THE TRANSLATION OF COLLOCATION
INTO ARABIC
PROBLEMS AND SOLUTIONS

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Abstract

This research claims to differ from previous researches undertaken on collocations in that it considers collocations from the point of view of translation. It tackles analytically the problems of translating English collocations into Arabic, and succinctly traces the possible solutions embodied in the translational strategies.

It is universally admitted by linguists and translation theoreticians that the domain of translation is very thorny. Therefore, knowing which lexical items go together, i.e. intercollocate, is an important part of understanding the text and translating it appropriately.

The strategies that this research aspires to highlight include: substitutability, expansion, contraction, transposability, predictability, and cohesion. However, considerable discussion has been devoted to each strategy separately, illuminating the different possibilities with which each strategy may be manipulated. Examples have been systematically and extensively chosen covering two significant areas: first, those extracted from English-Arabic bilingual dictionaries; and second, those chosen from Modern Standard Arabic and, in particular, the Arab Press. This presents the miscellaneous problems of rendering collocations, which follow the discussion of these strategies.

Collocation is defined in this thesis as "the frequent co-occurrence of lexical items that naturally share the characteristics of semantic and grammatical dependencies". This definition, as will be seen in Chapter I, characterises the discrepancy between collocation and non-collocation; and demarcates the features of collocational ties that are basic to the process of their transference.

A review elaborating areas indispensable for understanding collocations such as kinds of collocations and meaning by collocations, among other relating issues, is carried out as will be seen in Chapter II. The translation of lexical collocations, i.e. those being recorded in English-Arabic bilingual dictionaries, is examined and assessed in the light of the translational strategies that are mentioned above, as will be seen in Chapters III and IV. The translation of non-lexical collocations, i.e. those not yet recorded in English-Arabic bilingual dictionaries, and which can be traced back to English collocations, is also examined and assessed in the light of these translational strategies. I have named them *neo-collocations*, that is those invented by the Arab Press and often not yet having gained circulation among Arab readers as will be seen in Chapters V and VI.

The main contribution of this research is, however, the manipulability of these translation strategies in giving natural and acceptable Arabic equivalents to English collocations, and in particular cases when there are no TL equivalents. This highlights the possibilities of transferring collocations as either collocations or non-collocations.

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List of Abbreviations

Adj	Adjective
Adv	Adverb
Art	Article
CSI	Culture Specific Items
Fr	French
ICA	Immediate Constituent Analysis
L	Latin
L1	first Language, i.e. Source Language
L2	second Language, i.e. Target Language
LDOCE	*Longman Dictionary of Contemporary English*
MSA	Modern Standard Arabic
N	Noun
OALDCE	*Oxford Advanced Learner's Dictionary of Current English*
PP	Prepositional Phrase
Prep	Preposition
Pron	Pronoun
Rev	Reviewer
S	Sentence
SL	Source Language
SVO	Subject Verb Object
ST	Source Text
TL	Target Language
Tr	Translator
TT	Target Text
UT	Unit of Translation
VSO	Verb Subject Object

Note on Transliteration

Transliteration throughout this thesis follows the Library of Congress system.

This thesis is dedicated to Dr. Faten Al-Ali, my wife, for the immeasurable and inexpressible debt that is very difficult to repay

and

to my lovely sons, Hydara and Adam

CHAPTER I

INTRODUCTION

1.0. Introduction

This chapter introduces two pivotal points. The first pivotal point is defining the collocability of the lexical items. This includes preliminary remarks that will serve as core points for the discussion throughout all chapters. Among these preliminary remarks are: **what collocation is, what collocation is not, is colligation collocation?**; a concluding definition of collocation is then proposed and, finally, the **rudiments** for the understanding of the overall concept of collocation are established.

The second pivotal point is the essential nature of collocation in the field of translation. It is twofold: **the problems inherent in translating collocation** are the first basic point of focus, the second being the **strategies of translating collocation** highlighting, hierarchically as well as collectively, the variances of translating English collocation into Arabic. After considering those differences originating from the notion of general **equivalence**, those of **structural semantics** and **cultural heterogeneity** are highlighted concluding with a strictly termed notion of **'untranslatability'**.

1.1. Definition of collocation

1.1.1. What collocation is

There have been several definitions of the concept of collocation. These include, most prominently: Firthian and Neo-Firthian, transformational, stylistic, and dictionary and encyclopaedic. Firth (1969: 194) states:

"At this point in my argument, ... I propose to bring forward as a technical term, meaning by 'collocation', and to apply the test of 'collocability'" (1)

These words of J.R. Firth, when he was discussing the prosodic features of Edward Lear's limericks, have established the foundations for most scholars who have worked and are still working on collocation. He goes on to explain this proposed technical term with the following example:

"The following sentences show that part of the meaning of the word *ass* in modern colloquial English can be by collocation:
> (1) An ass like Bagson might easily do that.
> (2) He is an ass.
> (3) You silly ass!
> (4) Don't be an ass!
One of the meanings of *ass* is its habitual collocation with an immediately preceding *you silly*, and with other phrases of address or of personal reference. Even if you said 'An ass has been frightfully mauled at the Zoo', a possible retort would be, 'what on earth was he doing?" Firth (1969: 194-195) (2)

Firth is considered a most remarkable linguist, the one who laid down the foundation stone for the field of collocational studies that up till now refer to his definition of collocation as original, creative and pioneering. This is so despite the fact that some have argued that the term 'collocation' was not actually first coined by Firth, and that his use of the term 'collocation' lacks precision. (For more information on this debate, see, for instance, Kenny 2001: 84-85, and footnotes on page 85). Lyons (1966: 295) states that Firth "never makes clear how the notion of collocation fits into his original theory". Mitchell (1971: 35-36, footnote 2) comments on collocation, "the term was not originally Firth's". Butler (1985: 11) has also repeated this same point of view.

Yule (1997: 122-123) realises that we frequently give the meaning of words in terms of their relationships. He concludes his argument on lexical relations by illuminating the specific kind of lexical relations known as collocation. "One way we seem to

organise our knowledge of words", Yule (ibid) observes, "is simply in terms of collocation, or frequently occurring together".

Catford (1969: 224) views the relations into which language enters as either internal and formal or as situational. Formal relations, to Catford, are those between one formal item and another, and as an example of that is the relationships between lexical items in collocation. By collocation, he (ibid) states, "Firth meant the habitual or characteristic associations of words in texts".

According to Mitchell (1971: 52), collocation is "a composite structural element in its own right". The abstract composite element *hard work*, to Mitchell, is a particular member of a generalisable class of such associations and that such collocations are recognisable by their own extended 'distributional privilege of occurrence'. This eruditely concise definition reflects the non-figurative nature of collocation. That is, the many-part collocation is enough in itself to express the conveyed message quite fully.

Retaining the essence of Firthian definition, Ullmann (1977: 238) believes that "every word is surrounded by a network of associations which connect it with other terms". Elsewhere (ibid: 198) he asserts that "habitual collocations may permanently affect the meaning of the terms involved... the sense of one word may be transferred to another simply because they occur together in many contexts".

Also, Stubbs (1996: 173) reconfigures the Firthian definition of collocation as "the company a word keeps", thus collocations are "actual words in habitual company". This re-echoes his (1995: 245) own definition of collocation by stating, "by

collocation I mean the habitual co-occurrence of words". This has also been recollected by Palmer (1995: 75-76) who has reiterated the Firthian definition "you shall know a word by the company it keeps".

In a seemingly shrunken and confined definition, Jones and Sinclair (1974: 19) view collocation as "the co-occurrence of two items in a text within a specified environment". This is, in fact, a shrunken and confined limitation of the co-occurring items simply because they propose a restricted number as "two items"; what if it were more than two words as in *to play a role*, and *to play a central academic role*, etc.?

However, Halliday (1961: 276) defines collocation as "the syntagmatic association of lexical items, quantifiable, textually, as the probability that will occur, at n removes (a distance of n lexical items) from an item x, the items a, b, c...". Whereas he proposes "the paradigmatic grouping which is thereby arrived at is the 'set'" (ibid). Set and collocation, he states (ibid), are both a grouping of formal items, but they differ in their degree of abstraction. The set, unlike the collocation is "an open grouping".

From a transformational point of view, Harris (1957: 283-340), in his article "Co-occurrence and Transformation in Linguistic Structure", problematises various issues that relate to the co-occurrability of words of language though he rarely uses the term collocation. Preferring the framework of classes and constructions, rather than the individual co-occurrence, he pinpoints (ibid: 285-286) that, (the abbreviations stand as follows: K and L for classes, Li for a particular member of L class, N for noun, V for verb, KL for constructions, A for adjective (3):

> "For classes K, L in a construction c, the K-co-occurrence of a particular member Li of L is the set of members of K which occur with Li in c: For

example, in AN construction found in English grammar, the A-co-occurrence of *hopes* (as N) includes *slight* (*slight hopes of peace*) but probably not *green*. The K-co-occurrence of Li is not necessarily the same in two different KL constructions: the N-co-occurrents of *man* (as Ni) in Ni *is* a N may include *organism, beast, development, searcher*, while the N-co-occurrents of *man* in Ni'*s* N may include *hopes, development, imagination*, etc".

He elaborates (ibid: 336) on this by spelling out that "the word-co-occurrences in all sentences of the language are in general those of the kernel sentences". *Kernel* is very much comparable to a node in a collocation. He concludes (ibid: 340) that "transformations can be checked by comparing the textual environments of a sentence and its transforms, to see whether, say, a given N V N triple which occurs in a given environment of other sentences will also occur in the same environment when it is transformed to the passive". That is, collocates retain their interconnected dependency whether they occur in an active or passive construction. However, Harris (ibid: 284) propounds that "morphemes can be grouped into classes in such a way that members of a class have rather similar sets of co-occurrents, and each class in turn occurs with specific other classes to make sentence structure". Thus, in structural linguistics we have verb-class, noun-class, etc. It would be clearer had he used the collocational terminology that will be explained under the forthcoming heading **1.1.4.**

In terms of the dictionary and encyclopaedic definition of collocation, there is much overlap between these definitions and those mentioned above. Crystal (1987: 105) reiterates Palmer's (1995: 75-76) exact words on collocation in that "you shall know a word by the company it keeps". Asher (1994: 5103) defines it as "originally in Firthian Linguistics, the habitual co-occurrence of particular lexical items, sometimes purely formally". However, Spence (1969: 503), and Malmkjaer and Anderson (1991: 301) also recapitulate the same Firthian atmosphere of definability.

A rather odd and aberrant definition of collocation was introduced by Matthews (1997: 60) who promulgates "a relation within a syntactic unit between individual lexical elements; e.g. *computer* collocates with *hate* in *My computer hates me.* Used especially where words specifically or habitually go together: e.g. *blond* collocates with *hair* in *blond hair* or *Their hair is blond...*". Oddness and aberration emanate from the fact that in his first example mainly, the kind of relationship between *computer* and *hate* is better highlighted as free combination, and not collocation, and syntactically referred to as concord when the subject grammatically agrees with the verb. This is utterly dissimilar to collocations like: *create/delete a file or new folder, seize the initiative, repair the defect, alleviate horrors, allay concerns, curb the threat,* and *escalate the conflict* in which lexical items disclose habitual co-occurrence as it is experientially tasted and felt.

Hartmann and James (1998: 22) view collocation as "the semantic compatibility of grammatically adjacent words". Whereas Hartmann and Stork (1972: 41) have defined it with a slightly less broad viewpoint in that it is "two or more words, considered as individual lexical items, used in habitual association with one another in a given language". Hornby (1995: 310-311) plainly defines it as "the way in which words belong together as **weather** and **permitting** do is known as COLLOCATION".

From a cohesive point of view, collocation is seen as "a natural and unnoticed aspect of textual cohesiveness" as Fowler (1996: 64-65) points out. It is sets of words, he exemplifies, like 'ice', 'snow', 'freeze', 'white', 'frost', 'blizzard'; or 'electricity', 'amp', 'circuit', 'charge', and 'switch', which tend to turn up together in texts because they relate to the same semantic field. Further, he explains "they *collocate*: members of the same lexical set tend to appear close together in texts because texts tend to be

cohesive, to stay on the same topic". Hence, collocability of lexical items does contribute strongly to textual cohesion.

Stylistically, collocation has been examined as one of the characteristic features that specify the genre or the poetic diction, or exclusively the style of a single writer. Collocation, according to Wales (2001: 67), "is a frequently used term in LEXICOLOGY, derived from the work of Firth (1969) and developed especially by Halliday from the 1960s onwards". "It refers", she (ibid) explains, "to the habitual or expected co-occurrence of words, a characteristic feature of LEXICAL behaviour in language, testifying to its predictability as well as its IDIOMATICITY" (4). Unlike Jones and Sinclair (1974: 19) who have reduced collocational span to consist of two items, Wales (ibid) here extends the concept of collocation and collocational span by advocating that "associations are most commonly made contiguously (e.g. ADJECTIVE+NOUN: *old man*; *saucy postcard*); or proximately in phrases (*herd of cows*; *as cool as a cucumber*), but they also occur over a large span, such as CLAUSE and SENTENCE, and even beyond". She goes further suggesting that "habitual collocations are a recognisable feature of different REGISTERS (*warm front*; *soaring prices*; *beat the eggs*), and in LITERARY LANGUAGE form the basis of the POETIC DICTION of many periods". Snaith (2001: 35) also stylistically views the usefulness of collocation in relation to word choice in that "another useful term when talking about word choice is collocation".

Householder (1971: 294) demonstrates the saliency of collocational perspective from the bilingual (translation) and monolingual (one's own language) points of view that "every individual collocation, including whole phrases here and there, can be found in a good classical author", when he tries to achieve some stylistic exercises known as

parody and pastiche in translating them from English into Latin or Greek prose. He also observes (ibid: 296) "in monolingual composition, similar exercises can be found" as in "the stylistic imitation" and in "parody" in which the imitation is distorted by increasing the frequency of certain (already frequent) tricks of vocabulary or syntax, and by changing some elements of subject matter so as to make the style incongruous.

Ullmann (1977: 155), after a considerable discussion of collocation and its effective relationship with synonymy, concludes, "collocation, though quite common in some of its forms, is on the whole a stylistic device". He views collocation from an entirely stylistic perspective. "The combinations of synonyms", he (ibid: 152) comments, are "variations" when occurring "at intervals", and are "collocations" when occurring "in close contact" with each other. Hence it is of special importance to the elegance of the style of the speaker or author.

Discussing collocations as a measure of stylistic variety, Haskel (1971: 161) notices that "if competent writers do, in fact, use unusual collocations and if, as is supposed, their chosen collocations are a part of their style, the computer should be invaluable in examining and measuring this variable". Elsewhere (1971: 160) he believes that "collocations can, however, do more than define the words of a language and reveal aspects of its structure. Sometimes, of course, they are little more than stereotyped word groups or clichés that are empty of thought, if not of meaning". Though delineating the essentiality of collocation as a stylistic device, Haskel (ibid: 160) has portrayed collocations as "ready-made expression" that may be "provided by the stereotypical collocations in the language". He argues this view from a computer-based analytical orientation. But as far as this piece of research is concerned, we shall

not build our argument on computing bases, but rather on the bilingual translation that is original, creative and skilful. Also, in **1.1.2.**, we shall discuss whether or not a collocation is a cliché.

Butler (1985: 194-195) examines, quoting Halliday (1976), the collocational patterning of verbal lexical items in Yeats' poem *Leda and the Swan* and concludes that "those items with the greatest power to predict their collocates tend to be those in which the 'verbness' is most attenuated". Here, he wants to stress the fact that the more predictable and probable the nodes are, the less sound and effective they become. He (ibid: 183-187) also demonstrates, quoting Halliday and Hasan (1976), "how chains of collocational patterning can be built up, providing cohesive threads which weave the text into a coherent fabric". As we shall see later, there is always an element of cohesion within the structural semanticity of collocation.

However, some scholars have pointed out that collocation comes from Latin. McArthur and Wales (1992: 231) claim that collocation comes "*from* Latin *collocatio/ collocationis* a placing together", and give it two interpretations: "(1) the act of putting two or more things together, especially words in a pattern, and the result of that act. (2) in Linguistics, a habitual association between particular words, such as *to* and *fro* in the phrase *to and fro*, …". Also, Singleton (2000: 47) demonstrates "*collocation* comes from two Latin words, the word *cum* ('with') and the word *locus* ('place'). Words which form collocations are repeatedly 'placed with' each other; that is to say, they often co-occur within a short distance of each other in speech and in written texts". In brief, Singleton (ibid) suggests that "the selection of one or more of the words concerned in a given context is quite likely – or even very likely – to be accompanied by the selection of another word or other words from its habitual

entourage". This takes place for a variety of reasons, he claims, but unfortunately he does not offer any of them (5).

To summarize, these variations in defining collocations are not unbridgeable and irreconcilable. Kenny (2001: 81-82) has elaborated on what she views as *conflicting definitions of collocation*. She (ibid) mentions some areas of conflicting definitions that can be viewed as follows, (for more details, see Kenny (ibid)):

- Collocation and selection restrictions. Some scholars have sometimes mixed and others have separated the two concepts.

- Existing and non-existing collocations. Collocations are valid and correct if they do exist and are well known, otherwise they are invalid and incorrect.

- Predictability in collocation. Here, the key idea is the usualness and unusualness of the occurring collocations, i.e. how collocations are presented in languages.

However, Kenny (ibid) has not suggested any specific definition. Instead, she has felt free to figure out the pros and cons of each point of the conflicting definitions. Yet, she (ibid: 84) has declared "for the purpose of the present study then, collocation refers to the co-occurrence of semantically uninterpreted lexical items within a specified distance of each other in naturally occurring text". In fact, in her specifically purposeful definition, she has adopted the same essentially Firthian definition by starting her debate on what she has entitled the conflicting definitions. Probably she might have wanted to accentuate the fact that the individuality of each definition is meant to elucidate collocation.

1.1.2. What collocation is not

A quintessential aspect of defining collocation is to acknowledge what collocation is not. The following discussion verifies the reality that collocation is **not an idiom, not**

a compound, not a cliché, not a concord, not a formula, not a proverb and, finally, **not a citation.**

Mitchell (1971: 57-59) provides illustrative examples of the dissimilarities between collocations and **idioms**. "Idioms", he states (ibid: 57), "can occur as part of collocations (e.g. [*the nose on your face*] in *as plain as the nose on your face*]) or combine to form a collocation (e.g. [*take off*] (= imitate)...in [to take (someone) off to...])". Very unlike collocation, he (ibid) argues, "the idiom belongs to a different order of abstraction. It is a *particular* cumulate association, immutable in the sense that its parts are unproductive in relation to the whole in terms of the normal operational processes of substitution, transposition, expansion, etc". Furthermore, he (ibid: 58) notes,

> Collocations and idioms are similar to the extent that both are generally relatable to grammatical generalisations and that both cut across syntactic classes (e.g. verb and "object complement" in *kick the bucket*)... The principal difference ... that in contrast with the collocation, there are no discernible parts of an idiom that are productive in relation to the particular whole. The semantic unity of the idiom corresponds to a 'tighter', often more immediately apparent distribution in collocation than in the case of the collocation.

Mitchell says that the example *to smoke like a chimney* is not an idiom but a collocation; the same for *turn off* in *turn off the light/tap/engine/etc*. Mitchell has in fact demonstrated the analogy and incongruity existing among idioms and collocations. He (ibid: 53) proclaims "a collocation is not an idiom". This is so owing to the fact that an idiom is, he (ibid: 57) clarifies, "an entity whose meaning can not be deduced from its parts". This is however unlike collocation in which meaning can be verifiably deducted from its parts. For example,

Collocations	Idioms
To compile an anthology	*kick the bucket* (die)
To seize the opportunity	*the blue-eyed boy* (favourite)

Sworn translator   *the black sheep* (one you dislike)

Views on collocations and idioms have differed. Palmer (1995: 79-82) has argued using examples that "idioms involve collocations of a special kind". In his example, *"red herring"*, he argues that the resultant meaning is opaque, not related to individual words but much nearer to that of a single word. Larson (1984: 141-144) states also that "idioms are special collocations" in which she offers much the same examples as those of Palmer. Crystal (1995: 105) proposes "the more fixed a collocation is, the more we think of it as an 'idiom' -- a pattern to be learnt as a whole, and not as the 'sum of its parts'". He has, as it is clear here, mainly distinguished between idioms and collocations on the basis of the part-whole pattern. It becomes collectively apparent from the points of view of Mitchell, Palmer, Larson, and Crystal that collocation is not an idiom (6).

Collocation is distinguishable from **compound**. Compounds are, according to Mitchell (1971: 60), "composite elements of texts that belong essentially to the level of words and must be distinguished from both idioms and collocations. Compounds ... may occur within the scatter of a collocation or even, though more rarely, of an idiom". He (ibid: 60-62) gives three examples:

> *a. A bullfighter fights bulls at a bullfight*
> *b. New = York*
> *c. Over = produce and over = production*

Mitchell realises that in (a), the same collocation occurs three times, twice in compound form, in verbal and nominal forms appropriate to the syntactic conditions of occurrence. In (b), *New = York* is a compound within a collocationally productive pattern of place names. In (c), *over = produce* and *over = production* are verbal and

nominal transposed compounds belonging to the scatter of the collocation also illustrated in *(to) produce over (what is required)*.

Collocation is also different from **cliché**. Wales (2001: 57) elaborates on cliché as being "from the Fr. verb meaning 'stereotyped', this well-known term is used pejoratively to refer to COLLOCATIONS or IDIOMS which have been used so often that they have lost their precision or force". She gives examples of clichés of different forms: *at the end of the day, deep feeling, slim chance, as dead as a doornail* (simile*),* *many happy returns* (formulas), all brilliant instances of clichés. These clichés show triteness and redundancy unlike the expected originality of thought and expression in, she argues (ibid), "the well-used collocations of poetic tradition such as *purling brooks* and *feathered songsters*" (7).

On the other hand, others have been less strict in differentiating between cliché and collocation. Lyons (1981: 146) sketchily views clichés as "fixed collocations", probably on the basis of triteness and redundancy referred to above by Wales. Newmark (1988: 115) proposes "stylistically and semantically, clichés are subgroups of collocations in that one of their collocates has diminished in value or is almost redundant, as often in *'grinding to a halt'*, *'filthy lucre'*, etc." This is so to the extent that, he (ibid) suggests, "the translator may be entitled to replace a cliché with a less common collocation, if it clarifies the content without distorting it". The suggestion that there might be a virtue in a translator replacing a cliché with a less common collocation, especially when translating a cliché, poses a problem. But proposing that clichés are subgroups of collocations is problematic, as apparent in the following examples:

a. *Smoking is prohibited in this area* (cliché)
b. *Smoking cigarettes* ...(collocation)
c. *Private car parking, no unauthorised vehicles* (cliché)
d. *Car parking* ... (collocation)

The kind of relationship among collocates in (b) and (d) is quintessentially different from that held among the lexical items in (a) and (c) mainly in terms of juxtaposing habitual recurrences that are dynamic in the case of collocations.

Collocation is not **concord**. Concord is the grammatical phenomenon when words or lexical items match correctly. This of course might take multifarious constructions such as when a singular noun takes a singular verb as with *The student speaks* in *The student speaks English*, or a plural noun takes a plural verb as with *Students speak* in *Students speak Arabic*, etc. Notwithstanding the fact that not every collocation is a concord, collocation can still have grammatical concord constructions such as *The Queen abdicates* in which the singular node *The Queen* grammatically matches the singular collocate *abdicates*.

Collocation is not **formula**. Formula has been defined by Kuiper and Allan (1996: 283) as "one kind of lexicalised syntactic constituents". They also propose that formulae are used in many situations to facilitate social interaction or just to facilitate speech itself. For example, *I am sorry, I am very sorry*, and *I apologise* or *I do apologise*, which stand for apology for doing something wrong and are not original but memorised through time. Another occasion for using formula is in greetings such as: *Hello, How are you, See you later*, and *Good-bye*. In fact, though Kuiper and Allan (ibid) consider *Good-bye* a formula, it does stand exegetically as a collocation that is quite comparable to *Good morning, Good evening*, and *Good night*.

Equally, collocation is not **proverb**. According to Kuiper and Allan (1996: 283), "proverbs are usually a whole sentence in length and are used as a way of morally evaluating human actions and giving advice on what to do". For example, *Cleanliness is next to godliness* (denoting a clean house, etc.), and *A stitch in time saves nine* (i.e. if one takes action or does a piece of work immediately, it may save a lot of extra work later). However, the proverb *Cleanliness is next to godliness* is obviously different from the collocation *spick and span* (standing for a completely clean and tidy room, flat etc.) though semantically they deliver a similar message, but as far as structure and definition are concerned, they stand incongruously (8).

Finally, collocation is unlike **citation**. Sinclair (1991: 169) defines citation as "a selected example of a word or phrase in use". Citations are selected by people, he illustrates, because of an interesting feature of the occurrence, and so they lack the objectivity of a concordance. Concordance, an index to the words in a text, becomes the basis for new dictionaries unlike collections of citations that formed the basis of older original dictionaries. For example, a citation is like a quoted saying of a famous character like a King, President, or a famous poet, or a quoted phrase from a certain book. Quoting Halliday (1961), de Joia and Stenton (1980: 62) propound, "citations are purely formal: they describe a word in relation to its linguistic environment". On the other hand, they (ibid) state that the "relation between one word (…) and another with which it is associated is called collocation. The collocation of words is the basic formal relation in lexis". They, in fact, after identifying both citation and collocation, place more emphasis on the significance of collocation as the basic lexical relation. This, in fact, agrees with Firth's (1968: 180) point of view "nor is it [i.e. collocation] to be confused with citation".

1.1.3. Is colligation collocation?

As a matter of fact, the question of whether or not *colligation* and *collocation* are synonymous is twofold: first, the debatability of the relationship between lexis and grammar; second, whether or not the concept of collocation in its entirety is divisible. Also do the resultant divisions express one and the same thing or different things, deep down? Accordingly, in the light of the outcome, are these two linguistic concepts marriageable? This will be of special significance throughout this piece of research.

To start with, Singleton (2000: 17) promulgates "*colligation* – from the Latin *cum* ('with') and *ligare* ('to tie'), the image underlying this term being that of elements being 'tied together' by, as it were, syntactic necessity". And according to Hartmann and Stork (1972: 41), colligation is "a group of words in sequence, considered not as individual lexical items, but as members of particular word classes. Thus the colligation *The boy kicks the ball* would be considered as noun phrase + verb + noun phrase". This is a purely formal and grammatical analysis of the idea of colligation, taking place when words are considered as a group.

Preserving the essence of the Firthian definition of colligation, Palmer (1968), Butler (1985) and Asher (1994) highlight it from a divisibly grammatical point of view. Palmer (ibid: 111), however, reintroduces colligation in that "the structures of words, phrases or other 'pieces' and of sentences are stated in terms of interrelated elements assigned to phonological, grammatical and other mutually determined categories. These elements are in syntagmatic relation with one another and if grammatical, are said to constitute a colligation". Clearly Palmer argues here that colligation entails the grammatical relation between words.

Butler (1985: 7-8) cites Firth's (1957) definition of colligation as "colligations are not relations between individual lexical words, but between grammatical categories such as article, noun, and verb. Part of the grammatical meaning of a particular category (e.g. article) is its habitual colligation with other categories (e.g. noun)". However. elsewhere Butler (ibid: 7) has stated "at the lexical and grammatical levels respectively, the concept of structure is reflected in the more specific phenomena of collocation and colligation". As is apparent here, it is purely grammatical and formal.

Asher (1994: 5103) defines colligation as "in Firthian linguistics, the occurrence of groupings among words according to the sorts of grammatical relations they enter into; the ordering of words on this basis, e.g., *enjoy* belongs to the group of verbs taking the *–ing* form of the verb: *I enjoy fishing*; whereas *agree* takes the infinitive: *I agree to fish*". Very much like Hartmann and Stork (1972: 41) and Butler (1985: 7-8), Asher is scaling colligation in the purely grammatical span.

But collocation and colligation have cross-boundaries as is illustrated by Mitchell (1966: 337):

> Within the restricted range of data to which it relates, the collocation often cuts across colligational boundaries established elsewhere. ... That the collocation, as *heavy ~ damage*, is not to be confused with mere exemplification of a colligation, as adjective ~ noun, is perhaps more clearly demonstrated by the comparable collocation *heavy ~ drink* in the colligational scatter to *drink heavily* (verb + adverb), *heavy drinker* (adjective + agentive noun), *heavy drinking* (adjective + verbal noun), from which it will be seen that **heavy drink* and **heavily drunk* are excluded in the way that **heavy damager* and **heavy damaging* do not appear in the (*heavy ~ damage*) set of relata.

The kind of rapprochement Mitchell is offering is not based on the degree of sameness; rather he (ibid) admits rarity of selection in stating "selection is rarely the same for both colligational (general) and collocational (particular) statement". For

example (as is given by Mitchell), the association of *dog* and *bark* in *the dog's barking* is as regular as the singular noun *dog* with the singular verb *is*; but *dog* and *neigh* does not occur as exactly as *dog* and *are* which do not occur at all (9).

However, Hartmann and James' (1998: 22-23) definition of collocation is broader than the aforementioned notions of colligation to the extent that in essence colligation and collocation are the same. This touches upon Mitchell's cross-boundaries but from a wider perspective. Collocation, to them, is "the semantic compatibility of grammatically adjacent words". They (ibid) demonstrate, "whether these patterns of co-occurrence between such words as adjective-noun *nice surprise*, noun-verb *panic broke out*, or verb-preposition *lecture on* are approached positively as 'solidarity relations' or negatively as 'selection restriction' (**good surprise*, **passion broke out*, **lecture over*), the resulting collocations are more fixed than free combinations and less fixed than idioms".

At this stage, after an introductory survey on what collocation is and what collocation is not, it is important to agree on what collocation is; so that we can establish the basis for our discussion throughout the whole of this thesis. Henceforward, collocation will be defined as **the frequent co-occurrence of lexical items that naturally share the characteristics of semantic and grammatical dependencies**. Scrutinising this definition, it is necessary to notice that:

- 'Frequent' implies the recurring habituality of the lexical items, as in *good morning*. But this does not mean that either collocate *good* or *morning* does not co-occur with other lexical items. This recurring habituality has been referred to by Kuiper and Allan (1996: 204), and by Hatim (2001: 228) as conventional.

- 'Co-occurrence' entails the lexical hybridisation between the lexical elements that constitute the entirety of the collocation. This stands for the togetherness, unification, co-laterality, combinatory happening and contiguity of the lexical elements.

- 'Semantic and grammatical dependencies' implies interconnectivity between the lexical items that are, lexico-grammatically speaking, perennially co-occurring. McArthur and Wales (1992: 232) advocate "in current usage, however, collocation generally covers both types of association" that is, collocation which stands for semantic association, and colligation which stands for syntactic association. Singleton (2000: 17-32) devotes a whole chapter on the relationship between *lexis and syntax* defending as well as confirming the premise that "there emerges a strong sense of the difficulty of neatly separating the lexicon from syntax". Demonstrating this interaction, Kenny (2001: 89-90) also identifies that "collocational and colligational patterns are interrelated". Thus, the word **dependencies**, as aforementioned in our definition, potentially refers to the fact that colligation and collocation are marriageable under the umbrella concept of collocation.

1.1.4. Rudiments

Under this subheading, essential and basic terminology that will help to elucidate the whole concept of collocation is presented. This includes such important terms as **node, collocate, span, lexical item, cluster, scatter, collocational range, collocational restriction,** and **collocational analysis.**

Starting with the **node**, Jones and Sinclair (1974: 16) define it as "an item whose total pattern of co-occurrence with other words is under examination". Phillips (1985: 63) sees it as "the word whose behaviour is being investigated". For example,

> *Caesarean section*
> *To break the record*

Hence, *section* and *record* are nodes on the run, for the single key reason of being the items that are under investigation.

A **collocate**, according to Jones and Sinclair (1974: 16) is "any item which appears with the node within a specified environment". They have made clear that "essentially, there is no difference in status between node and collocate; if A is a node and word B one of its collocates, when word B is studied as a node, word A will be one of its collocates". Phillips (1985: 63) defines collocate as "a word which co-occurs with the node in the text and a 'collocation' is a node-collocate pair". For example,

> *Soaring prices*
> *Solitary confinement*

Accordingly, *soaring* and *solitary* are collocates. Later in Chapter IV, we shall identify and settle the dispute over which is the node/collocate in a collocation. As a matter of fact, the node has been allocated many different names such as head and base, so has the collocate such as collocator, and according to its position as pre-modifier and post-modifier.

However, a **span** is, Jones and Sinclair (1974: 21) propose, "the amount of text within which collocation between items is said to occur. This is obviously a matter on which

considerable discussion is possible... a span has been defined by specifying a standard number of orthographic words, disregarding the grammatical structures of which they form a part". Obviously, they hint, nodes have more influence over the words immediately following them than on these ten places away. Phillips (1985: 63) elaborates on the span stating, "collocation is recognised within an environment of a number of words preceding and/or succeeding the node, for example, the five preceding and the five following words. This environment is termed the span". Examples of this are:

> *To play a central academic role*
> *To launch a new round of attacks*

Again, the length of the span is an interesting point about which to argue. Phillips (ibid) here exemplifies the five preceding and the five ensuing words, whereas Jones and Sinclair (1974: 19) have limited it to consist of two items. Snaith (2001: 35), however, claims that it could be two words as in *"golden handshake"*, or a phrase such as *"bury the hatchet"*. In fact, as far as lexical items disclose semantic and grammatical compatibility, they do enjoy a collocable span that could be above phrase level, as we shall see in the following chapters.

A **lexical item** is, Jones and Sinclair (1974: 16) explain, "a unit of language representing a particular area of meaning which has a unique pattern of co-occurrence with other lexical items". It could take, according to Jones and Sinclair (ibid), the form of an orthographic word (e.g. *Christmas*), a morpheme (e.g. *Merry*), a homograph - one "meaning" of an orthographic word that may have several meanings (e.g. *bank*), a pair or group of words associated paradigmatically (e.g. *Merry Christmas*), a pair or group of words associated syntagmatically to form an "idiom" (e.g. *It's raining heavily*)" (bracketed italicised examples are mine). De Joia and

Stenton (1980: 62), quoting Halliday (1961), state "items can ... be grouped together by range of collocation, according to their overlap of, so to speak, collocational spread. The paradigmatic grouping which is thereby arrived to is the 'set'". Lexical items, according to Kenny (2001: 73), are "seen first and foremost as subject to collocational patterning, that is, they are characterised by tendency to co-occur with certain items".

The **cluster** of a lexical item, Sinclair (1966: 417) points out, is "its total environment in the text". He explains that the cluster could be measured in two ways: the way in which an item predicts the occurrences of others, and the way in which others predict it. In other words, the cluster is broader than the span: the span is an environment of a number of words whereas the cluster is the total environment of the text.

The **scatter** of a lexical item is illustrated by Halliday (1966: 151) in the following examples that he gives:

> *A strong argument*
> *He argued strongly*
> *The strength of his argument*; and
> *His argument was strengthened.*

He (ibid) states "what is abstracted is an item *strong*, having the scatter *strong, strongly, strength, strengthened,* which collocate with items *argue (argument)* and *tea*". So does Mitchell (1971: 48) with the scatter of forms of the lexical item *work*.

Lyons (1981: 52) defines the **collocational range** of an expression as "the set of contexts in which it can occur". He gives the two examples of *big* and *large*, as he discusses synonymy, which are not always necessarily interchangeable as in *you are making a big mistake* and not *a large mistake*, whereas *a big house* can substitute for

a large house. Thus the collocational range of an expression is not always determined by its meaning. Spence (1969: 503) believes that the primary object of the study of collocation is, however, to establish the 'collocational range' of words. Thus the comparison of collocational ranges in texts from different periods will shed light not only on the language and style of the individual authors, but also on changes in the general patterns of word-use from one period to another. Palmer (1995: 79) suggests that "we do not reject specific collocations simply because we have never heard them before – we rely on our knowledge of the range". For example, *reader*, in *the bar code reader*, does not stand for an academician who is a *Reader* in sociology, philosophy, etc. Rather it stands for the computerised machine that decodes the data entailed in the bar code label. Otherwise, it would be a fallacy to render it into Arabic as such. Palmer's notion of range however supports as well as illustrates the above views of Lyons and Spence on the relationship between collocational range and context.

Collocational restriction, however, has been identified from different angles. Trask (1993: 49) straightforwardly defines collocational patterning as a kind of selection restriction in that collocational restriction is "a selectional restriction, particularly one which is unusually idiosyncratic or language-specific: *grill* (US broil) collocates with *meat* but not with *bread*, while the reverse is true for *toast*". On the other hand, Baker (2001: 14-15) separates the selectional restrictions from the collocational restrictions when demonstrating the presupposed meaning that arises from co-occurrence restrictions. Selectional restrictions, she (ibid) argues, are "a function of the propositional meaning of a word", whereas collocational restrictions "are semantically arbitrary restrictions which do not follow logically from the propositional meaning of a word". She (ibid) gives the example "laws are *broken* in English, but in Arabic they

are 'contradicted'". Although she differentiates between them, she concludes that it is not always a clear-cut differentiation. Though both the views of Trask and Baker are different, our point of focus is that collocational restriction does characterise the semanticity of the resultant relationship among collocates more than it restricts it.

Finally, **collocational analysis**, Phillips (1985: 15) proposes, "offers the prospect of investigating language variety on the basis of lexical patterning, a possibility noted later by Sinclair (1966)". Mitchell (1971: 51-52) has also problematised collocational exegesis. However, in collocational analysis, as we shall see later, varieties of critical concepts in the linguistic-translational field are being highlighted. This might include areas of lexical description, frequent co-occurrence, collocational environment investigation, and intercollocational relationship between lexical items or between what is termed nodal items. However, those collocational terms will be of great importance to the rendition of English collocations into Arabic.

