terms were in use for collective nouns, and called for abolishing them⁹⁶).

“After all, I recommend (1)⁹⁷) removing the term *شِبْهُ الْجَمْعِ* again from our Arabic textbooks, which is unknown to the traditional native Arabic grammar and about the meaning of which the Syrian and Western linguists who have used it are by no means unanimous, (2) naming the collective nouns of the above groups I—III exclusively *اسْمُ الْجَمْعِ* and (3) replacing the terminology of group IV, *اسْمُ الْجِنْسِ*, with *اسْمُ الْجِنْسِ الْجَمْعِيِّ* or *اسْمُ الْجِنْسِ الْإِفْرَادِيِّ*” (p. 24).

In short, he wanted two things: purging two terms *شِبْهُ الْجَمْعِ* and *اسْمُ الْجِنْسِ* from the talk of collectives, and regrouping collective nouns into two: those that form a unit noun [*اسْمُ الْجِنْسِ الْجَمْعِيِّ* (IV)] and those that do not [*اسْمُ الْجَمْعِ* (I—III)]. Also, his opinion implied removing the term ‘quasi-plural’⁹⁸). He might express his opinion as he would, seeing that he was such a great Arabist (1865-1949)⁹⁹).

A1.3. Wright's grammar and the German of Caspari

In our opinion, however, A. Fischer's checking was not fair in the least. Owing to the catchphrase on the title page, everyone knows that Wright's grammar was “Translated from the German of Caspari”. Yet Fischer spent as many as six lines (p. 13) on Caspari (the 5th edition) after Wright but with no word about their relation. This obliges us to say that A. Fischer did not do what he could, and we suspect that he had some other motive. But Caspari¹⁰⁰) and Wright¹⁰¹) had died without knowing A. Fischer's remark. As to the chronological relation of their publications, see footnote¹⁰²). Now we shall see how Wright translated ‘the German of Caspari’ and learn

96) It is our sincere apprehension that his study (1940) might have something to do with overall atmosphere in wartime Germany. The necrology written by Fück (1950) made no mention of this work.

97) Numbers in parentheses are added by us for clarity's sake. The German text has been translated into English by us tentatively.

98) Lane (vol. 1 [1863], p. xxix: “Preface. Table II - Table of Lexicological and Grammatical Terms etc. used in the following work” col. c) calls *اسْمُ جَمْعٍ* ‘quasi-pl. n.’ (quasi-plural noun).

99) For example, we owe him the distinction of *-hu/hī* and *-hū/hī* ‘his or him’. In the list of Bibliography of W. Fischer (2002), we find 16 works by him registered. For the complete list, see Fück (1950).

100) Carl Paul Caspari was born of a Jewish family in Germany, became a Christian in 1838, accepted a call to the University of Oslo, lived there the rest of his life and died in 1892 (according to Wikipedia, English and German).

101) William Wright was born in India, worked later long for Cambridge University and the British Museum and died at Cambridge in 1889 (according to English Wikipedia).

102) The table tells that the original German was the 2nd edition of Caspari, the first being in Latin. Since the publication year is the same, we may guess that the two had a good contact beforehand.

what A. Fischer did not say.

A1.4. Wright’s grammar as *the English of Caspari*

When we compare the two in the following table, one is convinced that Wright rendered the German text very faithfully, as if the work were to be called *the English of Caspari*. About the Arabic term, he only followed Caspari’s شِبْهُ الْجَمْع in sections I, II, and IV in the sense of a ‘collective noun’.

Wright saw that Caspari could not find a proper Arabic term in the native works. As to the modern Arab works which A. Fischer (1940) took up as the source for شِبْهُ الْجَمْع (1940:15-9), Wright had stated them in the preface to the second edition (1874; see below). No doubt, A. Fishcer’s words came out of some speculation.

Caspari’s 2nd German ed. (1859)	Wright’s 1st ed. (1859)
[p. 121, § 306 1)] e) Die Collective (شِبْهُ الْجَمْع, dem Plural ähnliche,) vernunftloser lebender Wesen, welche kein Nomen unitatis von sich bilden, wie إِبِلٌ, Kameele, ذَوْدٌ, Kameelheerde, غَنَمٌ, Schaafte.	[1:154, § 290 1.] e) Collective nouns (شِبْهُ الْجَمْع, resembling the plur.), which denote living objects that are destitute of reason, and do not form a nomen unitatis; as إِبِلٌ camels, ذَوْدٌ a herd of camels, غَنَمٌ sheep. = I ¹⁰³)
[p. 122, § 308 1)] 1) Die Collectiva (شِبْهُ الْجَمْع) der Thiere und Pflanzen, welche ein Nomen unitatis von sich bilden, wie حَمَامٌ, Tauben, جَرَادٌ, Heuschrecken; نَحْلٌ, Bienen, نَخْلٌ, Palmen, (vgl. 266). Ihrer Form nach sind sie Masculina, ihrer Bedeutung, جَمَاعَةٌ, Gesammtheit, nach sind sie Feminina.	[1:155-6, § 292] 1) Collective nouns (شِبْهُ الْجَمْع), denoting animals and plants, which form a nomen unitatis. E.g. حَمَامٌ pigeons, جَرَادٌ grasshoppers, locusts, نَحْلٌ bees, نَخْلٌ palmtrees. These are masc. by form, fem. by signification (جَمَاعَةٌ totality). = IV
	II [No equivalent to 1:181A, the 3rd ed.]
	III [1:182-183 (below XXIX), no equiv-

	Caspari’s grammar	Wright’s grammar
1848	the 1st ed. (Latin)	
1859	the 2nd ed. (German)	the 1st ed., vol. 1 (vol. 2, 1862)
1866	the 3rd ed.	
1874		the 2nd ed., vol. 1 (vol. 2, 1875)
1876	the 4th ed.	
1887	the 5th ed.	
1896		the 3rd ed., vol. 1 (vol.2, 1898)

From Caspari’s 4th edition on, the revision was made by August Müller, and the 4th edition of Caspari was translated into French by E. Uricoechea: *Grammaire arabe de C. P. Caspari* traduite de la quatrième édition allemande et en partie remaniée. Bruxelles et Paris, 1880 [printed at Brill]. Almost the same Arabic grammar was in use towards the end of the century in English, French and German.

103) Latin numerals stand for the corresponding section in Wright’s 3rd edition. See *Table ap1*.

[p. 145, § 322 Anmerk.] Von den Plurr. fract. zu unterscheiden sind die Nomm. أَشْبَاهُ الْجَمْعِ, <i>den Pluralen ähnliche</i>, wie نَحْلٌ, <i>Bienen</i>; vgl. über diese § 266 und § 308. Jene kann man abstracte, diese concrete Collectiva nennen. Eine dritte Classe von Collectiven ist die, an deren Bedeutung der Collectivbegriff haftet, welche Nomina Collectiva der Bedeutung nach genannt werden können, wie قَوْمٌ, <i>Volk</i>, عَسْكَرٌ, <i>Heer</i>. Die Collectiva der Bedeutung nach und die dem Plural ähnlichen Nomina unterscheiden sich dadurch, dass von diesen Singulare gebildet werden, von jenen dagegen nicht gebildet werden können.	alent to the margin 1:224D, the 3rd ed.] [1:189, § 306 Rem.] We must distinguish from the plurales fracti those nouns which are called أَشْبَاهُ الْجَمْعِ (<i>like the plural</i>), as نَحْلٌ <i>bees</i>, on which see § 246 [nomina unitatis] and § 292, 1 [1:155]. The former may be styled <i>abstract</i>, the latter <i>concrete collectives</i>. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as قَوْمٌ, <i>people or tribe</i>, عَسْكَرٌ <i>an army</i>. These differ from the أَشْبَاهُ الْجَمْعِ in not admitting of the formation of nomina unitatis (§ 246). ≈ II
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Table ap2: Caspari's original and Wright's translation

As Table ap2 shows, Wright certainly made use of Caspari's 3rd edition (1866) again for his 2nd edition (1874-5), which in turn is supposed to have exercised some influence on the 4th and the 5th editions of Caspari (see footnote 102). In all probability, Caspari had by then to adjust itself to the new Wright¹⁰⁴.

However, there are two factors to be taken into consideration. The source in which A. Fischer reported to have found the term شِبْهُ الْجَمْعِ (pp. 15-6) is mentioned by Wright himself in his preface to the second edition (p. ix) as the work "I have diligently used": مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِبِ and the related works.

Secondly, A. Fischer quoted a certain Egyptian colleague's remark that the term was unknown to them (i. e. Egyptian scholars). However, in the works of two Egyptian scholars, Ibn Hišām al-ʿAnṣārī¹⁰⁵ (14 C) and Sayyid Muḥammad al-Širbīnī¹⁰⁶ (16 C), we find no term like the one proposed by him. Therefore, the term was known among Egyptian scholars whom A. Fischer met, but not everywhere in the Arab world¹⁰⁷.