Above all, there have started to come to light terminologies and expressions such as collocation-oriented research, collocational norms, collocational textual analysis, etc. that actually play a recognisable role in modern linguistic textual/discoursal analysis.

1.2. Essential nature of collocation in translation

1.2.1. Problems of translating collocation

As a matter of fact, translating any collocational patterns from English into Arabic or vice versa will clarify the essential nature of collocation in the overall process of translation. Larson (1984: 141) sums up this proposition when she acknowledges that "knowing which words go together is an important part of understanding the meaning of a text and translating it well". Combinations of words as co-occurrences differ from

one language to another. Hatim and Mason (1990: 204-205) observe that "achieving appropriate collocations in the TL text has always been one of the major problems a translator faces". They (ibid) add, "There is always a danger that, even for experienced translators, SL interference will occasionally escape unnoticed and an unnatural collocation will flaw the TT". It follows that, in translation, as they perceive, the collocation should in general be neither less unexpected nor more unexpected than in the ST. In a sense, Hatim and Mason (ibid: 37) stress the Firthian collocational level of meaning as a main challenge that "confronts the translator". This is so since they (ibid: 204) propound that "what is a natural collocation for one language user may be less so for another".

Also in translating collocation we shall be experiencing, in the following Chapters, the mechanisms of translating collocation that have been illustrated by some scholars like Mitchell (1971: 35-69), and Householder (1971: 287-290) who observe that deep structure (or semantic structure) remains substantially unaltered, while the surface is restructured.

Palmer (1968: 85-95) discusses Firth's views on translation, as either possible or impossible. "It is most difficult to find parallels for collocations of a pivotal word in any other language and ... one-to-one relations are not common in the dictionary" (Palmer ibid: 110, recalling Firth). This is also a Firthian accentuation of the failure of the referential type of equivalence. However, he (ibid: 80) extends his views on linguistic analysis and translation stating, "more barriers would have been removed if the linguistic analysis at the grammatical, collocational and lexical levels could have been systematic in both languages and keyed to the translation". However, these

conflicting views on the process of rendition interlingually bring to light some clues on the potential problems in translating collocation.

The following are preliminary remarks touching upon the kinds of major problems that a translator encounters in translating collocation. Grouped together, these preliminary remarks encompass four recognizable points: firstly, problems of equivalence, secondly, problems of structural semantics, thirdly, problems of cultural heterogeneity and, fourthly, untranslatability. Stipulating these contentious remarks. we would be able to judge how successful the translation of collocation from English into Arabic is and vice versa applying Nida and Taber's proposition (1969: 12) that "the best translation does not sound like a translation".

1.2.1.1. Problems of equivalence

The ultimate goal after translation is eventually to settle a TL equivalent. But the task is not so simple because as Biguenet and Schulte (1989: xiii) observe "some languages are richer than others in their word count... An exact equivalence from one language to another will never be possible. This could be characterised as both the dilemma and the challenge for the translator". This leads them (ibid: vii) to admit that "naturally, each language poses its own problems, but the practical considerations that go into the making of a translation do not seem to differ much from one translator to the next". The emerging problems have been too diverse as to require classification. Nord (1991: 158-160) classifies them according to their generalizability, i.e. ranging from the most general to the specific concrete ones: pragmatic, cultural, linguistic and text-specific. Whereas Bagajewa (1992: 350) enumerates problems of translating place-names (geographical names) into: phonological, morphological, semantic and pragmatic.

Equivalence, however, is said to be, broadly speaking, either formal or dynamic. Formal equivalence, Nida (1964: 165) suggests, is "designed to reveal as much as possible of the form and content of the original message". Dynamic equivalence, Nida (ibid: 166) also suggests, is "the closest natural equivalent to the source-language message". Bassnett-McGuire (1980: 25), quoting Popovic (1976), distinguishes four kinds of equivalence: the "linguistic" comparable to the formal, the "paradigmatic" that focuses on elements of grammar, the "stylistic" that focuses on functions of the elements, and the "textual syntagmatic" that focuses on both form and meaning.

One crucial notion is the hierarchy of equivalence; according to Gutknecht and Rolle (1996: 238), "equivalence of SL and TL items may be found on the level of morpheme, word, phrase, clause, sentence, paragraph, and the whole text". Another notion is that equivalence in translation, Bassenett-McGuire (1980: 29) states, "should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL version". But this view of Bassenett-McGuire is extreme since there exists a possibility for sameness to be approached between two TL versions of the same text. More often than not, sameness does exist, especially through literal translation. Hence, there are many examples where sameness between two TL versions exists. For sameness, it is a matter of 'cannot very often exist' more than 'cannot even exist' intra- or inter-lingually among texts. More specifically, "equivalent words in different languages rarely, if ever, have the same range of collocations", Hartmann and Stork (1972: 41). That is why Hartmann and James (1998: 23) advocate "dictionaries need to specify such patterns, especially where translation equivalence is unpredictable".

Examples of the problems of equivalence, in rendering collocations in English into Arabic, are (10):

Riot police is rendered as بوليس مكافحة الشّغب and not بوليس الشغب because the police are supposed to stop rioting, and not take part in, or encourage it.

Barcode reader is rendered as قارئ الشّيفرة , محلّل الشّيفرة or آلة فكّ رموز الشّيفرة.

To place (system) on high alert is rendered as حالة إنذار , وضع المنظومة على أهبّة الإستعداد قصوى , حذر عال , تيقّظ ملحوظ , سهر دائم etc.

Premium bond is rendered as حساب/ ادّخاري بدون فائدة , شهادة ج.

Hippocratic oath is rendered as يمين أبقراط , يمين التّخرج , يمين يقسمها الأطباء في حفل التّخرج.

Honours of war is rendered as امتيازات تمنح على سبيل المجاملة للعدو المغلوب , مراسم الحرب (كالسّماح له بمغادرة المعسكر أو المدينة مسلحاً أو رافعاً علم بلاده).

1.2.1.2. Problems of Structural Semantics

Debating problems of structural semantics involves difficulties in translation resulting from or categorised as grammatico-semantic collocational patterning, loan words, and new coinages. Jakobson (1992: 147) advocates "all cognitive experience and its classification is conveyable in any existing language. Whenever there is deficiency, terminology may be qualified and amplified by loanwords or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions". Yet, he (ibid) adds, "no lack of grammatical device in the language translated into makes impossible a literal translation of the entire conceptual information contained in the original". In other words, he (ibid: 149) realises that "languages differ essentially in what they *must* convey and not in what they *may* convey".

Loan words, and new coinages are two distinctive problematic issues of a structural semantic nature. Loan word or borrowing means, as Fawcett (1997: 34) puts it. "the source-language form is taken into the target language, usually because the latter has a gap in its lexicon". Borrowing a word from the source language which contains it and

using it in the target language which lacks it might take place. though a possible translation exists in order to retain, as Fedorov (1953: 160-161 in Fawcett 1997: 34) suggests, the "shade of specificity" in the target language. Calques, however, are "literal translation at the level of the phrase" that like borrowings, Fawcett (ibid: 35) elucidates, "often make their first appearance not in translation but as an element in a newspaper article or in some other form of original literature...".

Newmark (1995: 140) defines **new coinages**, or neologisms, as "newly coined lexical units or existing lexical units that acquire a new sense". This however implies that the existing collocations can be translated with new senses. Social sciences and computer language today are full of the bulk of new coinages and collocations. The spirit of the text becomes of prime significance in translation in case the source text, Nida (1964: 161) comments, "employs word formations that give rise to insurmountable difficulties...". In brief, coinages and borrowing are two among various word-formation processes that enrich languages in general, (see also Yule: 64-65). The translator, when translating collocation, has to cope with the mechanisms of borrowing, and coining new collocations. Thus, the following stand as examples of the problems of structural semantics:

Bookbins (*the Guardian*, 13/02/2001, p. 14):   This is a new coinage that can be rendered as صندوق ايداع الكتب المستعارة عند عدم وجود موظفي المكتبة لإستلامها, and literally as قمامة الكتب.

Sweeping changes (attributive collocate *sweeping*): تغييرات كاسحة   (*Al-Quds Al-Arabi*, 25/03/2001, p. 3).

Money laundering (predicative collocate *laundering*): غسيل الأموال   (*Al-Thawra*, 13/01/2001, p. 4).

Puff of perfume (N + Pre + N): نفحة/ هبّة عطر/طيب   (see Chapter III sources).

Sense of humour: روح فكاهية, خفيف الدّم, روح الدّعابة   (ibid).

Pretty-spoken (adjectival collocation): كلام معسول, حلو الحديث, عذب الكلام   (ibid).

To unveil plans (V + Comp): كشف خططاً, كشف النّقاب عن خطط (ibid).

1.2.1.3. Problems of cultural heterogeneity

Problems of cultural heterogeneity can be identified from two perspectives: **Cultural-specificity**, and **cultural gaps**. Cultural specificity refers to the phenomenon existing exclusively in one of the two cultures under translation. Nord (1997: 34) illustrates this idea by stating "translators interpret source-culture phenomena in the light of their own culture-specific knowledge of that culture, from either the inside or the outside, depending on whether the translation is from or into the translator's native language-and-culture". The cultural mismatch of lexical items is viewed as "different languages have different concentrations of vocabulary depending on the culture, geographical location, and the worldview of the people" (Larson 1984: 95). Cultural-specificity in either English or Arabic plays a remarkable role in translating collocation as will be explained later.

Cultural gaps constitute a main problem that emanates from the cultural-specificity of either of the source or target languages. "Troubles of a different kind arise from gaps in languages", Savory (1968: 16) confirms, "which cannot be filled by translating because for a word that may be quite familiar in one language there is no equivalent in another". And CSIs (culture-specific items) normally present a translation problem that "can only be explained by appealing to an intercultural gap" (Aixela 1996: 57).

Hervey *et al* (2000: 27) have used the general term *cultural transposition* for the main types and degrees of departure from the literal translation when transferring the contents of an ST from one culture into another. This includes: exoticism and calque, cultural borrowing, communicative translation and cultural transplantation. Also, Hardwick (2000) throughout her *Translating Words, Translating Cultures* explains

how transplanting occurs among disparate cultures through translations which energise new senses of cultural identity that underlie the various kinds of translation – from 'faithful' through 'imitation' to 'adaptation' and 'version'. However, the following examples serve to spotlight the kinds of problems of cultural heterogeneity:

Number 10: مكتب رئيس الوزراء البريطاني (*Al-Quds Al-Arabi*, 19/05/2000, p. 19) is not rendered literally as الرقم 10 because this literal TL equivalent would not be understood by TL Arab readers unless it is explained what it stands for, likewise with *Number 11* which stands for *the home of the Chancellor of exchequer*, i.e. بيت وزير المالية البريطاني.

Downing Street: literally rendered as داونينغ ستريت (*Az-Zamaan*, 15/12/2001, p. 6). Again, this TL equivalent is not acceptable since it does not transfer the semantic message of SL collocation to TL readers. It is in fact, culture specific, and it denotes الجهة السياسيّة المسؤولة في الحكومة البريطانيّة that is the political entity of the British Government. Similarly, the rendition of *the City* which stands for العاصمة أو المركز المالي و الإقتصادي في بريطانيا and is literally rendered as سيتي. Another example is the religious figures in Judaism أحبار اليهود/ الحاخامات, Christianity رهبان النصارى/كهنة and Islam أئمة المسلمين/شيوخ, etc.

1.2.1.4. Untranslatability

Translatability, which is inevitably coupled with **untranslatability**, Pym and Turk (2000: 273) argue, "is mostly understood as the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change". The art of translation will always have "to cope with the reality of untranslatability from one language to another" (Friedrich 1992: 11). Some theoreticians have synthesized this procedural coping, through compensation, with the reality of untranslatability;

that is, to compensate for the lower level of predictability of the transferred message caused by linguistic and cultural differences.

The two types of Catfordian untranslatability, i.e. the linguistic and the cultural, have been illuminated by Bassnett-McGuire (1980: 32-37); and by Mason (2000: 32) who demonstrates reasons for the lower level of predictability in that they "may be linguistic (for example unfamiliar word order, use of words with lower frequency of occurrence, unfamiliar collocations) or cultural, including unfamiliarity with the setting of the source text". Translation theory has been viewed as "an essay in continual compensation" (Newmark 2001: 64).

An example of the problem of untranslatability is Abdul-Raof's (2001) treatment of Qur'an Translation from discoursal, textural, and exegetical points of view. Though he (ibid: xiv) states that he is not intent on providing a solution to the mistakes or inaccuracies in available Qur'an translations, he (ibid: 9) highlights "the intrinsic syntactic, semantic, and pragmatic differences in languages lead to cases of both non-equivalence and untranslatability between languages; we are, therefore shackled by these limitations". He (ibid: 151-152) argues the untranslatability of cultural expressions such as " الموؤودة" (-the female infant that is buried alive), and " أفحُكْمُ الجاهليّة" (-to be ruled by the law of pagan ignorance), which need further commentary or footnotes when being translated.

Another example on cultural untranslatability is Derrida's (1992: 219) translation of the tower of Babel. The proper name Babel, he believes, "as a proper name, should remain untranslatable". Then, quoting Voltaire, he (ibid) states " Babel signifies confusion, for *Ba* signifies father in the Oriental tongues, and *Bel* signifies God; Babel

signifies the city of God, *the holy city*" (11). Thus the confusion causing its untranslatability here is not due to Babel being a proper noun but is also because of its meaning. However, another example of linguistic, or grammatical, untranslatability is the package of tenses available in English (SL) and utterly absent in Arabic (TL). Hence, when tackling the issue of translating collocation, translators should not leave the untranslatable as such; rather, to quote Bassnett-McGuire (1980: 36), they should try to "find a solution to even the most daunting of problems".

1.2.2. Strategies of translating collocation

1.2.2.1. Kinds of translation

Translation, Newmark (1988: 7) proposes, is "a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language". Later, he (1995: 5) succinctly particularises his definition of translation in arguing that "it is rendering the meaning of a text into another language in the way that the author intended the text". Whereas to Nida (1975: 33), translating "consists in producing in the receptor language the closest natural equivalent to the message of the source language, first in meaning and second in style". As a matter of fact, translation can be of various types. Jakobson (1992: 145) distinguishes three kinds of translation: (1) intralingual translation, or *rewording* that is within the same language, (2) interlingual translation, or *translation proper* that is between different languages, and (3) intersemiotic translation, or *transmutation* that is an interpretation of verbal signs by means of signs within a non-verbal sign system. (For more information on types of translation, see also Dryden 1992: 17). Schulte and Biguenet (1992: 10) quote the German philosopher Hans Georg Gadamer "reading is already translation, and translation is translation for the second time ... The process of

translating comprises in its essence the whole secret of human understanding of the world and social communication".

In defining translation, Bell (1991: 5) essentially concentrates on "preserving semantic and stylistic equivalences". He (ibid: 13) suggests three distinguishable meanings for the word translation. First, translating as "the process"; second, "*a translation*" as "the product of the process of translating"; and third, "*translation*" as "the abstract concept which encompasses both the process of translating and the product of that process". Universally, translation theoreticians bequeath us the fact of translation as the transferring of the message from the source language to the target language. But what is the point of departure here?

The point of departure here is the translational procedures that subcategorise translation into various types. Catford (1965: 25) differentiates between three kinds that could be regrouped into two: the "word-for-word" or "literal" translation, and the "free" translation. Larson (1984: 15) re-subcategorises translation into "literal" and "idiomatic". The former, to Catford and Larson, is form-based translation, and the latter is meaning-based translation that does not sound like a translation. Newmark (1988: 30-32) another seventeen kinds of translation that he (1995: 45) later reduces into eight kinds concluding with the distinction between communicative and semantic translations. The communicative translation, to him, focuses on the reader's understanding of the identical message of the source language text, whereas the semantic translation focuses on rendering the exact contextual meaning of the original as closely as possible. He concludes that all translations must be in some degree both communicative and semantic, social and individual. Our concern here relates to what translation procedures are most pertinent to the translation of collocation.

The kind of translation strategy that pertains to our research is the intertranslation or translation proper since the point of focus is the rendition of collocation in English into Arabic. Quite noticeably, translation has always been juxtaposed with terms such as difficulties, problems, uneasiness, etc., so is it with the translation of collocation. Kenny (2001: 84, footnote 17) proposes, quoting Smadja *et al* (1996: 1), "collocations are notoriously difficult for non-native speakers to translate, primarily because they are opaque and cannot be translated on a word-by-word basis" (see also Hartmann and Stork 1972: 41, and McArthur 1992: 231-232). In fact, for Smadja *et al* to justify the mishandling of translating collocation as being either opaque or, more strictly, on the basis of word-for-word translation would be a rather narrow treatment of collocation since this basis is not ultimately the favourite translational strategy. Others have stressed the saliency of collocation in translation to the extent that they consider it one of translation basics. Newmark (2001: 64), for instance, promulgates "the unit of translation (UT, the segment of a text which is translated as a unit), ... in information texts is the collocation".

However, Catford (1965: 20), who views theory of translation as "consequently a branch of Comparative Linguistics", realises (ibid: 25) that "lexical adaptation to TL collocational or 'idiomatic' requirements seems to be characteristic of *free* translation". He gives an example from English into French that can be applied to Arabic as follows. Following Catford (ibid: 25-26), (the Arabic translation is mine):

It's raining cats and dogs
a. إنّها تمطر قططاً و كلاباً (word-for-word translation)
b. إنّ السّماء تمطر قططاً و كلاباً (literal translation)
c. (إنّها) تمطر بغزارة (free translation)

Catford (ibid), however, has already posed three kinds of translation; but in fact. there is not much difference between word-for-word translation and literal translation as is apparent in the examples above. So, this would still seem acceptable to the two kinds of translation: literal and free.

This is indeed the case. Gramley and Patzold (1992: 54) consider *It's raining cats and dogs* as a partial or unilateral idiom, an intermediate case between collocations like *agree entirely*, and idioms like *paint the town red*. They see it as not qualifying for full idiomatic status because at least one constituent is independently meaningful (*rain*) while the other is idiomatic (*cats and dogs* 'heavily'). Nonetheless, this should not distract our focus from the core issue of the different translational strategies employed to achieve the closest TL equivalent.

1.2.2.2. Meaning-based translation strategy

If we scrutinize the above-mentioned definitions of translation, we simultaneously notice the overemphasis on the meaning of the SL text. "It is meaning", Larson (1984: 10) argues, "which is to be carried out over from the source language to the receptor language, not the linguistic forms". She insists that, in translation, meaning must have priority over form. Nida and Taber (1969: 13) also elaborate on the priority of meaning over form in translating the Bible, because, they explain, it is "the content of the message" which is of prime importance for Bible translating. The diagrammatic illustration Nida and Taber (1969: 33) postulate has been re-configured by Larson (1984: 4) who has kept the first and last stages, and changed the middle stage and proposed *meaning* instead of *transfer*, as in the following diagram (see also Bassnett-McGuire 1980: 16, and Munday 2001: 39-40):

Source Language	Receptor Language
↓	↑
Text to be Translated	translation
↓	↑
Discover the meaning	Re-express the meaning
↓	↑
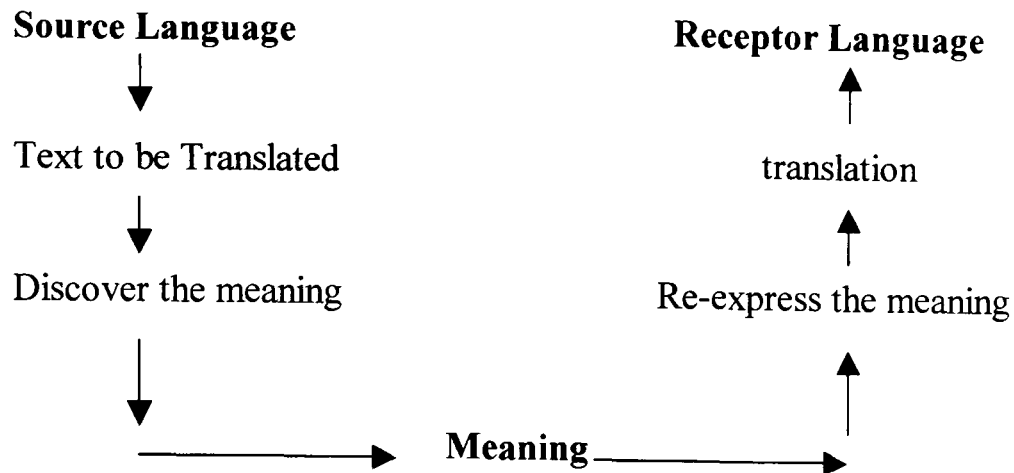
───────────→ **Meaning**──────────→

Meaning is of paramount importance in translation because, as Bell (1991: 79) explains, "without understanding what the text to be translated means for the L2 users the translator would be hopelessly lost". This necessitates that a translator be a semanticist at the same time, and well equipped with the skill to analyse the significance of semantic relations, of which collocation is a recognisable one, in translation.

Newmark (1996: 28) believes that the three varieties of meaning, the "cognitive, communicative and associative", are "normally involved in any translation". He interprets the cognitive as the truth of what has been said, the communicative as the involvement of the reader, and the associative as concerning the writer's background. We shall investigate the importance and centrality of the meaning and meaning relations in translation when discussing meaning by collocation in Chapter II.

1.2.2.3. Suggested principles of translation

Owing to the scrupulous observation of the techniques of translation, translation theoreticians formalise their views into certain laws. Others have named these laws principles, rules, or institutions. Nida (1964: 164), Hatim and Mason (1993: 15-16), Savory (1968: 49-59), Bell (1991: 10-12), and Snell-Hornby (1995: 11-13), among others, reintroduce almost the same points that Tytler (1978: 16) mentioned nearly a

century ago. However, Tytler's (ibid) principles of translation could be considered as the common denominator among all those mentioned to date. They are:

I. That the translation should give a complete transcript of the ideas of the original work.
II. That the style and manner of writing should be of the same character with that of the original.
III. That the translation should have all the ease of original composition.

For a long period of time, the focus of attention in translation was on what Tytler has described as giving "a complete transcript of the ideas of the original work". This represents a call to focus on the meaningfulness of the message in the source text. It is, no doubt, the outcome of a net of semantic relations that are woven together to formulate the entire text. Nida (1964: 164) proposes four basic requirements in translation: (1) making sense, (2) conveying the spirit and manner of the original, (3) having a natural and easy form of expression, and (4) producing a similar response. Stressing the significance of meaning in translation, he concludes "in general, translators are agreed that ... meaning must have priority over style".

But not all of the above-suggested principles are without criticism, or unanimously agreed. Some call for their modification. Gutt (2000: 124) claims "one reason why translation principles and rules need to be modified with regard to exceptions or else contradict one another" is that "the usefulness of such guidelines is limited because each guideline is an application of the principle of relevance to some set of circumstances; it is, therefore, valid only under those circumstances. When the circumstances change, that guideline no longer applies." (For more information on the notion of relevance, see Gutt 2000). Nonetheless, these laws will be directly or indirectly applicable in translating collocation, as we shall see in the following chapters.

In this chapter, I have defined collocation by casting light on various definitions proposed by many scholars and concluding with a more specific definition. I have also tried to introduce the principal problematic translational issues that translators encounter upon translating collocation. But what are types of collocation? How is meaning considered as far as the collocable patternings are concerned? What are the different approaches to meaning by collocation that comprise the core of the translating task in general and of translating collocation in particular? How does context influence the translation of collocation? What ambiguities result from other semantic relations that take place among the lexical items constituting parts of collocation such as homonymy and polysemy among others? An attempt will be made to answer all these questions in the following chapter.

In the meantime, by way of a conclusion to this chapter, it is worth repeating that the following definition of collocation will be deployed in this thesis: **the frequent co-occurrence of lexical items that naturally share the characteristics of semantic and grammatical dependencies**. It is in the light of this definition that the thesis has been written.

Notes to Chapter I

1. Although Firth coined this term in 1951, I have cited the article as appearing in the collection of articles *Papers in Linguistics 1934-1951* by Firth, published in 1969.

2. See note 1.

3. For more details, see Harris' (1957) article "Co-occurrence and Transformation in English Structure".

4. For more information on 'idiomaticity', see the forthcoming discussion of what collocation is not, and in particular collocation is not an idiom, under the subheading **1.1.2. What collocation is not**.

5. Heliel (1990: 129), in his article "Lexical Collocations and Translation", demonstrates the origin of the term collocation. He proposes: "the term "collocation" from the Latin *collocare* (*com* = together + *locare* = to place), which means placing together...".

6. Heliel (ibid: 129-130) distinguishes between three different kinds of lexical combinations: a) free combinations, b) idioms and c) collocations. Free combinations, he explains, are the least of all combinations, and their components are the freest in combining with other lexical items. Idioms are relatively fixed groups of words with special meaning that are different from the meanings of the individual words. And unlike idioms, meaning in collocations can usually be understood from the individual words.

   Very similarly, Gramley and Patzold (1992: 53-54) have distinguished between idioms and collocations depending on the semantic criterion of idiomaticity: *red herring, beat about the bush*, and *put two and two together* are idioms; whereas *meet demand, confirmed bachelor*, and *spring leak* are collocations.

7. It is surprising that Haskel (1971: 160) after stating "collocations can, however, do more than define the words of a language and reveal aspects of its structure", proposes "sometimes, of course, they are little more than stereotyped word groups or clichés that are empty of thought, if not of meaning". If he means the ready-made expressions, as compared to the novelty of unusual collocations, this is also surprising since in either case there is a meaning and a linguistic function.

8. Mackin (1978: 152) mentions a number of 'fixed phrases' next to proverbs, such as: sayings which are not always easily distinguishable from proverbs as *A swarm of bees in May is worth a load of hay*, similes as *as flat as a pancake*, catchphrases as *Don't call us, we'll call you!*, linked words as *for better or worse*, foreign expressions (translated) as *give one furiously to think*, Cockney rhyming slang as *take a butcher's* (*take a look, look* rhyming with *butcher's hook*, though the second word is understood and not uttered), quotations as *East is East and West is West* (*and never the twins shall meet*), metaphors as *a straw in the wind*, etc.

9. For more information on colligation and collocation, see Firth (1968: 181-183) and Langendoen (1968: 64-66).

10. These examples are taken from the same sources mentioned in Chapter III of this thesis.

11. It seems that Voltaire has exegetically translated the proper name of *Babel*. However, in Hebrew, باب stands for *gate* and *EL* for God, thus *Babel* stands for *Gate of God*, literally باب الله , though *tower of Babel* means برج بابل .

CHAPTER II

COLLOCATION: A LITERATURE REVIEW

2.0. Introduction

This chapter spells out the major issues that contribute to the essence of collocational patternings. Firstly, it touches upon the main **types of collocation** that are scrupulously subcategorised by linguists and translators. Collocation falls into many types that have been collectively made according to three principles of classification, as we shall see. Secondly, it touches upon another central concept that is the core of the translation process: **meaning by collocation**. Different perspectives are made clear to enhance the semantic collocational approach in translation. The third point will be highlighting **collocation as a variation of semantic relations**. Here, we shall investigate the kind of semantic relations that collocates may display thus providing a clue to solve problems pertaining to them during their rendition.

Fourthly, it tackles another important phenomenon encountered by translators when translating collocation: **collocation and language change**. That is, there are various factors that provoke the appearance of neo-collocations, such as sociological, technological and the foreign influence. Here, it should be noticed that language change does not exclusively entail the change of meaning, which would relate to idioms. Rather, it scrutinizes the factors that lead to neo-collocations within the process of language change. Fifthly, we shall highlight **collocation in Arabic**, i.e. the treatment of collocation by Arab lexicographers and scholars.

2.1. Types of collocation

There are three bases for classifying collocations: general classification based on Firth, functional classification, and genre-specific classification. It is, however, crucial for the translator to know what kind of collocation he is dealing with, and thus prescriptively seek the appropriate TL equivalent.

2.1.1. General classification based on Firth

According to Firth (1969: 195), "the distribution of common words may be classified into general or usual collocations and more restricted technical or personal collocations". He suggests, as an example of the more restricted technical or personal collocations, that "the commonest sentences in which the words *horse, cow, pig, swine,* and *dog* are used with adjectives in the nominal phrases, and also with verbs in the simple present, indicate characteristic distributions in collocability which may be regarded as a level of meaning in describing the English of any particular social group or indeed of one person". Whereas the word *"time"*, furthering his exemplification now on the general or usual collocation, "can be used in collocations with or without articles, determinatives, or pronouns". Thus, the word *"time"*, he propounds, "can be collocated with *saved, spend, wasted, frittered away,* with *presses, flies,* and with a variety of particles, even with *no*". Both of these types of collocation, in fact, can be found in one text or another even in the work of one particular author.

Notwithstanding the fact that Firth has subcategorised collocation into general or usual and more restricted technical or personal, he has not elaborated enough on each kind of collocation discretely. And his treatment of collocation, as is obvious in *Modes of Meaning,* is almost purely stylistic. On the one hand, he analyses Swinburne's poetic diction and calls collocations found in his poems *Swinburnese*

collocations (1). On the other hand, he (ibid: 203-204) examines certain letters of the eighteenth and early nineteenth centuries and finds that the collocations that have been recognised as "current for at least two hundred years" seem to him "glaringly obsolete" (2).

In fact, giving collocation many names has identified the usual/unusual dichotomy. Berry-Rogghe (1973: 103) was the first to refer to usual collocations as significant collocations. He (ibid) defined these earlier in statistical terms as "the probability of the item x co-occurring with the items a, b, c, ... being greater than might be expected from pure chance". The second kind is the "unusual" but "creative collocation" as he (ibid: 107) discovered in one literary text that the writer had used the adjective "*young*" as collocate with the node "*house*". The thing that drives him (ibid: 107) to suggest "'unusual' collocation needs to be explained with reference to an explicit definition of 'usual' collocation". On the whole, Berry-Rogghe's classification of collocation does not seem to differ from Firth's, especially in relation to the 'unusual' collocation that has been stylistically underscored.

In discussing grammatical patterns and lexical ranges, McIntosh elaborates on two kinds of collocation. The first concerns the way in which we recognize a meaning. He (1967: 313) gives two examples:

> *The flaming waste-paper basket snored violently*
> *The molten postage feather scored a weather*

He admits the existing difficulty in extricating meaning from the parts that constitute them. This results from the fact that they are very rare collocations that may be perfectly clear in the appropriate context, due to the lexical factors of collocational eligibility. Still, it is very surprising that he calls these constructions collocations,

especially if compared to Firth's (1969: 196) *dark night*, Halliday's (1966: 150) *powerful car* or *strong tea*, and Backlund's (1976: 83) *blithering idiot*. They are not collocations, not because of the meaninglessness of the expressions, but due to the fact that the collocates are not known to be collocating. However, Chomsky (1967: 279) concludes his argument on the independence of grammar claiming "I think that we are forced to conclude that grammar is autonomous and independent of meaning". It is extraordinarily odd to see Chomsky (ibid: 277) admitting the nonsensicality of the sentence *Colourless green ideas sleep furiously*, while admitting that grammatically it is acceptable to any speaker of English. In fact, to separate the grammatical as acceptable from the ungrammatical as unacceptable does not provide any helpful clue in assessing the acceptability of collocation, since it is defined as the syntactic and semantic compatibility of the lexical items (3). The combination of the lexical items in *Colourless green ideas sleep furiously* has been referred to by Allerton (1984: 21) as those items that "are only used by what we might call 'experimental speakers' of a language, a class which includes scientists, comedians, children, poets, schizophrenics, and of course linguists and philosophers".

The second kind of collocation, observed by McIntosh, is not very distinct from the first one. He (1967: 314) believes that the simple sentence *This lemon is sour/bitter* has a certain potential of collocability if compared to *This lemon is sweet* which displays regularity of grammatical pattern and eccentricity of collocational range. He (ibid: 315) justifies the acceptance of the latter combination by stating "in evaluating a collocation, we often tend to assess it without reference to a given context, and to pass judgment on it according to whether we can imagine a possible setting or a setting into which we could appropriately insert it". So in suitable settings as "where two women are discussing different fabrics for a cushion cover, or where somebody is

exclaiming over a child's painting of still life", he (ibid) argues, *This lemon is sweet* could be found.

McIntosh (ibid: 318) makes a further point in defence of the acceptability of the latter combination is "if we stick entirely to familiar collocations, then, to put it mildly, we run a grave risk of being trite". Probably, he wants to say that *sour/bitter lemon* stands for ordinary or usual collocation, whereas *sweet lemon* stands for unusual collocation. However, if we endeavour to create the situation that fits this collocation, we shall be tracing the stylistic, rather than the lexical, analysis (4). Henceforward, *sour/bitter lemon* is an acceptable collocation as it is in *a sour look, a sour relationship*, and *milk* and *sour* in *milk goes sour in warm weather*. *A sweet apple, sweet wine* are acceptable collocations. But *sweet lemon* is an unacceptable collocation. Furthermore, *sour* and *sweet* can collocate as in *sweet-and-sour pork* as a Chinese dish that has both sweet and sour tastes together. The same can be said about *return ticket* as an acceptable collocation that entails *two-way ticket*, that is the going to and coming from the intended destination.

McIntosh (1967: 319) suggests that there are four distinct stylistic modes of collocation: "normal collocation and normal grammar, unusual collocation and normal grammar, normal collocation and unusual grammar, and unusual collocation and unusual grammar". However, he is not at pains to elaborate on them. 'Normality' and 'usualness' of collocation, and 'abnormality' and 'unusualness' are being viewed in terms of our familiarity/unfamiliarity with collocation. Still, it transpires that though distinguishing between *normal* and *usual* is difficult, it could be a starting point in collocational analysis. This is so because McIntosh (ibid: 324) differentiates between *pattern*, which "has to do with the structures of the sentences we make", and

range, which "has to do with the specific collocations we make in a series of particular instances". In brief, McIntosh sees the kinds of collocation in the light of what Firth has generally introduced as *usual* versus *unusual*.

Sinclair (1966: 418) re-phraseologises the two kinds of collocation known as *usual* and *unusual*. He (ibid) introduces the nomenclature of *casual* (standing for *unusual*) and *significant* (standing for *usual*) collocations. Casual collocations take place, he (ibid) proposes, when "the span setting has netted a lot of items that are most unlikely to have any predictive power over the node". They are said to be so owing to the element of extravagance that emanates from the kind of relationship between collocates and node. Only when they have been proved to be unusual, and their degree of unusualness has been measured, Sinclair (ibid) advocates, "the unusual collocations will come into their own". He (ibid: 413) introduces the two examples:

> It was an *auspicious occasion*
> The *occasion* on which it was done was not an *auspicious* one

As is obvious, the value of the collocation of *auspicious* and *occasion* is similar in each sentence (5). However, Sinclair (ibid: 411) seems to stress the Firthian and Hallidyan concept of lexis "which describes the tendencies of items to collocate with each other". And this has also been accentuated by McIntosh as is seen above. What distinguishes casual from significant collocation is, Sinclair (ibid) proposes, "the frequency of repetition of the collocates in several occurrences of an item". Accordingly the more frequent an occurring item is, the less significant will it be; and the more it is familiar and common, the more unusual and less attractive will it be. In the example, *We don't drink and we don't smoke and we spend all our money on clothes*, Sinclair (ibid: 415-417) explains the significance of the co-occurrence taking

place between *spend* and *money* on the one hand, and the casual co-occurrence between *drink, smoke, clothes* and *money.*

Twenty-one years later, and on the basis of the potential power of lexical collocational attraction, Sinclair makes a significant distinction between two kinds of collocation: *downward* collocation and *upward* collocation. The former, he (1987: 325-326) explains, is "when A is node and B is collocate ... collocation of A with a less frequent word (B)". The latter, he (ibid) explains, is "when B is node and A is collocate". Assuming that each successive word in a text is thus either node or collocate, though not at the same time, he (ibid: 326) suggests "that the whole of a given word list may be treated in this way".

The systematic difference between the above two kinds of collocation as Sinclair (ibid) elaborates is that "upward collocation is... the weaker pattern and the words tend to be elements of grammatical frames, or superordinates", whereas "downward collocation by contrast gives us a semantic analysis of a word". In between these two kinds of collocation, Sinclair notices the existence of a third kind he calls "neutral collocates". Neutral collocates, he (ibid) states, are "added on an *ad hoc* basis to upward or downward groups". Note the following three examples he (ibid: 328-329) gives:

      (a) He drives back *down* to the terrace
      (b) We *climbed* back up on the stepladder
      (c) *Look Back in Anger*

Sentence (a) has got upward collocation of *back.* Sentence (b) has got downward collocation of *back.* And sentence (c) has got *Anger* as neutral collocation of *back* though it is as a whole the title of a play (6).

Palmer (1995: 79) differentiates between three kinds of collocational restrictions. The first are meaning-oriented collocations in which the collocational patterning is "based wholly on the meaning of the item as in the unlikely *green cow*". The second are range-oriented collocations in which the collocational patterning, according to him (ibid), is based on "range -- a word may be used with a whole set of words that have some semantic features in common" as in "the unlikeliness of ... *the pretty boy*" in which the word *pretty*, usually denoting females, is used with the male here.

The third kind is neither meaning-oriented nor range-oriented. According to Palmer (1995: 79), these are the kinds of "restrictions" that "are collocational in the strictest sense" such as *addled eggs* or *brains, rancid butter* or *bacon*. It is on these bases that collocates such as *lick* with *tongue, blond hair, pretty girl* and *buxom woman* or as groups of collocates as in *flock of sheep, herd of cows, school of whales* and *pride of lions* go together to form typical collocational patternings. Palmer (ibid: 77) discusses the specific meanings that might arise in particular collocations. We say *abnormal* or *exceptional weather*, but an *exceptional child* is not an *abnormal child*; and collocations like *white coffee, white wine*, and *white people* do suggest, Palmer (ibid) states, that "*white*" means "something like 'with the highest of the normal colours associated with the entity'". He (ibid: 76) further notes, "although collocation is very largely determined by meaning, it is sometimes fairly idiosyncratic and cannot easily be predicted in terms of the meaning of the associated words". This will be more understandable when we discuss meaning by collocation later.

Spence (1969: 503) demonstrates some kinds of collocation on the basis of the "*collocational ranges*". He (ibid) postulates that the use of some words, such as the English articles, is restricted only by the grammatical patterns of the language. At the

other extreme, there are words which occur only in a very limited number of collocations or even in one alone (e.g. *kith and kin*). In other cases, we find habitual collocations (e.g. *to have green fingers, to have one over the eight*) whose meaning is not deducible from the meaning of their individual elements, but must be learned separately: such collocations are usually called '*idioms*'. He (ibid) believes that studying the collocational ranges of the styles of some authors who belong to different periods of time will be quite helpful in revealing the changes of word-usage and hence of the collocational patterning of their styles. It is crucial to bear this in mind when we treat the issue of collocation and change of language under **2.4**. Spence, it seems, has differentiated between two different kinds of collocation on the range-oriented basis: the restricted kind, and the extremely restricted kind of collocation (i.e. idiom) (7). However, if we scrutinise his example *to have one over the eight* (i.e. to be drunk), this would be quite odd to think of it, and brand it, as collocation, when there is nothing potentially tangible in it that can be considered to give an insight into collocation.

In terms of the problematicality of untranslatability, which might be either cultural or linguistic, Catford (1965: 101-103) suggests that the "*unusual collocation*" which may arise in the TL text is a mere result of finding an approximate translation equivalent to the one given in the source language. He (ibid: 101) states "to talk of 'cultural untranslatability' may be just another way of talking about collocational untranslatability: the impossibility of finding an equivalent collocation in the TL". Further, not only may this unusualness of collocation be a result of finding an equivalent in the TL, but also "when the SL text is itself collocationally abnormal an equivalent collocational abnormality in the TL text may be merely the mark of good translation" (Catford ibid: 103). Thus, unusual collocation is a translation problem

arising either during the process of finding a TL equivalent, or through translating an unusual SL collocation as an unusual TL collocation.

Gramley and Patzold (1992: 53-54) problematise collocation among the multi-word units or lexical phrases that are basic in language production, building on Sinclair's (1991: 109-110) two principles: the open choice principle and the idiom principle. They agree with Sinclair (ibid: 110) that the open choice principle must be complemented by the idiom principle, which means "a language user has available to him or her a large number of semi-preconstructed phrases that constitute single choices, even though they might appear to be analysable into segments" (8).

Collocation, according to Gramley and Patzold (ibid: 61), "refers to combinations of two lexical items which make an isolable semantic contribution, belong to different word classes and show a restricted range". This definition, they argue, discloses considerable criteria to explain the essence of collocation (see note 8 above). However, they have recognised different types of collocations. First, they (ibid: 62) call collocations such as *rained solidly all day* "illogical", because of the resulting combination occurring between *rain* (fluid) and *solidly* (non-fluid). But, since they admit the existing semantic incompatibility, it is surprising how they call it a collocation. Though they distinguish it from the "partial" or "unilateral idiom" *It's raining cats and dogs* since the former reveals that each constituent has an independent meaning, whereas in the latter, meaning is not deduced from the meanings of the individual constituents. In a word, if we compare their example *rained solidly all day* to the recurring collocation *rained heavily,* it seems that *rained solidly all day* is not a collocation and it is much closer to a free combination.

Second, they (ibid: 63) point out the difference between "free combinations" (some scholars call them unrestricted collocations) and "collocations" (or restricted collocations). This difference has been highlighted on the basis of their ranges: items that are not closely related to others enter into free collocations, as in the example they provide: *dull, hopeless, tedious, cheerless, difficult, eventful, fatal, fateful, ghastly, grim, lonely, memorable, peerless, precarious, previous, tolerable, unspeakable* can be found with *night*, whereas the closer associations between lexical items are called collocations, as the Firthian collocation *dark night* (9).

Third, Gramley and Patzold (ibid: 63) recognise another kind as "fixed (unique, frozen) collocations" in which "lexemes have only one collocate" (10), as in the examples: *the door was/stood ajar*, and those combinations of *auburn* and *hair*, *kick* and *foot*, *nod* and *head*, *shrug* and *shoulders*. They (ibid: 64) note that "frozen collocations are frozen only from the perspective of the lexeme that has been mentioned first in the examples above". On the other hand, they argue, lexemes can extend their range and enter into many other collocations other than the one mentioned: for example, *ajar* with *gate*. And *nod* means 'move one's head up and down' and enters into the unique collocation mentioned above; it also means 'indicate by nodding', as in *to nod one's agreement, approval, greeting*, etc.

2.1.2. Functional classification

Collocations are also classified according to the function collocates perform. However, this may vary as much as there are functions. In his article. "The Quantification of Metaphoric Language in the Verse of Wilfred Owen", Landon (1969) distinguishes between three types of metaphorical collocation owing to the semantic properties of the metaphorical language. He (ibid: 171) argues:

When, for a given sentence, the nouns, nominals, verbs, and adjectives standing in various functional relationships with one another are all appropriately compatible, the sentence will not exhibit any metaphorical language; that is, it will not exhibit any metaphorical collocations. Conversely, when for a given sentence, the lexical items in one or more collocations are incompatible with respect to one or more semantic properties, then metaphorical collocations result; that is, the sentence will exhibit metaphorical language.

Due to the fact that Landon distinguishes three types of metaphor that are *reification, animation, and personification* (11), he (ibid: 172) could recognise eighteen types of collocations of which nine can be metaphoric. Some of the metaphorical examples he (ibid) picks up are: *trouble spills, misery swelters* (as examples of subject collocation), *breathe happiness, drink sorrow, tease hunger* (as examples on object collocations), *crimson slaughter, blue courage, sly twilight, sad dawn* and *brave drum* (as examples of attribute collocation). From a purely functional point of view, he (ibid: 170-171) argues, "a subject collocation will contain a verb and the noun phrase which serves as its subject; an object collocation will contain a verb and the noun phrase which serves as its object; an attribute collocation will contain a noun and an adjective which modifies the noun". This leads him (ibid: 172) to sum up his analysis by stating "a taxonomy of metaphoric collocations provides a useful basis for determining the amount and variety of metaphoric expression in some text". This is quite helpful in case we want to analyse collocationally any literary piece in any literature, be it poetry, drama, novel or whatever.

In discussing "Some English Phrasal Types", Mitchell (1966: 337) states "within the restricted range of data to which it relates, the collocation often cuts across colligational boundaries established elsewhere". This is somehow an indirect declaration of the marriage between the elements of what Firth has called the spectrum of linguistic analysis, mainly the grammatical and lexical levels. For

example, the collocation *heavy damage* has the grammatical distribution *heavy damage* (adjective + noun), *to damage heavily* (verb + adverb), and *heavily damaged* (adverb + passive participle). Again, the collocation *heavy drink* (adjective + noun) has the following colligational scatter *to drink heavily* (verb + adverb), *heavy drinker* (adjective + agentive noun), and *heavy drinking* (adjective + verbal noun). However, these are only some of the collocational patterns, functionally speaking, as there are other patterns, as we shall see in our following discussion. The thing that should be taken into consideration is that the functional naming of these patterns, on the collocational level, is not due to their belonging to grammatical categories; but rather, it is due to the syntactic and semantic compatibility co-occurring between the lexical items (12).

In his article "Co-occurrence and Transformation in Linguistic Structure", Harris (1957: 283-340) problematises the phenomenon of co-occurrence from the perspective of its being a structural property. He investigates the various dependent elements of co-occurrences in constructions: word co-occurrence, phrase co-occurrence, sentence co-occurrence, intrasentential and intersentential co-occurrence (within and outside sentence boundary collocations) and the textual co-occurrence. For example, Harris (ibid: 286) argues, *slight* co-occurs with *hopes* in *slight hopes* that altogether (as adjective-noun construction or noun alone but not as an adjective in itself) co-occur in *Their slight hopes faded.* Co-occurrences as sequences within constructions are not always reversible, i.e. they are sometimes only, according to Harris (ibid: 288), mono-directional or nonreversible transformations; for example,

      a. *The detective will watch the staff.*
      b. *The staff will be watched by the detective.*
      c. *The wreck was seen by the seashore.*

However, examples (a) and (b) are reversible constructions, whereas (c) is mono-directional, i.e. it cannot be reversed. Thus, we cannot say *The seashore was seen by the wreck,* as it would be unacceptable to think of a wreck as being able to see.

Interrogatives that start with wh-- (i.e. who, what, where, etc.) occur, Harris (ibid: 304) demonstrates, as *wh-* + *S2* in three main positions: "with question intonation, as adjective-phrase after nouns, and as object or subject of another sentence". Examples of these three positions are: *Where did it come from? The villagers who escaped reached home*; and *What happened is history.* In brief, Harris problematises the formal relations that usually happen between the individual co-occurrences of morphemes. This is important throughout the process of translation since it is very rare that constructions of two languages actually match.

Another recognisable type of collocation is the zero variant form, or what is sometimes called the elliptical variant form. This occurs when the lexical item is repeated adjacent to itself, or when it is omitted over a stretch of language and is still functionally felt. For example,

   a. *Some spoke French and some German* (Harris 1957: 306)
   b. *I'll go if you will,* and *I'll go if you cannot* (Harris ibid: 305).

For example (a), *some German* stands for *some spoke German.* In (b), in the second part of the conditional sentence, i.e. *if you will* and *if you cannot* stand for *if you will go* and *if you cannot go* respectively. He also argues that the verb may be absent in the second part of the conditional sentence as in (*if you want to know about the copies,*) *I got the first copy and he the second.* In this sentence, the verb is missing in the second part *he the second* which stands for *he got the second.*

Harris, in the examples he provides, mainly in the second one, concentrates almost entirely on the syntactical aspect of co-occurrences. This is not enough to consider them full collocations, since it does not cover both sides of our definition of collocation, i.e. the syntactic and the semantic. In the first example, *speak French/German* is a full collocation, though, even in this sentence, his point of focus is the omission of the verb in the second part of the sentence.

Elaborating on zero collocation, Mitchell (1971: 52) proposes "roots themselves, however, are zero collocations and the second purpose of collocational study is to recognise the root + elements which discourse further comprises". In the example he provides *heavy drinking*, he explains the importance of seeking the roots of collocates in the collocational analysis. Thus *heavy drinking* is one of the collocations in which the root of *heavy* combines with the root of *drinking*, such as *heavy drinker, to drink heavily*, etc. It is as if he wants to say that when the syntactically and semantically compatible roots, or zero collocations, recur they form full collocations. However, Mitchell's treatment of zero collocation is different from that of Harris since he has not devoted his analysis exclusively to the syntactic relationship among the lexical items.

Following Harris' strategy wherein collocational patternings are mostly recognisable by co-occurrences resulting from interrelationships established by words belonging to various parts of speech, Hornby (1995: 310, study pages A4-A5) distinguishes five types of collocations. These types, he explains, are:

1. Adjectives collocating with particular nouns, e.g. *pink wine*
2. Nouns collocating with particular adjectives, e.g. *a plush hotel/restaurant*
3. Verbs collocating with particular nouns, e.g. *put on/apply/release the brakes*
4. Adverbs collocating with particular verbs, e.g. *complain strongly/bitterly*

5. Prepositions collocating with particular verbs, adjectives and nouns, e.g. *compensation for/of something.*

In fact, a knowledge of how lexical items establish linkages among themselves would help in monitoring and managing their correct use; "in order to use a word correctly, you need to know how to link it to other words in a sentence" (Hornby ibid: 310, Study page A1). These types, he believes, are crucial to the writing and speaking of correct English.

The types of collocations Hornby classifies above do not, as a matter of fact, sum up other major types of collocational patterns. For instance, he has not mentioned the collocational pattern nouns collocating with verbs as in *world to come*, nor has he mentioned the collocational pattern of the phrasal verbs as in *figure out*. On the other hand, he states that knowing how the words are linked together is crucial to writing and speaking of correct English. He could have extended his statement to include a phenomenon that is applicable to all languages, since this is the reality of the significance of collocability in any language.

Defining collocation as "the element of system in the lexis of a language", Newmark (1988: 114-116) divides it into various types. He divides this element of system according to the two axes of the "syntagmatic or horizontal, therefore consisting of a common structure", and that of the "paradigmatic or vertical, consisting of words belonging to the same semantic field which may substitute for each other or be semantic opposites". The fact is that Newmark (ibid) has extensively elaborated on and exemplified the syntagmatic and paradigmatic collocations, and has juxtaposed the translational perspective with the treatment of collocation. Newmark (ibid: 114)

sub-categorises with examples the syntagmatic collocations into the following seven main groups:

a) *Verb plus verbal noun*, as in *pay attention, suffer a defeat, run a meeting*, and *make a speech*. The operative function that verb-collocates have here is what matters most; they mean the thing that is expressed in the noun-collocates.

b) *Determiner plus adjective plus noun*, as in *a large apple, a tall man, a great man, a good looking man*, and *a pretty girl* and not *a pretty boy*. Some adjective-collocates sometimes, more than others, require particular noun-collocates like *dark* or *slim*; the same for noun-collocates that require special noun-collocates like *criticism*.

c) *Adverb plus adjective*, as in *immensely important*, which is genre restricted thus less frequent than (a) and (b). The adverb must be looked for.

d) *Verb plus adverb or adjective*, as in *work hard, feel well, shine brightly*, and *smell sweet*, in which the adverb or adjective must be looked for.

e) *Subject plus verb*, as in *the dog barks, the cat purrs, the bell rings* and *teeth chatter*, in which the noun and the verb may mutually attract each other; or as in *the door creaks* in which a particular verb is highly expected to follow the subject and must be looked for.

f) *Count noun plus 'of' plus mass noun*, as in *a loaf of bread, a cake of soap, a pinch of salt*, and *a particle (or a cloud) of dust*, in which the appropriate unit must be looked for in the target language. Newmark (ibid: 115) states, "this restricted collocation consists of a term denoting a unit of quantity and the word for the substance it quantifies".

g) *Collective noun plus count noun*, as in *a bunch of keys, a flock of geese or sheep, a pack of cards or hounds*, in which the collective noun has to be looked for.

However, "the most common collocation-types", Newmark (1995: 213) identifies, are: adjective plus noun, noun plus noun (i.e. double-noun compound), and verb plus object. Unequivocally, Newmark's classification of collocation has been more detailed than that of other scholars, like Hornby; and what is notable about Newmark's classificatory treatment is that he argues about which, among the collocates, should be looked for in the collocational pattern.

Though not being very specific in detailing what kinds of collocation there are, Fawcett (1997: 6-8) discusses them in the same broad framework that Newmark (1988) has drawn, in terms of the syntagmatic and the paradigmatic, or what Fawcett (ibid: 6) has phraseologised as "chain and choice model". He (ibid: 7) demonstrates "some collocations are quite arbitrary" such as that found in the English saying *It's raining cats and dogs*. He rhetorically questions the relationship between *rain, cats* and *dogs*; and whether or not there is really an existing relationship between them? However, as has been discussed above, this is an idiom and not a collocation simply because the meaning of this combination is not deduced from the meanings of its constituents, and therefore does not agree with our definition of collocation.

Then Fawcett (ibid: 8) moves on to discuss collocations in terms of the "more or less acceptable" rather than in terms of "necessarily always right or wrong". He exemplifies this by what happens to the student translator who produces the sentence *lost in a sea of explanations*, which, Fawcett comments, is actually "a mixing of the two separate collocations (drowning in a sea/lost in a fog)". He (ibid: 6) sees that "a translation problem that cannot be solved at one point in the chain", or the syntagmatic, "may be solved by an appropriate choice at some other point", that is the

paradigmatic choice; hence providing a way of treating the translation problem from different perspectives.

Other theoreticians view collocation from the point of view of vocabulary teaching and designing dictionaries for intermediate and advanced learners. Rogers (1996: 79) states that "the types of collocation which are of interest for L2 learners may be" of two kinds: "lexical collocations" and "grammatical collocations". In the examples she provides, she assesses the acceptability and unacceptability of collocations probably on the basis of frequent co-occurrence, by often indicating either (OK) or (not OK). Thus, the first kind is the lexical collocation, as in *impeccable taste* (OK), *immaculate taste* (possibly), and *spotless taste* (not OK). And the second kind are the grammatical collocations, such as *by accident* (OK) and *from accident* (not OK), and *afraid of* (OK) and *afraid before* (not OK). For translators, she (ibid) comments, "collocations may prove problematic since collocational patterns are often not transferable across languages".

2.1.3. Genre-specific classification

The third criterion for classifying collocations is the genre-specific perspective. This is, broadly speaking, a way in which collocations are looked at as displaying an extremely mutual and predictive semantic interrelationship, for example: *eat bread/food*, *drink water/liquid*, *wear a jumper/dress*, *enjoy/like/dislike/prefer/etc. food/drink/etc.* In these examples, not every verb can be used with the noun-collocates. Verbs like *purchase/sell*, *give/take*, *donate/steal*, etc. can serve as a common denominator to all of these collocates. Whereas *talk, sleep, walk*, etc. do not, in the normal sense of the word, collocate with *bread/food, water/liquid.* and

jumper/dress. The reasons for such exclusive semantic constraint can be various but simply and straightforwardly due to some properties that each collocate possesses.

Collocations are viewed by Larson (1984: 144) as "words joined together in phrases or sentences to form semantically unified expressions". This collocational combinability, togetherness or unification happens when, she (ibid: 141) states, "some words occur together often, other words may occur together occasionally, and some combinations of words are not likely to occur" because of the resulting "nonsense". She distinguishes between two kinds of collocation:

The first kind is that of "fixed combinations", which Larson (ibid: 141) identifies as "special collocations". These collocations like *spick and span, hale and hearty, to and fro, now and then*, and *neat and tidy* always, in English, occur in a fixed order that is definitely not always the same in the other languages. Idioms, she (ibid) realises, are "special collocations" that need special care by the translator in order to know exactly their source language meaning first so that it becomes possible to find the target language equivalent meaning. For example, she (ibid: 43) proposes, *read the riot act, read between the lines, pass the hat, and kick up the ladder,* are all idioms which stand for *to order or warn to stop something, to understand more than is directly stated, to take a collection of money,* and *to promote to high position* respectively. However, so far it has been apparent that collocations are not idioms owing to the distinctive features each of them displays discretely, (see Chapter I,1.1. Definition of collocation).

The second kind, Larson (1984: 144) suggests, are the collocations formulated on the basis of "certain generic meaning components". I shall call this sub-classification the

genre-specific collocations. There are examples which Larson (ibid: 143-144) gives and suggests should be looked at in sets, such as:

1. (a) *the king abdicated*, (b) *the maid gave notice*, (c) *the principal resigned*,
2. (a) *a teacher's salary*, (b) *a minister's stipend*, (c) *a worker's wage*.
3. (a) *a herd of elephants*, (b) *a flock of geese*, (c) *a school of fish*, (d) *a pack of wolves*, (e) *a gang of thieves*, and, (e) *a crowd of people*.

In the first group of examples, the three verbs *abdicated, gave notice*, and *resigned* provide one and the same semantic message: to give up jobs. But, even though they are expressing the same message, each collocate should be used exclusively with the node with which, as far as genre is concerned, it usually recurs. Thus, the *king* would not be yoked together with *gave notice*, or *resigned*, but with *abdicated*, as an illustration of the naturalness of the English language. So is the case with the remaining groups of examples. However, if we scrutinize Larson's examples above we find that, in some of them, she has extended the concept of collocation to the extent that they somehow look very much like free combinations. For instance, in the first group of examples, *(a) the king abdicated* is a collocation because *abdicated* perennially co-occurs with *the king*. Whereas in *(b) the maid gave notice, to give notice* is a collocation, but *the maid gave notice* can not be considered as a collocation of *the maid* and *gave notice*, because it is not only *the maid* who can *give notice*. The same can be said about *(c) the principal resigned* which resembles more a free combination than a collocation, because the meaning of *the principal* can extend to include many people who are in a position to resign. It is quite extended in the domain of meaning if compared to *the king abdicated*.

There are also, Larson (ibid) states, examples such as: (1) *I washed the car*, and *I bathed the baby*; (2) *I rented a typewriter*, and *He hired a secretary*; (3) *The puppy yelps*, and *The baby screams*, and (4) *He sheared the sheep, He cut the boy's hair*. In

these groups of examples, verbs deliver the same message in each part of the groups of examples, but there is one distinctive feature to bear in mind: verbs collocate with nonhumans first and with humans second.

In addition, the lexically complex collocations that display some of the characteristic properties of idioms, Cruse (1991: 41) argues, are termed **bound collocations**. They are the collocations whose constituents do not like to be separated as in *foot the bill,* and *curry favour*. However, these collocations display two features. First, they are lexically complex in the sense that the mutual interrelationship is high and, second, the proximity they enjoy imposes a sense of the inseparable. That is, their total meaning would not be fully apprehended, or might be lost, when collocates are separated. Whereas *fine weather, torrential rain, light drizzle, high winds*, Cruse (ibid: 40) illustrates, are the fully transparent collocations that could be easily distinguished from idioms. Newmark (1995: 214) adds to the kinds of collocations he enumerates, "there are various degrees of collocability. Some words such as 'bandy' and 'rancid' may only have one material collocate ('legs', 'butter'), but figuratively they open up more choice (appearance, taste)". He (ibid) suggests, "they are always linked with the concept of naturalness and usage, and become most important in the revision stages of translation". However, those examples provided here by Cruse and Newmark display more collocational ties than those of Larson's first group of examples above, e.g. *the maid gave notice* and *the principal resigned.*

Quite like Harris's (1957) analysis of types of collocation, Mitchell (1971) delves into the formal syntagmatical relations of co-occurrences in various constructions. He (ibid: 54-55) observes the interdependency found between elements of constructions like: *green as grass, green with envy* (in either case, *green* is the node), or

constructions like *He tore up the road* and *He tore up the paper.* Substitutability

characterises the elements of these constructions as for example to substitute *the*

paper with *the road*, or *he* with *the spider.* Most distinguishable are the "collocational

constraints" of some constructions, which Mitchell (ibid: 54) investigates, like

barristers who are *disbarred, doctors* who are *struck off, solicitors* who are *struck off*

the roll(s), officers who are *cashiered, priests* who are *unfrocked, stockbrokers* who

are *hammered, schoolboys* who are *expelled, students* who are *sent down, footballers*

who are *suspended, working men* who are *sacked,* and *chairmen of regional gas*

boards who are *sent on indefinite leave.* It is on the basis of collocational constraints

that the relationship between 'occupational' noun and 'employment-terminating' verb

is clarified.

2.2. Meaning by collocation

Outstandingly, translation theoreticians have accentuated the essentiality of meaning

in the translation process, the same point that has drawn, and is still drawing, the

attention of linguists. Being an important semantic relation, collocation has a great

deal to do with the concept of meaning configuring the contrapuntal ties held among

the two or more parts that constitute the collocational patterning. In this section, we

will be looking at how meaning is introduced via collocation, and sketchily viewing

the various points of view that have been advocated by many linguists and translation

theorists on this subject.

2.2.1. The collocational approach

> Just as phonetic, phonological, and grammatical forms well established
> and habitual in any close social group provide a basis for mutual
> expectancies of words and sentences at those levels, and also the sharing
> of these common features, so also the study of the usual collocations of a

particular author makes possible a clearly defined and precisely stated contribution to what I have termed the spectrum of descriptive linguistics, which handles and states meaning by dispersing it in a range of techniques working at a series of levels. (Firth 1969: 195).

Firth (1969) introduces, as a technical term, meaning by 'collocation', and applies the test of 'collocability' building on the fact that meaning is multi-layered. He (ibid: 192) proposes "a statement of the meaning of an isolate ... can not be achieved at one fell swoop by one analysis at one level". So in the constructions, he exemplifies, like *silly ass* and *dark night*, one of the meanings of *silly* and *dark* is their collocability with *ass* and *night*. The spectrum of descriptive analysis is suggestive in the Firthian approach, which makes it clear that collocations are interpreted in the light of a range of techniques working at a series of levels of which grammatical, phonological, and semantic are apparently the most crucial. This, in fact, has been the way Firth handles collocation. In the following discussion, we shall investigate how collocation has been seen by other scholars and whether or not they agree with the Firthian proposition.

Building on the fact that "exactly what Firth meant by collocability is never made clear", Lyons (1990: 612) realises that "it may nonetheless be helpful to refer in this connexion to the so-called distributional theory of meaning". As far as the distributional theory of meaning is concerned, that which related the collocational approach to meaning, Lyons (ibid: 613) advocates, "it must be admitted that there is frequently so high a degree of interdependence between lexemes which tend to occur in texts in collocation with one another that their potentiality for collocation is reasonably described as being part of their meaning". Thus, he exemplifies, the collocation of *bandy* with *leg* is difficult to account for in terms of the specific meaning of *bandy* without referring to its collocability with *leg*.

On the other hand, Lyons (1966: 296) considers the question of collocation from the point of view of Firth's own interpretation of the term 'meaning' that has been a matter of "acceptability". The acceptability and unacceptability of particular collocations is determined by many factors, he (ibid: 297) argues, such as "logical consistency, material motivation, social convention, and so on". This does touch upon, he believes, the synchronic and diachronic analysis of language that is promoted by the collocational approach. Henceforward, what is acceptable at one period of time may not prove so at another, taking into consideration the constituent elements of the spectrum of linguistic collocational analysis. And the acceptability of collocational patterning does not entail the single view of grammatical acceptability, otherwise, the resultant statement would be trite and nonsense as we have seen above in the example *the flaming waste-paper basket snored violently* (McIntosh 1967: 313).

In stating *Lexis as a Linguistic Level*, Halliday (1966: 148) has been reiterating the very streamline of Firth's *Modes of Meaning* in that the collocational level is one fruitful approach among the levels of linguistic analysis. *Powerful* and *strong*, he argues, are members of a class that enters into a certain structural relation with a class of which *car* and *tea* are members, thus adjacently combining to enter into the collocations *powerful car* and *strong tea*. He (ibid: 152) illustrates "lexis seems to require the recognition merely of linear co-occurrence together with some measure of significant proximity, either a scale or at least a cut-off point. It is this syntagmatic relationship which is referred to as 'collocation'". Elsewhere, he (ibid: 148-149) expounds what a grammar is expected to explain, for instance the non-acceptability of *beautiful hair was had by Mary* (13).

Admitting that the term 'collocation' was not originally Firth's, Mitchell (1971: 35-36, footnote 2), expresses Firth's focal point, the views of the neo-Firthians, and his personal view:

> Firth, for his part, appropriately thought of it as primarily lexical, as a means of restricting the "vagrancy of words" and of providing 'stylistic' delineation of his 'restricted languages'. The lexical emphasis has been taken further by the neo-Firthians, and notably by M. A. K. Halliday and J. McH. Sinclair, to the point of regarding collocational study as independent of grammar... The contrary view is taken in this paper but Firth himself seemed to have no opinions in this matter. He tended to use the term somewhat generally for (restrictive) 'associability' and did not consider at all closely the relationship between collocation, colligation, idiom, compound, phrase, etc. Moreover, he saw collocation – like many who follow him – as of *words*, but it seems useful to distinguish between *word, root* and a collocation is seen here as of roots. *Collocation*, too, has often been used as a variant of *collocability*; in the present paper, *collocability* is reserved for the general compatibility of linguistic elements, while *collocation* is an element of linguistic structure.

Mitchell (ibid: 50) elaborates, for instance, on how roots of *hard* and *work* combine to constitute the collocations *hard work, hard worker, works hard* and *hard working*. Elsewhere, he (ibid: 52-53) explains that a sentence like *he tore up the road* shows that collocations not only cut across such word-class boundaries as noun and verb but also across such sentence parts as subject and predicate. In fact, Mitchell has focussed on the syntagmatic perspective respectively.

Other significant issues have been problematised by Backlund (1976) in his "Frozen Adjective-Noun Collocations in English". To illustrate what he means by the frozen adjective-noun collocations, he (ibid: 76) provides the following examples originally introduced by Bolinger (1972): *well-conceived plan, the case was well argued* and *we are well rid of them. Conceived* and *argued* are, he argues, entirely different from *rid of*. First, syntactically, with *conceived* and *argued*, *well* is gradable: *very/extremely* etc.; and prediction is possible: the conceiving of the plan/the arguments was/were

good. With *rid of*, however, grading and prediction are impossible. Thus *well rid of* is

syntactically "frozen". Second, semantically, *well argued* can be transformed into *in a*

good way. Also substitution can take place: we can have *good/excellent/bad* etc. *Well*

rid, he argues, semantically expresses something like 'satisfaction' or 'relief'. The

function of *well* is like *perfect* in *perfect gentleman*, which implies the repetition of

the positive concept in the noun: 'good good separation'. Something is already known

to the hearer. This explains the fundamental principle of semantic redundancy: the

semantically redundant adjective *well* has given rise to a secondary definition of the

noun in *rid of them*. Another example of semantic redundancy provided by Backlund

(ibid: 79) is *brazen hussy. Brazen* is a synonym of *shameless*, and *hussy* is defined as

a lewd or brazen woman. Thus the collocation *brazen hussy* stands for *shameless*

shameless woman.

Backlund (1976: 78) observes another significant phenomenon in the frozen

collocations: "there is a tendency towards monopolization, i.e. one single lexical item

occupies a strikingly prominent place in the range of its adjectives. As both items

figure largely in each other's ranges, there is bidirectionality in the semantic flow".

Accordingly, in the frozen collocations *brazen hussy, raving lunatic*, and *blithering*

idiot, there is a semantic cohesion between the adjective and the noun in which the

adjective tends to be monopolized by the noun (14). However, Backlund (ibid: 87)

declares that his discussion of the principle of semantic redundancy manifested in

many frozen collocations "is an implicit criticism of the componential analysis

method in Katz-Fodor". He sees flexibility in the content of lexical items:

redundancy, lexical cohesion, monopolization, interdependency, etc., as incompatible

with the hardness of the lexical items in the Katz-Fodor approach. Still, both

approaches, the analytic proposed by Katz-Fodor, and the synthetic proposed by Backlund, are essential in the field of collocational analysis.

"The compiler of a dictionary of collocation", according to Mackin (1987: 152), "has three main sources open to him: first, other dictionaries, second, his own 'competence'; and third, occurrences met with in the course of reading and listening...". But the underlying criterion for highlighting a collocation like 'weak tea' as a normal collocation and 'feeble tea' as an unusual collocation is, Mackin (ibid: 150) argues, "the native speaker's experience of his own language". He argues that this can be learnt only from experience, the thing that makes the foreign learner of English commit a mistake by asking for 'pale tea', 'light brown tea' or even 'feeble tea' and then being corrected by a native speaker.

From an analytical point of view, Mackin (ibid: 151) expounds, "we could regard the use of the adjective *weak* in that collocation as a sort of 'extension of meaning' of the word, assuming it to have some 'basic meaning' such as lack of physical strength". Accordingly, it can be found in collocations like *too weak to walk, weak in the legs*; *a table with weak legs*; *a weak defence, a weak team*; *weak tea/beer*; *feeble minded* but not *feeble tea/beer/solution*. However, "one method of determining whether to include or exclude a given collocation in such a dictionary is to regard it as having a position somehow on a scale ... of probability", Mackin (ibid: 151-152) explains. Hence, expressions like 'colourless green ideas' are at the lower level of probability of co-occurrence whereas 'eke out' and 'bode ill/well' are at the higher level of probability. In brief, the experiential side of the speaker plays a key role in mastering collocations.

"Discovering the meaning of the text to be translated", Larson (1984: 36) proposes, "includes consideration of both **explicit** and **implicit** information". That is, understanding the meaning of a text implies realising the significance of its multi-layered implication. Larson (ibid) has identified three kinds of meaning: the referential, the organisational, and the situational. She has not mentioned the collocational meaning though, in fact, she has treated collocations quite extensively. However, meaning by collocation, according to Larson (ibid: 141), has been outlined in "knowing which words go together is an important part of understanding the meaning of a text and translating it well". She (ibid) pinpoints the word *collocate* as "to put side by side". In her examples, *bird's wings* and *cat's wings*, the combination of *wings* and *birds* makes sense when its parts are occurring together. Conversely, to say *cat's wings* will be considered utterly unacceptable, unless, she argues, in fantasy with a flying cat because the latter combination is nonsense as there is, in fact, no cat with wings. Even in fantasy, it would remain as non-collocation, or rather like McIntosh's (1967: 314) *sweet lemon* which would be a stylistic collocation.

Of the nine types of meaning that Gutknecht and Rolle (1996: 106) explain, the *collocative meaning* has more light thrown on in the case of the combinations of modals that have been treated from a purely grammatical point of view. Modals, modal verbs, or modal auxiliaries, are those verbs that are used with another verb (which is not modal) to express possibility, permission, obligation, etc. such as *can, could, may, might, must, shall, should, will, would, ought to, used to, need, had better, and dare* (15). In fact, they are all used with other verbs to change their meaning by expressing ideas such as possibility, permission, or intention. Quoting Leech (1981: 17), Gutknecht and Rolle (ibid: 106) pinpoint "this kind of meaning consists of the

associations acquired by a word on account of the meanings of a word tending to occur in its environment".

As collocations of modals, they (ibid: 106-112) present modals as falling into three categories: *double modals, modal conjunction* and *harmonic combinations. Double modals* are those appearing in their immediate co-text as in *He must be able to come,* and not *He must can come* since English modals have no infinitives as in German.

Modal conjunctions are those linked by conjunctions like *and, but* and *or.* Quoting Luelsdorff 1979), Gutknecht and Rolle (ibid: 107) postulate "three semantic principles for predicting the proper sequencing of *and*-conjoined modals". The first is the *principle of implication,* when modal 2 implies modal 1, then modal 1 will occur before modal 2 as in *I can and may go to Munich tomorrow.* The second is the *principle of identity exclusion,* when two modals have the same meaning, they cannot be conjoined as in *I can and could...* The third is the *principle of obligation precedence,* when modal 1 implies obligation and modal 2 expresses the speaker's assessment of the probability of the occurrence of the prediction, then modal 1 must precede modal 2 as in *He must and will....*

The *harmonic combinations,* as the third type of collocative meaning, are those of modal adverbs, modal nouns, and modal adjectives that are epistemically used. As an example of modal adverbs is the harmonic combination in *You may possibly prefer that one,* and in *We may, perhaps, assume that all societies...* in which the adverbs are called epistemic. The constructions modal noun plus modal verb, and modal verb plus modal adjective are common in German, Gutknecht and Rolle (ibid: 110) argue, but not permitted in English. For example, *the permission/possibility of being able to*

visit you... is not allowed in English because it would be unnecessary, undesirable, or even ungrammatical to juxtapose the modal noun *possibility* with the modal verb *being able*, whereas the construction *the permission/possibility of visiting you...* is allowed. The same can be said of the construction of modal verb plus modal adjective, though they have not offered an example of it, as we do not say in English *she can probable study....*

Other harmonic combinations also occur with root modality in constructions such as *must necessarily, must of necessity*, though, Gutknecht and Rolle (ibid: 109) observe, *must of necessity*-construction exists in English only and not in German. This construction *modal verb plus prepositional phrase* which is restricted to English is rendered into German by an adverbial construction. In brief, though the modal constructions are incongruent in both English and German, still they are translatable and this is a property of the transference of the collocative meaning. (We shall see the differences between English and Arabic in the following chapters).

Viewing it as one "less important" type of meaning that involves an interconnection on the lexical level of language, Leech (1990: 16) enumerates collocative meaning as one of the seven types of meaning. According to Leech (ibid: 17), it consists of "the associations a word acquires on account of the meanings of words which tend to occur in its environment". Sharing the meaning of 'good-looking', he proposes that the two adjectives *pretty* and *handsome* may be distinguished by the range of nouns with which they are likely to co-occur or collocate:

> *Pretty—girl, woman, flower, garden, colour, village, etc.*
> *Handsome—boy, man, car, vessel, overcoat, airliner, typewriter, etc.*

The ranges, he explains, may overlap; thus we can say: *handsome woman, and pretty woman* where both are acceptable but differ in the degree and kind of attractiveness. In the range of *handsome*, Leech has extended its collocability to include *airliner* and *typewriter*, which makes them close to free combination owing to the fact that *airliner* and *typewriter* do not habitually co-occur with *handsome*, as is the case with *handsome man*. On the other hand, he mentions *car* and *overcoat* in the range of *handsome*, but *beautiful* seems to co-occur with them more than *handsome* as in *a beautiful car/overcoat*. However, he propounds, not all differences in potential co-occurrence need to be explained as collocative meaning. Some may be due to stylistic differences, or to conceptual differences. In brief, it is the lexical and grammatical compatibility of the lexical items that invokes the essence of the collocative meaning.

In illustrating the concept of word- and sentence- meaning, Bell (1991: 83) proposes "the greater problem" concerning meaning of words "is the meaning that derives from the relationship of word to word rather than that which relates to the word in isolation". Elsewhere he (ibid: 97) clarifies this point when he elaborates on the lexical and semantic fields and in particular the linkage of words in terms of the "syntactic occurrence or (collocation)". This semantic linkage, according to him, is "the basic formal relationship in lexis" in which "a word tends to occur in relatively predictable ways with other words".

Nida (1976) problematises the notion of semantic relations between nuclear structures vindicating the applicability of certain internuclear semantic relations to the problems of interpretation and translation. He classifies the semantic relations between nuclear structures into coordinate and subordinate relations. Each in turn is subdivided into many categories. The resulting groups are nineteen in number and all are applicable to

any and all structures of all languages. He (ibid: 224) argues, "a single nuclear structure may have one relation to a preceding nuclear structure, another relation to one which follows and several different relations to different structures at different structural levels". Scrutinising Nida's declaration on the relation of a single nuclear structure with the preceding and following ones, we see that he is touching upon the essence of collocability of the lexical items. This is so owing to the fact that collocational patternings are sets of network relations in the body of the text. This, he (ibid: 224) asserts, is "applicable to the meaningful relations between any set of units on any level of discourse structure: sentences, paragraphs, sections, chapters, and even related volumes".