104) We must think why A. Fischer had his study (1940) printed long after the 3rd edition (1896-8).

105) Ibn Hišām's works (*Muḡnī al-Labīb* and *Šarḥ Šuḍūr al-Ḍaḥab*) accessible to us had no index for grammatical terms. We searched at المكتبة الشاملة الحديثة (<https://al-maktaba.org/>) on 08/27/2022.

106) Thanks to Carter (1981), the work of aš-Širbīnī (d. 1570) was checked with ease.

107) Since we find اسْمُ الْجَمْعِ (p. 57) and اسْمُ الْجِنْسِ الْجَمْعِيِّ (p. 58) in Šawqī Dayf's work (1990), we can guess what Fischer's conversation was like in Cairo. Ferrando is thanked for this reference.

A1.5. Other grammars after Wright's second edition (1874-5)¹⁰⁸⁾

Among the grammars we checked, *R. Sterling* used the two terms (1904:122-4): “I. *إِسْمُ الْجَمْعِ* (*sic*) which implies multitude but has no singular of its form”, and “II. *شِبْهُ الْجَمْعِ* which implies multitude and forms a singular by affixing ة”. *R. A. Nicholson* employed three Arabic terms: “generic nouns (*أَسْمَاءُ الْجِنْسِ*) which form nomina unitatis” and “nouns to which attaches the idea of collectiveness (*أَسْمَاءُ الْجَمْعِ* or *أَشْبَاهُ الْجَمْعِ* *likeness of the plural*)” (1919:86).

Contrarily, *Socin-Brockelmann*'s sixth edition used no Arabic term (1909:74-5).

groups	gender; unit noun	examples
a. collectives	masc., rarely fem.	قَوْمٌ ‘people’, عَسْكَرٌ ‘army’
b. nation names	nisba	الْيَهُودُ ‘Jews’
c. collectives of species	nomina unitatis	حَمَامٌ ‘pigeons’
d. so-called quasi-plurals	masc., فَاعِلٌ	رُكَبٌ ‘riders’

A1.6. After A. Fischer (1940)

In the period, the earliest edition of *Brockelmann* (d. 1956) accessible to us was the 14th, revised by *M. Fleischhammer* (1960:93-4) and we do not know who introduced the changes. The grammar has four groups with Arabic terms of A. Fischer (see A 1.2).

groups	Arabic terms	unit noun, etc.	examples
a) collectives of species	إِسْمُ الْجِنْسِ الْجَمْعِيِّ	masc. or fem.; nomina unitatis	حَمَامٌ
b) collectives proper	إِسْمُ الْجَمْعِ	masc. for humans, fem. for animals	عَسْكَرٌ, إِبِلٌ ‘camels’
c) collectives of فَعْلٌ		masc.; فَاعِلٌ	رُكَبٌ
d) nation names		nisba	الْيَهُودُ

Next comes *W. Fischer* (1972). We quote from the English third edition (2002:54-6). In the scheme of four groups, we find no Arabic term.

groups	unit noun	examples
§84 a) generic	nomen unitatis ¹⁰⁹⁾	حَمَامٌ
§85 multitude or mass ¹¹⁰⁾		عَسْكَرٌ, إِبِلٌ
§86 a) personal ¹¹¹⁾	فَاعِلٌ	صَحْبٌ ‘companions’

108) See footnote 102. The description in grammars are quoted briefly and was put in a tabular format.

Also, the meanings of examples are not given for the second time, and we chose the same examples as those in other works on purpose. German and French texts are quoted in our tentative translations.

109) *W. Fischer* is quoted in footnotes: طَيْرَةٌ ‘a bird’ and دُبَابَةٌ ‘a fly’ are post-classical or modern.

110) Others are غَنَمٌ ‘small livestock’ and جُمْهُورٌ ‘multitude of people’, while عَسْكَرِيٌّ ‘a soldier’ is post-classical (§85 Note 1).

§86 b) tribes and people	nisba	يَهُودٌ
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Blachère and Gaudefroy-Demombynes (1978:289-291) also has four groups¹¹²).

	groups (unit noun)	agreement	examples
Accidental collectives	human groups فَعْلٌ	masc. pl.	رَكْبٌ, قَوْمٌ ¹¹³
	peoples and tribes (nisba)	masc. pl. or fem. sing.	ثَمُودُ ‘Thamud’, الْعَرَبُ ‘Arabs’, طَائِفَةٌ ‘a party’
Natural collectives	large animals	fem. sing.	إِبِلٌ
	small animals ¹¹⁴ (a unit noun with ذ)	fem. sing. or masc. sing.	نَمْلٌ ‘ants’, حَجَرٌ ‘stones’

In the field of MSA, we must mention two important studies. Since they discuss MSA, they do not take up ‘the personal group’ (W. Fischer, see just above), most of which are used in CA. Thus in the case of MSA, it is natural to handle them in lexicons with the result that the number of groups is three.

First, we quote *Ron Buckley* (2004:47-50). He lists Arabic terms of his choosing.

Arabic terms	groups	unit noun	examples
إِسْمُ الْجَمْعِ	humans	—	عَائِلَةٌ, أُسْرَةٌ, قَوْمٌ, خَدَمٌ ‘a family’
	nationality or race	nisba	عَجَمٌ ‘non-Arabs’, بَدَوٌ ‘bedouins’
إِسْمُ الْجِنْسِ	non-humans ¹¹⁵	ة -a	طَبْخٌ ‘onions’, خَيْلٌ

Secondly, we take up a description by *Ernest. N. McCarus* (2008). His grouping, with no Arabic term, is very lucid as in the series of textbooks under his editorship.

groups	agreement	unit noun	examples
material ¹¹⁶	m. sg. but pl.	noun of unity	شَجَرٌ ‘trees’
human	m. pl.	gentilic suffix (nisba) ¹¹⁷	أَرْمَنٌ ‘Armenians’
larger animals	f. sg.		عَنَمٌ, خَيْلٌ, إِبِلٌ

In sum, the four-group (three-group in MSA) classification is mostly adopted in grammars after Wright’s second edition (1874-5), with grouping names set aside¹¹⁸).

111) خَدَمٌ ‘servants’ and خَرَسٌ ‘guardians’ are phonetic variants. قَوْمٌ ‘standing together > people, tribe’ belongs to this group. The group has أَفْعَالٌ as a *pluralis paucitatis*: أَنْصَارٌ for نَصْرٌ ‘helpers’.

112) Footnote (2) on page 289: “Classement suggéré par M. W. Marçais”. But apart from naming, the classification shares the same principle with other grammars.

113) قَرْنٌ (al-Qur’ān 6:6) ‘generation’, خَلْفٌ (7:169) ‘people coming in succession’ (p. 289).

114) Small animals, birds or insects, plants, minerals, fruits, etc. (cf. p. 290).

115) But خَيْلٌ ‘horses’ has no unit noun (Buckley, p.49).

116) But this also includes smaller animals.

117) I.e., ethnic or national groups. The feminine singular of the gentilic suffix may also have a collective plural meaning: الْكُوَيْتِيَّةُ ‘the Kuwaitis’ (McCarus, 2008:244a).

118) There are few other types of studies. In footnote (1) on p. 302, *H. Fleisch* (1961, 1:301-310) summa-

A1.7. Two studies of collective nouns in al-Qurʾān

It is very fortunate of us to have two studies in the field of collective nouns in al-Qurʾān when we have no grammar of Qurʾānic Arabic. Firstly, Dror's work (2016) should be held in high esteem in that it analyzed the ancient text and discussed it on statistic grounds.

Yet there are some points that are not clear enough as to how far new efforts may help us to interpret difficulties. For instance, we do not understand how we can explain *dhahab* and *dhahab-at* (pp. 108-9, 134-136) using the term 'mass nouns' (or material nouns in the ordinary term). Also, this statement is to be questioned: "The different kind of collective nouns are clearly explained by the Arab grammarians..." (p. 113). The list of nine noun patterns of collectives in Sībawayhi (p. 111) adds nothing to the classification of collectives nor does Ibn Yaʿīš¹¹⁹. Dror discussed the work of A. Fischer (1940) seemingly in the affirmative wording, but it is no other than this work of his that obliged us to argue collectives separately in our study¹²⁰. We take as very probable all the nine 'factors affecting the agreement types with collective nouns' (pp. 119-37). Still, we are not sure whether all these factors work instinctively in every utterance. So much for the points about which we disagree with Dror.