2.2.2. The differential/referential approach

The *differential/referential* approach to meaning by collocation is a noteworthy point throughout the translation of English collocation into Arabic. *Differential* is compared to *connotational* in the sense that any lexical item often has multifarious meanings, and *referential* is compared to *denotational* in the sense that, quite contrastive with the former, the lexical item has straightforward, unidirectional, spontaneous meaning. As far as the translation of collocation is concerned, however, differential pertains to the dynamic equivalence translational strategy, and referential is ascribable to formal equivalence translational strategy.

One significant point Firth (1969: 196) proposes in explaining *You silly ass!* is that meaning by collocation "is an abstraction at the syntagmatic level and is not directly concerned with the conceptual or idea approach to the meaning of words". This sparks the prospect of meaning by collocation as an abstraction not attained by directly

segregating the referential meaning of the collocates that constitute the whole of the collocational pattern (16).

Mitchell (1971: 53) understands the collocability or compatibility of textual elements as "perhaps our highest relevant order of abstraction and grammar attempts to capture as much of it as possible in its own network of generalized concepts and terms". Elsewhere in his treatment of collocations and other lexical matters, he (ibid: 51) differentiates between root, collocation, and word. "The common elements", he poses, "of each word form may be abstracted and labelled 'root' and associations of roots 'collocations'; the flectional accretions to roots, determined by the further context, form--in conjunction with roots--'words'". It is these associations of roots-'collocations' that prepare the ground for Mitchell (ibid: 42) to define meaning as existing in "the network of relevant differential relationships".

Mitchell (ibid: 41) elaborates on this by saying "the formal value of an item depends closely on (a) other items present in the text and the constraints and dependencies observable between them. (b) the 'transformability' of the text in terms of the analytical operations of substitution, expansion or contraction as the case may be, interpolation (a form of expansion), and transposition". In brief, the meaningfulness of a lexical item is not something inherent but is an outcome of the differential relationships and associations with other lexical elements. The former observation just mentioned is termed, by Mitchell (ibid: 42), the "*intra*-textual dependence"; the latter the "*inter*-textual dependence". Both intra-textual and inter-textual dependencies are pivotal clues to abstracting meaning out of any collocational patterning, as we shall see in the following chapters, when dealing with problems of translating English collocations into Arabic.

In his article, "Candid and Frank the Conscious and Unconscious Meaning of Words",

Backlund pinpoints the collocability of the lexical items with either *candid* or *frank*.

He argues (1980: 58) that, in collocations like *candid camera* and *frank discussion*,

candid collocates with *camera* and *frank* with *discussion* because:

> *frank* so to speak marks 'new information', whereas *candid* marks 'old, or given, information'. This oppositional relation between *frank* and *candid* is closely linked with the fact that *frank* may be said to be 'mediate' and *candid* may be said to be 'immediate', i.e. *frank* is linked with 'planning', 'deliberation', but *candid* is linked with 'non-planning', 'non-deliberation'.

He (ibid) further demonstrates "collocational preferences are due to fundamental

semantic properties". Hence, in *candid camera*, and not frank camera, there is a

direct, referential meaning expressed by *candid* that makes it semantically preferable

for it to co-occur with *camera*. He (ibid: 59) postulates "it may be said that the

function of candid in the collocation candid camera is to 'erase' the element of artifice

which is mere or less present in a situation where a person is aware of being

photographed".

Another remarkable clue in the analysis of the ranges of *candid* and *frank*, Backlund

(ibid: 60) argues, is the collocational principle of approximation. This principle

implies that "a linguistic form which copies one or several features of its collocates

has a more pronounced tendency to co-occur with this collocate than a linguistic form

with no such copying feature". Thus, *answer* occurs in the range of *frank* whereas

reply occurs in the range of *candid*, because, he claims, *reply* is closer semantically to

the direct immediate *candid* than with the mediate *frank*.

However, Backlund (1980: 72-73) tackles the unconscious perspective underscoring the collocability of the lexical items in *candid camera* and *frank discussion*. He proposes:

> Here, I think, lies the crucial distinction between candid and frank: candid with its <<unconscious>> meaning 'direct immediacy' need not reference to a human agent (for example in collocation with camera and flame), whereas the <<unconscious>> meaning of frank, with its note of 'mediacy', underscores the genuineness of a concept which is created by human beings, i.e. frank is associated with artificial phenomenon, in that there is an obligatory reference to a human agent, who performs the overcoming of a threshold which is the semantic essence (and the <<unconscious>> meaning) of frank.

In the above examples, *candid* and *frank* collocate with different lexical items. However, they retain the essence of opposition in meaning even when collocating with the same lexical items. In the examples Backlund (ibid: 62 for the first two examples, and 69 for the last two ones) gives, *candid* and *frank* collocate as follows:

a. If you want my *candid opinion*, he's an idiot, but don't tell him so.
b. My *frank opinion* is that you are an idiot.
c. I admire him because he is a very *candid person*.
d. He is an extremely *frank person*.

In examples (a) and (c), *candid* denotes straightforwardness, directness, and immediacy, whereas in example (b), Backlund (ibid) argues, there is "a higher informative value". Example (d), he (ibid: 69) argues, "refers to the person's habitual openness in performing an utterance, i.e. *frank* denotes the *manner* in which such utterances are made". In brief, Backlund has analytically dug down to the essence of collocability of *candid* and *frank*, and this does illuminate from various perspectives how differentially lexical items collocate.

2.2.3. Collocational meaning versus contextual meaning

Another significant point Firth (1969: 195) has ascribed to the explanation of *You silly ass!* is that meaning by collocation "is not at all the same thing as contextual meaning, which is the functional relation of the sentence to the processes of a context of situation in the context of culture". Scrutinising Firth's statement, we come up with many questions. First, what is the contextual meaning? Second, is collocation, in itself, a kind of contextual combinability? If so, what kind of contextual combinability? Third, is the collocational meaning splittable from the contextual meaning? Fourth, what are the elements of contextuality?

A considerable amount of attention has been given to the collocational meaning by Baker (2001: 53) who made it clear that there is a big difference between the individualistic or isolated meaning of the word and its contextualised or collocational meaning. "What we do when we are asked to give an account of the meaning of a word in isolation is to contextualise it in its most typical collocations rather than its rarer ones", she (ibid) advocates, such as *the dry clothes, dry river*, and *dry weather* that will prompt the definition *free from water*. Among other unique collocations of the word *dry*, she (ibid) explains, there are *dry cow, dry bread, dry wine, dry sound, dry voice, dry country, dry book, dry humour*, and *dry run*. Baker (2001: 53) argues,

> When the translation of a word or a stretch of language is criticised as being inaccurate or inappropriate in a given context, the criticism may refer to the translator's inability to recognise a collocational pattern with a unique meaning different from the sum of the meanings of its individual elements. A translator who renders *dry voice* for instance as 'a voice which is not moist' would be mistranslating *dry* in this context, having failed to recognise that when it collocates with *voice* it means 'cold', in the sense of not expressing emotion".

This indicates, as she has argued, that the meaning of one word is not extracted out of its own isolation, rather it is drawn out by its association with co-occurring collocates.

Quite comparable to Baker's discrimination between the individualistic and contextualised or collocational meanings, Spence (1969: 504) has pinpointed that "if the distinction between 'basic', 'ordinary', or 'normal' and 'contextual' or 'secondary' meanings is to be made at all, it should be on the basis of relative frequencies or occurrence". He suggests that "in absolute isolation no sign has any meaning; any sign-meaning arises in context". Basic meaning, to him, means the meaning of words independent of context. Whereas he defines secondary meaning of words as that attached to them only in specific linguistic or extralinguistic contexts. Thus, the difference between the meanings of *green* in the two groups of phrases *green with envy, to have green fingers* and *a green youth*, and *green paint* or *a green coat* is, to him, therefore "a difference in frequency of occurrence, a quantitative rather than a qualitative one". And comparable to the Firthian notion of meaning, Spence (ibid) visualises that the 'basic' meaning of *green*, as well as its 'secondary' ones, can only be established on the basis of "abstraction from … 'collocations and contexts'" (17).

In fact, the contextual meaning is not exclusively constrained within the twofold definition afforded by Firth. The "linguistic context" or the "co-text", Yule (1997: 129) propounds, is another distinguishable kind of context. The co-text of a word, he (ibid) pinpoints, is "the set of other words used in the same phrase or sentence. This surrounding co-text has a strong effect on what we think the word means". This announcement by Yule is very central to the unanimous declaration of linguists and translation theorists that frequent and habitual co-occurrence of lexical items is what

constitutes the whole of a collocation. In a sense, the perennial co-occurrability or togetherness of the lexical items, irrespective of how long the span is, does contribute to the linguistic environment, or is in itself the co-text that constitutes a collocation out of binding together its collocates.

Sinclair (1966: 428-429) discusses the lexical meaning of items as represented by their collocations, and proposes that "the number of times two items inter-collocate is not a direct measure of the meaning of either item, which must be based on the total frequency of the two items". He (ibid) also argues "the same collocation has a different significance to the items involved". In the collocation *a good omen*, it is of greater significance to *omen* that it occurs with *good* than it is to *good* that it occurs with *omen*. This is so simply because *good* co-occurs so very often with *omen* which very frequently collocates with items like *good*, *bad* and *propitious*. This property, he (ibid) concludes, "allows some morphemes and words to be frequent collocates of other items but never items themselves", that is, to co-occur in the environment of other lexical items but not as node patterns per se.

The same proposition has been stressed by Ullmann (1977: 54) who has reiterated Firth's notion of meaning in that meaning is "to be regarded as a complex of contextual relations" (18). This means, Ullmann (ibid) illustrates that "many linguistic elements other than words may be said to have 'meaning' of some kind: all morphemes are by definition significant, ... and so are the combinations into which they enter, and all these various meanings play their part in the total meaning of the utterance". The combinations into which words or morphemes enter are what matter most as far as the collocational meaning is concerned, since collocation is, by definition, the semantic and syntactical compatibility of the lexical terms.

Viewing meaning as either analytical/referential or operational/contextual, Ullmann (1977: 65) compares the three exemplifications of Saussure, Wittgenstein and Firth that serve as illustrations on the combinational or relational connections among words. Accordingly, Saussure views words of a language each as "a piece in chess". Wittgenstein views them as "the tools in a tool-box: there is a hammer, pliers, a saw, a screw-driver, a ruler, a glue-pot, glue, nails and screws. --The functions of words are as diverse as the functions of these objects". Firth, Ullmann argues, defines the word as a "lexical substitution-counter". However, words themselves will not provoke the operational meaning unless they enjoy a mutual combination among themselves.

However, **explicit** and **implicit** information, as Larson (1984: 36) realises, comprise the two-tiered consideration of discovering the meaning of the text to be translated. Of the three kinds of meaning Larson demonstrates, including the referential and the organisational, the situational meaning appears to be crucial to the understanding of any text. She (ibid) states "the message is produced in a given communication situation" which includes time, place, social status, cultural background, etc. She (ibid: 131) adds, "the translator must be aware of the meanings of words which are conditioned by the **situation**" (19).

On the other hand, "the kind of meaning that consists of the associations acquired by a word on account of the meanings of a word tending to occur in its environment", according to Gutknecht and Rolle (1996: 106), is known as the collocative meaning. This view is very close to Larson's (1984: 141) in that "knowing which words go together is an important part of understanding the meaning of the text and translating it well". This is so, she (ibid) explains, since some words "occur together often", other words may occur together "occasionally", and some combinations of words are "not

likely to occur". However, to collocate means to put side by side, and this sidedness is not the same in different languages.

The compatibility among lexical items in a collocation is thought of as a matter of lexical cohesiveness. Cohesiveness, however, remarkably characterises any text as de Beaugrande and Dressler (1981: 3) define it, "the ways in which the components of the SURFACE TEXT, i.e. the actual words we hear and see, are *mutually connected within a sequence*". In our case, here, this sequential mutual connection between words of a text takes the shape of collocational patterning. "Naturally, lexical collocation, its developments and deviations, has a strong influence on the structure of ideas in a text" (Fowler 1996: 66). Elsewhere, he (ibid: 65) sees collocation as "a natural and unnoticed aspect of textual cohesiveness". Fully meaningful vocabulary items contribute to textual cohesion through different ways of which collocation is a recognisable one. Sets of words, he (ibid: 64) adds, "*collocate*: members of the same lexical set tend to appear close together in texts because texts tend to be cohesive, to stay on the same topic".

Reiterating what has been so far advocated, as far as meaning by collocation is concerned, we find that it is essential to keep some key notions in mind whenever meaning by collocation is provoked:

The 'company' that lexical items keep is the first noticeable element in identifying meaning by collocation. It is this adjacency and neighbour lines, in the matrix of the wording of the text, between *happy* and *birthday* in *happy birthday* that brings forward a clue to the understanding and capturing of meaning by collocation (20).

'Mutual expectancy' is another feature of the elements that demonstrate meaning by collocation. It is also central in interpreting collocation since we take for granted that collocability of lexical items entails the anticipatory characteristic of occurrence.

'Abstraction' versus 'referential' is also a highly significant point for understanding meaning by collocation. It is the abstraction at the syntagmatic level that is quite dissimilar to the one directly concerned with the actual meaning of each collocate taken separately.

Finally, 'habituality of co-occurrence' should also be borne in mind when discussing meaning by collocation. The lexical items are used to co-occur together. Hence, in the process of translation, there are benefits from this lexical feature since the habitual co-occurrence takes place in all languages, though in fact collocability of certain items of one language does not necessarily guarantee an immediate TL equivalent.

2.3. Collocation as a variation of semantic relations

Under this subheading, collocation will be investigated as one variation among semantic relations not from a purely linguistic point of view, but from a translation-oriented perspective. This is in the sense that whenever a translator finds an appropriate TL equivalent, it is mandatory to implement it. Thus, an appropriate TL synonym (or any other semantic relation) may replace a SL synonym (or any other semantic relation). This does, in fact, broaden the technical manoeuvrabililty upon tackling the issue of collocation rendition.

In fact, the kinds of ambiguities we are problematising in treating collocations are the outcome of the multifarious semantic or lexical interrelations into which collocates, as

components of the resulting collocations, enter. Ullmann (1977), Crystal (1995), and Yule (1997) have, among others, raised considerable debate on the semantic relations that lexical items display. The most important type of ambiguity, Ullmann (ibid: 158) argues, is that due to lexical factors. It follows from the misunderstanding or false handling of the combinations of the lexical items that may take different forms such as those proposed by Yule (ibid: 118): synonymy, antonymy, metonymy, hyponymy, homonymy, and polysemy. Thus the question is how collocability of lexical items is affected by the kind of semantic relationship in which they are the collocates that constitute it.

2.3.1. Synonymous/antonymous collocates

Synonymy, to start with, has been defined by Yule (1997: 118) as "two or more forms with very related meanings". Two important ideas spring from this definition. First, "synonymous forms are not always intersubstitutable". Second, "total sameness" or complete synonymy very rarely exists. Synonymic patterns are of various types. They may take, Ullmann (1977: 164) proposes, the "adjectives" form as *sharp* and *acute*, and *brotherly* and *fraternal*. They may take the "verbs" form as *answer* and *reply*, and *buy* and *purchase*. Or, they may take the "nouns" form as *help* and *aid*, *player* and *actor*, and *world* and *universe*.

The point of interest in discussing the collocability of synonymic patterns is that we can replace *broad* by *wide* in *the broadest sense of the word*, or *the widest sense of the word*, according to Ullmann (ibid: 143). Whereas we cannot do so in *five foot wide* to be replaced by *broad*. The reasons why we can or cannot replace one synonym by the other are summed up by Ullmann (ibid: 142-143 quoting Professor W. W. Collinson):

(1) One term is more general than another: *refuse-reject.*

(2) One term is more intense than another: *repudiate-refuse.*

(3) One term is more emotive than another: *reject-decline.*

(4) One term may imply moral approbation or censure where another is neutral: *thrifty-economical.*

(5) One term is more professional than another: *decease-death.*

(6) One term is more literary than another: *passing-death.*

(7) One term is more colloquial than another: *turn down-refuse.*

(8) One term is more local or dialectal than another: *Scots flesher-butcher.*

(9) One of the synonyms belongs to child-talk: *daddy-father.*

Ullmann (ibid: 155) ends his argument on collocation of synonyms in that "collocation, though quite common in some of its forms, is on the whole a stylistic device". Using a more appropriate stylistic and synonymic collocation, Ullmann quotes a character in George Eliot's *Middlemarch* who says 'things never *began*...they always *commenced* both in private life and on his handbills...'. But since there are other synonyms for *begin* like *start, initiate* and *commence*, why did the character choose *commence*? Is it the most appropriate word?

Paradigmatic collocations, according to Newmark (1988: 115), may be based on well-established hierarchies such as kinship ('fathers and sons'), colours ... scientific taxonomies and institutional hierarchies ... "they may consist of the various synonyms and antonyms that permeate all languages". Synonym collocations encompass two types, he (ibid: 116) suggests. The first is the 'inclusive' collocation that includes:

(a) the hierarchies of genus/species/subspecies, etc., and may indicate the degree of generality or particularity of any lexical item and with it the appropriate category, like '*the brass in the orchestra*', '*an equity on the market*'.

(b) Synecdoche, where part and whole are sometimes used indiscriminately with the same reference, like '*strings/violins*'

(c) Metonymy, where 'Bonn' and 'the West German government', 'the City' and 'British bankers' may again be interchanged.

The second type of synonym collocations is usually an old idiom such as 'with might and main', and 'by hook or by crook' which, Newmark (ibid) suggests, is likely to have one-to-one equivalents in the other language.

Oppositeness of meaning, however, is unanimously said to be what exactly is meant by *antonymy* as Yule (1997), Lyons (1991), Crystal (1995), Palmer (1995), and Cruse (1991) all propose. It falls into many categories. The first category is, according to Yule (1997: 118-119), the "gradable antonyms" like *old* and *new*, and *long* and *short*. They can be used in comparative constructions like *older than* and *longer than*. And the negative of one member of the gradable pairs does not necessarily imply the other as in *That post is not long* which does not mean *That post is short*.

The second category is the "non-gradable antonyms", Yule (ibid) proposes, as in *male* and *female*, and *alive* and *dead*. Here, the antonyms are not used in comparative construction as in *maler* or *more male than* which look very abnormal. And the negative of one member does imply, unlike gradable antonyms, the other as in *She is not dead* which stands for *She is alive*. Another category of antonyms is, Yule (ibid) propounds, the "reversives" which involves the meaning of "do the reverse of ...". For example, in *pack* and *unpack*, *unpack* does not mean *not pack*; rather, it definitely means *do the opposite of pack*.

However, the point of surveying the types of antonyms is owing to their pertinence to the question of lexical collocability. The lexical collocability in the following

patternings is all of antonymous nature: *left-right opposition, give the pros and cons of, everything is upside down*, and *top-down and bottom-up analysis*. It is also noticeable in constructions like *either stay here or go* which expresses choice, and also in *such an accident makes one laugh and cry at once* which expresses hyper-emotional feeling.

Cruse (1991: 214-215) discusses the collocability of *bad* and *good*. He argues that not every *bad* thing can be normally described as *better* than something else, even when that something else is quantifiable as *worse*. A selection of lexical items such as *headache, depression, failure, debt, famine, draught, storm, earthquake, and flood*, do not collocate normally with *better*. They are all nouns whose referents may be said to be 'inherently bad'. Accordingly, *better* will collocate normally only with nouns which can collocate normally with *good*. "Peculiar collocational behaviour with inherent nouns is confined to overlapping antonyms", Cruse (ibid: 215) concludes, that will provide an opportunity to choose what is appropriate. Thus in talking about *the drought last year, how bad was* is the more appropriate collocate than *how good is* which seems very peculiar.

Finally, antonyms can be classified under three headings, according to Newmark (1988: 116):

(a) Objects which complement each other to form a set (*'land, sea, air'*), or a graded series (*ratings, petty officers, officers*).

(b) Qualities (adjectives or adjectival nouns) which are either contrary or contradictory. Contrary polar terms are usually shown lexically, as in *hot/cold, young/old*, and *faithful/treacherous*, though they may have a middle term like

interested/disinterested/uninterested. Contradictory polar terms are shown formally, i.e. through affixes such as *perfect/imperfect,* and *loyal/disloyal.*

(c) Actions (verbs or verbal nouns) as in two-term collocations in which the second term is converse or reciprocal like *'attack/defend; give/receive; action/reaction',* or the three-term collocations in which the second and third terms represent positive and negative responses respectively like *'offer/accept/refuse, besiege/hold out/surrender'.* They may also complement each other as in (a): *walk/run,* or *sleep/wake.*

2.3.2. Metonymous/hyponymous collocates

Another special type of semantic relations has been identified as metonymy. Yule (1997: 122) propounds this "type of relationship between words, based simply on a close connection in everyday experience". It may take, he adds, one of the forms of relationships. First, it may be based on a container-contents relation as in *bottle* and *coke,* or *can* and *juice.* It may be based on a whole-part relation as in *car* and *wheels,* or *house* and *roof.* The third possibility is that relationship in which it is based on a representative-symbol relationship as in *king* and *crown,* or *the President* and *the White House.* In constructions like:

(a) The White House announced...
(b) Answering the phone
(c) Giving somebody a hand, or asking her hand

Collocability of the items constituting the whole of the metonymous relationship in each example taken separately is quite acceptable since we have agreed from the very beginning on defining meaning by collocation as non-referential. Thus, in (a), *the White House* stands for *the American President* who himself announced. So is the matter in (b), which stands for *answering the calls,* and in (c) which stands for *giving*

help or *asking for marriage*. In translating such collocations we are supposed to figure out meaning by abstraction and the essence of semantic relationship in which each collocate takes part.

Hyponymy, as a paradigmatic relationship between lexical items, is also essential in discussing their collocability. Yule (1997: 119-120) pinpoints this relationship as the case "when the meaning of one form is included in the meaning of another". Thus *cow* and *animal*, *rose* and *flower*, *honesty* and *virtue*, *buy* and *get*, *crimson* and *red*, *poodle* and *dog* all have hyponymous relationship. *Cow* is said to be the hyponym of *animal*, *rose* of *flower* and so on. It captures the meaning of 'kind of', or 'sort of', or 'type of'. The former element is a hyponym of the latter that is described as superordinate. When two or more items are hyponyms of one and the same superordinate, they are named "co-hyponyms" (Yule ibid: 120).

Quite comparably, Lyons (1991: 294) defines hyponymy as "a paradigmatic relation of sense which rests upon the encapsulation in the hyponym of some syntagmatic modification of the sense of the superordinate lexeme". The co-occurrence of hyponyms and superordinates may sometimes take anomalous linear order. Cruse (1991: 91) suggests, "Hyponymously related lexical items occur normally, in the appropriate order", in expressions such as:

> Dogs and other animals
> There's no flower more beautiful than a rose.
> He likes all fruit except bananas.
> She reads books all day-mostly novels.

Pertaining to collocation rendition, there are two factual points as far as lexical semantic relations are concerned; the first is incongruity of languages, and the second

is the existence of equivalent-finding mechanisms. These two points have been, in fact, observed by Palmer (1995: 86-87), "hyponymous relations vary from language to language". He also sees that we can form hyponymous sets where no single-word hyponyms exist in English as in *giraffe, male giraffe, female giraffe, baby giraffe*, etc. It is this variability among languages that captures the essence of problems in translating collocational patternings.

2.3.3. Homonyous/polyseymous collocates

Finally and most dominantly in semantic analysis, there are the points of homonymy and polysemy. Yule (1997: 121) defines homonymy as "one form ... has two or more unrelated meanings", and polysemy as "relatedness of meaning accompanying identical form". Whereas Palmer (1995: 101) plainly states that it is homonymy where "there are several words with the same shape", and polysemy where "there is one word with several meanings". What is essential here, Lyons (1990: 551) argues, is to figure out the main semantic chaos that springs from the point of delimiting the unrelatedness and relatedness of meaning.

Examples of homonymy are *port1* meaning *harbour* and *port2* meaning *kind of fortified wine* (Lyons1990: 550), *bank1* meaning *riverside* and *bank2* meaning *financial institution*, and *race1* meaning *contest of speed* and *race2* meaning *ethnic group*, and *pupil1* meaning *student at school* and *pupil2* meaning *part of the eye* (Yule 1997: 121). An example on polysemy is *mouth1* meaning *organ of body* and *mouth2* meaning *entrance of cave* (Lyons: ibid). Other examples are *head1* meaning *the object on top of your body*, *head2* meaning *on top of a glass of beer*, *head3* meaning *on top of a company or department*; *foot1* meaning *of person*, foot2 meaning *of bed* and *foot3* meaning *of mountain* (Yule: ibid).

"We cannot clearly distinguish whether two meanings are the same or different and". Palmer (1995: 100) argues, "therefore, determine exactly how many meanings a word has". In other words, it is not easy to decide when we have homonymy and when we have polysemy. He suggests several answers to this question, and in some points Lyons (1990) shares the same suggestions with him. Palmer (ibid) suggests that dictionaries, from an etymological point of view, help decide the origin or origins of one word; different origins mean homonymy, and same origin means polysemy. This, he concludes, is misleading because of the ambiguities it imposes on the discussion. Second, he argues the difference of meanings from a metaphorical point of view. Thus *eye, ear, head, face* and other parts of the body appear as having different meanings due to difference in actual and metaphorical meanings.

Third, he suggests we should try to look for a central meaning or a core of meaning, yet this is misleading as in the words *key1* meaning *key of door*, *key2* meaning *key clue in analysis or interpretation*, *key3* meaning *key of piano*, etc. Finally, Palmer (ibid: 106) suggests the use of the "test of ambiguity" basing his argument on the fact that ambiguity can result from grammatical as well as lexical differences. Hence, what is meant by *bank* in *I went to the bank?* (my example), or in *Flying planes can be dangerous* (Palmer's example), is it *the act of flying planes* or *planes that are flying* that is meant by *flying planes*? In brief, Palmer (ibid: 108) sums up these suggestions in that "multiplicity of meaning is a very general characteristic of language".

2.4. Collocation and language change

2.4.1. The inevitability of change

Since language as a whole is subject to factors of change, is collocation as the frequent syntactico-semantic compatibility of lexical items subject to change? Is this

linguistic micro-phenomenon, i.e. collocation, subject to an unretardable, unavoidable, and inevitable change within the linguistic macro-phenomenon. i.e. language? What reasons are there behind the changeability of collocations and are they exclusively linguistic ones? These questions are answerable in the light of the investigative suggestions proposed by linguists who view language change as debatable and inevitable.

"A closer look at language change has indicated that it is natural, inevitable and continuous, and involves interwoven sociolinguistic and psycholinguistic factors" (Aitchison 1991: 210). Grammars, which cover the whole of a language: phonology, syntax, semantics and morphology, fluctuate and change over the centuries, and even within the lifetime of individuals.

2.4.2. Factors of change

The sociolinguistic factors, Aitchison (ibid: 106) suggests, are those external ones that include "fashion, foreign influence, and social need". First, fashions in language are as unpredictable as fashions in clothes, Aitchison (ibid: 107) advocates quoting Paul Postal 's phrase that "there is no more reason for language to change than there is for … jackets to have three buttons one year and two in the next". Second, by foreign influence he (ibid: 109) has meant the changes of language that are "due to the chance infiltration of foreign elements" (21). This may include immigrants who come to a new area, or an indigenous population learning the language of newly arrived conquerors, or inhabitants of national borders between two or more countries. Skuttnab-Kangas and Phillipson (1994: 2211) have similarly elaborated on the language change from the perspective of conquerors and dominance. They have

introduced terms like "linguicide" and "linguistic cannibalism" that explain the extermination of one language and the dominance of another due to conquest.

The third sociolinguistic factor is the social need that characterises the idea of English for specific purposes. Aitchison (ibid: 18) suggests, "new words are coined as they are required". However, Yule (1997: 64-70) has illustrated more than ten techniques of word-formation that stand as "a reassuring sign of the vitality and creativeness in the way a language is shaped by the needs of its users".

The psycholinguistic factors are those internal "linguistic and psychological factors which reside in the structure of the language and the minds of the speakers" (Aitchison 1991: 106). Lehmann (1983: 148-149) states, "since language consists of a system, syntactic change correlates with phonetic, morphological, and lexical changes".

Quite extensively, Ullmann (1977: 193-195) elucidates the factors and consequences of the change of meaning. Among the factors that facilitate semantic changes, he argues, there are:

- Language being handed down in a *discontinuous* way from one generation to another; a semantic change taking place in the usage of the new generation.

- *Vagueness* of meaning arising from the generic nature of our words, the multiplicity of their aspects, lack of familiarity, absence of clear-cut boundaries that all conspire to facilitate shifts of usage.

- *Loss of motivation*, that is the lack of firm attachment of the word to its roots and to other members of the same family.

- The existence of *polysemy* introducing an element of flexibility into language. i.e. a word may require a new sense, or scores of new senses, without losing its original meaning.

- Many semantic changes arising in the first instance in *ambiguous contexts* where a particular word may be taken in two different senses while the meaning of the utterance as a whole remains unaffected.

- Most importantly is the *structure of the vocabulary*. The vocabulary is a loose aggregate of an infinitely larger number of units; it is therefore far more fluid and mobile, and new elements, words as well as meanings, can be added more freely while existing ones will drop just as easily out of use (22).

Elsewhere Ullmann (ibid: 197) enumerates several other causes of semantic change. First is the *linguistic causes* - the habitual collocations of the terms involved by a process named 'contagion'. Second is the *historical causes* - most things change in the course of time. Third is the *social causes* - specialisation and generalisation of the meanings of words when transferred from one group of people to another. Fourth is the *psychological causes* that involve the speaker's state of mind. Fifth is the *foreign influence as a cause of semantic change*, and sixth *the need for a new name as a cause of semantic change*, i.e. the rapidly changing nomenclature of modern technological inventions.

Ullmann (ibid: 227) outlines two outstanding consequences of semantic change. First, there are *changes in range* - that is *extension* and *restriction* of meaning due to social factors when people of different communities exchange words. The meaning of these words will be either broadened or restricted accordingly. Second, there are *changes of evaluation* -- that is the *pejorative* and *ameliorative* developments that explain the

negative or positive, or the optimistic and pessimistic senses of the words according to the associations they enter into and according to the uses of the communications.

Newmark (1995), who considers collocation as a kind of extended metaphor, demonstrates the idea of collocation dynamicity by distinguishing six types of metaphor. Among them he explains the *dead* metaphor and the *recent* and *original* ones. By *dead* metaphors he (ibid: 106) means "metaphors where one is hardly conscious of the image"; and he proposes that they "are not difficult to translate". On the other hand, by *recent* metaphor, he (ibid: 111) means "a metaphorical neologism, often 'anonymously' coined, which has spread rapidly in the SL". In fact, Newmark's elaboration on *dead* and *recent* kinds of extended metaphors sustains Aitchison's propositions (1991) on language birth and death being quite analogous to cyclic movement of man's life; "language is ebbing and flowing like the tide, but neither progressing nor decaying" (Aitchison ibid: 214-215).

Some of the design features that human languages possess, Salzmann (1993: 21-23) observes, will afford a brilliant overview of the nature of language as far as language-change is concerned. Four of these design features are *openness (or productivity)*, *arbitrariness, cultural (or traditional) transmission*, and *rapid fading*. By *openness (or productivity)*, he means the ability to make completely unprecedented statements and having them understood by the listener; e.g. new coinages. By *arbitrariness*, he means the non-referentiality of the words of language; e.g. differential and referential meaning of collocates. *Cultural (or traditional) transmission*, be it intralingual or interlingual, denotes the transmission of words of language from one generation to another through time. And finally, *rapid fading* as is apparent in the dated terms and vocabularies (e.g. in a dictionary) that have been quite fashionable at certain

successive eras. The following collocations serve as examples (my own) of some of the factors of change of language:

- *Millennium bug*: a serious fault that was expected to attack computers at the end of the year 1999 and the start of the year 2000. It made it difficult for computers that had not been pre-programmed to handle the date 2000 since they might have read dates as 1900 - one hundred years ago. By and large, *the millennium bug* did not cause widespread or worldwide problems despite the preceding hype.

- *Internet shopping*: the latest method of shopping via the internet by which goods are brought to the doorsteps from stores and factories without the customers having to go out and carry the goods themselves.

- *Sex Education*: a relatively new subject that is nowadays becoming part of the school curriculum, whereas previously it was a forbidden area.

- *European Parliament*: the parliament comprised of MPs from all European member-states with the subsequent emergence of many collocational terminologies such as *European Parliament Elections, Single Currency*, etc.

2.5. Collocation in Arabic

English dictionaries and linguistic publications have broadly highlighted *collocation*, for example, Spence (1969: 503-504), Malmkjaer and Anderson (1991: 301-305), Trask (1993: 49), Crystal (1995: 104-107), Asher (1994: 4475-4476), Hartmann and James (1998: 22-23), etc. Contrariwise, collocation in Arabic has not been treated so widely. However, in the following discussion, we shall see how Arab lexicographers and scholars treat collocation.

2.5.1. The treatment of collocation by Arab lexicographers

The term 'collocation' has recently been allocated a place in the English-Arabic dictionaries. Lexicographers vary in their treatment of collocation; some find it enough to give its Arabic equivalents as in the dictionaries of synonyms:

1. *Elias' Modern Dictionary* (1984)

Collocate: رتّب , نظم , نسّق , جمّع .

Collocation: تنسيق , تنظيم , حطّ , وضع , توزيع .

2. *Al-Mughni Al-Kabir* (1991).

Collocate: تناسق , انتسق بعضها مع بعض , تراصف بعضه مع بعض , رصف , ارتصف

Collocation: (في المقولات العشر) الوضع . الوضع (بنسبة بعضها الى بعض الأشياء تواضع (أو توضيع)

3. *Al-Mawrid* (1998)

Collocate: ينظم , يرتّب , و بخاصة: يرصف

Collocation: ارتصاف , انتظام (2) . رصف , تنظيم (1).

In English-Arabic linguistic dictionaries there has been an endeavour to elaborate on collocation, and there is a sense of direct translation from English linguistic dictionaries:

1. Khuli (1982), *A Dictionary of Theoretical Linguistics*:

Khuli gives *collocation* two interpretations, first انتظام , تتابع i.e. ordering/ succession, that is, the succession of words in a sentence according to a special system; second منظومة i.e. system of unity, that is, a group of successive words in a sentence, or part of a sentence, e.g. *blue sky* سماء زرقاء .

2. Bakalla, et al (1983), *A Dictionary of Modern Linguistic Terms*

Bakalla, et al give collocation the TL equivalent المصاحبة اللفظية without any illustration.

3. Baalbaki (1990), *Dictionary of Linguistic Terms*

In fact, Baalbaki (ibid) has sketchily demonstrated 'collocation' and its related terminology while giving their Arabic equivalents. This includes: *colligation*انتظام . *collocated words* كلمات متضامّة ; منظومة *collocation* تضامّ ; *collocation accent* نبر ; *collocational restrictions* قيود التضامّ , and *collocational range* مدى التضامّ ; التضامّ ; *collocational rules* قواعد التضامّ . However, when he offers an equivalent to collocational rules as قواعد التضامّ , we expect him to provide certain collocational rules in Arabic like those provided in English by Hausemann (1985: 119-121), Benson (1989: 6), and Newmark (1988: 114-116). Unfortunately, his treatment seems rather superficial.

4. Hanna, et al (1997), *A Dictionary of Modern Linguistics*

The equivalent proposed by Hanna, et al to *collocation* as الإقتران اللفظي , مصاحبة لفظيّة , تلازم الألفاظ seems very close to that proposed by Bakalla, et al (1983) as المصاحبة اللفظيّة. He explains it more clearly than Bakalla, Khuli and Baalbaki. He has first defined it with examples highlighting the factors that influence collocability of lexical items. To him, (my translation), "collocation or co-occurrence means the usual accompanying of one word with other words in one language". He provides as an example the word *tall* that occurs with *man, plant* and *road*, but not with *mountain*, for we say, in Arabic, *high mountain*, but not *tall mountain*.

Hanna, et al (ibid) has also illustrated collocational restrictions and divided them into three factors:

A. Co-occurrence compatibility, i.e. the concordance among the lexical items. e.g. *high* goes with *mountain* but not with *man*, *pretty* with *woman* but not with *man*.

B. Range, i.e. the space that a word might move within or be used in as, in his example, *die* which goes with *man, animal,* and *plant*; we can add also *language, culture* and *civilization*, hence the word *die* possesses a 'wide range' in usability.

C. Recurrence, i.e. words recur usually with each other without reference to grammar, due rather to the way people have been brought up using them as such. So, in Arabic, he argues, we can say طاف حول الكعبة , and سعى بين الصقا و المروة , but not طاف بين الصقا و المروة and سعى حول الكعبة .

As is obvious, Hanna's explanation of collocation comes to be unique, if compared to other Arab lexicographers. But Arab lexicographic treatment is not as comprehensive and broad as it is in English (See chapter I).

2.5.2. The treatment of collocation by Arab scholars

Didawi (1992: 156-158), in illustrating the combined units i.e. الوحدات المتماسكة in translation, mentions (my translation): "there are other groups of words that have got special relationships. Although they have been classified as functional units, still they sometimes reveal the noun as their point of focus, or at other times, the adjective or any other constituent of the nominal and verbal clause"; he gives some examples like برهان ناصع/ ساطع/ or حجّة دامغة i.e. *swelting* [sic] *summer,* توهّج الصّيف or حمّارة القيظ i.e. *an overriding evidence,* قاطع مصاب بجروح بليغة i.e. *seriously injured,* يلزم جانب الصّمت/ يتمسّك بحبل الصّمت/ لا يحرّك ساكنًا / لا ينبس ببنت شفة ...الخ i.e. to keep silent, etc. However, Didawi has not given these 'combined units' a special name like those proposed by Arab lexicographers.

Emery (1988: 52-54) has discussed some of the Modern Arab Linguists' views on collocation like Hijazi's (1978) term العلاقات السّياقيّة i.e. contextual relations, and Al-Kasimi's (1979) التعابير السّياقيّة i.e. contextual expressions, who (ibid: 28) defines the contextual expression as one in which two or more words 'appear together or stick together in a widespread way in the language'. Emery (ibid) has mentioned Aziz's (1981) introduction of the term 'collocation' which he views as الإنسجام في اللغة i.e. 'harmony in usage'.

However, there are rich corpuses of Arabic sources that can be a fertile landmark for researchers to trace collocations, for instance Al-Thaalibi's (1998) فقه اللغة و سرّ العربيّة , Al-Yaziji's (1970) كتاب نجعة الرّائد و شرعة الوارد في المترادف و المتوارد , Al-Aridi's (1983) معجم الفرائد المكنونة في الأصوات، و الكنية و التغليب، و الأضداد , etc. and very many lexicons that tackle the issues of standard and non-standard Arabic, as for instance Suliman's معجم فصيح العامّة Ahmad's (1990) , معجم الأخطاء الشّائعة Al-Adnani's (1983) معجم المأثورات اللغويّة و التعابير الأدبيّة , etc. (1992)

This chapter elaborates on the major issues that relate to the translation of English collocations into Arabic. In the following chapters, we shall see particularly how translators render collocations and the major problems emanating from their renditions, providing that workable solutions are suggested with illustrative examples.

Notes to Chapter II

1. Firth (1969: 196-203) stylistically examines some of Algernon Charles Swinburne's (1837-1909) poems like *Before Dawn, The Garden of Proserpine, The Eve of Revolution, Prelude,* and *A Match.* He calls the collocations he notes in these poems *Swinburnese collocations.*

2. Firth (1969: 203-214) again stylistically examines certain letters of the eighteenth and nineteenth centuries. He (ibid: 204) calls collocations like the bracketed one in the following example "glaringly obsolete": *Apologies are seldom of any use. We will delay till your arrival the reasons, good or bad, which have made me [such a sparing and ungrateful] correspondent.* Elsewhere, he (ibid: 208) calls collocations like *my using* in *would there be any harm in my using it?* entirely contemporary collocations.

3. For more discussion on 'grammaticality', see Hill (1967: 280-289). See also Gramley and Patzold (1992: 66-68) for more information on the relationship between lexis, grammar, and meaning.

4. Sinclair (1966: 429) argues such an issue as the problem of language varieties or registers, where items, collocations, and clusters may group themselves together according to features of the situation in which utterances are made: like *hand* and *horse* in *My smallest horse is thirteen hands.* He calls this kind of combination "unusual collocation" or "register collocation".

5. Sinclair (1966: 414) proposes that "the existence of a mutual prediction can depend on any or all of: (a) the strength of the predictions of items over each other, (b) the distance apart of the items, (c) the nature of the items which separate them, whether continuing a 'thread' as above, or not, (d) the grammatical organization".

6. *Look Back in Anger* by John Osborne (1929-1994).

7. It seems that Spence (1969: 503) is mixing the two concepts of collocation and idiom and at the same time contradicting his proposition. On the one hand, he defines combinations like *to have green fingers* as those "whose meaning is not deducible from the meaning of their individual elements", which is the essence of the idiom. On the other hand, he calls them collocations or habitual collocations, and this is quite different from what he has already defined; (see **Chapter I, 1.1. Definition of collocation**).

8. The following table drawn by Gramley and Patzold (1992: 54) reveals three characteristic features of collocation: first, whether or not fixed expressions can express meanings (speech acts/pragmatic criterion), second, whether or not the expression is equivalent to a whole sentence or free utterance, third, the semantic criterion of idiomaticity:

```
                           fixed expressions
                                  |
            ┌─────────◄───────────┼──────────►─────────┐
            ▼                                           ▼
      + speech act                                 - speech act
            |                                           |
            ▼                                           ▼
       + sentence                                   - sentence
          ╱    ╲                                       ╱    ╲
         ▼      ▼                                     ▼      ▼
  + situation  - situation                    + idiomatic  - idiomatic
       |          |                                |           |
       ▼          ▼                                ▼           ▼
   pragmatic   proverb                           idiom     collocation
       |          |                                |           |
       ▼          ▼                                ▼           ▼
     idiom    commonplace                      binominal   binominal
```
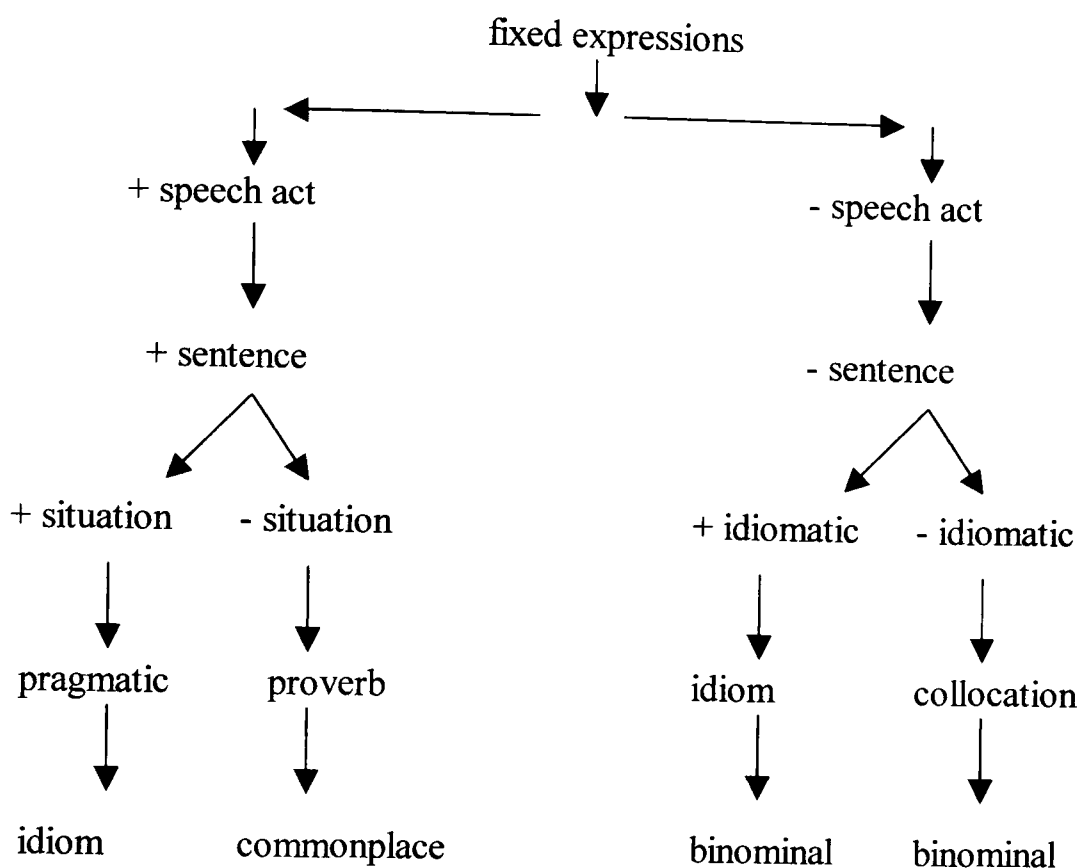
9. Gramley and Patzold (1992: 65) state, "as long as the defining criteria are in conflict with each other there is no easy solutions in sight to the problem of distinguishing between collocations and free combinations". They argue over whether or not adjectives like *fat, old, short, tall, thin, ugly, wise, and young*, which are repeatedly combined with *man* and *women*, can form collocations or free combinations.

10. For more information on frozen collocations, see Backlund's (1976) *Frozen Adjective-Noun Collocations in English*.

11. For more information, see Landon (1969: 171-172), and the diagram he displays on types of metaphorical collocations.

12. See, for instance, Kjellmer's (1990) "Patterns of collocability", in which he elaborates on the contextual dependence of the individual tags. According to him (ibid: 166-171), there are collocational tags such as NN (singular or mass noun), VB (verb, base form), and non-collocational tags such as JJ (adjectives), RB (adverbs), and NP (singular proper names).

13. For more details on the argument of grammar and lexis, see Halliday (1966: 152-155) who, after prescribing how statements of grammar and lexis may be discretely made, confirms "all formal items enter into patterns of both kinds. They are grammatical items when described grammatically, as entering (via classes) into closed systems and ordered structures, and lexical items when described lexically, as entering into open sets and linear collocations".

14. For more information on the phenomenon of monopolization, see Backlund (1976: 78-83). See also Sinclair (1966: 428) who elaborates on the significant way items in a collocation collocate. In *a good omen*, "it is of greater significance to *omen* that it occurs with *good* than it is to *good* that it occurs with *omen*".

15. For more information on features of modals, see Gutknecht and Rolle (1996: 8-9).

16. See Larson (1984: 36-37), and Ullmann (1977: 55), for more information on referential meaning.

17. Lyons (1981: 195) sees the relationship between text and context as "complementary: each presupposes the other". This means, to him, texts are constituents of the contexts in which they are produced, and contexts are created, and continually transformed and refashioned, by the texts that speakers and writers produce in particular situations. Because utterance-meaning goes beyond what is actually said, Lyons (ibid: 201-202) propounds, "context determines utterance-meaning". For more information, see his elaboration on the example he gives *They passed the port at midnight* which is lexically and perhaps grammatically ambiguous, in which *port* is homonymous (*port1* = *harbour*, or *port2* = *kind of fortified wine*), and *pass* is a polysemous verb.

18. Wardhaugh (1976) has probably outlined almost every kind of context in his debate on the autonomy of language and the extra-linguistic factors that affect the meaningfulness of the words of language. Among the various kinds of context, he enumerates *the physical context, the psychological context, the personal context, the functional context, the social context, the developmental context, the biological context,* and *the historical context.* He (ibid: 216) concludes, after tackling each type of context separately that what linguists nowadays are after is a theory of language that "would deal not with language in isolation but with language in context".

19. Other kinds of context that influence the meaningfulness as well as the translatability of collocation, have been broadly illustrated by Halliday and Hasan (1997), and by Clark and Ivanic (1997). Halliday and Hasan (ibid: 5) define context in general as "the total environment in which a text unfolds". Hence, when we raise the notion of contextuality of collocation or collocation and context, we are simultaneously uncovering the with-text that accompanies written text; that is, the non-verbal text that goes hand in hand with the verbal text. See also Halliday and Hasan (ibid: 45-46) for more information on components of context of situation: field, tenor and mode. However, in challenging the view that writing is autonomous and context-free, Clark and Ivanic (1997) pinpoint the dependency existing between the text and the context. They distinguish two aspects of context of situation that are incorporated into any account of text production. First, they (ibid: 60) view context of situation as a physical scaffolding for meaning. Second, they (ibid: 63) view context of situation as a social environment for meaning. Elsewhere (ibid: 71) they elaborate on the wider context of culture.

20. Firth (1969: 195) argues on the discrepancy between meaning by collocation and meaning by context. However, Palmer (1968: 5) states, "context of situation was one of Firth's levels of analysis", since Firth's approach is polysystemic. Later, Firth (in Palmer 1968: 24) underpins the triangular relationship between collocation, meaning, and context. He proposes, "meaning, that is to say, is to be regarded as a complex of contextual relations,

and phonetics, grammar, lexicology and semantics each handles its own components of the complex in its appropriate context". That is, he explains, *processes and patterns* of life in the environment can be generalised in *contexts of situation*, in which the text is the main concern of the linguist. He adds, *order and structures* are seen in these and in *collocations*, *'pieces'*, *words*, and *morphemes…* etc.

21. For more information on *borrowing*, or more accurately, *permanent loan*, see Aitchison (1991: 114). He discusses four characteristics of *borrowing* that could be summarised as: (a) detachable elements of the donor language find a place in the close aspects of the borrower language. (b) The mutual influence among loan words and the structure of borrower language does not occur suddenly. Changes are accelerated by the lapse of time (like French food words on the English menu, and the Western diplomatic and political loan terms that have invaded modern 'media' Arabic).

22. "Languages are always changing", Keller (1994: 3) proclaims. It is changing in almost every branch of human knowledge, in literature, mass media, the fashion world, …and science. He (ibid: 4) exemplifies, "'neckties' have become 'ties', 'overcoats' simply 'coats'". Moreover, he (ibid) adds, "could we imagine a language that does not change?" In brief, "communication throughout the generations", he (ibid: 5) wraps up, "would be free of unnecessary problems". That is, what present-day generations are handling is succinctly dissimilar to their predecessors, and to their predecessors' frame of mind, thus to their tool of communication: language.

CHAPTER III

THE TRANSLATION OF COLLOCATIONS
FROM ENGLISH INTO ARABIC IN DICTIONARIES (1)
(SUBSTITUTABILITY, EXPANSION AND CONTRACTION)

3.0. Introduction

This chapter will attempt to examine and assess the methods employed by English-Arabic dictionaries in rendering the Arabic equivalents of English collocations. Following Mitchell (1971: 42) who singles out four main methods i.e. substitutability, expansion, contraction and transposability (2), we shall offer in this chapter (and in the following chapter) examples taken from these dictionaries to illustrate each of these methods, analyse them, add more methods and reach some conclusions regarding the strategies of handling collocations as employed by dictionaries.

Examples have been selected from English-Arabic dictionaries (see Appendix 1) systematically. Then examples have been arranged according to the grammatical and semantic phenomena highlighting common developments in comparison with English dictionaries. Collocations which share the same principles and forms have been discussed in details emphasising in particular cases of loan translations (calques) and other related aspects and perspectives proving foreign influence on Arabic collocations, mainly English.

3.1. Substitutability

Substitutability is one distinguishable translational strategy that suggests the transference of the semantic message of SL collocation into TL through different methods of replacement. As we shall see in the following discussion, the translator,

acquainted as well as equipped with this strategy and its different methods, will have available to him several choices through the rendition of collocations into Arabic.

3.1.1. SL collocates substituted by more general TL equivalents

Substitutability in this case is manifested in the replacement of SL collocates by more general TL collocates that deliver the meaning to TL readers more smoothly (3), as in the following examples:

Mother tongue: اللغة الأصليّة . The collocate *tongue*, which means اللسان has been rendered by the more general lexical item اللغة to denote the grand scale of what it stands for not so much as a physical entity, but broadly speaking to the linguistic phenomenon known as *language*. The collocate *mother* which means الأم can also be rendered by other more general collocates such as الأصل , المنشأ , الوطن , etc. to give the TL collocations of لغة المنشأ , لغة الوطن and اللغة الأصليّة and اللغة الأم . However, if *mother tongue* were rendered into Arabic literally as لسان الأم , it would gain a different meaning that refers to the anatomical part inside the mother's mouth, and obviously this is not what is meant by *mother tongue* in SL.

In the course of the week: في بحر الاسبوع . The collocate *course*, when it denotes time, may mean غضون , خلال , مدّة , etc. but here it is replaced by the TL equivalent بحر literally *sea* to denote the indefinite time during the week which might be any time during any day of the week. As a matter of fact, the collocate بحر is larger in scale than خلال , مدّة and غضون which imply a definite period of time.

Volume of foreign trade: حجم التجارة الخارجيّة . The collocate *foreign* means الأجنبيّة which signifies what is dissimilar to the national and local in most respects such as

language, traditions, way of life, food, etc. Accordingly, the English are foreign to Arabs and vice versa. Contrariwise, the TL collocate الخارجيّة , which originally means *overseas, abroad, external,* etc. is more general than الأجنبيّة because of the fact that not everyone who is living outside the borders of one country is foreign, as the case with the Arab states if compared to the Europeans. To add, الأجنبيّة is not always replacing الخارجيّة because we say وزير/وزارة الخارجيّة but not وزير/ وزارة الأجنبيّة .

Wholesale and retail distribution: بيع بالجملة و التجزئة . SL collocate *distribution* literally means تصنيف and توزيع , تبويب , تفريق . But when it intercollocates with *wholesale* and *retail*, it signifies trade and business for the sake of making money. Therefore, the translator uses TL equivalent بيع which means *selling,* as a surrogate for *distribution* توزيع because *selling* implies distribution of goods to wholesalers and retailers, among other things, whereas *distribution* does not necessarily imply the selling of what is being distributed.

On a cash basis: الدفع نقداً . SL collocate *basis* means مبدأ , قاعدة , أساس etc. While, it is not wrong to say أساس النقد or مبدأ النقد , قاعدة النقد . It is more general and inclusive to say الدفع نقداً because the TL equivalent الدفع , which means payment or method of payment, implies those mentioned equivalents. Therefore, the translator chooses a rather more general equivalent, i.e. الدفع than others which literally stand for the SL collocate *basis* أساس , قاعدة , مبدأ .

Day of Judgement: يوم الحساب . Other TL equivalents can be يوم البعث , اليوم الآخر , يوم الحشر , يوم النشور ; and more commonly يوم الدّين ; which all indicate resurrection. They are broader than الحساب as far the semantic implication is concerned because

resurrection means the return of all dead people to life at the end of the world in order to be judged by God. As is already explained, those TL equivalents imply the act of الحساب , literally *calculating*. Whereas the TL collocate الحساب does not guarantee that this action will take place at the end of the world. Everyday, there is calculating in companies, organisations, selling and buying contracts, etc. However. this is not on a grand scale as it would be on the *Day of Judgement* when the actions of humanity at large will be judged. That is why الآخر , النشور , البعث and القيامة are more general than الحساب , though it recurrently co-occurs as يوم الحساب . And sometimes, it is said the *Day of Final Judgement* يوم الحساب الأخير . Here, with the inclusion of the collocate *final*, *Final Judgement* signifies الحساب الأخير or الحساب , the same broad sense of the word *Judgement* الأخير in TL, since *final* straightforwardly denotes an eventual procedure.

Carry all burdens: حمل الأعباء كلها . The TL collocate حمل is more general than نهض . The former means to lift or take something in one's hands, or arms, or on one's back, etc; and the latter means to raise, activate, promote, etc. However, both may involve physical and non-physical action as in نهض بـ/ حمل الأعباء المادية و غير المادية كلها , i.e. *carry all physical and non-physical burdens*. The TL collocate حمل has a wider range and more frequent co-occurrence than نهض which is probably more formal, and this may make it more restricted than حمل . Moreover, the figurative meaning of حمل is achieved by فعّل and تفعّل forms as in تحمّل المسؤولية i.e. *to be responsible*, and حمّله المسؤولية i.e. *to hold someone responsible*.

European single market: السوق الأوروبية المشتركة . The SL collocate *single* which means منفرد or وحيد has been extended in the TL equivalent to mean المشتركة or الموحّدة .

This is so because in the *European Union* الإتحاد الأوروبيّ the countries are in some ways like one big country. Companies, goods and people can travel without being stopped at the borders. So one can travel to the other fourteen countries more easily. Thus, though *single* mean وحيد or منفرد in the strictest sense, it refers to wider issues of unity, strength, freedom of exchange, and to financial, economic and commercial co-operation. However, the SL collocate single may be replaced by the collocate *common* which means مشترك as in *European common market* i.e. السوق الأوروبيّة المشتركة.

3.1.2. SL collocates substituted by less general TL collocates

In this case, substitutability is achieved through replacing the SL collocates by less general TL collocates. SL equivalents are prescribed as less general due to their recurring interdependency as such in the TL, as we shall see in the following examples:

Love child: ابن سفاح , ابن زنا . Semantically speaking, TL equivalents سفاح or زنا are more narrowly limited in scope than the SL collocate *love*, where *love* is used metaphorically. The TL equivalent ابن سفاح or ابن زنا literally means *son of adultery*. In Arab society, this is a sin, and in the literature of religion, there is a punishment. Whereas in Western culture, and more particularly English culture, *love child* is ابن الحبّ , i.e. son of a couple in a love relationship, whether legal or illegal. The collocate الحبّ here, thus, has a wider sense in Western culture which stands for a romantic relationship secularly speaking, whereas for Arabs it is narrowed down to a sinful act religiously speaking. At the same time, *love* retains its broader sense in the following collocations in either English or Arabic: *love affair* صلة غرامية , قصّة حبّ , *love match* زواج الحبّ that is وليمة المحبّة and *love feast* وليمة لإصلاح ذات البين

distinguished from *marriage of convenience* زواج المصلحة . Comparably, *love* is also less general in *love seat* الكرسيّ المزدوج in which the meaning of love is reduced to indicate *a dual seat.*

Evening meal: وجبة المساء . The TL collocate وجبة denotes taking food just once a day (4). Accordingly, since *evening meal* is one of the meals that a man takes per day, and not the only one meal, it should be rendered into Arabic as طعام or أكلة المساء المساء . However, if it were rendered as وجبة المساء , it would mean that for certain reasons one can not have more than one meal a day and it should be taken in the evening. This is not the usual sense of the daily eating that involves more than one 'eating' time. Henceforward, *meal* should be rendered as طعام , or أكلة and not as وجبة in *breakfast* طعام الصباح , *lunch* طعام الظهر and *luncheon voucher* كوبون طعام الغداء , but it is possible to render it as وجبة in *meal ticket* that may stand for only one meal on that day, *a square meal* وجبة شهية مرضية , and *meal time* وقت الوجبة/ الأكلة/ الطعام . On the other hand, *dinner* and *supper* have been rendered differently: first *dinner* as طعام العشاء or العشاء , second *supper* as وجبة الطعام الرئيسية غداءً كانت أم عشاءً .

International survey: دراسة دوليّة . The TL equivalent دراسة is narrower in scope than the SL *survey.* The former stands literally for study, which can be achieved by specialists and non-specialists who would study a phenomenon from an international perspective, whereas the latter, i.e. *survey* which stands for مسح or دراسة شاملة as in *to conduct a survey* or *to carry out a survey* يقوم بمسح/ بدراسة شاملة denotes a comprehensive or broad inspection on international issues. However, *survey* can also be rendered as استعراض which is a noun derived from the verb عَرَضَ i.e. *to show, demonstrate, present, display, exhibit,* etc., or as استبيان which is a noun derived from the verb بَيَّنَ i.e. to explain, expound, elucidate, etc.

Operating theatre: قاعة البضــع . Usually, the SL collocate *theatre* denotes مسرح .

مدرّج ,   دار للسّينما , etc. But here in the SL collocation *operating theatre*, it has been

rendered as قاعة البضع , which is used medically speaking for surgical operation. The

TL equivalent   قاعة is suggested because we cannot imagine surgeons conducting

surgical operations in big places such as مدرّج ,   دار للسّينما , مسرح . The same is

used in legal actions, when solicitors carry out meetings and interviews in the *theatre*,

i.e. office or place where solicitors interview their clients and go deeply into the

details of the legal action. In either case, medical or legal, the SL collocate *theatre* is

used in a narrower sense if compared to the normal sense and usage of the dramatic

performance and setting. To add, *theatre* has meant different things in different

collocations. For example, in *international arena*, i.e. الساحة الدّولية , *arena* الساحة

stands for *theatre*. And in the example *theatre of operations*, i.e. مسرح العمليات ,

theatre stands for *battlefield*   أرض المعركة militarily speaking. However, it would

have been more accurate had the SL collocation been rendered as غرفة العمليات الجراحية

i.e. literally *surgical operations room*, or as   غرفة التشريح الجراحي i.e. *surgical*

anatomy room.

House arrest: الإقامة الجبريّة . The TL equivalent الإقامة الجبريّة has advocated rather a

restricted sense of the SL collocate *house* المنزل which usually refers to stability, rest,

comfort within the familial atmosphere. When it intercollocates with *arrest*, it carries

the meaning of cage, jail, prison and bars, because one is forced to stay inside the

house without the freedom to move or behave as formerly.

Rubber product makers: عمّال صناعة المطاط . The translator has eliminated the broader

sense of the SL collocate *product* انتاج , by affording the TL equivalent صناعة .

Product انتاج sums up the whole process of producing *rubber*, whereas صناعة , i.e.

industry, signifies the factory work which is one stage of production. Hence *product* encompasses, and is broader in meaning than, industry.

Polite society: الأوساط الرّاقية . The SL collocate *society* meaning مجتمع has been rendered into Arabic as الأوساط which is less general in scope than مجتمع . This is because *society* denotes different social classes that contain the polite and the impolite. Thus the choice of the TL equivalent having a more particular sense of inclusion such as الأوساط or طبقة has been more faithful to the SL collocation while transmitting the full SL semantic message.

In other words: بعبارة أخرى . The SL collocate *words*, meaning مفردات , كلمات , etc. has been replaced in Arabic by a less general equivalent which is عبارة . And the TL has got a less general scale of denotation due to the fact that *words* might be a phrase, a clause, a sentence or even more than one sentence, whereas the TL equivalent عبارة has made the number of words limited.

For the love of God: لوجه الله . The SL collocate *love*, meaning الحبّ is broader than the TL equivalent الوجه , meaning *face*, from the semantic point of view. *Love* refers to more things than *face* does; it even engages physical and non-physical issues, whereas *face* refers to a more physical entity in the first place. Alhough the SL equivalent الوجه is less indicative than *love*, it is not an underestimation or belittling because, as is mentioned in *the Quran*, everything will go except the face of God: '' كلّ من عليها فانٍ و يبقى وجه ربّك ذو الجلال و الإكرام '' (5).

To extend greetings: بلّغه السّلام / قرأ عليه السّلام . The SL collocate *to extend.* which means يطيل , ينشر , يبسط , يمدّ , etc. is more general than the TL equivalent يقرأ , سلم , or simply أبلغه السّلام , أقرئه السّلام , أوصله السّلام . In Arabic, we say أبلغه السّلام , or simply سلم , or يبلّغ or عليه , etc., but not ينشر/ يطيل/ يمدّ لـ/ يبسط .

Contraction of marriage: عقد النّكاح . To render the SL collocate *marriage* as نكاح is to limit the broader sense of the concept of marriage زواج , قران to that of sexual intercourse. This might be due to religious laws in the Arab World prescribing that sexual intercourse is only legitimatised by contract. Thus, to differentiate between legitimate and illegitimate kinds of love, the TL equivalent is suggested as قران . If we translate it back into English, it would be quite odd to Western people who adopt a more liberal and secular view towards marriage and love relationships.

High street: الشّارع الرّئيسيّ . The SL collocate *high*, which means مرتفع or عالٍ has been rendered by the less general TL collocate الرّئيسيّ meaning main, major, central, or important. This is owing to the fact that in Arabic we can say شارع هامّ / الخ ... رئيسيّ / مركزيّ , but not شارع مرتفع / عالٍ to denote the main street, except when it is referring to a bridge. The same can be argued with *high time* which is rendered into Arabic as الوقت المناسب which stands for آخر لحظة قبل فوات الأون and not / الوقت العالي Arabic as المرتفع .

3.1.3. SL singular collocates substituted by plural TL equivalents

This is a kind of structural semantic problem in transferring collocations, in which singular SL collocates are substituted by TL plural equivalents. The reasons for this kind of change will be illustrated in our discussion of the following examples:

Theatre decoration: المناظر المسرحيّة . The singular SL collocate *decoration,* which means زينة , زخرف has been rendered into Arabic as plural المناظر which means scenes, pictures, etc. because it would not be accurate to render it literally as زخرف المسرح which would not be so dynamic when collocating with theatre since it changes every now and then as the events change. Every part of the drama presented to the audience necessitates particular scenery that will somehow bring to the minds of spectators relevant pictures of real life. For example, when the subject is war, there should be picturesque decoration that portrays the nature of war, and if it talks about fishing, there should be picturesque decoration that portrays images relevant to the real life of fishing. Because of this change in the scenes, the translator has found it more accurate to render *decoration* as المناظر which is broader in essence than زينة , زخرف as far as the nature of theatre is concerned.

Hard labour: أشغال شاقة , أعمال شاقة . The TL equivalent to the singular SL collocate *labour* is plural, because there is a difference in the meaning of the two collocations: عمل شاقّ and أعمال/ أشغال شاقة . When it recurs as singular, i.e. عمل شاقّ , it denotes any everyday job that is difficult, whereas when it occurs as plural, i.e. أعمال شاقة/ أشغال شاقة , it signifies the punishment of *hard labour* as decided by a court of law and imposed on the criminal who will accordingly spend a prescribed number of years involved in this physical exertion.

Dream analysis: علم تفسيرالأحلام . This is a branch in psychoanalysis in which dreams are interpreted psychoanalytically. However, it occurs as singular in SL, whereas in Arabic, it often recurs as plural because in *dream analysis* علم تحليل/ تفسير الأحلام , a few dreams are being interpreted and not only one dream as it happens when one tells

one's colleague/s of the events of the previous night's dreaming, or because the plural أحلام may refer to *people's dreams*.

Drug addiction: تعاطي المخدّرات ، الإدمان على المخدّرات . The singular SL collocate *drug* المخدّر usually co-occurs with *addiction* الإدمان in plural form in Arabic. It refers to the habit of taking drugs which is often difficult to get rid of; or it may be due to health reasons as for example those who have diabetes and are advised to keep taking one kind of drug or another, and in this case, it may occur in the singular in the TL equivalent as in يتعاطى المخدّر/ الدّواء . But with the TL collocate *addiction* الإدمان , the word *drug* takes the plural form المخدّرات .

Major party: حزب الأغلبيّة . As a matter of fact, any party implies the inclusion of many people as its members. The SL collocate *major* is rendered in the plural sense as الأغلبيّة to demonstrate the reality that this party contains the largest number of members if compared to other parties. However, it can be rendered as الحـزب الرّئيسيّ which is the corresponding TL equivalent, when the translator wants to stress the *majority* الأغلبيّة of its members. Be it حزب الأغلبيّة or الحزب الرّئيسيّ the meaning in TL is the same.

Test reliability: الإعتماد على الإختبارات . In assessing students or any group of candidates, or work teams, many tests are carried out, the results of which will be an indication of the levels of the contestants. Thus, the SL collocate *test* اختبار is rendered into Arabic as plural اختبارات to stress the usual fact of assessing; and even when it is sometimes rendered as الإعتماد على الإختبار it would imply the taking place of this test among other issues that relate to the process of assessing.

Birth rate: نسبة المواليد الى مجموع السكان في مدة معيّنة . The SL collocate *birth* الولادة is rendered into Arabic as plural المواليد , because statistically speaking, the SL collocate *rate* نسبة refers to the involvement of many people at one time. We cannot imagine such an action taking place individually as نسبة الولادة , because there is the plural sense of the collocate *rate*. The same can be argued on *death rate* معدّل أو نسبة الوفيّات (بين سكّان بلدٍ ما في فترةٍ ما); here statistics sum up the number of deaths at a particular place and time. On the other hand, *birth certificate* and *death certificate* are rendered as شهادة الميلاد and شهادة الوفاة , and their plural as *birth certificates* شهادات الميلاد and *death certificates* شهادات الوفاة respectively, because the collocate *certificate* can be issued either individually or collectively.

Barbed wire: أسلاك شائكة . The SL collocate *wire* سلك is rendered into Arabic as plural أسلاك , because usually there are many barbed wires, and we rarely see one *barbed wire*, surrounding a garden, or orchard, etc. as protective fences, or even in military operations. Soldiers use *barbed wire* as a hindrance and obstacle in the face of the advancing enemy. Sometimes the plural sense is used as سلك شائك but still the meaning is the same and indicates the plural أسلاك شائكة .

House agent: سمسار المنازل . This *agent* سمسار is engaged in selling and buying houses, and not only one house, otherwise the owner of that house would be able to do it himself. Because there is a process of making money that cannot be achieved through dealing with one house, therefore, the translator finds it necessary to render the single SL collocate *house* as plural المنازل . The same strategy is followed in rendering *estate agent* سمسار المنازل in which the SL singular *estate* is rendered as plural الأراضي as is the collocation *estate agency* مكتب العقارات .

Other examples of this case are: *card catalogue*: فهرس البطاقات (بأسماء الكتب في مكتبة

عامة) . The SL collocate *catalogue* means a list of, a series of, etc. and it attracts a

countable noun البطاقة . Thus, the translator employs the plural in the TL equivalent as

فهرس البطاقات to explain the nature of arranging a list of cards in one catalogue.

Meadow mouse has been rendered into Arabic as فأر المروج in which the SL collocate

meadow مرج is replaced by the TL plural مروج to refer to the fact that one mouse is

not usually moving in one meadow. Finally, *election day* is rendered as يوم الإنتخابات ;

the SL collocate *election* انتخاب is replaced by the TL plural انتخابات , because on

the same day, people are electing a candidate at different places.

3.1.4. SL plural collocates substituted by TL singular collocates

This is another structural semantic problem in transferring collocations, in which SL

plural collocates are substituted by TL singular equivalents. The reasons for this kind

of change will be illustrated in our discussion of the following examples:

Preliminaries of peace: مقتمة الصلح . The SL collocate *preliminaries* is plural, and

means أولويّات , i.e. the first things that take place to introduce or prepare for something

else more important. It is rendered as the singular TL collocate مقتمة , i.e.

introduction, which is so called because it precedes what follows and sets the scene

for the main issue. However, مقتمة الصلح stands accurately for أولويّات الصلح because

the semantic message is the same and thus is not affected by this change from SL

plural to TL singular.

Territorial waters: مياه اقليميّة . The plural SL collocate *waters* may mean مياه معدنية

i.e. mineral water for drinking, or مياه البحر لدولة ما , i.e. an area of sea near or

belonging to a particular country, etc. However, it is this second meaning that is intended in *territorial waters* المياه الإقليميّة . The translator chooses the TL equivalent *water* مياه in the singular sense, because it delivers the same semantic message of the SL collocation. This is so, though in fact *water* itself is a collective noun which consists of many elements considered as one unit. The plural of *water* مياه in Arabic is أمواه i.e. *waters*; this is providing that مياه is itself plural and the singular is ماء . We usually say in Arabic مياه اقليميّة and not أمواه اقليميّة .

Decision of the authorities: قرار الحكومة . The SL collocate *authorities* literally means السلطات which is the plural of *authority* السلطة and is rendered as the singular TL equivalent الحكومة , i.e. the government. In fact, there are: *political authority* السلطة السّياسيّة , *social authority* السلطة الإجتماعيّة *financial authority* السلطة الماليّة , etc. which all constitute the umbrella entity known as the government. Thus, the translator has preferred to afford the singular TL equivalent الحكومة , because it stands for the plural SL equivalent السلطات ; that is قرار الحكومة , which is the same as قرار السلطات .

Social activities: النشاط الإجتماعيّ . Although the SL plural collocate *activities* النشاطات has been replaced by the singular TL *activity* النشاط , the semantic message is still intact because *activity* itself encompasses all the actions done by a person in order to perform a particular goal. Thus meeting people, talking to them, listening to their views, suggesting solutions to social problems, etc. are all significant constituents of social behaviour. This is what *activity* stands for, in Arabic, and thus, though being singular, it replaces the plural SL *activities* نشاطات ، أنشطة .

Components of savings: مكوّنات الإدّخار . The literal TL equivalent for *savings* is the

plural ادّخارات . The translator has replaced the plural SL collocate *savings* by the

singular equivalent ادّخار , i.e. *saving*, and this is still quite acceptable because in

stating *components of saving*, i.e. مكوّنات الإدخار , he has already analysed and explained

that this saving is due to several factors and each factor is itself a saving. For example,

one factor or component of saving is a high interest rate; another factor is economy in

spending money. Both of these two factors are *components of saving* and themselves

are *savings*. Thus, the singular TL equivalent الإدخار replaces the SL collocate *savings*

الإدّخارات and retains the essence of its meaning.

3.1.5. TL equivalent substituting for the SL collocation by rewording

Substitutability in this case implies that the TL equivalent, though non-corresponding,

transfers the meaning of the SL collocation via rewording in a way that would not

look alien to TL readers, as is obvious in the following examples:

In due course: حين يؤون الأوان ، عندما يحين الوقت . These TL equivalents are

expressing the idea في الوقت المطلوب but in different terms. The preposition *in* is

replaced by the adverbs عندما and حين . The adjective *due* is also replaced by the

verbs يحين and يؤون . The SL collocate *course* is replaced by الوقت and الأوان .

As is apparent, the TL equivalent, although not corresponding, conveys the SL

message in a smooth way through employing various TL collocates.

In the course of time: على مرّ الأيّام ، بمرور الزّمن . The SL preposition *in* has been

substituted by بـ and على ; the SL collocate *the course* has been replaced by مرّ

and مرور , which means in either case 'the lapse of time'; and finally *time* has been allocated the TL collocates الزّمن and الأيّام . In either case it refers to الوقت .

From one end to another: من أدناه الى أقصاه . In the SL collocation, *another* has been used to avoid repeating *end*, which means نهاية , twice. However, in Arabic, different collocates have been used to carry the meaning of the SL collocation, and avoiding redundancy of repetition by the two collocates: أدناه which means *the nearest*, and أقصاه which means *the furthest*.

In memoriam: تخليداً لذكرى ، إحياءً لذكرى . The SL preposition *in* has been replaced by the TL accusative known as المفعول لأجله , which does not exist in English. However, the two TL equivalents stand for one and the same meaning: *in memory of*, that is بمناسبة ذكرى .

From beginning to end: من ألفه الى يائه . The SL collocate *beginning* has been replaced by the TL equivalent ألفه , which denotes the first letter of the alphabet *A* (أ); and *end* has been allocated the TL equivalent يائه , which refers to the last letter of the alphabet *Z* (ي in Arabic). This is so even though, in English, we sometimes come across such a collocation as an *A-to-Z guide* which can be rendered as الدّليل الألفبائي which gives references according to their alphabetical order.

Fall into abeyance: أرجأ العمل به مؤقّتاً . The literal and corresponding TL equivalent is وقع في التعليق و الإرجاء , whereas the equivalent أرجأ العمل به مؤقّتا has somehow ignored the SL verb *fall* وقع , and rephrases the semantic message depending on the meaning of the collocate *abeyance* which prepares the ground for conveying a meaningful equivalent.