For the statistics and analyses, we are so grateful to Dror's work that we should like to add a few points. Dror's classification base is three¹²¹, but with one gentilic pair (see A1.8 and *Table ap4*) Dror could have a four-group classification in al-Qurʾān. As concerns *malaʾ* 'group, audience' (table in 3.1.1), it belongs in all likelihood to the subgroup 2) of our human group (see *Table ap4*) with *māliʾ* 'he who fills the meeting place > he who is present' as its unit noun. Then *malaʾ* means 'all present, chieftains or heads'. Rather than a collective, *sayyāra* 'caravan of travellers' (table in 3.1.1) is فَعَالٌ + -a like *muslim-a* 'Muslims' (see Takashina 2021:110). Two words from the table 3.1.3: *jarrād*, if locusts, should read *jarād*, and *ḥaras* 'guards' should be parsed as فَعَالٌ of which the unit noun is حَارِسٌ (see *Table ap4*).

As the title shows, D'Anna's study (2020) about collectives in al-Qurʾān set up another way of 'semantic' agreement with collectives, thus agreement types totaling to three: syntactic agreement in the masculine singular, semantic agreement I in the masculine plural, and semantic agreement II in the feminine singular (pp. 160-6). Since the author's analysis and discussion are persuasive, we welcome this study.

But what interested us most is its *Introduction* (pp. 147-151), the part where the

rized A. Fischer's study (1940) and allowed himself to follow his own line of arguments and at the end (1:310) he listed a table of four groups in three categories. He took up quite a new group of nouns, never taken up by other scholars in collectives. He was followed by I. Ferrando (2006) recently.

119) See our discussion in A1.1 and footnotes 91 and 92.

120) In addition, we do not agree with Dror who stated "accompanied usually by the common explanations for the agreement" (p. 114) in reference to Nöldeke 1897:82-5. See 4.2.3 in our study.

121) 3.1.1 (Dror's section number) for humans without nomen unitatis, 3.1.2 for non-humans which have nomen unitatis, and 3.1.3 for hon-humans which do not possess a nomen unitatis.

author stated the long-range target of research and described previous works accumulated by scholars sharing the target. It is to be hoped that our section 4.1 be consulted.

A1.8. The gentilic¹²²⁾ group in Wright

Frankly speaking, it is not clear if nouns that form nisba adjectives (*gentilic* in *Table ap3* below) belong to collective nouns in the framework of his grammar. But we could confirm this in quite a distant section dealing with the grammatical agreement of collectives, where he doubtless calls one of them (الْيَهُودُ) a collective¹²³⁾:

“If the subject be a collective of the class mentioned in § 290 *a. ε* [1:179A]¹²⁴⁾, like طَيْرٌ *sheep* or *goats*, طَيْرٌ *birds*, or one of the collectives of other nouns mentioned in Vol. i. § 292 [(a) 1:180D; (b) 1:181A], the preceding verb may be put either in the masculine or feminine, though the fem. is preferable, if the subject be feminine; as قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ *the Jews say, The Christians stand upon nothing* (have no foundation for their belief)¹²⁵⁾; إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا *I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating*¹²⁶⁾” (the 3rd ed. 2:291B, § 145¹²⁷⁾; ~ Caspari, 2nd ed. p. 348, § 528¹²⁸⁾).

Still, we are at a loss which group they belong to in his grammar, for he discussed neither ‘birds’ (see 4.2.2 ult.) nor ‘the Jews’ in the sections specified. But when Wright calls الْيَهُودُ a collective, we are fortunate to find two more samples for the ‘gentilic’ in al-Qurʾān.

- 1) al-Qurʾān 3:67: مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا ‘Abraham was not a Jew’.
- 2) al-Qurʾān 41:44: وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ‘If we had made it a non-Arabic Qurʾān, they would have said, (What) if its verses had not been interpreted¹²⁹⁾? A non-Arabic¹³⁰⁾ (Qurʾān) and an Arab (messenger)?’

122) We follow McCarus (2008:244a; see the last table in A1.6) in employing this term. Novice as it is in Arabic, the term is by no means so in wider Semitic studies. We just think of Spanish ‘*gentilicio*’.

123) See footnote 93.

124) We added square brackets to show pages. طَيْرٌ appeared nowhere as a collective in Vol. 1.

125) Al-Qurʾān 02:113.

126) Al-Qurʾān 12:36.

127) ~ Wright, the 2nd ed. 2:313, § 145 ~ the 1st ed. 2:207, § 145.

128) ~ Caspari, the 1st Latin ed. p. 261, § 535. In Caspari’s, the two examples are in the reverse order.

129) For *law-lā* in pre-Classical Arabic, see Wright 2:310D, § 169; W. Fischer § 457, note 1.

130) In older interpretations the phrase may be explained otherwise as in Arberry’s but we confirmed ours in recent ones. The text is أَأَعْجَمِيٌّ in the Azhar edition (أ = Alif with U+06EB) and أَأَعْجَمِيٌّ in the Saudi edition (أ = Alif with U+06EC). But this spelling is anomalous. According to Wright (1:282C), it will be أَأَعْجَمِيٌّ while W. Fischer (p. 26, § 41 c) prescribes no adjustment أَأَعْجَمِيٌّ which is what the Flügel edition (1869, Lipsiae) printed.

A1.9 The four-group classification in Wright

We stated above (apud *Table ap1*) that Wright's description was practical. With the gentilic group added to the table in private use, we get a four-group classification¹³¹).

	<i>the 3rd ed.</i>	<i>unit noun</i>	<i>our groups</i>	<i>examples</i>
I	1:179A, § 290; 1: 224D; cf. 1:234A		livestock	إِبِلٌ
IV	1:180D, § 292; 1:224D	nomen unitatis	nature	حَمَامٌ
II/III	1:181A, § 292 <i>cont.</i> ; 1:224D, فَعْلٌ	فَاعِلٌ	human	رَكْبٌ، قَوْمٌ
	2:291B, § 145	nisba	gentilic	الْيَهُودُ

Table ap3: The four-group classification in Wright's grammar

Now some words are due for unavoidable changes. As *Table ap4* below shows, we broke up the words in [II] (Wright 1:181A, § 292 (b) written by D. G.; see A1.1). First, some words were removed to رَكْبٌ، نَجْرٌ، قَوْمٌ (فَعْلٌ). Second, نَاسٌ should not be listed here, for it is a plural¹³² of أَهْلٌ or إِنْسَانٌ. Thirdly, granted that two pairs (أَهْلٌ - أَلٌ) and (رَكْبٌ - قَوْمٌ)¹³³, 'clan, kinfolk'¹³⁴ and فَرِيقٌ 'a group'¹³⁵ are always construed in masculine plural, they must be in a new group other than collectives¹³⁶. Lastly, we must find a room¹³⁷ for جُنْدٌ، عَسَكْرٌ، جُمُهورٌ. Thanks to the nisba ending¹³⁸, they shall be a subgroup of the gentilic group.

131) Though the human group may cover the gentilic, we did not do so for simple reasons. The gentilic group is quite transparent due to the unmistakable suffix for its unit noun and the agreement rule.

132) It was contracted (Lane, p. 114a) from the older and poetic (Wright 1:233C) النَّاسُ and أَهْلٌ is usual with the article. See also W. Fischer (2002:28, § 49 d).

133) In al-Qur'ān رَهْطٌ (27:48) and نَفَرٌ (46:29, 72:1) are used as masculine plural.

134) W. Fischer, p. 55, §86. Nöldeke (1897:82) quotes a part of the second line of 'Imru' al-Qays' rajaz from Ahlwardt (No. 61, line 2; p. 158) = Qays, No. 82 (p. 341) = al-'Aḡānī (Būlāq 8:68; Cairo 9:88) as an example. Driven out by his father, king of Kinda, he was wandering away from home, when at Dammūn (said to be in al-Yaman) the news of his father's murder reached him. 'Imru' al-Qays, Dīwān, 3-line raḡaz: تَطَاوَلُ اللَّيْلُ عَلَيْنَا دُمُونٌ * دُمُونُ إِنَّا مَغْشَرٌ يَمَانُونٌ * وَإِنَّا لِأَخِلَيْنَا مُحِبُونَ 'The night at Dammūn is very long over us; bad [news], but we are a Yemenite kinfolk; and we love our folk'. Cf. *dammūn* 'bad, foul, or unseemly' (Lane, 916b); *yamān-in* (pl. -ūna) = *yamānīy* (nisba). Here a plural adjective (*yamān-ūna*) modifies *ma'shar*. This is a cognate of عَشِيرَةٌ 'kindred, tribe'. Cf. Wright II:69C.

135) See table 3.1.1 in Dror, p. 117.

136) See the table in Dror, p. 117. In the case of أَهْلٌ, one instance out of 41 has a singular concord, while out of 24 instances of فَرِيقٌ, one verse has a singular concord. It is really to be questioned how such a word can be a collective. It would be best to regard them as broken plurals that have no singular. But this is not to be confused with Hebrew *pluralia tantum* (Blau, p. 66), a noun plural in form but singular in sense. Ours is a noun, singular in form but plural in sense, i.e., like a broken plural.

137) Brockelmann (1960:94) and W. Fischer (p. 55) list جُمُهورٌ and عَسَكْرٌ, and Dror lists جُنْدٌ (p. 118).

138) A token of late secondary formation, for which reason this group rejects the principle of feminine singular agreement. The purport of Wright (1:234A, § 306) and others are not clear.

A1.10. Our classification table of collective nouns

groups	examples and agreement rules (*)		unit noun
livestock	عَنَمٌ, ضَأْنٌ, حَيْلٌ, دَوْدٌ, إِبِلٌ Also feminine plural ¹³⁹⁾ .		
nature	شَاءٌ, حَمَامٌ ¹⁴⁰⁾ عَنْزٌ, طَيْرٌ, دُبَابٌ ¹⁴¹⁾	Also masculine singular.	nomen unitatis
human ¹⁴²⁾	1) عَائِلَةٌ, أُسْرَةٌ, فِئَةٌ, طَائِفَةٌ, أُمَّةٌ ¹⁴³⁾ 2) قَوْمٌ, قَرْنٌ, رَكْبٌ, خَلْفٌ, فَعْلٌ ¹⁴⁴⁾ ; مَلَأَ, حَدَمَ, حَرَسَ, فَعَلَ ¹⁴⁵⁾ Also masculine singular.	[ad sensum] masculine plural	فَاعِلٌ
gentilic	1) الْأَرَمَنُ, قُرَيْشٌ, الْأَعْرَبُ ¹⁴⁶⁾ 2) عَسْكَرٌ, جُنْدٌ, جُمْهُورٌ No feminine singular ¹⁴⁸⁾ .		nisba ¹⁴⁷⁾

Table ap4: Collective Nouns and the Agreement Rule

(*) Collectives agree in the feminine singular, unless stated otherwise.

With no reliance on the traditional grammarians who felt no need of elaboration or technical terms, we now list our research result in two tables¹⁴⁹⁾.

One is the renewed four-group classification of collectives (Table ap4). Words in the livestock group are very few, but the nature group has many, the token of which is a nomen unitatis. The overall coverage of the human group was difficult to grasp but our two subgroups will leave little ambiguity. The subgroup 2) may be dissolved in MSA (see A1.6 mid.). Thanks to nisba, the gentilic group is easy to identify.

The other is the table for the alleged collectives (Table ap5). In view of studies conducted under the conventional concept, we think it better to keep them in the appended table. Also it may be asserted that it depends on the definition of a collective.

139) Wright II:273C, § 136. This is *constructio ad sensum* for the livestock group.

140) The unit noun for شَاءٌ is شَاةٌ ‘sheep or goats’ (Wright, I:180D, § 292 a). See footnote 114.

141) W. Fischer (2002:54, Note 2): دُبَابَةٌ ‘a fly’ is post-Classical, while طَيْرٌ in CA is ‘a bird, birds’ (do., § 84 b). MSA has طَيْرَةٌ ‘a bird’ (Buckley, p. 50) and عَنْزَةٌ ‘a goat’ (footnote 15) < ‘a she-goat’ (CA).

142) About agreement in human and gentilic groups, Blachère wrote (p. 290): “If the notion of plurality dominates, we have agreements of the masc. pl. as if they were pl. of human beings. In the other case, we have agreements of fem. sing. as for collectives of species [= the nature group]” (our translation).

143) Because these nouns are feminine, they fit in the principle of the collectives quite well.

144) See footnote 113 for خَلْفٌ and قَرْنٌ in al-Qur’ān, but قَرْنٌ has no فَاعِلٌ.

145) See Wright (I:224C). In W. Fischer (2002:55, § 86), قَوْمٌ ‘standing together > people, tribe’. Non-human مَعَزٌ ‘goats’ (al-Qur’ān 6:143) has مَاعِزٌ ‘a goat’ (Wright I:223D).

146) Names of Arab tribes are feminine singular. See footnote 205. Dictionaries vary: عَرَبٌ or الْأَعْرَبُ.

147) See footnote 82.

148) See footnote 138. جُنْدٌ and جُمْهُورٌ admit masculine singular and plural, while عَسْكَرٌ the latter only. Unlike Classical جُنْدِيٌّ ‘a soldier’, عَسْكَرِيٌّ is post-Classical (W. Fischer, 2002:55, § 85, Note 1), while جُمْهُورِيٌّ is ‘a republican’ in MSA.

149) After A. Fischer (1940), the terms شِبْهُ الْجَمْعِ and ‘quasi-plural’ (see A1.2) disappeared, and so did اسمُ الْجِنْسِ الْجَمْعِيِّ. Further, no one knows that there was once an idea to group collectives into two.

With inevitable vacillations in agreement, it is to be hoped that these tables may go through revisions to cover different phases of the Arabic language.

groups of alleged collectives	to be removed for the reason below
a) النَّاسُ or أَنَاسٌ	Always agreed with in masculine plural ¹⁵⁰), these are broken plurals of إِنْسَانٌ or إِنْسَانٌ .
b) فَرِيقٌ , مَعْشَرٌ , نَفَرٌ , رَهْطٌ , آلٌ , أَهْلٌ	Always agreed with in masculine plural, they are not collectives (see footnote 136).
c) شَبَابٌ , شَعْبٌ , جَيْشٌ	Always agreed with in masculine singular, they are simply common nouns ¹⁵¹).

Table ap5: The Alleged Collectives

Appendix 2: The Actual Agreement Types

A2.0. Some preliminary remarks on “Classical Arabic”

A2.0.1. About CA data below

Unlike pre-Classical data in section 4, the examples here have been collected from the grammars we made use of for Appendix 1. It is for this reason that data of CA and MSA are placed here (see 0.2). According to W. Fischer¹⁵²), pre-Islamic poetry, al-Qurʾān and early Islamic poetry are grouped in pre-Classical Arabic, while CA is the outcome of the Arab traditional grammarians. So properly speaking, specimens from al-Qurʾān should be outside CA. But granted that the works we referred to mostly count al-Qurʾān as belonging to CA, we are obliged to employ the term in a broad sense in this appendix.

A2.0.2. The arrangement of examples

Agreement examples are divided into two sections: A2.1 for CA (C) and A2.2 for MSA (M). Examples are arranged according to the following rules¹⁵³).

- 1) Each example is written in one line across the three columns.
- 2) Arabic is read in RTL across two columns; the translation is in the rightmost.
- 3) Each section has three tables: (A) noun + adjective phrases, (V) V-S sequence, and (S) S-V sequence. A, V and S stand for adjective, verb and subject.

Table A: two types of phrases are listed: a noun followed by an attributive adjective, and a noun as subject followed by a predicate adjective. The same modifying order makes no difference in the agreement: كَلْبٌ كَبِيرٌ and الْكَلْبُ كَبِيرٌ .

Table V (V-S): the verb agrees in gender, the number being always in singular.

150) For the MSA agreement with النَّاسُ in feminine singular, see footnote 257, and for the similar MSA agreement with نِسَاءٌ in masculine singular, see footnote 260.

151) Buckley lists them as collectives in MSA (pp. 48 and 150). For جَيْشٌ see Lane: 493c.

152) See W. Fischer, Introduction (pp. 1-2).

153) English renderings of some specimens were adjusted for uniformity's sake.

Table S (S-V): the verb agrees fully with the subject.

- 4) In each of three tables, non-human plurals come first, followed by human plurals.
- 5) Each example is numbered in two digits within each table, eg. A01, V12 and S23.
With C or M added, they can make a unique tag, such as CA01, CV12 and MS23.
This will help building a catalog of agreement types in gender and number.
- 6) Collective nouns are allotted according to *Table ap4* (in A1.10). Symbols used are: *col-l* for the livestock group, *col-n* for nature, while for the rest compound symbols are used with subdivisions: for human *col-h1*, *-h2* and for gentile *col-g1*, *-g2*.
- 7) Specimens of words alleged to be a collective hitherto (*Table ap5*) have been collected with the symbol *al-col-a*, *-b*, *-c*.
- 8) In both groups of non-human¹⁵⁴⁾ and human plurals, the order of arrangement is shown in the table below. The table is to be read in RTL as in Arabic.
- 9) **-C** (in A2.2) stands for the lack of the MSA syntactic relation in CA examples, while **-M** (in A2.1) for the lack of the CA relation in MSA examples.