3.1.6. SL collocation substituted by TL idiom

This is an important distinction, following the definition of an idiom which is an expression whose meaning cannot be reduced by the 'total' meanings of its components, as we shall see in the following examples:

Birth place: مسقط الرّأس . The SL collocate *place* denotes a location which stands for بلدة , مكان , etc. and from this interpretation comes the TL equivalent مسقط , which refers to location where one was born. *Birth* has been replaced by الرّأس , which signifies the homeland الوطن . Henceforth, the resulting interdependence among TL equivalents breeds the collocation مسقط الرأس which means 'the place wherein one is given birth to'.

The responsible people: أولو الشّأن . The SL collocate *people* has been replaced by the TL relative pronoun أولو which frequently inter-collocate with items like العزم الشّأن , الأمر , etc. that entail the essence of the message of the SL collocate *responsible,* which means المسؤولون .

After lengthy discussion: بعد اللّتيا و التي . This TL equivalent is an idiom, which was coined in classical Arabic. It stands, in its entirety, as equivalent to *after lengthy discussion.* This opens a possibility, for the translator, to manipulate a ready-made TL equivalent, which is in this case an idiom; although the fact is that it can be rendered as بعد حديث طويل/ مطوّل . Thus, *after lengthy discussion* has two possibilities: first, it can be transferred as an idiom; second, as a non-idiom, and in this case, as an equivalent TL collocation.

However, the same can be argued in relation to establishing the TL equivalents of *in*

human shape: في صورة الآدميين which literally signifies في شكل انسان ; *every*

single detail: كلّ تفصيل which literally refers to كلّ شاردة وواردة , كلّ صغيرة و كبيرة

and : الوزير الأوّل which literally refers to , رئيس الوزراء *Prime Minister:* ; على حدة

finally *age of discretion:* سنّ البلوغ ، سنّ الإدراك , where both equivalents stand for

. سنّ الرّشد

3.1.7. Cultural substitutability

As the term *cultural* may indicate, substitutability in this case involves a process of cultural transplantation into the TL due to major differences, or the absence of TL equivalents, among other reasons. The assigning of an acceptable TL equivalent will necessitate the adoption of the translation strategy of paraphrase or provision of a corresponding TL equivalent followed by an explanation in order to deliver the essence of the SL message, as we shall see in the following examples:

The National Lottery: اليانصيب الوطنيّ . This is generally rendered as اليانصيب الوطنيّ ,

whereas in Syria, for instance, it is called يانصيب معرض دمشق الدّوليّ . In certain Arab

countries, like some Gulf States, it is prohibited for religious reasons. However, in

Britain, there are many kinds of lottery: *the National Lottery* اليانصيب الوطنيّ , *the*

National Lottery Extra which can be rendered as اليانصيب الوطني الإضافي , and *the*

National Lottery Thunderball which can be rendered as اليانصيب الوطني المذهل . To play

the National Lottery or *the National Lottery Extra* one selects six numbers on the

same ticket, whereas for *the National Lottery Thunderball*, there is a special ticket

from which one selects five numbers from one panel and another number from

another panel on the same ticket. It is possible to play more than once with one ticket

according to the number of panels of each ticket. In other words, there is a possibility

of rendering *the National Lottery Extra* and *the National Lottery Thunderball* as transliterated equivalents.

Day rider: تذكرة سفر طوال يوم واحد . This ticket is for one day and for journeys within one city or town, whereas the *return ticket* تذكرة ذهاب و إياب is for a designated period and for travel between cities or towns. The *day rider* is not as well-known in Arab countries as it is in Britain. The same can be said about *the bus or train pass for elderly people* تذكرة المسنّين (or for people with disabilities, e.g. blindess, etc.). This *pass* authorises a concessionary fare which is much cheaper than the regular fare أجرة النقل المخفّضة للمتقاعدين و المسنّين , which is much cheaper than the regular ticket. Again there are *the weekly ticket* التذكرة الإسبوعيّة , *the season ticket* التذكرة الفصليّة/ الرّبعيّة , and *the yearly ticket* التذكرة السّنويّة . As far as the means of transportation is concerned, in Britain there is *the double decker bus* which can be rendered into Arabic as باص ذو طابقين whereas in the Arab World, most transportation is single decker.

As far as the learning and education systems are concerned, there are significant differences between the British and Arabic systems. In the latter, there are the three kinds of schools that students usually attend before pursuing university studies: *the elementary school:* المدرسة الإبتدائيّة , *the preparatory school:* المدرسة الإعداديّة (6). and *the secondary school:* المدرسة الثانويّة . There are numerous difficulties in translating English terms into Arabic because the British education system keeps changing, so does the terminology used. There can also be regional variations.

In general, the system consists of *the primary school* for pupils between the ages of 5-11. which can be rendered into Arabic as المدرسة الإبتدائيّة , and *the high school* for pupils between the ages of 11-18 (up to university level) which can be rendered into

Arabic as (المدرسة العليا (الثانويّة . *High schools* are frequently called *comprehensive schools*, and cater for pupils of all abilities. Formerly, at the age of 11, pupils were graded according to their abilities, the more academic pupils going to *grammar schools* and the others going to *technical* or *secondary modern schools* مدارس مهنيّة: صناعية و تجاريّة . Some people, including politicians, argue that the comprehensive school system has failed and that the selection system should be restored. Many parents, who can afford it, do pay for their childern to be educated privately up to the age of 18. Baalbaki and Baalbaki (1998: 397) render *grammar school* as:

(أ) مدرسة ثانويّة بريطانيّة و بخاصّة ثانويّة تؤكّد على تدريس اللاتينيّة و اليونانيّة،
(ب) مدرسة متوسطة بين الإبتدائية و الثانويّة.

Hannallah and Guirguis (1998: 111) render *the comprehensive school* as مدرسة شاملة and *the comprehensive high school (U.S.A.)* as مدرسة ثانويّة شاملة (الولايات المتّحدة الأمريكيّة) . In either translation, Baalabaki and Baalbaki and Hannallah and Guirguis have not provided consistent Arabic equivalents as is obvious by suggesting either (a) or (b), or by differentiating between the British and American systems.

In all schools, pupils study for various examinations at different stages. At the age of 15 or 16, many sit for the GCSE (general certificate in secondary education الشّهادة الثّانويّة العامّة) or (العامّة بالثقافة الثانويّة which has replaced the O-level (ordinary level المستوى العاديّ) followed a year or two later by the A-level (advanced level المستوى المتقدّم) which leads to university admission. Other examinations and qualifications are also offered. Legally pupils may leave school at the age of 16.

There is one more factor leading to confusion for translators. Parents who wish to educate their childern privately send them to *Public Schools* (i.e. literally المدارس العامة

الحكومية أو). This should indicate that the schools are for the general public. i.e. for ordinary people, but nowadays they are mainly for the wealthy pupils of the 'upper class'. One example is Eton (near Windsor Castle, a residence of the Royal family). This was founded about six centuries ago for 'poor scholars', who came to Eton to live in *boarding houses*. The success of the educational method used was so envied by the richer families that they gradually took over, for example, the two sons of Prince Charles have been educated at Eton. Among other similar schools (mainly for boys) are Harrow, Winchester, Rugby, and Marlborough.

There are also schools (e.g. some grammar schools) which have opted out of the state system and are run by *boards of trustees*. They may still receive financial aid from the state but are more independent. However, as this research is to do with problems of translating collocations, I cannot elaborate on the details of the British Education system. This simply provides some background.

Other examples for the translation strategy of cultural substitution are as follows:

The controlled pedestrian crossing: معبر المشاة المجهّز بجهاز ضبط العبور ; this bleeps for a time long enough to let pedestrians cross the road, even the blind who can hear the automatically recorded message on the same crossing. Others cross when the 'green man' lights up.

Bicycle routes: طريق الدرّاجات usually marked in red and clearly distinguished from the car routes.

'Autophoto' booths: استديوهات للتصوير الآلي distributed in market places, shops and town squares, in which people can have personal photos taken by inserting coins into slot machines.

3.2. Expansion

Expansion is another translation strategy for transferring English collocations into Arabic that proposes certain processes during which the allocation of TL equivalents takes place. TL equivalents, henceforward, are larger than SL collocations as far as the number of collocates is concerned, within this stretch of language. However, reasons for the elongation of TL equivalents are manifold, as we shall see in the following discussion:

3.2.1. One SL collocate expanded in TL equivalent

One implication of the translation strategy of expansion is to expand only one SL collocate, so that the semantic message becomes clearer for TL recipients. Three cases are investigated as follows:

3.2.1.1. No affixes or conjunctions in SL collocations

In this case, we shall investigate how SL collocates are expanded in TL equivalents, when there are no affixes or conjunctions in the SL collocations:

Exact replica: صورة طبق الأصل . The inclusion of the collocate طبق in the TL طبق الأصل is very essential because without it there is a possibility of having either the نسخة عن الأصل , i.e. a copy of the original, or نسخة عن غير الأصل , i.e. a copy of the non-original, which might resemble the original but is not exact. Thus, to disambiguate the TL either/or misinterpretation, it is quite significant to extend the TL equivalent of *exact* to طبق الأصل , which decisively confirms its exactness.

Desperately ill: مريض مشرف على الموت ، مريض ميؤوس من شفائه . Had *desperately* been rendered into Arabic as يائس , or مُحبط , the TL meaning would be totally different, because it would mean disappointed or upset. In contrast, the TL equivalent ميؤوس من شفائه and مشرف على الموت imply that the person's illness is incurable and he will die sooner or later. However, to be disappointed or upset is very different from the state of being incurable: in the first case, there is hope of getting better, whereas in the second, there is no hope of recovering and getting back to normal and this will result in death.

Night shift: نوبة عمل ليليّ . It is important to include the collocate عمل in the TL equivalent. Otherwise there would be misinterpretation of the SL collocation, as نوبة ليليّة may erroneously indicate an illness or disease that attacks the patient at night time, such as *heart attack* نوبة قلبيّة , or *nervous shock* صدمة عصبيّة ,*psychological disturbance* انزعاج نفسي , etc. which are genuinely different from the intended meaning of the SL collocation: working at night.

Maternity wear: ملابس خاصّة للحوامل . Again, the collocate خاصّة i.e. *special* must be included in the TL equivalent, because if we render the SL collocation as ملابس أمومة , this may signify clothes for mothers in general, and not exclusively for those who are expecting babies, i.e. النساء الحوامل . Thus, the TL equivalent ملابس خاصّة للحوامل is the most appropriate way of stressing the fact that these clothes are designed for pregnant women.

Hazard a guess: قال من باب التّخمين . As is obvious in the TL equivalent, *hazard* is being extended to قال من باب , which literally means "to say guessing". Another equivalent of *hazard a guess* is خمّن من باب المجازفة in which *hazard* is being extended

to من باب المجازفة . In either equivalent, the TL collocates من باب which literally mean "from the door", denote a choice among different possibilities. This reflects the essence of the interconnectivity of the lexical items *hazard* and *a guess.*

Beat the record: حطّم الرّقم القياسيّ . The literal translation of the SL collocation as حطّم السّجل would not deliver the accurate meaning to the TL reader, because this literal rendition means to destroy the file which may consist of paper documents, etc. The translator must expand the SL collocate *the record* to الرّقم القياسيّ , which literally means the standard number, because the reference here is to refer to an unprecedented performance.

3.2.1.2. SL collocates with affixes expanded in TL

Affixes contain prefixes and suffixes. We shall investigate the way SL collocates with affixes are transferred into Arabic and more particularly how affixes per se are rendered, as in the following examples:

Redistribution of wealth: إعادة توزيع الثّروة . *Re-* in *redistribution* is a prefix and means *again*. It can be rendered into Arabic as ثانية , أخرى , من جديد . As is obvious, it looks as if it were one word in the SL collocate redistribution whereas in Arabic it cannot be attached to توزيع to form one single collocate. It follows other examples such as: reorganization إعادة تنظيم reconstruction إعادة تصميم and reconsideration إعادة النّظر .

Pre-booked appointments: مواعيد محجوزة سابقًا . *Pre-* in the SL collocate *pre-booked* is a prefix and it means سابقًا , قبل , ممهّدًا لـ , مقتمًا , etc. It is rendered into Arabic

as one single collocate that cannot be attached to *booked* to form a single TL equivalent as is the case in the SL.

Bilateral negotiations: مباحثات ثنائيّة الجانب . *Bi-* in the SL *bilateral* is a prefix that means ذو جانبين , ثنائيّة , متعلق بكلا الجانبين , etc. It is rendered into Arabic as one discrete collocate (or more), and unlike the SL language, it cannot be attached to الجانب to constitute one collocate. The same can be said on *unilateral negotiations:* مباحثات أحاديّة الجانب in which the prefix *uni-* means أحادي , مفرد , من طرف واحد , etc.

External disequilibrium: اختلال توازن خارجي . *Dis-* in the SL collocate *disequilibrium* is a prefix and it means غير , ينقض , يعكس , عدم , etc. It is also transferred into Arabic as one separate collocate اختلال . However, there are some cases in which prefixes may somehow form one collocate in Arabic, but are still not so dependent as is the case with the English collocate, for example: *informal meetings* which is rendered as لقاءات رسميّة and *unconscious behaviour* which is rendered as تصرّف لا واعٍ . The prefix لا looks more dependent than غير in Arabic though it may be preferable to render the last two examples as: لقاءات غير رسميّة and تصرّف غير واعٍ . However, in the remaining examples, collocates with suffixes such as *–ing* (in *being* to form the noun), *-ed* (in *limited* to form the adjective), and *–s* (in *investors* to form the plural), have been rendered as follows:

Come into being: برز الى حيّز الوجود . The SL collocate *being* is rendered into Arabic as حيّز الوجود to accentuate the materiality of existence. It could have been rendered as أتى الى الوجود , but to focus on the fact of not existing before, the TL collocate حيّز has been added to الوجود to distinguish it from non-existence (حيّز) الفراغ , العدم .

Limited company: شركة محدودة المسؤوليّة , شركة محدودة الضّمان . To mention الضّمان
or المسؤوليّة in the TL equivalent is crucial, because it is not a matter of being limited
or unlimited; rather, it is originally a matter of being liable since the original term was
limited liability company (abbreviated as Ltd.), whose owners only have to pay a
limited amount if the company gets into debt. On the other hand, it is so called to
differentiate between this and other companies such as *incorporated liability company*
(abbreviated as Inc.) نقابة/ اتّحاد الشّركات or شركة متّحدة/ مندمجة and *public limited
company* (abbreviated as plc.) الشّركة المحدودة العامّة , which is owned by at least two
people and whose shares are available to everyone.

Private investors: مستثمرون من القطاع الخاصّ . The SL collocate *private* is rendered
as (من) القطاع الخاصّ and not خاصّون , because these investors belong to the *private
sector* القطاع الخاصّ ; whereas if it were rendered as خاصّون , this does not necessarily
mean private in Arabic, because it may denote that these investors are specialists in a
particular field of investing, and in this case they might belong to the *public sector*
القطاع العامّ . Thus, it is recommended to render *private* as من القطاع الخاصّ .

3.2.1.3. One SL collocate expanded via conjunctions in TL equivalent

In this case, one SL collocate is rendered by expansion via the addition of
conjunctions in TL such as *and* or *or* to afford more illustration or probably because
of the ease of giving the *either/or* collocate in TL, as in the following examples:

Pasteurised milk: لبن أو حليب مبستر . The SL collocate *milk* may indicate two things in
TL: حليب or لبن . These two TL collocates refer to different dialect translations
(Egyptian and Syrian) of milk. Sometimes, it is referred to as either لبن حليب or حليب

لبن without the conjunction أو . To avoid repetition in the TL equivalent by stating لبن

حليب مبستر or مبستر , the conjunction *or* أو is used. Thus, the SL collocate *milk* is

rendered by expansion as لبن أو حليب مبستر . Againe, TL collocate لبن is the thick

liquid food that tastes slightly sour and is made from milk. It is named *milk* in

English, and sometimes referred to as *yoghurt*; although Baalbaki and Baalbaki (1998:

1084) rendered it as لبن مصفّى : اللّبنة . This is also something different since it is made

from, and thicker than, لبن .

Milk fever: حمّى الإرضاع أو اللّبن . Since there is a possibility for *fever* to be either the

fever that concerns normal milk حمّى اللّبن , or the one that relates to breastfeeding

milk حمّى الإرضاع , the conjunction or أو has been used in TL to encompass either

meaning.

Observation point: نقطة أو مركز المراقبة . To denote both interpretations of *point* in TL

which may be either نقطة , or مركز , the conjunction *or* أو has been used in the TL.

In either case, it means *place*, i.e. مكان . It may also mean محطّة , i.e. literally *station*,

as in collocations like محطة مراقبة , and محطة رصد .

However, other examples of expansion by conjunctions in the TL equivalents are:

light duties: أعمال خفيفة أو بسيطة , *covering letter*: خطاب توضيحيّ أو تفسيريّ , *crack a joke*:

أطلق أو روى نكتة , *crack a whip*: فرقع أو صفق بالسّوط and *lasting benefit*: نفع باق، أو دائم .

3.2.2. All SL collocates expanded in TL equivalent

Unlike the above cases of the translation strategy of expansion, under this heading we

shall investigate how every SL collocate is expanded in TL in order to deliver the

accurate SL semantic message, as we shall see in the following examples:

War memorial: نصب تذكاريّ لضحايا الحرب . As is apparent in the TL equivalent, each SL collocate has been expanded, because if we say   نصب الحرب   or   تذكارالحرب , it would have a different meaning describing the battlefield and the military actions, suggesting support of the aggressive nature of war. On the other hand, by exegetically elucidating the purport of the SL collocation as   نصب تذكاريّ لضحايا الحرب , it transpires that the victims of war are the ones who matter in the first place, and who should be remembered as an indication of the dislike of the merciless nature of war.

Market research: دراسة دقيقة لمعرفة مدى اقبال الجمهور على سلعة معيّنة . This extended TL equivalent is crucial for TL readers to grasp the nuances of the SL message. To render *market research* as   بحث السّوق   would not testify that a special type of goods is under investigation in order to find out whether or not people are buying and demanding it, whereas the expanded TL equivalent brings out the actual picture of a special goods sale, and not the narrow view of how the market looks like, whether customers are walking or using cars, or the effect of lighting in shops.

To commercialise Christmas: يستغلّ مناسبة عيد الميلاد للرّبح المادّي . The TL collocates   يستغلّ للربح المادّي   are significant, because such a religious occasion as *Christmas* is not supposed to be devoted to commercial purposes, but to worship and religious rituals. Therefore, to stress the fact that the making of money during the Christmas season becomes the primary goal of business people, the translation strategy of expansion is best implemented.

Grace before and after meals: صلاة الشكر لله قبل الأكل و بعده . It is necessary to elaborate in the TL to whom thanks are extended and when. On this occasion there is a religious implication, therefore the mentioning of   قبل الأكل , لله , صلاة . and   وبعده   is important.

Nowadays, there is increasing secularisation and this explains the words spoken at meals, such as *the food is nice, thanks indeed*, etc. in which the intention is to thank the person who has prepared the food, and is quite different from *grace*.

Three days grace: مهلة ثلاث أيّام للوفاء بالتزام ما . We need to illustrate to the TL readers what is meant by *three days grace*. The SL collocate *grace* means امهال , منّة, عفو , رحمة, etc. , and when it is juxtaposed with *three days*, does it mean literally مهلة ثلاث أيّام ? In fact, there is an involvement of a promise to achieve something on time, and the inability to do so would necessitate this period of time out of the discretion of the other party. It is usually a three-day period, but could be more than that according to the regulations of companies or organisations.

Open competition: منافسة حرّة مفتوحة للجميع . This could have been rendered into Arabic as منافسة مفتوحة , but to stress the fact that it is *free* and *open to every competitor*, the collocates حرّة , and للجميع have been included in the TL equivalent. Whereas the literal TL equivalent منافسة مفتوحة may indicate other things such as unlimited in time as in the collocation *mortal combat* which means قتال مميت , قتال لا ينتهي إلا بموت أحد الطرفين . Again, in the collocation *open prison*, *open* does not mean the ultimate sense of the word as having no limits or frontiers. However, *open prison* is rendered into Arabic as سجن (يشبه المعسكر) يعيش فيه السّجناء بغير قيود .

Jam tart: فطيرة مستديرة تُغطى بالمربّى و تُخبز . The TL collocates مستديرة which means *round*, and تُغطى which means *covered by*, explain the shape of the *tart* and how *jam* is added to it. If we render it as فطيرة مربّى , it would not be as accurate as the extended equivalent, because there are different kinds as well as shapes of فطيرة

مربّى . However, the same can be said for the collocation *Jam roll* that can be rendered

into Arab   نوع من المعجّنات أو الكيك اسطوانيّ الشكل محشيّ بالمربّى .

Other examples of this expansion of every SL collocate in TL are: *a three-course*

lunch: مختلفة أطباق ثلاثة من مكوّنة غداء وجبة , and *unemployed capital:* غير أموال رؤوس

موظّفة in which TL collocates such as مختلفة meaning *different* in the former to

differentiate between different and similar courses, and غير موظّفة meaning not

invested in a project to differentiate between غير موظّفة and مجمّدة that is, frozen by

the power of law.

3. 2. 3. TL corresponding equivalents enhanced by interpolation

The translation strategy of expansion is adhered to after suggesting a kind of TL

corresponding equivalent and finding out that it is not enough per se to inform the TL

reader of the full intended semantic message of the SL collocation. Therefore, the TL

corresponding equivalent is followed by interpolation, which is a form of expansion

achieved through adding some lexical items that occupy mid- or end- position, as we

shall see in the following examples:

Melting pot: البلد البوتقة: بلد ينصهر فيها المهاجرون (على اختلاف أعراقهم) في مواطنيّة واحدة .

It would be extremely erroneous had the translators found it enough to provide the TL

equivalent as التمّج وعاء or المِصْهَر , because the desired meaning in the SL collocation

is the current situation in a country like England into which people from many parts of

the world are entering and eventually becoming British citizens. It is not a matter of

their staying in England; rather, the point of focus is the mixing and interconnection

taking place among people who have come from totally disparate cultural

backgrounds. They differ in terms of race, religion, colour, social habits and beliefs.

language, etc., but are still living as British citizens. Therefore, the corresponding TL equivalent is not enough in itself and is in need of to elaboration by expansion.

Cotton stainer: صابغة القطن: دودة تلمّ بنبتة القطن فتصبغ أليافها بلون ضارب الى الحمرة أو الصفرة . As is obvious in the TL equivalent, the following explanation by expansion informs the TL reader what is exactly meant by the corresponding equivalent. However, the corresponding TL collocation صابغة القطن means the worm that sticks to the cotton-plant and dyes it with reddish or yellowish colours.

Bucket brigade: الكتيبة الدلوية: سلسلة من الأشخاص يعملون على إطفاء حريق بإمرار وعاء من يد الى يد . Again, the corresponding TL collocation الكتيبة الدلوية is opaque per se. In fact, the TL collocates الكتيبة الدلوية , i.e. *brigade*, denote a military division, and دلو or وعاء , i.e. *bucket*, denotes something that is not usually mentioned with the military term *brigade*, which is usually linked with terminology of the army. Henceforth, it is absolutely necessary for the translator to explain the purport of the interconnection between *bucket* and *brigade*. This is achieved by expansion, and thus the TL collocates like اطفاء الحريق , سلسلة من الأشخاص and إمرار وعاء الماء من يد الى يد are needed to inform the TL reader of the task of the *bucket brigade* that might be military or civil, as firemen.

Banana republic: جمهورية الموز: دويلة فقيرة من دويلات المناطق الإستوائية نظام الحكم فيها دكتاتوريّ . At first, when we read the corresponding TL collocation جمهورية الموز we imagine that this republic is very rich in bananas or the banana trade, and thus not expected to be poor. On the contrary, the information that follows the corresponding TL equivalent informs us of something quite different. So how would the TL reader

grasp the exact meaning had this information not been given? No doubt, he would be interpreting it quite incorrectly.

Liberal arts: الفنون العقليّة: اللغات و العلوم و الفلسفة و التّاريخ ...الخ. و التي تؤلف برنامج التّعليم في كليّة (تمييزاً لها عن الدّراسات المهنيّة أو التقنيّة). The expansion in the TL defines what is meant by the corresponding equivalent first, and yet distinguishes it from other branches of knowledge such as the professional and technical. The same has been adopted in rendering *Fine arts* into Arabic, as الفنون الجميلة (كالرّسم و النّحت و الموسيقى).

Magnetic storm: العاصفة المغنطيسيّة: اضطراب مؤقت في مجال الأرض المغنطيسيّ يعزى الى الكلف الشّمسيّة. *Magnetic storm* is not as familiar to the TL reader as other collocations like *magnetic needle:* الإبرة المغنطيسيّة, *magnetic field:* المجال المغنطيسيّ, *magnetic attraction:* الجذب المغنطيسيّ, *magnetic pole:* القطب المغنطيسيّ, etc. Therefore, it is necessary to extend the scope of the TL equivalent to define the meaning of the SL collocation.

Other examples of this translation strategy are: *withholding tax* الضّريبة المُحتَبَسَة: ضريبة على دخل الموظفين أو المساهمين تقتطعها المؤسّسة من رواتبهم أو أرباحهم و تدفعها الى الدّولة; *rugby league:* الرّكبي 13: أحد نوعَي لعبة الرّكبي التي تُلعب كرياضة هواة أو محترفين بين مباشرة, and *rugby union:* الرّكبي 15: أحد فريقين، يتألف كلّ منهما من 13 لاعباً منهم ستة لاعبي هجوم نوعي الرّكبي التي تُلعب من قِبَل 15 لاعباً منهم ثمانية لاعبي هجوم. However, in translating collocations in which one of the collocates is a proper noun, expansion enhanced by interpolation has been used to clarify what is meant by each one singly. for example (7):

طريقة ايليانو : لإزالة المواد العطرية من الكيروسين بالإذابة الإنتقاليّة بثاني أكسيد *Edeleanu process:*

الكربون ; *Oliver filters:* مرشّحات أوليفر: لفصل الشمع عن النفط ; and *Scott viscosimeter:*

ملزاج سكوت لقياس لزوجة الزّيوت و الورنيش و الغراء .

3.2.4. Expansion by paraphrase

TL equivalents are given in full as one entity by expansion, unlike the above cases

when only one collocate is, or all collocates are, expanded, or when the corresponding

TL equivalent is given followed by interpolation. Here the paraphrase itself is the TL

equivalent, as we shall see in the following examples:

حروف مطبعيّة أكثر سواداً و ثخانة من الحروف المعتادة . The TL equivalent stands *Bold type:*

as a paraphrase to *bold type*, because it explains what is a bold type more than

endeavouring to search for a corresponding equivalent. However, if a corresponding

TL equivalent is suggested as   الخط العريض   it would not be so accurate as it is by

paraphrase, because the whole text might be written in   الخط العريض   , and this may

also cause ambiguity with   الخط الكبير   i.e. literally *big letters* which does not

necessarily imply that they are thick; whereas the exact meaning of *bold type* is that

some words are written in a thicker and more blackened type than other words within

the same text.

فقاعــة   *Bubble and squeak:*   بطاطا و كرنب مقليين معاً . The SL collocate *bubble* means

صوت or صرصرة   and the SL collocate *squeak* means   بقبقة (الماء الغالي) , or (في سائل)

عال قصير . None of these lexical terms appear in the TL equivalent. On the other hand,

the TL equivalent   بطاطا و كرنب مقليين معاً   means *potatoes and cabbage fried together*,

and it does not stand as an equivalent to the SL collocation literally, i.e. word-for-

word. Still, this is the acceptable and natural TL equivalent because adopting the

paraphrase strategy, this is the name English people used to give this food, and this is the way Arabs should understand what it means exactly. However, it is quite different from *Fish and chips* that is rendered into Arabic, more or less literally, as سمك مقلي مع بطاطا مقليّة , in which *fish* is rendered as سمك مقلي and *chips* as بطاطا مقليّة respectively. It is also different from *sweet-and-sour*, i.e. حلو و حامض which is a dish in Chinese cooking that has both sweet and sour tastes together as in *sweet-and –sour pork:* لحم خنزير مطبوخ بطعم حلو و حامض .

Adult materials: أفلام و مسلسلات و عروض سينمائيّة تحتوي على مواد تخض الكبار و لا تليق بصغار السّن، كالجنس و العنف و ما شابه ذلك . Though the full intended meaning of the SL collocation is made clear to the TL reader via paraphrase as a form of expansion, there is still one major discrepancy among English and Arab readers: such materials are allowed to be shown on TV in England at any time given the letter (C) to warn that they deal with adult issues, whereas in the Arab World, such materials are not allowed as openly in England and are often described as *censored*, i.e. مراقبة . This means that some specialised agencies have found out that such materials are not allowed to be on TV, not only because they are unsuitable for children, but also because they are inappropriate for adults as well. This, of course, illustrates the cultural difference.

Another example of this cultural difference is the way students at schools are brought up in relation to sex-education (i.e. الثقافة الجنسية). In England, there are special classes for sex-education, whereas in the Arab World, this is still considered taboo. As far as the adult material is concerned, there exists a further example of cultural difference as adult materials: the handling of *drug addiction* in England. The English government issues laws on what kinds of drugs people in England can take according to recommended rates, whereas in the Arab World drugs are forbidden and their use

labelled as a criminal offence. Hence, collocations in one environment or society referring to concepts which are not found in another culture need not only be translated mainly verbatim, but also be explained in the dictionary by a whole sentence.

3.2.5. SL collocation having acronym-collocate

When SL collocation contains scientific terminology, an acronym-collocate, it is the translator's task to clarify the meaning of this acronym-collocate by decoding it first, then rendering each lexical item that stands for one abbreviation, bearing in mind that Arabic, unlike English, has a very poor number of acronyms such as ر. ض / ص/ ب. ق. م / ب. م / ك. غ (8). In fact, this is an expansion of SL acronym-collocate in a TL equivalent, as we shall see in the following examples:

CPU stands for . زمن المعالجة المركزية: الوقت المطلوب لمعالجة عملية واحدة *CPU time:* *central processing unit,* i.e. وحدة المعالجة المركزيّة . It is the part of a computer that controls and organises all its activities. The corresponding equivalent is given first followed by an interpolation.

ROM stands for *read-only memory,* i.e. مشابه لذاكرة القراءة فقط . *ROM simulator:* ذاكرة القراءة فقط . It is the part of a computer in which permanent instructions and information are stored.

RAM is an abbreviation of *random* ذاكرات الوصول العشوائي الجزئيّة . *Partial RAM:* *access memory,* i.e. ذاكرة الوصول العشوائي , which is the memory in a computer system that is used as a temporary store for information.

Evader ICBM: صاروخ بالستي عابر للقارّات إيفادير . *ICBM* stands for *intercontinental ballistic missile.*

Guild SAM: صاروخ سطح-جو جيلد . SAM is an abbreviation of *surface-to-air missile.*

WIHRB decisions: قرارات مجلس الهوكي العالمي النّسائيّ . The SL acronym *WIHRB* stands for *Women's International Hockey Rules Board.*

AAUP report: تقرير الجمعيّة الأمريكيّة لاساتذة الجامعات . The SL acronym *AAUP* stands for *American Association of University Professors.*

DAIRS details: تفاصيل نظام الإستعلام بالهاتف الإلكتروني . The SL acronym *DAIRS* stands for *dial access information retrieval system.*

PIN number: رقم التّعارف الشّخصي . *PIN* is an abbreviation of *personal identification number,* which is used to get money from a cash point using a plastic card.

3.2.6. Undue expansion of TL equivalent

Undue expansion is manifested in the implementation of unnecessary lexical items in the TL equivalent, which causes redundancy. However, as long as there is a possibility of using a corresponding equivalent, there will be no need to resort to undue expansion, as we shall see in the following examples:

(9). *Matrimonial reconciliation:* مصالحة أو صلح أو توفيق الزوجين . The three TL equivalents صلح , مصالحة and توفيق mean the same thing: reconciliation; and probably different Arabic countries are use different words. However, the semantic message of the SL collocation can be fully expressed by simply stating المصالحة الزّوجيّة , thus

avoiding redundancy caused by repetition of words carrying the same meaning and conjunctions like أو , i.e. *or*.

(10). Undue expansion عدم جدارة الوريث في نصيبه من الميراث :*Unworthiness of inheriting* of the TL equivalent is the result of a literal translation of the SL collocation. However, the TL equivalent can be expressed easily as الحرمان من الميراث , which has the same message, and at the same time sounds more natural. The same can be said of (11). It can be رسم بياني غير متصل *disconnected graph*, which has been rendered as easily rendered as رسم بياني منفصل , in which غير متصل is replaced by one lexical item منفصل , i.e. literally separated.

(12). The TL equivalents طروق مصبوبة طروق أو طريقة (من حديد الصّب) :*Malleable casting* and طريقة mean the same thing, i.e. *malleable* قابلة للطرق . In fact, the phrase قابلة للطرق can be replaced by either طريقة or طروق , which are both derived from the Arabic moulds. This is quite famous in Arabic, being the thing that leads grammarians to call Arabic the language of *al-ishtiqaq* (13). The same can be said of *perishable goods* which has been rendered as بضائع قابلة للتلف (14) and can accordingly be rendered as بضائع تلوفة .

(15). Undue expansion here is caused by احتكار صاحب براءة الاختراع :*Patent monopoly* the translator's misinterpretation of the meaning of the SL collocation. The point of focus is granting enclusive right to the proceeds of an invention. Accordingly, it should be rendered as احتكار براءة الاختراع . If there were a reference to the party, who is monopolising it, it could be expanded to احتكار براءة الاختراع من قِبَل صاحبها (أو من قِبَل صانعيها)... الخ .

Free convertibility of currencies: حرّيّة القابليّة لتبديل النّقود (16). The way the TL equivalent is given does not cope with what Arab speakers usually say. They say التّحويل الحرّ للنّقود, which expresses the meaning of the SL and avoids falling into the trap of literal translation. The same can be argued of *non-convertibility of currencies*, which has been rendered as عدم قابليّة تبديل النّقود (17). This can be replaced by استحالة تحويل النّقود, in which استحالة functions as a surrogate to عدم قابليّة .

Employment office: مكتب توظيف أو تشغيل ؛ وكالة أو مكتب التّوظيف . These two TL equivalents mean the same, because وكالة i.e. *agency*, and مكتب , i.e. *office* can replace each other; and توظيف and تشغيل denote the same message, which is employment. Therefore, the TL equivalent can be plainly worked out as مكتب التّوظيف . Since توظيف also means *investment* it may cause difficulty, hence تشغيل is preferable.

Superiority complex: مركّب الأعلويّة أو الإستعلاء: مغالاة المرء في الإيمان بتفوّقه . This TL equivalent can be replaced by عقدة العظمة for two reasons: first, the word العظمة implies التّفوّق or الإستعلاء أو الأعلويّة ; second, because this collocation is widely known and thus there is no need to oversimplify it. Other implications of *superiority complex* are: عنجهيّة , عجرفة , أنفة , نفس عالية , تكبّر , غطرسة which all indicate arrogance, haughtiness, superciliousness, and insolence.

3.3. Contraction

As an opposing translation strategy to expansion, which determines the addition of new collocates into the TL equivalent in order to demonstrate appropriately the meaning of the SL collocation, contraction involves procedures of omitting or deleting undue collocates from the SL collocation. However, in its totality, it is not a

question of shrinking the SL collocation on the formal level inasmuch as delivering its meaning intact into the TL. There are many cases in which contraction can function, as we shall see in the following discussion:

3.3.1. SL collocation contracted to a smaller TL equivalent

In this case, some SL collocates are omitted in the TL equivalent due to the fact that TL readers can fully comprehend the SL message in fewer lexical items. This again confirms the fact that English and Arabic have different ways of expressing the meaning of a stretch of language; as far as contraction is concerned, English will use more collocates than Arabic, whereas Arabic will use fewer collocates, as in the following examples:

Certified public accountant: المحاسب القانوني . The SL collocate *public* has been omitted in the TL equivalent, because المحاسب القانوني entails the accountant's status of being *public* العامّ ; otherwise, there would be a mention of his field of specialisation to indicate his being a financial, commercial, etc. *accountant*. This is similar to saying in Arabic طبيب أسنان , i.e. a dentist, which refers to a person's interest in the general field of dentistry, whereas when we say طبيب أسنان اختصاص جراحة (سنية) , or طبيب , أسنان اختصاص تقويم we mean by the former a dentist, who has specialised in surgery, and by the latter a dentist, who has specialised in orthodontics. In either case there is a mention of the collocate '*specialised in* اختصاصي 'or مختص في.... . In brief, Arabic has a collocation طبيب أسنان , but English has one word *dentist*.

Air traffic control centre: مركز مراقبة جوية . The SL collocates *air traffic* have been rendered into Arabic as one single collocate جوية . Literally, *air traffic* means مرور جوّي , but everything taking place in the air such as انفجار جوي , i.e. *air explosion*, or

اصطدام جوّيّ , i.e. *aeroplane collision*, etc. is described as جوّيّ , so it would be redundant to translate *air traffic control centre* literally as مركز مراقبة مرور جوي .

One-way ticket: تذكرة ذهاب . The hyphenated adjectival phrase *one-way* literally means اتجاه واحد , and because when we travel we move towards the intended destination it means ذهاب . It is unreasonable for *one-way* to stand for إيّاب , i.e. return, because we need to travel away from where we are in order to come back. However, *two-way ticket* or *return ticket* stands for تذكرة ذهاب و إيّاب , since it implies *two-way travel* سفر ثنائي الإتجاه . The same can be said of the hyphenated adjectival phrase *ready-to-wear* in the collocation *ready-to-wear clothes* which is rendered into Arabic as ألبسة جاهزة . *Ready-to-wear* means جاهزة , and there is no need to render it literally as جاهزة للّباس .

Another example is the collocation *see-through stapler* (18) that is transferred into Arabic as كبّاسة شفافة . *See-through* literally means يرى خلال , but again it is illogical to render it as such. However, *see-through* implies that the *stapler* is made of a material that is as transparent as glass, thus it is described as شفافة . Other examples of hyphenated adjectival phrases in collocations that are translated in the TL by contraction are: *good-to-eat fruit*: فاكهة صالحة , *hand-to-hand combat*: معركة التحاميّة , *good-for-nothing person*: شخص تافه , and *avant-garde theatre*: مسرح الطّليعة .