Table A		Tables V and S ¹⁵⁵⁾	
Adjective (attribute or predicate)	Noun (also as subject)	Subject Noun (Y)	Verb (X)
a) m. sg.	0) m. sg.	0) m. sg.	a) m. sg.
b) f. sg.	1) f. sg.	1) f. sg.	b) f. sg.
c) m. pl.	2) (m.) pl.	2) (m.) pl.	c) m. pl.
d) f. pl.	3) f. pl.	3) f. pl.	d) f. pl.
[e) broken pl.]	4) (m.) broken pl.	4) (m.) broken pl.	
	5) f. broken pl.	5) f. broken pl.	
	6) collective (m.)	6) collective (m.)	
	7) collective (f.)	7) collective (f.)	
	[8) collective (pl.)]		

A2.1. Classical Arabic (CA)

A2.1.1. CA: Noun + Adjective (Table A)

Adjective	Noun	non-human pl.
b) f. sg. صَالِحَةٌ	3) f. pl. عَادَاتٌ A01.	pious practices ¹⁵⁶⁾
d) f. pl. صَالِحَاتٌ	3) f. pl. عَادَاتٌ A02.	pious practices ¹⁵⁷⁾

¹⁵⁴⁾ Phrases like *sin-ūna* (m. pl.) *kaṭīr-a* (f. sg.) ‘many years’ were omitted. They are normal in concord.

¹⁵⁵⁾ In Table S, the order is in the reverse order, i.e., X-Y (read in RTL).

¹⁵⁶⁾ W. Fischer: p. 71, § 114a. According to him, “In analogy to ‘broken’ plurals, the names of things are usually treated in the plural as feminine singulars” (op.cit.).

¹⁵⁷⁾ Fischer: p. 71, § 114 a).

b) f. sg. مُتَفَرِّقَةٌ رَاسِيَّةٌ دَارِفَةٌ مُخْتَلِفَةٌ	4) broken pl. ¹⁵⁸⁾ أَبْوَابٌ A03. جِبَالٌ A04. دُمُوعٌ A05. الْأَلْوَانُ A06.	various doors ¹⁵⁹⁾ firm mountains ¹⁶⁰⁾ flowing tears ¹⁶¹⁾ The colors are diverse.
d) f. pl. نَابِحَاتٌ دَارِفَاتٌ مَعْدُودَاتٌ	4) broken pl. كِلَابٌ A07. دُمُوعٌ A08. فِي أَيَّامٍ A09.	-M barking dogs ¹⁶²⁾ flowing tears ¹⁶³⁾ during days numbered ¹⁶⁴⁾
a) m. sg. بَاسِقٌ الْمُطَوَّقُ	6) col-n نَخْلٌ A10. الْحَمَامُ A11.	-M towering datepalms ¹⁶⁵⁾ the ring-necked doves ¹⁶⁶⁾
b) f. sg. رَاعِيَةٌ	6) col-l عَنَمٌ A12.	-M grazing sheep ¹⁶⁷⁾
d) f. pl. رَاعِيَاتٌ	6) col-l عَنَمٌ A13.	-M grazing sheep ¹⁶⁸⁾
b) f. sg. بَاسِقَةٌ	6) col-n نَخْلٌ A14.	-M towering datepalms ¹⁶⁹⁾
d) f. pl. بَاسِقَاتٌ	6) col-n نَخْلٌ A15.	-M towering datepalms ¹⁷⁰⁾
e) broken pl. طَوَالٌ	6) col-n نَخْلٌ A16.	-M (a grove of) tall palm trees ¹⁷¹⁾

158) According to Brockelmann, “the so-called broken plurals ... are really just collective forms. Arabic regards them as feminine singular and constructs them accordingly” (AG: pp. 94-95, § 78).

159) AG: p. 95, § 78.

160) AG: p. 162, § 125.

161) Fischer: p. 71, § 114 a).

162) AG: p. 162, § 125. He says: “the outer or inner plural of the adjective is rarer here”.

163) Fischer: p. 71, § 114 b). This is Fischer’s example for his statement: “these adjectival [sound plural, masc. or fem.] forms may modify “broken” plurals and collectives *ad sensum*” (do.). So to him, دُمُوعٌ is a grammatical agreement, while دَارِفَاتٌ is an agreement *ad sensum*.

164) Al-Qurʾān 2:203. To wit, ‘for the days specified’, not ‘in a few days’. See section 3.1.

165) Fischer: p. 72, § 114 b). Since نَخْلٌ is a collective that forms a *nomen unitatis* (p. 54, § 84. Note 1), the word admits singular in feminine and masculine as well. To show how unstable the agreement was, Blachère and Gaudetroy-Demombynes picked up agreements with نَخْلٌ from al-Qurʾān (p. 291, note 1): masc. sing. in 54:20 but fem. sing. in 6:99, 26:148, 55:11 [10], 69:7. For 50:10, see footnote 170.

166) Wright II:273D, § 136.

167) AG: p. 162, § 125; Wright II:273C, § 136.

168) Wright II:273C, § 136.

169) Fischer: p. 72, § 114 b).

170) Fischer: p. 72, § 114 b); Wright II:274A, § 136. As Fischer says, this is an agreement *ad sensum*. The verse in al-Qurʾān 50:10 to which Nöldeke refers (1897:84) is وَالتَّنَّخُلُ بَاسِقَاتٌ ‘tall palm-trees’. Despite the anomalous syntax, the agreement of gender and number is clear.

171) AG: p. 162, § 125. See Brockelmann’s remark in footnote 162.

	الْثَقَالُ الْوُزُقُ	A17. السَّحَابُ A18. الْحَمَامُ	the heavy clouds ¹⁷²⁾ the dusky white doves ¹⁷³⁾
			human pl. ¹⁷⁴⁾
a) m. sg.	كَثِيرٌ	4) broken pl. A19. رِجَالٌ	-M many men ¹⁷⁵⁾
c) m. pl.	صَالِحُونَ أَلْمَاضُونَ	4) broken pl. A20. رِجَالٌ A21. الْأَبَاءُ	pious men ¹⁷⁶⁾ the past forefathers ¹⁷⁷⁾
e) broken pl.	كِرَامٌ	4) broken pl. A22. رِجَالٌ	noble men ¹⁷⁸⁾
b) f. sg.	صَالِحَةٌ	5) f. broken pl. ¹⁷⁹⁾ A23. نِسَاءٌ	-M pious women ¹⁸⁰⁾
d) f. pl.	صَالِحَاتٌ	5) f. broken pl. A24. نِسَاءٌ	pious women ¹⁸¹⁾
a) m. sg.	كَرِيمٌ صَالِحٌ	6) col-h2 A25. قَوْمٌ A26. قَوْمٌ	-M noble men ¹⁸²⁾ pious people ¹⁸³⁾
c) m. pl.	ظَالِمُونَ صَالِحُونَ	6) col-h2 A27. قَوْمٌ A28. قَوْمٌ	evil-doing people ¹⁸⁴⁾ pious people, nation ¹⁸⁵⁾
e) broken pl.	بُخَلَاءُ	6) col-h2 A29. قَوْمٌ	-M miserly people ¹⁸⁶⁾

172) Wright II:274A, § 136.

173) Wright II:274A, § 136.

174) In Classical Arabic, heed must be paid to some types of adjective that deny gender agreement (Wright I:185B - 187C, § 297 (a) - (d); Fischer §§ 120-121, p. 75). For example, اِمْرَأَةٌ صَبُورٌ 'a patient woman', فَتَاةٌ قَتِيلٌ 'a murdered girl'. For كَثِيرٌ 'many, much' and قَلِيلٌ 'little, few', see footnote 175.

175) Fischer: p.75, §120. The adjective كَثِيرٌ "usually remains unchanged, even after plurals, as in apposition to the noun" (AG: p. 161, § 125). Fischer (ibid.) says, "Usage, however, is frequently at odds with the basic rule". Even if we remember the rule stated in footnote 173, we know كَثِيرُونَ and كَثِيرٌ as well as قَلِيلُونَ and قَلِيلٌ, and what is worse still, a dictionary lists: رِجَالٌ كَثِيرٌ وَكَثِيرَةٌ وَكَثِيرُونَ 'many men'; نِسَاءٌ كَثِيرٌ وَكَثِيرَةٌ وَكَثِيرَاتٌ 'many women' (Hava, p. 645b). Of the three types for both 'men' and 'women', كَثِيرٌ follows the rule in footnote 174, كَثِيرَةٌ because the nouns are human broken plurals [collective], and the third sound plurals are due to agreement *ad sensum*.

176) Fischer: p. 71, § 114 b). Fischer says this is an agreement *ad sensum*. Cf. al-Qur'ān 23:42: قُرُونًا آخَرِينَ 'other generations' (broken plural of a collective) taken from Belnap and Shabaneh (p.248).

177) AG: p. 162, § 125.

178) AG: p. 162, § 125.

179) As stated in footnote 238, we take نِسَاءٌ 'women' as feminine broken plural.

180) Fischer: p. 72, § 114, Note 1. Fischer says that this is an infrequent grammatical agreement.

181) Fischer: p. 71, § 114 b). This is parallel to A20 above.

182) AG: p. 162, § 125.

183) Fischer: p. 72, § 114, Note 1. This is a parallel to A23 above in that they are rigidly grammatical.

184) AG: p. 162, § 125.

185) Fischer: p. 72, § 114 b).

c) m. pl. الْأَكْرَمُونَ	6) col-g1 قُرَيْشٌ A30.	the noble Qurayš ¹⁸⁷⁾
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A2.1.2. CA: Verb - Subject sequence (Table V)

<i>Subject</i>	<i>Verb</i>	<i>non-human pl.</i>
3) f. pl. سَيِّئَاتُ مَا عَمِلُوا	a) m. sg. فَأَصَابَهُمْ V01.	The evil (results) of what they did struck them ¹⁸⁸⁾ .
3) f. pl. الْبَيِّنَاتُ	b) f. sg. مِنْ بَعْدِ مَا جَاءَتْكُمْ V02.	After the evident proofs have reached you ¹⁸⁹⁾ .
4) broken pl. قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ	b) f. sg. ثُمَّ قَسَتْ V03.	Then your hearts became hard after this ¹⁹⁰⁾ .
5) f. broken pl. الْحَيَامُ بِذِي طُلُوحٍ	a) m. sg. مَتَى كَانَ V04.	-M when the tents were (set up) at Dū Ṭulūḥ ¹⁹¹⁾ .
6) col-l حَيْلٌ يَكْبِتُهَا الْإِبِلَا	b) f. sg. كَمَا اسْتَوْفَضَتْ V05.	-M as horses scatter camels by their charge ¹⁹²⁾ .
6) col-n الطَيْرُ مِنْهُ	b) f. sg. تَأْكُلُ [...] V06.	-M [...] the birds were eating from it ¹⁹³⁾ .
<i>human pl.</i>		
1) f. sg. أَمْرَأَةٌ	a) m. sg. حَضَرَ الْقَاضِي V07.	-M A woman came to the kadi ¹⁹⁴⁾ .
2) m. pl. الْمُؤْمِنُونَ	a) m. sg. قَالَ V08.	-M The believers said ¹⁹⁵⁾ .
3) f. pl. الْمُؤْمِنَاتُ	a) m. sg. إِذَا جَاءَكُمْ V09.	-M When believing women come to you ¹⁹⁶⁾ .

186) AG: p. 162, § 125.

187) Wright II:273C, § 136.

188) Wright II:291D, § 146.

189) Wright II:291C, § 146.

190) Wright II:290D, § 144.

191) Wright II:290D, § 144. Wright says: “the preceding verb may be either masc. or fem.” (ibidem).

192) Wright II:384C, § 246. The sample is part of a poem and we have a poetic license: الْإِبِلَا for الْإِبِلَا.

193) Al-Qurʿān 12:36. Wright II:291B, § 145, for which see A1.8.

194) Wright II:289A, § 142. See footnote 245.

195) Wright II:290B, § 143.

196) Wright II:291D, § 146. Wright (ibid.) quotes this as “comparatively rare”.

4) broken pl. رَجَالٌ مِنْ مَكَّةَ	a) m. sg. جَاءَ ذَاتَ يَوْمٍ V10.	There came one day men from Mèkka ¹⁹⁷).
4) broken pl. الشُّعْرَاءُ مِنِّي الرُّؤَاةُ الْعِلْمَانُ يَتَّبِعُونَهُ	b) f. sg. وَمَاذَا تَبْتَغِي V11. قَالَتْ V12. مَضَتْ V13.	And what do the poets want of me? ¹⁹⁸ Narrators say ¹⁹⁹ . The young people went on to follow him ²⁰⁰).
5) f. broken pl. نِسْوَةٌ فِي الْمَدِينَةِ بَنَاتِي شَجَوهُنَّ	a) m. sg. قَالَ V14. فَبَكَى V15.	-M Women in the city said ²⁰¹ . And my daughters lamented their misery ²⁰²).
5) f. broken pl. الْعَوَانِي الشَّيْبُ	d) f. pl. رَأَيْنَ V16.	-M [ad sensum] The women saw the white hairs ²⁰³).
6) col-h2 قَوْمِي	c) m. pl. نَصَرُوكَ V17.	-M [ad sensum] My people aided you ²⁰⁴).
6) col-g1 قُرَيْشٌ فَعَصَبَتْ	b) f. sg. سَمِعَتْ V18.	-M The Quraysh heard (it) and became angry ²⁰⁵).

A2.1.3. CA: Subject - Verb sequence (Table S)

<i>Verb</i>	<i>Subject</i>	<i>non-human pl.</i>
b) f. sg. نَاطِرَةٌ	5) broken pl. وَالْعُيُونُ S01.	The eyes are seeing ²⁰⁶).
b) f. sg. تَجْرِي عَلَى مَسَاوِيهَا	6) col-l الْحَيْلُ S02.	-M Horses run despite their vices [i.e. diseases] ²⁰⁷).

197) Wright II:290B, § 143.

198) Wright II:290B, § 143.

199) Wright II:290B, § 143.

200) AG: p. 129, § 98. Brockelmann says: "Also, after collectives [= broken plurals] which designate rational beings, the verb often follows in the plural." (AG: p. 128, § 98). *yatba'ūna* shows this.

201) Wright II:291D, § 146.

202) Wright II:291D, § 146.

203) Wright II:294C, § 149 Rem. Cf. الْعَوَانِي = pl. of غَائِبَةٌ 'a chaste woman'.

204) Wright II:294C, § 149 Rem.

205) Fischer: p. 187, § 356 Note 1; Wright II:290C, § 143 and II:292a, § 147; Brockelmann (our footnote 210). Names of clans, including those consisting of *banū*, the predicate is usually in fem. sing.

206) Wright II:296C, § 152 (a).

207) Wright II:171B, § 59 (h).

		<i>human pl.</i>
c) m. pl. مَرَّةً أَصَابُوا جِلْدَ سَبْعٍ	4) broken pl. S03. كِلَابٌ	[personification] Once on a time (some) dogs found the skin of a beast of prey ²⁰⁸).
b) f. sg. + m. pl. قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ	7) col-h1 S04. مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ	Among the People of the Book there is an upstanding nation who recite God's signs ²⁰⁹).
b) f. sg. تَحْبِسُ مَنْ قَدَرْتُ عَلَى حَبْسِهِ نَازِلَةٌ فِي بَنِي عَامِرِ بْنِ صَعَصَعَةَ	6) col-g1 S05. وَفُرَيْشٌ S06. وَبَنُو عَبْسٍ يَوْمَئِذٍ	- M And Qurayš detains whomever it could detain ²¹⁰). And Bènū 'Abs were on that day staying among Bènū 'Āmir bn Ṣa'ṣa ²¹¹).
c) m. pl. قَدْ جَمَعُوا لَكُمْ	6) al-col-a S07. إِنَّ النَّاسَ	Verily the people have gathered to you ²¹²).

A2.2. Modern Standard Arabic

A2.2.1. MSA: Noun + Adjective (Table A)

<i>Adjective</i>	<i>Noun</i>	<i>non-human pl.</i>
b) f. sg. مُفِيدَةٌ جِدًّا الصَّحِيَّةُ الرَّائِعَةُ	3) f. pl. A01. مَخْلُوقَاتٌ A02. الْوِكَالَاتُ A03. الْحَيَوَانَاتُ	very beneficial creatures ²¹³) the health agencies ²¹⁴) the wonderful animals ²¹⁵)
d) f. pl.	3) f. pl.	

208) Wright II:292D, § 148.

209) Al-Qur'ān 03:113 (109). We quote this from Nöldeke (1897:82). A collective *ʿumma* is followed by a feminine active participle and a verb in the masculine plural (*yatlūna*).

210) AG: p. 129, § 98. Concerning the Arab tribal names, Brockelmann states twice: "Before collectives, broken plurals and fem. sound plurals, the 3rd person sing. fem. sometimes stands and so also before tribal names with بَنُو (p. 128, § 98); and for the second time, "The adjective predicate agrees with the subject in gender and number, apart from the broken plurals, which, according to § 78a, are used as sing. fem. and the Arab tribal names follow them" (p. 136, § 104b). See footnote 205.

211) Wright II:296C, § 152 (a).

212) Al-Qur'ān 3:173.

213) Ryding: 126.

214) BCG: 103.

215) Buckley: 148.