Bottle opener: فتّاحة زجاجات . The SL collocate *cap*, which means سدادة is omitted in the TL because when we open a bottle, it cannot be other than by removing its cap. Hence, it literally implies فتّاحة سدادات زجاجات , but there is no need to adopt this literal rendition since the dynamic equivalent فتّاحة زجاجات is comprehensible as well as acceptable in the TL. There are also *can opener* or *tin opener* i.e. فتّاحة العلب المعدنيّة .

and *letter opener*, i.e. فتّاحة الرّسائل which is a plastic or a metal tool, like a knife, used to open envelopes.

The first glimpse of dawn: تباشير الفجـر . The SL phrase *the first glimpse of* is rendered as one TL collocate تباشير , which means the first thing a man is hoping to know from another he has waited to hear from; first he hears *good news* بشرى سارّة if it were good, or *bad news* أخبار مزعجة if it were bad. This is what *the first glimpse of* literally implies, as is often said in Arabic الخيوط الأولى , or the first threads of. After a dark night, humans first see تباشير الفجر .

The day before yesterday: أوّل البارحة or أوّل أمس . The SL phrase *the day before* means قبل يوم and instead of literally saying اليوم قبل البارحة Arabs used to say أوّل البارحة , or أوّل أمس since a day and a night make one day of 24 hours, so *the day before yesterday* signifies two days ago. This is accepting that English say *day and night* نهار و ليل , whereas Arabs say ليل نهار i.e. *night and day*, which are the same thing but different ways of keeping words together; probably because in the Middle East, they start festivals the night before.

A good command of English language: تضلع في اللغة الإنكليزيّة . The TL collocate تضلع stands as an equivalent to the SL *a good command*, and with this Arabic collocate there is no need to mention comparative degrees of good, better, and best, because when one is described as تضلع , he is already referred to as knowledgeable, experienced and thus of having *a good command*. Arabs do not say ضليع جيّد , which literally means *good knowledgeable*, ضليع أفضل which literally means *better knowledgeable*, or الضّليع الأقضل which literally means *the best knowledgeable*. This allows the translator to differentiate between إجادة , إتقان , and تضلع : first إتقان

which means to know the preliminaries and basics of one profession, second إجادة

which means to know better about this profession, third تضلع , which means to

master this profession and be well experienced about its details.

Fight to the bitter end: قاتل حتى النهاية . The SL collocate *bitter*, which means مرير

or موجع is omitted in the TL equivalent. In fact, the SL collocate *end* implies *the*

bitter end, because *the bitter end* suggests death usually after defeat and *end*, in this

context, indicates death. Therefore, whenever such an *end* is qualified by adjectives

like *bitter*, i.e. مرير or موجع it means death per se.

3.3.2. SL collocation contracted to a minimum TL equivalent

Contraction in this case condenses the whole of the SL collocation into one single

lexical item in the TL, or to what we have called zero-collocation (see Chapter II).

However, TL equivalents may stand alone as a corresponding equivalent, or

sometimes there may be TL corresponding equivalents enhanced by interpolation. In

either case, the TL equivalent is the contracted form, as we shall see in the following

examples:

Mosquito net: كلة , ناموسيّة . Arabs call the net that is used to prevent mosquitoes

from reaching the person/thing inside it كلة or ناموسيّة , though this literally means

شبكة البعوض which may sometimes be small and put around one bed, or at other

times, is quite big, hung from the ceiling and covers almost the whole room.

Although, it is called *mosquito net*, it is used to keep away all other flying insects that

annoy people. Hence, it can be rendered as شبكة واقيّة من (أذى) البعوض . i.e. a net

protecting one from the disturbance of mosquitoes.

Chewing gum: مضيغة ، علكة . The single TL equivalent مضيغة or علكة stands for the elastic thing that can be chewed for a long time, which literally means *chewing gum*. However, the Arabic-Arabic dictionary *Al-Munjd* (1986) explains it as القطعة من العلك , which means a piece of chewing gum, and is somehow more definitive than saying مضيغة , or علكة .

Profit earning capacity: الإرباحيّة . The ability or capacity to make a profit and earn money is the exact meaning of الإرباحيّة in Arabic, which unequivocally sums up the semantic message expressed in the three-word SL collocation. This reminds us of the linguistic property of *al-ishtiqaq*, which Arabic language possesses probably more than other languages. Hence, الإرباحيّة has replaced القدرة على (كسب) الربح .

Bill of debt: سند ، كمبيالة . The TL equivalent سند or كمبيالة , stands for the formal document drawn up between two parties for future reference and as a legal proof in case problems arise, or simply a general word for a document similar to وثيقة . This interpretation is summed up in one lexical item in Arabic سند , or كمبيالة and in one whole phrase in English *bill of debt*, which literally means in Arabic وثيقة دين . The same can be said of *bill of exchange*, which is rendered into Arabic as one single word حوالة , or كمبيالة , although it is different from *bill of rights* and *bill of health* in the sense that these last two collocations are rendered into Arabic not as one single TL equivalent but as a two-word phrase as follows: *Bill of rights* is rendered as ميثاق الحقوق: خلاصة الحقوق الأساسيّة لشعب ما , and *bill of health* is rendered as براءة الصحّة: شهادة تُعطى لركّاب السفينة تبيّن حالة الركّاب و البحارة الصحيّة عند الإقلاع من المرفأ .

Sexual intercourse: مضاجعة , جماع . One TL collocate مضاجعة or جماع is enough in itself to carry out the full meaning of the SL collocation *sexual intercourse*.

However, although جماع or مضاجعة is enough, semantically speaking, for the TL reader to grasp the semantic message, it is sometimes said in Arabic الإتصال الجنسيّ . This is a clear *loan translation*, i.e. اقتراض .

Canine teeth: الأنياب . It can also be rendered as الأسنان القاطعة , but most frequently it is used in Arabic الأنياب for the four sharp pointed teeth in the front of the human mouth.

Figure of speech: مجاز . The SL collocation is reduced to one TL collocate, which, as rhetorical language, may be one of many types such as *metaphor* استعارة , *simile* تشبيه , *antonymy* تضادّ , *hyperbole* مبالغة , metonymy كناية , etc .

Black art: شعوزة ، سحر . This is sometimes called *black magic* السحر الأسود: سحر , يصطنع لأغراض شريرة , or *the black arts* (plural) as opposed to *white magic* السحر الأبيض: سحر يصطنع للتسلية... . Other examples of reducing a TL collocation to a minimum are: *second nature:* ملكَة ; *earnest money:* عربون (يُدفع عند عقد صفقة) ; and *enteric fever:* التيفوئيد , which is also called الحمّى التيّفية , i.e. *typhoid fever*.

3.3.3. SL collocation contracted to a minimum and enhanced by interpolation

Unlike the above case, the SL collocation is reduced to a minimal TL equivalent, which is simultaneously enhanced by interpolation that illustrates the minimal TL equivalent by adding more information, as in the following examples:

Cottage cheese: الحلّوم: ضرب من الجبن الأبيض . The SL collocate *cottage* means كوخ in Arabic. And to render *cottage cheese* literally as جبنة الكوخ might not be so accurate, since it does not specifically illustrate what kind of cheese it is. However,

the TL equivalent الكـوخ has been adopted, since it is known as a kind of Egyptian cheese and the translator, wanting to explain what is meant by the Arabic equivalent الحلـوم , has followed it by the paraphrase: ضرب مـن الجـبن الأبـيض . Moreover, cottage cheese may also be rendered as أقِط .

Certified copy: المصدّقة: نسخة مصدّق عليها رسمياً . The single word TL equivalent المصدّقة stands for the full SL collocation *certified copy*, because it means a copy that is officially certified. Arab recipients are familiar with this interpretation. They say, for example, مصدّقة تخرّج , which means an officially certified copy of the original graduation certificate.

Covering letter: المفسّرة: رسالة تشرح وثيفة مرفقة . The SL collocate *covering*, which literally means تغطيـة , does not stand for hiding something. Rather, it explains what has been stated in the original relevant document. With this in mind, the TL equivalent becomes المفسّرة , that is explanative or exegetical. What this implies has been already extended in the TL equivalent by attaching the following paraphrase رسالة تشرح وثيقة مرفقة .

Receiving set: المستقبلة: جهاز راديو أو تلفزيون مستقبِل . The TL equivalent المستقبلة means the machine that receives broadcast waves, or the *receiving set*, and this includes television, radio, etc. Thus, since it carries the full meaning of the SL collocation *receiving set*, there is no need to translate it literally as جهاز استقبال or جهاز مستقبِل . This might be arbitrary, especially nowadays, because it might denote a robot or automated machine for receiving people or talking to them at a reception desk.

المتنحّية: الصفة المكبوتة أو المنفورة ، و هي صفة وراثيّة ناشئة عن جينة أو *Recessive character:*

As is . مورّثة ذات فعالية عالية كيميحيويّة أضعف من مورّثة أخرى تُعرف بالمورّثة الغالبة أو النافرة apparent in the TL equivalent, the single word in the TL corresponding to المتنحّية is enough per se to deliver the essence of the SL collocation, but probably only for specialists in biochemistry. Accordingly, the paraphrase following the TL equivalent has taken into consideration those who are non-specialists. However, it could have been rendered as الصّفة الوراثيّة المتنحّية , which would have had a biochemical connotation.

Hysteron proteron: القلب: كلام ينطوي على قلب للترتيب الطبيعي أو المنطقي . The SL collocation is given the single word equivalent القلب , which is seen by the translator as needing to be followed by some additional clarifying information, because القلب is also a semantic term for metathesis i.e. الإبدال , for example أوباش - أوشاب , apart from meaning *heart* and *turning*. An example of *hysteron proteron*, or القلب , is *Then came the thunder and the lightning* in which thunder precedes lightning whereas naturally thunder follows lightning.

Flying buttress: الزّافرة: نصف قنطرة يدعم بها جدار . In architecture, this is a half arch joined to the top of the outside wall of a large building such as a church in order to support it. As is obvious in this elaboration, it is something that relates to the art of building, i.e. genre specific, and the translator is supposed to give an illustration after finding the TL equivalent.

Dancing girl: الرّاقصة: الرّاقصة المحترفة . In its totality, *dancing girl* means الرّاقصة, but the translator has found it necessary for clarification to follow it by the interpolation الرّاقصة المحترفة, because any girl who dances can be described as a

dancer, but not as الرّاقصة المحترفة i.e. a professional dancer, which is in turn different from amateur dancer الرّاقصة الهاوية .

3.3.4. Contraction by major rewording in TL equivalent

As we shall see in the following examples, there is a major rewording in the TL equivalents through adopting the translation strategy of contraction. TL equivalents are significantly shorter if compared to the SL collocations, and the focus of attention is on the fact that the semantic message is formally delivered to TL readers in fewer words. Contraction and substitution are yoked together, providing that the TL equivalents are not followed by paraphrase to elaborate on what is meant by the allocated equivalents.

Vertical movement of labour: ترقية العمل . The SL collocates *vertical movement of* literally mean الحركة الشّاقوليّة/ الرّأسيّة للعمل , which provide the semantic essence of the suggested TL collocate ترقية that literally means promotion. Henceforward, the literal translation is avoided by using the appropriate TL equivalent, which, albeit contracted comparatively, achieves the main goal of rendition. However, this TL collocate ترقية usually occurs with labour and employed people as in *staff promotion* ترقية الموظفين , and *labour promotion* ترقية العمّال ; also, *military ranks promotion* ترقية/ ترفيع الرّتب العسكريّة .

Income from fixed-yield investments: دخول ثابتة . If we try to back-translate the TL equivalent, we shall have *fixed income*, which consists of only two collocates in the SL. However, the literal translation of the SL collocation in full is دخل الإستثمارات ذات العائدات الثّابتة . As is apparent, the full meaning of this literal translation is provided in the contracted equivalent دخول ثابتة . This means that the TL equivalent is carefully

chosen to express the full meaning with the minimum number of lexical items in Arabic. A similar argument can be presented to show how دخول متغيّرة stands as an acceptable TL equivalent to a much longer SL collocation *income from variable-yield investments*. However, these shorter TL equivalents may sometimes contain the phrase من الإستثمارات parenthetically. It is understood from the context of the text that we are talking about financial matters, and that we may come across many 'financial' collocations that have the collocates *variable* or *fixed*; for instance, standard *variable rate*: معدّل الفائدة المتغيّر , *fixed rate*: معدّل الفائدة الثابت , and *fixed charge*: النفقة الثابتة , etc.

Window-dressing of the balance sheet: تمويه الميزانيّة . The hyphenated SL collocate *window-dressing* has been interpreted as تمويـه , which means in Arabic camouflage, distortion, misrepresentation, falsification, etc., because to dress a window is to fit appropriate curtains or drapery and decorations in a way that suits the resident in the first place, and at the same time makes the window look nice. The SL collocates *the balance sheet* has been rendered into Arabic as الميزانيّة , which literally means budget. However, in commercial terms, *window-dressing of the budget* signifies hiding the actual picture of the nuances of the budget, as is the case in military actions, when soldiers employ the tactics of camouflage in order not to allow their opponents find out their secret equipment, such as *ammunition camouflage* تمويه , الذخائر الحربيّة , or *mock attack* غارة تمويهيّة . With the help of the translation strategy of contraction, the translator could have expressed the concept of the SL collocation in remarkably fewer words as تمويه الميزانيّة .

Incentive pay for higher productivity: علاوات الانتاجيّة العالية . *Incentive pay* in the TL equivalent stands as one single collocate in the plural علاوات , which is an increase in

pay owing to various reasons such as *higher productivity*, as an encouraging factor to keep up productivity, and as a reward for what has been remarkably achieved. This illustration of TL collocate علاوات outlines the essence of the SL collocates *incentive pay* and thus can stand as its equivalent. The singular of علاوات can be found in several collocations in Arabic such as *pay rise* علاوة/ زيادة في الرّاتب , and *in addition to* علاوة على ذلك , etc.

Finally, *rear guard action* is translated as a contracted corresponding equivalent, which is followed by a paraphrase to illustrate the implications of the omitted collocate *guard* in the corresponding equivalent: قتال المؤخّرة:

(أ) معركة دفاعيّة أو تعويقيّة تخوضها قوات المؤخّرة ؛
(ب) جهد وقائي أو تعويقي يُبذل دفاعاً عن النّظام القائم .

However, it is obvious, in the illustration that followed the corresponding TL equivalent, that there are two implications to the SL collocate *guard*. Since translators could not include them in the corresponding equivalent, they have found themselves in need of adding to it what they added.

Travel agency clerk: كاتب سياحة (19). This TL equivalent is very inaccurate. It would be far better if it were rendered as موظّف سياحيّ , thus, with *clerk* being substituted by employee, because travel agency employees are required to communicate with, or accompany, etc. the travellers or travel delegates. This is more than working in a shop, a company or a supermarket, where the clerk كاتب engages himself with money and trade issues. Therefore a travel agency clerk is better rendered as موظّف سياحيّ , though it would have been more accurate if it had been rendered as موظف وكالة الرّحلات/ السّفريات . To translate *travel* as سياحيّ is not accurate since سياحيّ is *tourist* and travel is not necessarily for tourists only.

In most cases: في الغالب . This contracted equivalent encompasses the literal translation في أغلب الحالات . The comparative degree in في الغالب is not different from في أغلب الحالات , because both involve comparison with the most likely conditions.

Tailor-made training programme: برنامج تدريبيّ مفصّل . It is surprising to discover that the TL equivalent is arbitrary, because مفصّل means *detailed* and not *tailor made* which means مصنوع أو مكيّف وفقاً لغرض معيّن . However, it would be better to render it as برنامج تدريبيّ معدّ لغرض معيّن .

Air tickets: تذاكر السفر . Again, the TL equivalent is inaccurate in the sense that not every *travel ticket* is for travel by air, there exist two possibilities: first, تذاكر السفر , i.e. *travel tickets* when it indicates تذاكر السفر جواً , second تذاكر الطائرة , which is the proper TL equivalent. Therefore rewording in the TL should imply the intended message of the SL collocation.

For the sake of argument: لنفرض جدلاً ، لو فرضنا جدلاً . These TL equivalents demonstrate how effectively as well as acceptably a rewording in the TL can deliver the message of the SL collocation. This would be apparent if we tried to back-translate the TL equivalents into English which would be *suppose!* This is also obvious in other examples such as *least recently used*: الأقدم استعمالاً , *committee of four members*: لجنة رباعيّة and *very important person*: شخصيّة مرموقة .

3.3.5. Contraction by implementing abbreviations in TL equivalent

Contraction, in this case, takes place through manipulating abbreviations in the TL equivalents, and thus the SL message is transferred in full but in fewer words, as we shall see in the following examples:

Organization of Petroleum Exporting Countries: منظمة أوبك . This SL collocation is abbreviated in English as *OPEC*, and is spelled and pronounced as one word. In Arabic, this collocation is also abbreviated as أوبك , and is known to almost all Arab readers, literally standing for منظمة البلدان المصدّرة للنّفط . Therefore, collocations like *OPEC meetings, OPEC decisions, OPEC representatives*, etc. would be rendered into Arabic as ممثلو الأوبك , قرارات الأوبك , اجتماعات الأوبك , etc. respectively. There is no need to mention what each abbreviated letter stands for, because of the TL readers' acquaintance with it.

The North Atlantic Treaty Organization: حلف النّاتو . This equivalent stands for منظمة حلف شمال الأطلسيّ . Its abbreviated form is spelled and pronounced as *NATO*. However, there is no mention of what each single abbreviated letter stands for owing to the fact that Arab readers are familiar with this abbreviated form, and that it frequently occurs in daily news bulletins. Thus, collocations like *a NATO member, a NATO country, a NATO strike*, etc. are rendered into Arabic as follows: بلد من بلدان , عضو في حلف النّاتو احدى ضربات حلف النّاتو , حلف النّاتو , etc.

Other examples of contraction via implementing abbreviations in the TL are: *UNESCO report* تقرير اليونسكو , its abbreviated TL collocate اليونسكو stands for *the United Nations Educational, Scientific and Cultural Organization*, i.e. منظمة التربية و العلوم و الثقافة التّابعة للأمم المتّحدة , and *the single European currency* اليورو , which denotes the monetary unit of the European Counties, i.e. العملة الأوروبيّة المشتركة . In contrast, *a UN resolution*, in which *UN* stands for *the United Nations*, is rendered as قرار هيئة الأمم المتّحدة . Although *the United Nations* is abbreviated in the SL as *UN*, it is still necessary to refer to the full words that *UN* stands for when rendering into Arabic, in which the translation قرار الـيو إن is not recommended.

3.3.6. Contraction by omitting conjunctions, prepositions, articles, etc. in TL

Among the different linguistic properties of the Arabic language, as Semitic, and the English language, as Indo-European, there are conjunctions, articles and prepositions. However, in the rendition of the following collocations, we shall see how conjunctions, prepositions and articles, inter alia, are omitted in the TL equivalent though they are crucial in the SL, thus manifesting the workability of the translation strategy of contraction:

Day and night: ليل نهار . The SL collocation literally means نهاراً و ليلاً , and this is not the way Arabs say it. Arabs say ليل نهار , which means night and day, and they do not use the conjunction *and* الواو . It is not different from the English *day and night* in meaning, but it would be odd for Arabs to hear one saying نهاراً و ليلاً . This is quite similar to other collocations in Arabic like صباح مساء with no conjunctions, which literally means morning and evening, or أوّل أمس with no conjunctions, which literally means *the day before yesterday*; or like the collocation *null and void*, which is rendered into Arabic as باطل , لاغٍ , غير ذي قوّة شرعيّة . This equivalent is unlike the SL collocation, which contains a conjunction. Another translation of *null and void* is باطل و منقوض , which contains the conjunction and i.e. الواو .

High and low: مختلف طبقات المجتمع . The SL collocation literally means عالي المستوى و منخفض المستوى (الإجتماعيّ) . The TL equivalent مختلف طبقات المجتمع . i.e. *different social classes*, omits the conjunction *and*, and at the same time uses different TL collocates that carry the same meaning. Whereas *over and over again*, and *time and time again*, are rendered into Arabic differently: first in the singular sense with the adverb of time as مرّة تلو الأخرى , and second, in the plural sense with and as in مراراً و تكراراً .

In the following examples, the prepositions *of*, literally meaning من , and *for*, literally

meaning لأجل/ ـل , are omitted in the TL equivalents, and there is transference from

the SL phrase to the nominal TL sentence:

Certificate of fitness: شهادة لياقة
Certificate of proficiency: شهادة الأهليّة المهنيّة
Power of observation: قوّة الملاحظة
Distribution of pressure: توزيع الضغط
Distribution of duties: توزيع الواجبات
Circle for discus throwing: دائرة رمي القرص

This is because the اضافة in Arabic *covers* such combinations without using any

particle. The word *of* does not exist in Arabic in the same way that it is found in

English.

Again, the following collocational pattern *noun plus of plus noun*, which suggests the

meaning *piece of* or *some of*, is rendered as a TL nominal sentence without the

preposition *of* but having it implied, for example:

Dash of sauce: رشّة بهار
Lump of sugar: قطعة سكّر
Bar of chocolate: قطعة شوكولا
Pinch of salt: قبصة ملح
Trickle of rain: نضيض/ وشل الماء
Hunk of cheese: قطعة جبنة
Wad of notes: لفيف أوراق ماليّة
Swarm of bees: ثول نحل
Blob of paint: نقطة دهان

In practice not in theory: عمليّاً لا نظريّاً . The SL preposition *in* with the object of the

preposition is rendered into Arabic as an adverb and the meaning in either language is

the same. However, this belongs to prepositional verbs, which occur in English, but

are hardly found in Arabic. The indefinite article *a* is omitted in the TL equivalents

draw out a plan: رسم خطّة and *build up a reputation*: بنى شهرة , but still the sense of

indefiniteness is felt in Arabic, because خطّة and شهرة are indefinite whereas with

the Arabic definite articles, they would become: الخطّة or الشّهرة . as in the Arabic

collocations الخطّة مرسومة , which literally mean *The plan is drawn,* and الشّهرة واسعة

or واسع الشّهرة , which literally means '*wide*' *fame.*

3.3.7. Contraction by clipping

Contraction can be achieved through clipping. SL collocations are rendered into

Arabic as clipped equivalents. Clipped SL collocates have been maintained in their

TL equivalents, as a manifestation of the fact that there may be corresponding clipped

equivalents, and hence the translator can use them straightaway, as we shall see in the

following examples:

Red blood cell (or red blood corpuscle): الكُرَيْرَة . This equivalent is a clipped collocate

which is formed by mixing the TL equivalents of *red* حمراء and *cell* كريّة . However,

the literal equivalent of *red blood cell* is كرة/ كريّة دم حمراء , though *cell* literally mean

خليّة but since it looks like a small ball, it is given the name كرة حمراء or كريّة .

White blood cell (or leukocyte): الكُرَيْضَة . This equivalent is a clipped collocate

which is formed by mixing the TL equivalents of *white* بيضاء and *cell* كريّة . The

literal equivalent of *white blood cell* is كريّة دم بيضاء . However, it is observed in the

two clipped equivalents that the SL collocate *blood* is omitted. This is owing to its

being widely known in physiology that الكريّة الحمراء and الكريّة البيضاء imply *blood*

cells خلايا الدّم .

Bacteriological warfare: الحرب البيوجرثوميّة . *Bacteriological* is a clipped collocate

that consists of two words: bacteria and biology. Its literal equivalent is الحرب البيولوجيّة

الجرثوميّة . However, contraction of the SL collocation is preserved in the TL

equivalent in the form of the collocate البيوجرثوميّة that implies البيولوجيّة i.e. *biology.*

and البكتريا i.e. *bacteria*. However, البيولوجيّة itself may denote the two collocating

words: البكتريا و الجراثيم , that is, *germs and bacteria*.

Cinematographic language: اللغة السّينمائيّة . *Cinematographic* is a clipped collocate

that is formed from cinema and photography, and together means الفنّ السّينمائي . It can

be rendered as a corresponding equivalent لغة الفنّ السّينمائي , but the equivalent of the

contracted form of *cinematographic* in Arabic delivers the semantic message, so there

is no need to mention the collocate الفنّ .

In the following examples, the clipped SL collocate is retained as it is in Arabic,

because in Arabic it is clipped in the same way so that it stands as a corresponding

equivalent. *Electricity* and *magnetism* are clipped to form *electromagnetic*:

> *Electromagnetic focussing:* تبئير كهرومغنطيسي
> *Electromagnetic emission:* ابتعاث كهرومغنطيسي
> *Electromagnetic loudspeaker:* مجهار كهرومغنطيسي
> *Electromagnetic damping:* مضالة كهرومغنطيسيّة

Sometimes, a compound is used in Arabic as an equivalent to a SL collocate and in

this case, the lexical items forming a compound appear as one single TL collocate as

in the examples: *deep-sea fishing:* صيد أعماقيبحري which Baalbaki and Baalbaki

(1998: 256) demonstrate as متعلّق بأعماق البحر أو حادث فيها أو معدّ للإستعمال فيها , and

cerebrospinal meningitis: التهاب السّحايا المخّيشوكي (Baalbaki and Baalbaki ibid: 164).

However أعماقيبحري , i.e. *deep-sea,* and المخّيشوكي i.e. *cerebrospinal* are two

portmanteau words replacing the lexical items of أعماق البحر i.e. literally *the depths of*

the sea, and المخّ i.e. *brain* and النّخاع الشّوكي i.e. *spine* respectively.

3.4. Conclusion

In this chapter, we have analyzed three main methods for the translation of English collocations into Arabic. They are: substitutability, expansion, and contraction. The viability of these methods has manifested itself through providing a detailed analysis of relevant examples taken from English-Arabic dictionaries.

We have realised that literal translation is not the main tenet in translating collocations, although it helps to differentiate between the literal meaning of collocates and their meaning when they are being collocated. The translator is not supposed to adopt it, otherwise he will fall into the trap of misinterpretating and mishandling SL collocations, thus producing incorrect translation. Therefore, it is better to think of ways to solve such a dilemma. The conclusion has been that those translation methods are unquestionably essential to their rendition.

The three methods already highlighted in this chapter, which are substitutabililty, expansion and contraction, reveal their significance in the translation of English lexical collocations into Arabic. Other crucial methods will be discussed in the following chapter that will explain different mechanisms implemented to render collocations to TL readers more accurately, smoothly and naturally. They include: transposability, predictability, lexical collocational cohesion and other miscellaneous problems.

Notes to Chapter III

1. See Appendix 1.
2. Mitchell (1971: 42), in his "Linguistic 'Goings On': Collocations and Other Lexical Matters Arising on the Syntagmatic Record", has mentioned some of these technicalities. He propounds:
   The formal value of an item depends closely on:
   A. other items present in the text and the constraints and dependencies observable between them,
   B. the 'transformability' of the text in terms of the analytical operations of substitution, expansion or contraction as the case may be, interpolation (a form of expansion), and transposition. (A) may be termed intra-textual dependence and (B) inter-textual dependence.
   Mitchell (1966: 340) metaphorically names these practical analytical technicalities 'operations'. For more information, see Chapter II, p. 74 of this thesis.
3. The action of transferring the meaning of a SL collocation more smoothly to TL readers explains the interrelationship distinguished in the processes advocated by Nida and Taber (1969: 33), Bassenett-McGuire (1980: 16) and Munday (2001: 39-40) in which they agree to follow certain procedures in order to deliver the message acceptably to TL readers.
4. See Adnani (1983: 264).
5. *The Holy Quran* (55: 26-27).
6. This sort of school occurs in the private sector only in Britain: there are no fees for State Nursery Schools which are followed by Primary/Elementay Schools and then Secondary/Grammar Schools, whereas there are fees in the private sector for the Nursery School, which is followed by the Preperatory School and then the Public/Grammar School.
7. In fact, not all collocations that have one collocate as a proper noun are rendered by a corresponding equivalent followed by interpolation, as for example *Crookes tube* which is rendered as أنبوب / صمّام كروكس (Khatib 2000: 180), and this should be followed by interpolation to demonstrate its meaning. However, there are some cases when such collocations are rendered as corresponding equivalents which do not need interpolation owing to the fact that their meaning is fully understood, as for example:
   Brooke frigate (Kay 1986: 26): فرقاطة بروك
   Enterprise carrier (ibid: 51): حاملة انتربرايز
   Learjet air transport (ibid: 86): طائرة نقل ليرجيت
   Lightning fighter (ibid: 87): طائرة مقاتلة لايتنينغ
8. Arabic Language knew and used acronyms a long time ago. There are, for instance, ص. ب = كيلو غرام = كغ , بعد الميلاد = ب . م , رضي الله عنه = ر. ض , قبل الميلاد = ق . م , صندوق بريد, etc., but if compared to modern technological advancements in western culture, the Arabic language is not as rich in acronyms as western languages, especially English.
9. Badawi (1989: 201) mentions it as *matrimonial condonation*.
10. Badawi (ibid: 130).
11. Kay (1986: 49).
12. Khatib (2000: 482).
13. See Stetkevych (1970).

14. Khatib (2000: 748).
15. Kay (date not found: 128).
16. Henni (1985: 77).
17. Ibid.
18. Baalbaki and Baalbaki (1998: 901) render *stapler* as المشكّ السلكيّ: أداة صغيرة لضمّ
مجموعة رقيقة من الأدوات، بعضها الى بعض، برزّة سلكيّة. However, we can render it as
كبّاسة building on the fact that Arabic is the language of *al-ishtiqaq*.
19. See Badawi (1989: 269).

CHAPTER IV

THE TRANSLATION OF COLLOCATIONS FROM ENGLISH INTO ARABIC IN DICTIONARIES (1)
(TRANSPOSABILITY, PREDICTABILITY, LEXICAL COLLOCATIONAL COHESION AND MISCELLANEOUS PROBLEMS)

4.0. Introduction

In this chapter, we shall continue to examine and assess the methods employed by English-Arabic dictionaries in rendering the Arabic equivalents of English collocations, mainly transposability, predictability, lexical collocational cohesion and other miscellaneous problems (2). Examples in this chapter are taken from these dictionaries to explain each of these methods, analyse them and reach some conclusions regarding the mechanisms of rendering collocations as employed by dictionaries.

The selection of examples from English-Arabic dictionaries in this chapter has been systematic. And examples have been organised according to the semantico-grammatical perspectives that demonstrate various developments in comparison with English dictionaries. Collocations that highlight similar phenomena have been illustrated in detail with special reference to foreign influences and in particular English.

4.1. Transposability

Transposability is another translation strategy that touches upon the placement of collocates in particular orderings, some thing that triggers argument about the significance of proximity in transferring collocations into Arabic. Front-position SL collocates may occupy different positions in the TL equivalents; mid-position and

end-position SL collocates may also occupy different positions in the TL equivalents. However, the key issue, in this concern is whether or not this position shift in TL equivalents would influence the semantic message originally intended in the SL, and thus validate this translation strategy.

There are many cases in which the functions of transposability can be investigated, as we shall see in our following discussion:

4.1.1. SL collocates retain their word order in TL equivalent

TL equivalents maintain the word order of SL collocates, although this may not appear as such for the first time. Transposability in this case manifests itself as a translation procedure that appropriately traces TL conventions especially through making the TL acceptable as well as a natural equivalent. However, it is not necessary for the SL node to remain as such in the TL equivalent, nor is it for collocates, as we shall see in the following examples:

Shredded papers: قصاصات ورقيّة . In the SL collocation, *papers* is the node, and *shredded* is the collocate that precedes it. This is upward collocation (3). In the TL equivalent, قصاصات , which means *shreds*, is the node, and ورقيّة , which means *of paper*, is the collocate. Hence, the TL collocation قصاصات ورقيّة is downward collocation. It transpires that the directionality of the flow of the semantic message has changed in the TL, because *shredded papers* is an adjective plus noun collocational pattern, and thus in one way or another should have its TL equivalent as ورق مقصوص . However, the formal TL word order remains the same, that is, *shredded* or what is derived from it occupies the front position, and *papers* or what is derived from it occupies the end position in the TL collocation قصاصات ورقيّة which literally

means *shreds of paper / "paperal"*. Moreover, if it were the same word order, it would have been مُقَطَّعَة أوراق , since in English the word order is adjective + noun, whereas Arabic has noun + adjective.

Common people: عامّة النّاس , or سواد الشّعب . The TL equivalents عامّة النّاس , or سواد الشّعب literally mean the vast majority of people; whereas the SL collocation *the common people* means *the ordinary people* or literally in Arabic النّاس العاديّون . The meaning in either case is clearly the same, but from the transposability point of view, the SL collocation is upward collocation, because *common* is the collocate and *people* is the node, whereas the TL equivalent is a downward collocation, because سواد or عامّة is the node and النّاس , or الشّعب is the collocate. In other words, the SL *common* is an adjective, and *people* is a noun, whereas the TL عامّة or سواد is a noun and *people* is a noun in annexation. Though one expects to find the TL equivalent as النّاس العاديّونArabs prefer to say عامّة النّاس or سواد الشّعب , or sometimes السّواد الأعظم.

High seas: أعالي البحار . In the SL collocation, *high* is the collocate, *seas* is the node, thus it is an upward collocation, whereas in the TL equivalent, أعالي which means the highest points, is the node, and البحار , which means *seas*, is the collocate; thus it is a downward collocation. However, we would expect *high seas* to be rendered into Arabic as البحار العالية , but Arabs usually say أعالي البحار . In either case it mean خارج المياه الإقليميّة , that is, literally *the international waters* المياه الدّولية , as in international law.

Attorney general: النّائب العام . The back translation of the TL equivalent is general attorney, which is the reverse of the way collocates are worded in the SL, and which

is the natural flow of this stretch of language for Arabs. Again, there is no difference in meaning in either case. This is close to the English collocation *Secretary General*, which is rendered into Arabic as الأمين العام , unlike what one might anticipate in the TL as "general secretary", which stands as a literal translation of the Arabic equivalent.

Ability expectancy: قدرة متوقعة (4). The rendition of this collocation as قدرة متوقعة , but it is not accurate, simply speaking, because its back translation would be *expected ability* which is not the same as *ability expectancy*. However, it can be translated as تخمين القدرة/ القدرات/ الطاقة الفردية . This means that the translator should be careful in allocating a TL equivalent, because he has the choice of reordering collocates in a way that makes their arranged proximity meaningful.

Other examples of SL collocates retaining their word order in TL equivalents are: *net income:* صافي الدخل , *net loss:* صافي الخسارة , *net interest:* صافي الفائدة , *net imports:* صافي الواردات , *net investments:* صافي الإستثمارات , and *net price:* صافي السعر . In all these collocations, the SL collocate *net* best occupies the front position, but, like the above examples, would not be unacceptable had it occupied the end position in the TL equivalents, as for example: الدخل الصافي , الخسارة الصافية , الفائدة الصافية , الواردات الصافية , الإستثمارات الصافية , السعر الصافي (5).

4.1.2. SL front-to-end word order made end-to-front in TL equivalent

The word order of SL collocates flows from the front towards the end, whereas in the TL, it flows from the end to the front. This kind of transposability is justified by realising the nature of proximity collocates displayed in each language. Would it be

natural for TL readers to retain the front-to-end word order in the SL and, would it affect the semantic message in the TL equivalent if the SL word order were retained? This will be answered through discussing the following examples:

Human Resources management: إدارة الموارد البشريّة . In the SL collocation, *human* occupies the front position, *resources* mid-position, and *management* end-position. In the TL equivalent, البشريّة , i.e. *human* occupies the end-position, الإدارة , i.e. *management*, occupies the front-position, and الموارد , i.e. *resources*, maintains its position. This is the proper wording of collocates in Arabic, because if we say الإدارة البشريّة للموارد , the meaning will be different because this latter means that resources are administered by humans, implying that it might be administered by non-human means, such as automatic control. Thus the meaning of the collocate *resources* would be incomplete, because it does not define which *resources* they are. Thus, الإدارة البشريّة للموارد is quite different from إدارة الموارد البشريّة . The former is an unacceptable TL equivalent, whereas the latter is what is meant exactly by the SL collocation.

Profit factor analysis: تحليل عامل الرّبح . The arrangement of collocates in the TL equivalent, which flow from end to front positions, determines its acceptable meaning. Whereas, if we say تحليل الرّبح للعامل/للسّبب , it would be incorrect. This is because, logically, *factors of profits*, i.e. عوامل الرّبح are usually analysable, not *profits of factors*, i.e. ربح العوامل . This presents the fact that the SL collocate is singular, but can be either singular or plural in the TL as تحليل عامل الرّبح or تحليل عوامل الرّبح .

Central administration office: مكتب الإدارة المركزيّة . If collocates of the TL equivalent change their order, as for instance to المكتب المركزي للإدارة , the meaning would be

significantly different, because in this case, it is *office* which is *central* and not *administration*, which might be any of the other kinds of administration, whereas in the SL collocation, it means that *administration* is *central* in order to differentiate directly between centralised and decentralised kinds of administration.

Agricultural, Horticultural and Forestry Industry Training Board: هينة التدريب الخاص

(6). بالصناعة و الحراجة و البستنة و الزراعة This is a typically incorrect rendition. However, if we back translate this TL equivalent into English, we shall have *Agricultural, Horticultural, Forestry, and Industry Training Board*, that is هينة التدريب

الخاص بالصناعة و الحراجة و البستنة و الزراعة . Quite obviously, this is different from the proposed equivalent. The SL punctuation (i.e. the comma) and conjunction (i.e. and) are important clues to grasping perfectly the meaning of the SL collocation. In fact, what is originally meant by the SL collocation is that *industry* qualifies all the three preceding collocates, that is, *agricultural, horticultural,* and *forestry.* It is not separate in meaning as one single collocate per se, as we have seen in our back translation of the TL. Therefore, it should have been rendered into Arabic as: هينة التدريب الخاص

بالصّناعة الحراجيّة و البستنة و الزراعيّة ; and the TL collocate الخاص , i.e. *special,* can be replaced by the preposition على , literally meaning *on* as in هينـة تدريب على الصّناعـة

الحراجيّة و البستنة و الزراعيّة .