	قَلِيلَاتٌ	A04. كَلِمَاتٌ	a few words ²¹⁶⁾
e) broken pl.	أَلْقَصَارُ قَلَائِلُ	3) f. pl. A05. أَلْجَازَاتُ A06. كَلِمَاتٌ	-C the short vacations ²¹⁷⁾ a few words ²¹⁸⁾
b) f. sg.	مُشَجَّعَةٌ صَغِيرَةٌ أَلرَّمَادِيَّةُ مُتَقَطَّعَةٌ قِصَارٌ	4) broken pl. A07. بَوَادِرُ A08. أَشْيَاءُ A09. أَلدِّثَابُ A10. جُمَلٌ	encouraging signs ²¹⁹⁾ little things ²²⁰⁾ the gray wolves ²²¹⁾ short broken sentences ²²²⁾
a) m. sg.	أَلضَّحْمُ	6) col-n A11. أَلرُّمَانُ	the big pomegranates ²²³⁾
			human pl.
e) broken pl.	جُدُدٌ	2) m. pl. A12. مُوظَّفُونَ	-C new officials ²²⁴⁾
d) f. pl.	أَلْهِنْدِيَّاتُ	3) f. pl. A13. أَلزَّوْجَاتُ	-C Indian wives ²²⁵⁾
c) m. pl.	عَسْكَرِيُّونَ أَلْمُسْلِمُونَ	4) broken pl. A14. قَادَةٌ A15. أَلْإِخْوَانُ	military leaders ²²⁶⁾ the Muslim Brothers ²²⁷⁾
e) broken pl.	كَثَارٌ أَلْأَجَلَاءُ	4) broken pl. A16. رِجَالٌ A17. أَلْأَسَاتِذَةُ	many men ²²⁸⁾ the revered professors ²²⁹⁾
d) f. pl.	أَلدَّائِمَاتُ	5) f. broken pl. A18. أَلضَّحَايَا	permanent (female) vic- tims ²³⁰⁾
c) m. pl.	مُطِيعُونَ	6) col-h2 A19. خَدَمٌ	obedient servants ²³¹⁾

216) BCG: 104.

217) Belnap and Shabaneh, p. 250, from Tāhā Ḥusayn, *al-ʿAyyām*, vol. 2:53 (1984, Dār al-Maʿārif).

218) BCG: 104.

219) BCG: 103.

220) Buckley: 149.

221) Ryding: 126.

222) R Belnap and Shabaneh, p. 250; *al-ʿAyyām*, vol. 2:23. The adjective (*qiṣār*) is in the broken plural.

223) Buckley: 150.

224) BCG: 104.

225) BCG: 103.

226) Ryding: 126.

227) Ryding: 126.

228) BCG: 104.

229) BCG: 104.

230) BCG: 103. For 'male victims', this will be: أَلضَّحَايَا أَلدَّائِمُونَ.

231) BCG: 103.

أَسَايِرِينَ وَرَاءَ ذَلِكَ الشَّابِّ	A20. الْقَوْمُ	the people walking behind that young man ²³²⁾
c) m. pl. الْأَوْرَبِيُّونَ	6) col-g1 A21. الْيَهُودُ	the European Jews ²³³⁾
e) broken pl. الْقَدَمَاءُ	6) col-g1 A22. الْعَرَبُ	-C the ancient Arabs ²³⁴⁾
b) f. sg. مُخْتَلِفَةً فِي الْأَلْسُنِ وَالْأَلْوَانِ	6) al-col-a A23. نَاسٌ	-C men differing in tongues and colors ²³⁵⁾
c) m. pl. مُخْتَلِفُونَ فِي الْأَلْسُنِ وَالْأَلْوَانِ	6) al-col-a A24. نَاسٌ	-C men differing in tongues and colors ²³⁶⁾
e) broken pl. الْشُرَفَاءُ	6) al-col-a A25. النَّاسُ	-C the honorable people ²³⁷⁾
d) f. pl. الْفَاضِلَاتُ الْمُتَقَدِّمَاتُ فِي السِّنِّ	7) al-col-a A26. النِّسَاءُ A27. النِّسَاءُ	-C the eminent women ²³⁸⁾ the women advanced in age ²³⁹⁾
a) m. sg. الْفَلَسْطِينِيُّ الْبُرْتُغَالِيُّ وَاقِفًا	6) al-col-c A28. الشَّعْبُ A29. الشَّبَابُ A30. رَأَيْتُ جُمُھُورًا	-C the Palestinian people ²⁴⁰⁾ the Portuguese youth ²⁴¹⁾ I saw a crowd standing ²⁴²⁾ .
b) f. sg. مِسْكِينَةٌ تُعَانِي مِنَ الْفَقْرِ وَالْجَهْلِ وَالْمَرَضِ	8) al-col-c A31. شُعُوبٌ	-C wretched people suffering from poverty, ignorance and disease ²⁴³⁾
e) broken pl. مَسَاكِينُ يُعَاوَنُونَ مِنَ الْفَقْرِ	8) al-col-c A32. شُعُوبٌ	-C as above ²⁴⁴⁾

232) Buckley: 150.

233) Buckley: 150.

234) Buckley: 150.

235) BCG: 104.

236) BCG: 104.

237) Buckley: 150.

238) Buckley: 149. Used often in contrast to نَاسٌ 'men', نِسَاءٌ 'women' is listed under *al-col-a* in MSA. In CA it is a (feminine) broken plural.

239) Ryding: 126.

240) Buckley: 150. With *šu'ūb* 'peoples, races' (49:13) only in al-Qur'ān, the usage is not clear.

241) Buckley: 150.

242) Buckley: 150.

243) BCG: 104. Here *šu'ūb* is used to strengthen plurality. In contrast to *nās* 'people', *šu'ūb* takes a feminine singular adjective as a non-human plural here. See footnote 240.

244) BCG: 104. *Šu'ūb* is m. pl. (*masākīn*, *yu'anūna*) and is equivalent of *nās*. Cf. Ryding, p. 127.

وَالْجَهْلِي وَالْمَرَضِي		
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A2.2.2. MSA: Verb - Subject sequence (Table V)

<i>Subject</i>	<i>Verb</i>	<i>non-human pl.</i>
3) f. pl. جَالِيَاتٌ كَثِيرَةٌ	a) m. sg. وَكَانَ لِلْيَهُودِ فِي بِلَادِ الْعَرَبِ V01.	[default agreement ²⁴⁵] The Jews in the Arab countries had many settlements ²⁴⁶ .
3) f. pl. تَغْيِرَاتٌ	b) f. sg. تَحْدُثُ V02.	Changes happen ²⁴⁷ .
4) broken pl. أَسْمَاءُ كَثِيرٍ مِنَ الْكُتُبِ الْنَفِيسَةِ	a) m. sg. لَوْلَاهُ لَضَاعَ V03.	[default agreement] But for him, the names of many precious books must have been lost ²⁴⁸ .
4) broken pl. الْحُقُولُ وَالْأَوْدِيَةُ الْقِطَطُ سَلَمَهَا	b) f. sg. خَلَّتِ V04. إِحْتَلَّتِ V05.	The fields and valleys were empty ²⁴⁹ . The cats occupied its staircase ²⁵⁰ .
human pl.		
4) broken pl. الطَّلَبَةُ بِشكْوَاهُمْ إِلَى الْأُسَاتِذَةِ	a) m. sg. يَتَقَدَّمُ V06.	To professors the students bring complaints ²⁵¹ .
4) broken pl. الطَّلَبَةُ بِشكْوَاهَا إِلَى الْأُسَاتِذَةِ خَمْسَةُ أَشْخَاصٍ عَلَى الْأَقْلَلِ	b) f. sg. تَتَقَدَّمُ V07. قُتِلَتْ V08.	as above ²⁵² At least five persons were killed ²⁵³ .
4) broken pl. (of col-g2) الْجَمَاهِيرُ تَنْتَظِرُ رُفْعَ السِّتَارِ	b) f. sg. سَكَتَتْ V09.	The crowds became silent waiting for the curtain to rise ²⁵⁴ .

245) If the direct sequence V-S is hindered, the expected feminine singular verb may remain masculine.

This is called the default agreement (BCG: 354 and others, e.g. Cantarino 1:85).

246) Cantarino 1:85.

247) BCG: 353.

248) Cantarino 1:86.

249) Cantarino 1:85.

250) Buckley: 525.

251) BCG: 356.

252) BCG: 356.

253) Ryding: 127. Ryding took up a group of human nouns that are “being referred to as abstractions” and of which “the plural is treated as a nonhuman plural”. This example belongs to the group (p. 126).

254) Cantarino 1:92.

6) col-g1 الرُّوسُ نُبَلَاءٌ وَكَرَامًا	a) m. sg. يُظْهِرُ V10.	-C The Russians appear noble and generous ²⁵⁵).
6) al-col-a النَّاسُ لِمَاذَا	a) m. sg. لَمْ يَتَسَاءَلْ V11.	-C The people did not wonder why ²⁵⁶).
6) al-col-a النَّاسُ نَاسٌ فِي ثِيَابٍ غَرِيبَةٍ	b) f. sg. ²⁵⁷ مَاذَا سَتَقُولُ V12. قَدْ أَحَاطَتْ بِي V13.	-C What will people say ²⁵⁸)? People in strange clothes surrounded me ²⁵⁹).
7) al-col-a النِّسَاءُ يَخْتَجِجْنَ عَلَى مُحَاوَلَاتٍ مَا يُسَمَّى بِالإِصْلَاحِ النِّسَاءُ يَتَحَدَّثْنَ إِلَيْهِمْ	a) m. sg. ²⁶⁰ خَرَجَ V14. كَانَ V15.	-C The women went out protesting about attempts at so-called reform ²⁶¹). The women used to talk to them ²⁶²).
7) al-col-a النِّسَاءُ حُزِرًا نِسَاءٌ قُرَيْشٍ مِنْ بَعْدِ ذَلِكَ عَلَى قَتْلَاهَا شَهْرًا كَامِلًا	b) f. sg. تَشْتَرِي V16. نَاحَتْ V17.	-C Women buy bread ²⁶³). After that, the women of the Koreish mourned its dead a full month ²⁶⁴).

A2.2.3. MSA: Subject - Verb sequence (Table S)

Verb	Subject	non-human pl.
b) f. sg. تَشُنُّ حَمْلَةً وَاسِعَةً بَحْنًا عَنْ أَسْلِحَةٍ	3) f. pl. الْقُوَاتُ S01.	-C The forces are launching an extensive campaign to search for weapons ²⁶⁵).
b) f. sg. تَدْخُلُ	4) broken pl. الْكِلَابُ S02.	The dogs come in ²⁶⁶).

255) Ryding: 66.

256) BCG: 355.

257) Cantarino (1:92): “Note that this feminine agreement is especially frequent with نَاسٌ, ‘men’”.

258) BCG: 356.

259) Cantarino 1:92.

260) Again Cantarino stresses that “Note that this use of the masculine is especially frequent with the word نِسَاءٌ “women” (1:86).

261) BCG: 357.

262) Cantarino 1:86.

263) Ryding: 66.

264) Cantarino 1:85.

265) Ryding: 67. The verb agrees with the subject simply on the surface level.

266) Buckley: 528.

	مَا تَرَالُ هُنَاكَ	S03. أَشْبَاهُهُمْ	Their ghosts are still there ²⁶⁷).
a) m. sg.	يَمْلَأُ الْبَيْتَ يَتَدَفَّقُ	6) col-n S04. التَّامُوسُ S05. النَّحْلُ	-C Mosquitoes are filling the house ²⁶⁸).
			The bees are swarm- ing ²⁶⁹).
			human pl.
c) m. pl.	يُسَافِرُونَ فِي رِحْلَةٍ مُنَظَّمَةٍ	2) m. pl. S06. كَثِيرُونَ مِنْهُمْ	-C Many of them are travel- ing on an organized tour ²⁷⁰).
b) f. sg.	تَقُولُ فِي بَطْنِكَ بَنِي آدَمَ	4) broken pl. S07. الدَّكَاتِرَةُ	-C The doctors say that you have a man ²⁷¹) in your belly ²⁷²)
c) m. pl.	كَانُوا يَكْتُبُونَ لِأَدْبَاءِ مِنْهُمْ	4) broken pl. S08. أَنَّ الْأَدْبَاءَ الْقَدَمَاءَ	that the ancient writers wrote for writers like themselves ²⁷³).
b) f. sg.	تَقُولُ هَكَذَا كَيْ نُخِيفَنَا	7) col-h1 S09. الشُّرَطَةُ	The police say so to frighten us ²⁷⁴).
c) m. pl.	يَسْرِقُونَ ... أَنْ يَتَقَدَّمُوا بِأَسْئَلَتِهِمْ	6) col-g2 S10. الْعَسْكَرُ S11. طَلَبْتُ مِنَ الْجُمْهُورِ	-C The army steal ²⁷⁵).
b) f. sg.	لَا تَقْفُهُمْ مَا أُرِيدُ	6) al-col-a S12. النَّاسُ مِنْ حَوْلِي	-C The people around me do

267) Buckley: 528-9. Animals, angels, ghosts and devils may be m. pl. (personified) or f. sg. (non-human).

268) Buckley: 531.

269) Buckley: 531.

270) Ryding: 67.

271) This *banī ʿĀdam* ‘a man’ is colloquial. In MSA it is *ibn* (pl. *banū*) *ʿĀdam* ‘a man’, while in some colloquials *banī ʿādam* ‘a man’ is singular (f. *bani ʿadm-a*, pl. *bani ʿadm-īn*). See Egyptian, p. 108b and Palestinian, p. 74a. In Cairo, we once heard an aged lady say *mnādim* (pl. *mnadm-īn*).

272) Buckley: 531.

273) Cantarino 1:92.

274) Buckley: 530. This is a morphological agreement because ‘the police’ is a feminine noun.

275) Buckley: 530.

276) Buckley: 530.

	تَخَافُ	النَّاسُ S13.	not understand what I want ²⁷⁷ . The people are afraid ²⁷⁸).
c) m. pl.	يَعْرِفُونَ	6) al-col-a النَّاسُ S14.	People know ²⁷⁹).
b) f. sg.	لَا تَفْهَمُ	7) al-col-a النِّسَاءُ S15.	-C The women do not understand ²⁸⁰).
d) f. pl.	يَدْخُلْنَ الْمَجْلِسَ	7) al-col-a نِسَاءُ S16.	-C Women are entering the gathering ²⁸¹)
c) m. pl.	لَا يَعْرِفُونَ أَنَّكَ بِنْتُ خَالِي	6) al-col-b أَهْلُ السُّوقِ S17.	-C The market traders don't know that you are my aunt's daughter ²⁸²).
a) m. sg.	يَسْتَعِدُّ	6) al-col-c كَانَ الْجَيْشُ S18.	-C The army was getting ready ²⁸³)

A2.3. Summary of agreement types

Having worked on this appendix in a hope that the list may be a catalog of agreement types in gender and number, the result surprised us in other points. We found many agreement types unregistered in the counterpart: **-M** (see A2.0.2 ult.) totals 23 out of 40 types in CA samples, while **-C** counts to 26 out of 46 types in MSA samples. Roughly speaking, our result speaks to the effect that about a half of agreement types are lacking in each counterpart.

Quite naturally, we must take into account that we made use of the new classification of collectives (*Tables ap4* and *ap5*) and older grammars were not keen about collectives. With this in mind and collectives even omitted, however, we must infer that other agreement types may be in wait for registry.

Being the first of this kind, the catalog should be revised for the sake of comprehensiveness.

²⁷⁷) Cantarino 1:92. See footnote 257.

²⁷⁸) Buckley: 531.

²⁷⁹) Buckley: 530. Concerning *nās* 'people', BCG (p. 355) writes: "masc. plur. is also common when the verb follows" and gives us a reference to C[antarino]1:92 with no example. On the page referred to, however, there is no such example. This example from Buckley will be the one for it.

²⁸⁰) Buckley: 528.

²⁸¹) Buckley: 528.

²⁸²) Buckley: 530.

²⁸³) Buckley: 530. The same is true between *kāna* (V, past indicator) and *al-ġayš* (S) and between *al-ġayš* (S) and *yastaʿiddu* (V).

*) Corrigenda

1) *A Study on Tā^o Marbūṭa (I)*, JAIS, vol. 18 (2020), pp. 59-108:

In addition to the corrigenda at the end of Takashina (2021:146), correct the following.

- p. 100, footnote 138 Add: حَانُوتٌ ‘wineshop, shop’ also comes from Aramaic ḥānū-t-ā
 ‘stall, shop’ (Syr 471a; JBA 473a).
 p. 105, footnote 163 Add: Holes (2004:155, 174) writes the feminine suffix -a(t).

2) *A Study on Tā^o Marbūṭa (II)*, JAIS, vol. 19 (2021), pp. 93-146:

- p. 105, line 1 Read: in طَلِيْعَةٌ,
 p. 102, footnote 195 Add after ‘Ryding p. 89’: , ‘instance nouns’ (Holes, p. 155)
 p. 101, footnote 194 Add: For a peculiar usage of Tā^o Marbūṭa in the noun of unit,
 called اَلْتَّاءُ لِلتَّخْصِيصِ, see Wright 1:147D margin.
 p. 110, line 6 Add: (In Fleisch 1:307 as collective.)
 p. 116, footnote 261 Add: Also, some quite neat examples of the diminutive in Lebanese
 dialect are listed in Yushmanov (p. 68).
 p. 125, line 34, end Delete: z
 p. 135, line 36 Read: concept
 p. 142, line 31 Read: Larose