Overseas sales base: قاعدة خارجيّة للمبيعات (7). This TL equivalent is inaccurate, because the intended meaning is basically قاعدة المبيعات الخارجيّة . The reason for this inaccuracy is that the translator misunderstood the function of the collocate *overseas* as qualifying *sales* in the first place. However, قاعدة خارجيّة للمبيعات implies that the *base* is *overseas*, whereas قاعدة للمبيعات الخارجيّة implies that the *sales* are *overseas,*

that is the exporting (and importing) base قاعدة الاستيراد و التّصدير , which may be anywhere inside the country.

International law commission: لجنة القانون الدّوليّ . If we change the order of collocates in TL equivalents as in اللجنة الدّوليّة للقانون , the meaning would be different, because this might indicate that there is an international committee which is interested in the national law of one country. Therefore, to preserve the semantic message of the original, we should keep the order of the SL collocate as end-mid-front in the TL equivalent. The same can be argued of *military staff committee*: هينة الأركان العسكريّة , which would result in a different meaning if the TL equivalent changes the positions of its collocates to, for example, الهينة العسكريّة للأركان . This is so because this latter equivalent means there is more than one *staff committee*, and one of them is the *military*.

Other examples of this case of transposability are: *random access device*: جهاز تداول عشوائي , *direct access device*: جهاز تداول مباشر , and *third-generation computers*: حاسبات الجيل الثالث . However, these three examples can be rendered into Arabic as حاسبات ثالث جيل , and جهاز عشوائي التّداول , جهاز مباشر التّداول , but the former equivalents are more preferable.

4.1.3. SL front-to-end word order transferred to mid-front-end or mid-end-front in TL equivalent

In this case, transposability of lexical items changes the word order from SL front-to-end to either TL mid-front-end, or mid-end-front positions. However, reasons for this transformation will be clarified through scrutinising the following examples:

Special United Nations Fund for Economic Development: الصّندوق الخاص للأمم المتّحدة

للتّنمية الاقتصاديّة . The node is *fund* الصندوق , since it is the focal point under

examination in this collocational pattern. The TL equivalent begins with this key

collocate, probably because Arabic usually prefers to focus on the main idea first, and

this is a major difference between Arabic and English sentence-construction: Arabic

prefers to begin with the subject in a nominal sentence, i.e. المبتدأ or with the verb الفعل

in the verbal sentence, whereas English usually begins with the subject, i.e. الفاعل

and unlike Arabic, there is no nominal sentence in English, only with the verb *to be.*

Unlike the SL collocation, the TL equivalent arranges its collocates as mid-front-end

position, because otherwise it would carry different interpretations, as for instance

الصّندوق الخاص بالتّنمية الإقتصاديّة للأمم المتّحدة , in which *fund* belongs to *economic*

development, which may be under the auspices of special organisation in one country

or another, and not under the *United Nations* directly. However, TL collocates can be

rearranged as صندوق الأمم المتّحدة الخاص بالتّنمية الإقتصاديّة , where, the flow of the TL

stretch of language is still mid-front-end position.

Annual rental value of the premises: قيمة الأجار السّنوي للمحلات . In fact, collocates of

the TL equivalent, which take the word order mid-front-end, can be arranged in

another different way, as in القيمة الإيجاريّة السّنويّة للمحلات thus using another word

order, which is mid-end-front. The meaning is the same whichever word order TL

collocates adopt. In either case, *value,* that is القيمة is the node and it occupies the

first position in the Arabic equivalent.

A New Dictionary of Scientific and Technical Terms: معجم المصطلحات العلميّة و الفنّية

الجديد . Again, *dictionary* is the node and Arabic chooses to begin with it for the same

reason as those explained above. However, I choose this collocation because it stands as the title of Khatib's (2000) dictionary *A New Dictionary of Scientific and Technical Terms*. What is astonishing about this title is that Khatib has rendered it into Arabic as معجم المصطلحات العلميّة و الفنّية و الهندسيّة الجديد , as the dictionary's Arabic title, in which the collocate الهندسيّة , i.e. *engineering*, seems to be an equivalent to a missing SL collocate, or as an expansion of the SL collocate *technical*, and this is inaccurate. Therefore, either Khatib should add the collocate *engineering* to the English title to become *A New Dictionary of Scientific, Technical and Engineering Terms*, or he should omit الهندسيّة as the TL equivalent to a missing collocate.

Seven Wonders of the World: عجائب الدّنيا السّبع . This TL equivalent runs from mid to front to end positions of the collocates. It can be translated as العجائب السّبع في الدّنيا , which is acceptable, but not as preferable as the former. However, a difference can be noted between the two equivalents depending on which collocate we want to stress first: is it the fact that the *wonders* are *seven*, or the fact of their being *worldly*?

Other examples of this type of transposability of collocates are: *main line of resistance*, which is rendered in Arabic as خط المقاومة الرّئيسيّ , and can be rendered as الخط الرّئيسيّ للمقاومة ; and *main line of supply* which is rendered as محور التّموين الرّئيسيّ , and can be rendered as المحور الرّئيسيّ للتّموين . In the first example, the two TL equivalents خط المقاومة الرّئيسيّ or " الخط الرّئيسيّ للمقاومة mean one and the same thing, because the adjective *main* الرّئيسيّ in Arabic denotes the masculinity of the noun الخط , while it would be الرّئيسيّة had it meant to describe the feminine noun المقاومة . In the second example, there is the ambiguity of which word the adjective الرّئيسيّ describes: is it the noun محور or the other noun التّموين , since both can be

described by the same adjective? However, the TL equivalent المحور الرّئيسيّ للتّموين

stands for what the SL collocation means exactly, whereas the TL equivalent محور

التّموين الرّئيسيّ may mean either the *line* is *main*, or the *supply* is *main*. Henceforward,

المحور الرّئيسيّ للتّموين should be chosen to avoid ambiguity .

4.1.4. SL front-to-end word order transferred to end-front-mid in TL equivalent

Transposability, in this case, embodies the transference of the semantic message from

the SL collocation that formally takes the word order front-to-end to the TL

equivalent that formally takes another word order: end-front-mid. In the following

examples, we shall investigate whether we can reshape collocates of the TL

equivalent in the same way, and whether this formal reshaping will influence its

meaning.

United Nations Development Programme: برنامج الأمم المتّحدة للإنماء . As is apparent in

the SL and TL collocations, *programme* is the node, but is occupying an end position

in the SL, and a front position in the TL. The ordering of collocates in the Arabic

equivalent برنامج الأمم المتّحدة للإنماء , literally takes the word order as the United

Nations Programme for Development. Although it is acceptable to reshape the TL

equivalent formally as برنامج الإنماء التّابع للأمم المتّحدة with the addition of the new

collocate التّابع which means relating to, Arabs usually prefer to say it as it has been

given above, i.e. برنامج الأمم المتّحدة للإنماء . However, in the former case برنامج الإنماء

may be prepared by other agencies, in other countries but it, in one way or another,

relates to the United Nations; whereas in the latter, it is prepared by the United

Nations itself and applied or adopted by its members.

Smoke hand grenade: قنبلة دخان يدوية . Usually in English, it is described as *a hand grenade*, and in Arabic قنبلة يدوية . This means that *hand* and *grenade* are concurrently adjacent. But with another collocate such as *smoke* دخان , the TL equivalent has different ways of arranging its collocates: قنبلة يدوية دخانيّة or قنبلة دخان يدوية ; and in either case, the meaning is the same, since *smoke* qualifies *grenade* and logically there is no *smoke hand*, i.e. يد دخانيّة ; but there are *smoke bomb* قنبلة دخانيّة , and *smoke alarm* or *smoke detector* جهاز انذار بمخاطر الدخان و الأبخرة .

Small scale map: خريطة صغيرة المقياس . Although this TL equivalent is most frequent, there is another significant word ordering which is خريطة مقياسها صغير . However, in either TL equivalent, *map* is the *node*. In the TL equivalent خريطة صغيرة المقياس , *small* is the predicate and *scale* is a noun in annexation; whereas in خريطة مقياسها صغير , *map* is the subject, and *small scale* is its predicate that is divisible into *scale* as a subject and *small* as a predicate. In brief, the change of word order in the TL does not affect the semantic message and this is the primordial goal of translation. Another example which displays the same collocability and can reshape its TL collocates similarly is *double action weapon*: سلاح مزدوج الفعل whose TL collocates can be reordered without affecting its semantic message, for instance سلاح فعله مزدوج , in which فعله مزدوج , i.e. *double action*, stands as a predicate to the subject سلاح , i.e. *weapon*.

Other examples of this type of transposability are: *counter insurgency operations* which can be rendered into Arabic as عمليات مقاومة العصيان , which does not accept different ordering of its TL collocates without a change in meaning that might not be acceptable, as for example, عمليات عصيان المقاومة : *carbon tetrachloride pump* which

can be rendered into Arabic as مضخة كربون الكلوريد الرّباعي and not as مضخة الكلوريد

الرّباعي الكربونيّ ; *air photographic reconnaissance* , which can be rendered into Arabic

as استطلاع تصويري جوي or استطلاع جوي تصويري ; *combat air patrol* which is rendered

into Arabic as دوريّة قتال جوي ; *automatic frequency control* which is rendered into

Arabic as جهاز ضبط التّردد الأتوماتيكي or جهاز التّحكم الأوتوماتيكي في التّردد ; *automatic*

weather station which is rendered into Arabic as محطة أتوماتيكيّة للرّصد الجويّ or محطة

المنظّمة ;الرّصد الجويّ الأتوماتيكي :*Inter-Governmental Maritime Consultative Organization*

الترقيم الدّولي *International Standard Book Number:* ; الاستشاريّة الدّوليّة للملاحة البحريّة

الترقيم الدّولي الموحّد :*and finally international standard serial data number* ; الموحّد للكتب

للدّوريات. In the last three examples, the collocates of TL equivalents show flexible

ordering that would not change their meaning if their positions were changed.

4.1.5. SL front-to-end word order turned to end-to-front in TL equivalent via unit shift

Another case for transposability is when the TL equivalent transforms its syntactic

units and thus causes an unexpected change of word order, as we shall see in the

following examples:

To drink heavily: تخلّع في الشّراب . As is apparent, there is a significant change of

syntactic function of collocates in the TL equivalent. The TL verb-collocate تخلّع ,

which literally means to do something excessively, functions in place of the SL

adverb-collocate *heavily*, and the TL في الشّراب , which means *by drinking*, functions

in place of the SL *to drink*, which literally means يشرب . However, the meaning is

the same whether the TL equivalent arranges its collocates in such a way as تخلّع في ,

يشرب بكثرة or الشّراب, أسرف في الشّراب شرب حتى الثّمالة .

To speak rudely: أغلظ له القول . Again, this TL equivalent displays a syntactic shift of its collocates: أغلظ , which means *to be rude*, has originally been a SL adverb-collocate, and القول , which means الكلام i.e., *speech*, has originally been a SL verb-collocate. It can be rendered into Arabic literally as تكلم بوقاحة/ بفظاظة . In either case, there is no difference in meaning.

To eat greedily: أفرط في الطعام . The same syntactic shift has been observed in this example: SL front-position verb-collocate (*to*) *eat* يأكل changes to TL end-position noun-collocate الطعام (في) , SL adverb-collocate end-position *greedily* بجشع changes to TL front-position verb-collocate أفرط . However, it transpires that there are other equivalents that can be allocated to the SL collocation, albeit some seem to be TL corresponding ones, as for example: أسرف في الطعام , أكل بنهم , أكل بجشع , etc. In brief, there is no change in meaning though there are syntactic shifts as well as position shifts. This again confirms the essentiality of the paradigmatico-syntactical analysis for the translation of collocation into Arabic. Lexical items are chosen from the lexical bag and put into one system of word ordering that will as a whole provide the semantic message.

4.1.6. Intra-sentential collocational transposability

Unlike what has been advocated so far, transposability is investigated on an intra-sentential level, i.e. on above-the-phrase level. The translator can benefit from transposability in translating collocations on this level, thus having choices that will help him reorder TL collocates in different but acceptable and natural ways. The following instances reveal the significance of employing transposability in TL equivalents; however, four cases, among many others, have been spotted as follows:

The King, who was paying the Queen a visit, abdicated. This intra-sentential collocational pattern consists of two parts: first, *the King abdicated*, which is called the main clause, since it is complete per se and expresses the main idea which is *the King's abdication*. Second, there is *who was paying the Queen a visit*, which is called the subordinate clause since it presents more information, that is *visiting the Queen*, and it cannot stand alone. However, TL equivalent can be expressed differently according to the translation technicality of transposability, as follows:

الملك الذي كان يزور الملكة تنازل عن عرشه
تنازل الملك الذي زار الملكة عن عرشه

As is obvious, there is no difference in meaning between the two TL equivalents through the change of the word order of their collocates.

Because the volcano erupted, people fled from the region. Again, this intra-sentential collocation consists of two parts: first, *because the volcano erupted*, which directly states the reason or cause of something by the collocate *because*; second, *people fled from the region*, which is the direct result of the eruption of the volcano. This kind of collocational inter-dependency is known as reason-result. Logically speaking, the reason precedes the result, though on the formal level, the first part of this intra-sentential may sometimes follow the second part, as we shall see in the following two TL equivalents:

هرب الناس من المنطقة نتيجة لانفجار البركان
كنتيجة لانفجار البركان، هرب الناس من المنطقة

In either TL equivalents, the semantic message is the same, and thus transposability avails the chance to mention first either the reason, or the conclusion.

After the guns had been fired, the band played the national anthem. This kind of intra-sentential collocability is known as successive or complementary. It consists of two parts: first, *after the guns had been fired*, and second, *the band played the national anthem.* But this kind of interconnection does not mean that the second part is a result of the first, or vice versa. Rather, it is a matter of something happening before or after something else. Hence, transposability allows the translator to manoeuvre the ways of affording the TL equivalents, as follows:

بعد أن أطلقت المدافع نيرانها، عزفت الفرقة الموسيقيّة النشيد الوطني
عزفت الفرقة الموسيقيّة النشيد الوطني بعد أن أطلقت المدافع نيرانها

If you attend the lecture, you will benefit from the lecturer's speech. This intra-sentential collocational dependency is known as *if-* (conditional) clauses, i.e. the taking place of something is preconditioned by something else. However, the purport of this collocational pattern, which is *attending the lecture* and *benefiting from it,* can be expressed in several ways in TL equivalents:

إن حضرتَ المحاضرة استفدتَ من كلام المحاضر (ماضٍ , common)
إن تحضرْ المحاضرة تستفدْ من خطاب المحاضر(مضارع مجزوم , common)
إن تحضرْ المحاضرة استفدتَ من خطاب المحاضر (ماضٍ , rare)
إن حضرتَ المحاضرة تستفدْ من خطاب المحاضر (جزم , rare)

Other possibilities for TL equivalents are:

إذا حضرتَ المحاضرة استفدتَ/ تستفدْ من خطاب المحاضر
إذا تحضرْ المحاضرة تستفدْ من خطاب المحاضر (very rare)

المجزوم with إذا is rare in any case:

إذا تحضرُ المحاضرة تستفيدُ من خطاب المحاضر (more common)
إذا حضرتَ المحاضرة استفدتَ من خطاب المحاضر (commonest)

The TL equivalent can also be as follows: the case of the condition using the imperative, which is called جواب الأمر i.e. literally the imperative reply, as for instance:

احضرْ المحاضرة تستفدْ من خطاب المحاضر

However, جواب الأمر exists in English, as for example *Live and you will see!* and *Take and you will regret it!* Henceforward, patterns of collocability are not the same in English and Arabic, this is a fact, but with the help of translation strategies, of which transposability is a remarkable one, the translator is more capable of affording TL equivalents that are smooth and natural, in the sense that the TL reader would not read them as if they were translations (8).

So far, we have highlighted four strategies of translating English collocations into Arabic: substitution, expansion, contraction, and transposability. However, other important features can be recognised such as predictability, and coherence and cohesion. Cases of how predictability and coherence and cohesion influence the rendition of English collocations into Arabic will be investigated in the following discussion.

4.2. Predictability

Depending on the power of attraction among lexical items, translators can often anticipate which TL collocates go with which. Some factors affect the predictability of lexical items such as the strength of their predictability, their proximity and the syntactic element (9). This will be explained in the following cases:

4.2.1. Predictability of translating phrasal verbs

In giving TL equivalents for phrasal verbs in the following examples, translators adopt the strategy of including within parentheses the most predictable collocate, so that their meaning becomes clearer:

Make up: (دواءً) استحضر . When *make up* means compound or put together, as in *to make up the doctor's prescription*, the TL lexical item دواء i.e. *the drug*, is added within parentheses, so that it constitutes a full sense with the corresponding TL equivalent to *make up*.

Put off: أطفأ (النّور) ، أقفل (الرّاديو). When *put off* means extinguish or switch off, as in *to put off the light*, or *to put off the radio*, the TL lexical items النّور , i.e. the light, and الرّاديو , i.e. the radio, are added within parentheses, because they frequently recur with *put off*, when it means أطفأ , or أقفل .

Knock down: خفّض (السّعر) . When *knock down* means reduce, as in *to knock the price down*, the TL lexical item السّعر , i.e. the price, is added within parentheses, because it usually intercollocates with خفّض .

See off: ودّعه (في المطار أو المحطّة) . When *see off* means to accompany somebody to his point of departure, as in *to go to the airport to see him off*, the phrase في المطار أو المحطّة is added within parenthesis because it is usually in such places that one says good bye to, i.e. *sees off* ودّع , another.

Stand down: انسحب (لصالح شخض آخر) . When *stand down* means withdraw, as in *to stand down in favour of another candidate*, the TL phrase لصالح شخص آخر is added within parentheses owing to its frequent co-occurrence with *stand down* انسحب .

Take back: سحب (كلامه) . When *take back* means retract. as in *to take back what one has said before*, the TL lexical item كلامه , i.e. *speech*, is added within parentheses, because it usually co-occurs with *take back* سحب .

Throw away: أضاع (فرصة) . When *throw away* means miss, as in *to throw away a good proposition*, the TL lexical item فرصة , i.e. *an opportunity*, is added within parentheses, because it often collocates with *throw away* أضاع .

Get along: انسجم (مع شخص) . When *get along* means to be in good terms with, as in *to get along with the new boss*, the TL phrase مع شخص , i.e. *with someone else*, is added within brackets next to *get along* انسجم , due to its frequent co-occurrence with it.

Give away: قدّم (الجوائز) ، وزّع (الشّهادات) . When *give away* means distribute or present, as in *to give away the trophies*, or *to give away the certificates*, the TL lexical items such as الجوائز , i.e. *gifts* or *presents*, and الشّهادات , i.e. *certificates*, are added within parentheses to make clear what is meant by *give away*, since they usually recur with it.

Go in for: اشترك في (مباراة) ، تقدّم الى (امتحان) . When *go in for* means participate in or enter for, as in *to go in for a beauty contest*, or *to go in for a special race*, the TL lexical items such as امتحان , i.e. *contest* or *exam*, or مباراة , i.e. *race*, etc. are added within parentheses next to *go in for* to demonstrate its meaning, since they usually collocate with it.

4.2.2. Predictability of other collocational patterns

In transferring the following collocational patterns (*verb plus object* and *adjective plus noun*) into Arabic, the translator has the choice of proposing other substitutable TL equivalents depending on the principle of predictability of collocates, as we shall see in the following examples:

Accept an invitation: قبل الدّعوة . If we scrutinise this TL equivalent, we find out that الدّعوة , i.e. *invitation*, attracts many verbs such as استجاب . لبّى , قبل . etc. At the same time, when these verbs occur over a stretch of language, the collocate الدّعوة is simultaneously predicted and thought of. Henceforward, the three verbs are substitutable, so that the translator can pick up any of them as an equivalent that predicts, or is predicted by, the noun الدّعوة *invitation*.

Commit a crime: ارتكب جريمة . The verb *commit* implies, in this context, doing something wrong or illegal, and *a crime* carries a similar interpretation. Therefore, noun-collocates such as عملاً شنيعاً , خطأ , إثماً , جريمة , etc. which in one way or another carry the meaning of wrong doing, are likely to co-occur with *commit*, i.e. ارتكب or اقترف , and vice versa.

Accidental death: الموت الفجائي ، موت زعاف . There are many predictable items that substitute for *accidental* and attract the collocate *death*, such as الموت , الموت قضاءً و قدراً , بحادث , etc. However, الموت بحادث may, if it were allocated as a TL equivalent, necessitate some kind of extended information as to what kind of incident, to which other predictable collocates may be given such as: الموت حرقاً /إثر تحطم طائرة / انتحاراً /

غرقاً/ خطفاً / طعناً بسكين ...الخ , which all demonstrate the actual reason of *accidental death*, as differentiated from the intended or planned death   القتل المتعمّد .

Final agony: سكرة الموت . This TL equivalent is substitutable with other synonymous equivalents such as غصّة الموت , الأنفاس الأخيرة , or even with a full sentence like لفظ أنفاسه الأخيرة . Each collocate of these equivalents predicts other collocates. However, *final agony* can be substituted by one TL lexical item: النزع .

4.2.3. Highly predictive TL equivalents

In the following examples, we notice that some equivalents are more predictive than others, the reason lying in their highly usual frequency of occurrence, probably in everyday life, whereas the less predictive equivalents do not co-occur as such and may be known and used by specialists more than by ordinary people:

> *Market price*: سعر السّوق
> *Market value*: قيمة سوقيّة
> *World market*: سوق عالميّة
> *Black market*: سوق سوداء
> *Free market*: سوق حرّة
> *Stock market*: سوق الأوراق الماليّة

In this group of collocations, *market* is being intercollocated with each of the following collocates: *price, value, world, black, free* and *stock,* so frequently to the extent that they are repeated everyday by most people involved in sales, and financial matters. The following group of collocations represents examples of less frequent collocations owing to their specific use by market researchers, and not by ordinary people as is the case above:

> *General equilibrium of market*: توازن عام للسّوق
> *Market mechanism*: آلية السّوق

> Barometer of the market: مقياس السّوق
> Market orientation: اتجاه السّوق
> Market behaviour: سلوك السّوق
> Market appraisal: تقييم السّوق

Translators would find it less demanding to render collocations like those in the first group, as compared to those of the second group, because of the principle of frequent co-occurrence.

4.3. Lexical collocational cohesion

Another problematic issue of the translation of English collocations into Arabic is the lexical collocational cohesion: will the association of lexical items that regularly co-occur in one language be exactly the same through the process of rendition? Also are TL equivalents collocationally cohesive, in the sense that there may be some changes on the formal level, or syntactic wording? We shall seek answers to these questions through discussing the following examples:

The White House: البيت الأبيض . From the lexical collocational cohesion point of view, the TL equivalent is considered as corresponding for the following reasons:

1. *The White House* is given two meanings in dictionaries: first, as the President of the US and the people who advise him, i.e. الرّئيس الأمريكي و معاونوه , second, the official home in Washington DC of the President of the US, i.e. منزل الرّئيس الأمريكيّ . However, the White House appears in dictionaries with capital letters initial to denote connotatively either of these two meanings, so that not every *house* that is *white* refers to the place where the US President resides.

2. As regards the polysemous collocate *house*, it can be rendered as بيت, دار, منزل etc. It would be rather misleading had it been rendered as الدّار , due to the fact that

the resultant TL equivalent الدّار البيضاء indicates a real place, which is utterly

different from *the White House*. It is the Arabic name for *Casablanca* in Morocco.

3. As regarding the colour-collocate *white*, it is not always rendered as الأبيض . For

example, it has been translated as المكتب البيضاوي (10), i.e. the White Office, which

again refers to where the US President resides and works. Moreover, Iraqi officials

have also figuratively, as well as mockingly, rendered it as البيت الأسود (11), in the

very same way as they have rendered *smart sanctions* as *asinine/stupid sanctions* to

mean in Arabic العقوبات الغبيّة . Other colours do not proportionately indicate what they

stand for in the referential sense of the word, as for example *black tea* as different

from *tea with milk*, and *white wine* as different from *red wine*. Thus *black* and *white*,

in the latter two collocations do not signify that the *tea* is *black* and *wine* is *white* one

hundred per cent.

4. Stretching the span of the collocation *the White House* to include collocates like

officials, *residents*, *people*, *aides*, etc. cannot be rendered into Arabic as أهل البيت

because it would then mix with the traditional Arabic and Islamic concept of أهل / آل

البيت , which exclusively refers to family members of the Prophet Mohammed, that is

أهل / آل بيت رسول الله. Therefore, the appropriate equivalent would be موظفو البيت الأبيض .

5. Collocates in *the White House* are not reversible, or more accurately, do not accept

change of position in English, such as putting *white* after *house* in the *house white*

البيت الأبيض , which would be nonsense, because unlike the normal grammatical

positioning in Arabic for the adjective to follow the noun, in English it qualifies not

precedes it. However, we can say in Arabic أكثر البيوت بياضاً , i.e. the *whitest house*,

but this is different from what is supposed to stand as a TL equivalent, because it

reflects a kind of superlative degree of comparison. Therefore, the White House is unidirectional and irreversible.

6. *The White House* does not accept abbreviation or contraction. So we cannot say *the White*, or *the House* singly to denote *the White House* as a whole, as is the case with *the Arab League*, (where the word الجامعة substitutes الجامعة العربيّة). and the *House of Commons* (where either of the collocates *the Commons* and *the House* substitutes for the *House of Commons*: مجلس العموم / مجلس النّواب).

Heuristic methods: مساعدة على الإكتشاف (12). This TL equivalent is an example of the arbitrary translation of a collocation. Had the translator not afforded the explanation after this equivalent: تقنيات تعليميّة تشجّع الطّالب على اكتشاف حقائق بنفسه و تصلح أساساً في تدريس العلوم , it would have been vague and inaccurate. This is because the TL equivalent مساعدة على الإكتشاف is not enough in itself, and would not carry the whole meaning expressed in the SL 'education' collocation. The reason that it is not enough in itself is that this TL equivalent is a mere adjectival phrase without a noun to qualify. However, the translator could have rendered it as طرائق / أساليب / تقنيات / وسائل / مناهج مساعدة على الإكتشاف , in which a subject is provided, so that the TL equivalent becomes enough in itself as subject and predicate.

Productivity bargaining: مفاوضات تحسين الانتاج . To translate the node *bargaining* as مفاوضات is rather odd, because this TL equivalent is recurrently used in the political context, whereas other TL equivalents such as التّصافق بشأن or الإتّفاق are more applicable in this economic and commercial context. However, its equivalent would be الإتّفاق / التّصافق بشأن تحسين الانتاج .

Team spirit: روح الفريق (13). This TL equivalent is inaccurate, because of the arbitrary denotation of the TL collocate الفريق , which might indicate *lieutenant general*, i.e. a high military rank. This is completely different from the intended meaning of the SL collocation. What is meant by *team* is العمل الجماعي or فريق العمل الجماعي . Therefore, the suitable TL equivalent for team spirit is روح فريق العمل الجماعي , which disambiguates the arbitrary rendition of *team*.

4.4. Miscellaneous problems of translating collocations with dictionaries

Here are several problems to do with translating English collocations into Arabic in bilingual dictionaries. Some of them are dictionary-oriented problems, that is, they relate to the structuring of, and placing of collocations in, dictionaries. Others are translator-oriented, that is, as the dictionaries reveal, they relate to the ways the translator has handled SL collocations and the outcome of such handling, as we shall see in the following discussion:

4.4.1. Collocations hidden within dictionary-entry multi-meanings

This problem spells out how the translator must exert a strenuous effort to find a collocation in a dictionary. In the following examples, what is concentrated upon is not what eventually appears in the dictionary; rather it is the question of the difficult search for a collocation in a dictionary. The underlined word, in each collocation, denotes the heading underwhich the collocation is mentioned:

Cold war: الحرب الباردة
To and fro: من و الى
So far: الى هنا، لهذا الحد
Benign tumour: ورم سليم
Malignant tumour: ورم خبيث

Keep up with: يتماشى مع، يظلّ على مستوى واحد مع الآخرين بحيث لا يتخلّف عنهم

Take care of: يعنى به، يتولّى رعايته

Jump the queue: خالف ترتيب الصّف و تقدّم على غيره

Floating dock: الحوض العائم لإصلاح السّفن

Electric shock: صدمة كهربائيّة

Free of charge: بدون رسم، بلا رسم

By and by: عمّا قريب

Face to face: وجهاً لوجه

These examples can be divided into three groups: first, those collocations found under the first collocate as the dictionary heading; second, those collocations found under the second collocate as the dictionary heading; third, those collocations where both collocates are the same such as *by and by* and *face to face*. In all these it is difficult to find them as dictionary entries in bold type.

However, if we take for example *face to face*: وجهاً لوجه , and want to find it in one dictionary like *Al-Mawrid* (1998), we observe the following:

1. It is mentioned under the dictionary entry *face*. After giving ten meanings to face, and sometimes giving each of the ten different synonymous meanings, *face to face* is mentioned at the top of ten lexical combinations.

2. It is not mentioned in full as a dictionary entry. This means that before one realises that it is not a dictionary entry, one will spend some time checking alphabetically, then will have to come back to the detailed meanings listed under *face*.

3. Still, it is easier to check up such a collocation in the dictionary, because the two collocates *face* and *face* are the same, if compared to *benign tumour* ورم سليم . or

jump the queue خالف ترتيب الصّف و تقدّم على غيره , in which the collocates are not the

same. This doubles the effort of searching among dictionary entries.

4. Therefore, there should be a systematic representation of collocations in

dictionaries, so that, from the very beginning, the basis for finding a collocation as a

dictionary entry is evident. This is so though, in fact, many dictionary compilers

mention in the introduction to their dictionaries that one can follow the alphabetical

order in checking combinations, and if not found may find them under other words of

the combinations (14).

4. 4. 2. Collocations found under the node or the collocate

In this case, collocations are found either under the node, or under the collocate; or

sometimes under both. The following three collocations have been traced in three

dictionaries and the results are as follows:

Public opinion: الرّأي العام
Civil war: الحرب الأهليّة
Income tax: ضريبة الدّخل

In *Al-Mughni Al-Kabir* dictionary:

- *Public opinion* is mentioned twice: first as a full collocation in bold type under

  the entry *public* as a node, second under the entry *opinion* as a node in bold

  while *public* as collocate is not in bold.

- *Civil war* is mentioned twice: first as a full collocation in bold type under the

  entry *civil* as a node, and second under the entry *war* as a node in bold, while

  civil as a collocate is not in bold.

- *Income tax* is mentioned only once as a full collocation in bold under the entry *income* as a node in bold, and *tax* as a collocate.

In *Al-Mawrid* dictionary

- *Public opinion* is mentioned once only in full under the entry *public* as a node, and *opinion* as a collocate. Both are in bold type.

- *Civil war* is mentioned once only as a full collocation in bold type under the entry *civil* as a node, *war* as a collocate.

- *Income tax* is mentioned once only as a full collocation in bold type under the entry *income* as a node, *tax* as a collocate.

In *Elias' Modern Dictionary*

- *Public opinion* is mentioned twice not as a full collocation in bold: first under the entry *public* as a node, and second under *opinion* as a node.

- *Civil war* is mentioned twice not as a full collocation in bold: first, under the entry *public* as a node, and second under *opinion* as a node.

- *Income tax* is mentioned only once under the entry *income* as a node in bold type, and *tax* as a collocate not in bold type.

If we trace the two collocations *direct access device* and *random access device* in Henni's (1985) *A Dictionary of Economics and Commerce*, or the two collocations *cinematographic fade-in*, and *cinematographic fade-out* in Badawi's (1991) *Dictionary of Humanities, Fine Arts and Plastic Arts*, we notice:

- *Direct access device*: تداول مباشر ، توصّل مباشر . The TL equivalent can be found in three places in this dictionary: Henni (ibid: 4, 104, and 105).

- *Random access device:* عشوائي (توصّل) جهاز نو تداول . The TL equivalent can be found in three places in this dictionary: Henni (ibid: 4, 104, 356).

- *Cinematographic fade-*in: البزوغ السّينمائي للصّورة / الظّهور السّينمائي . The TL equivalent can be found in full under *cinematographic* and under *fade-in.*

- *Cinematographic fade-*out: الأفول السّينمائي للصّورة / الإختفاء التّدريجي . The TL equivalent can be found in full under *cinematographic*, and under *fade-out.*

We have mentioned in our discussion that one collocation has been listed under the node, and another under the collocate, but what is the basis on which to consider this lexical item as either a node or a collocate? Benson (1989: 6), and Hausmann (1985: 119-121) propose certain principles for breaking down lexical collocations into a base and a collocator (that is, a node and a collocate):

1. In verb + noun collocation (e.g. *to withdraw money*), the noun is the base, and the verb is the collocator.
2. In adjective + noun collocations (e.g. *confirmed bachelor*), the noun is the base, and the adjective is the collocator.
3. In adverb + verb collocations (e.g. *to struggle desperately*), the verb is the base, and the adverb is the collocator.
4. In adverb + adjective collocations (e.g. *closely acquainted*), the adjective is the base, and the adverb is the collocator.

On this basis proposed by Hausmann and Benson (Ibid) one can build up the following principles (which have not been advocated by Hausmann, and thus would be considered complementary):

1. In noun + verb collocations, the noun is the base and the verb is the collocator: e.g. *horses neigh*, and *volcanoes erupt.*
2. If a grammatical collocation contains a noun, the noun is the base: e.g. *by accident, a witness to*, etc.
3. If a grammatical collocation contains an adjective, the adjective is the base: e.g. *fond of, ready to go*, etc.
4. If a grammatical collocation consists of a verb and a preposition, the verb is the base: e.g. *to adhere to, to charge with*, etc.

5. If a grammatical collocation consists of a verb and a second verb in the infinitive or *-ing* form, the first verb is the base: e.g. *to decide to do something, to enjoy doing something*, etc.

It is, however, surprising that Benson (ibid) regards *to decide to do something* and *to enjoy doing something* as collocations, when they are best regarded as free combinations.

Taking into consideration Hausmann and Benson's principles, dictionary compilers can adopt them as a starting point to placing collocations in dictionaries. Henceforward, in the examples given above, collocations should be placed in dictionaries as follows:

Jump the queue: خالف ترتيب الصّف و تقدّم على غيره should be placed under the node *queue*, because it is the noun, and the verb *jump* is the collocate.

Take care of: يتولّى رعايته ، يعنى به should be placed under the node *care*, because it is the noun, and verb *take* is the collocate.

Floating dock: الحوض العائم لإصلاح السّفن should be placed under the node *dock*, because it is the noun, and the adjective *floating* is the collocate.

Free of charge: بدون رسم ، بلا رسم should be placed under the node *charge*, because it is the noun, and the adjective *free* is the collocate.

Direct access device: تداول مباشر ، توصّل مباشر should be placed under the node *device*, because it is the node, and the adjectival phrase *direct access* is the collocate.

So far: الى هنا ، لهذا الحدّ should be placed under the node *far*, because it is the adjective, and the adverb *so* is the collocate.

In this case, dictionary compilers can avoid falling into the trap of redundant repetition of collocations two, or sometimes three, times, as we have seen above in Henni's and Badawi's dictionaries.

4.4.3. The problem of not updating dictionaries

Another crucial problem that seems helpful, when considering problems of translating collocations in dictionaries, such as the placing of collocations, the absence of collocations in dictionaries, etc. is the problem of not updating dictionaries. An observation to four versions of *Al-Mawrid* bilingual dictionary has been attempted as follows:

1. *Al-Mawrid* (1983) English-Arabic, seventeenth edition, by Munir Baalbaki.

2. *Al-Mawrid* (1985) English-Arabic, nineteenth edition, by Munir Baalbaki.

3. *Al-Mawrid* (1994) English-Arabic, twenty-eighth edition, by Munir Baalbaki.

4. *Al-Mawrid* (1998) English-Arabic and Arabic-English, third edition, by Munir Baalbaki and Rohi Baalbaki.

The following examples have been checked in these four versions of *Al-Mawrid*:

a. *First lady*: السّيدة الأولى
b. *Leading article*: المقال الرّئيسيّ
c. *Sexual abuse*: الإعتداء الجنسيّ
d. *Abrogate a treaty*: ألغى معاهدة
e. *Surveillance camera*: كاميرا مراقبة
f. *Commit a crime*: ارتكب / اقترف جريمة
g. *Attend a meeting*: حضر اجتماعاً

Though, in fact, these four versions of *Al-Mawrid* have been published at four different intervals, as is indicated above, we have reached the following concluding remarks:

- Examples (a) and (b) exist in the four versions in full and very similarly.

- Examples (c), (d), and (e) are completely absent in all four versions.

- Examples (f) and (g) can be found under the entries of the verbs *commit* and *attend* consecutively in all four versions. This means, the verb has been considered the node, and the noun a collocate. This differs greatly from Hausmann and Benson's principles of placing collocations in dictionaries.

We notice, however, from these observations, that all that is found in the 1983 version is also found in the 1985, 1994 and 1998 versions, a period of thirteen years. This is not to deny that new vocabularies can be found in each recent version as is sometimes indicated by the compiler in the introduction. Still, the factor of not updating, or the very slow updating if any, plays an important role in affecting the beneficiality of dictionary treatment for the translator over the entire process of translating collocation. Henceforward, the simple solution for the translator is to choose the most up-to-date edition of the dictionary he is consulting.

4.4.4. Inconsistency and lack of systematisation

This problem of inconsistency and lack of systematisation in translating collocations in dictionaries explains how the translator renders the same lexical items differently though he could often render them consistently without causing inaccurate TL equivalents, as we shall see in the following examples:

Documentary evidence: دليل موثق
Documentary art: الفنّ الوثائقي
Documentary film: الفيلم التسجيلي

The SL collocate *documentary* has been rendered differently in each TL equivalent. It means giving facts and information about something. However, *documentary evidence* دليل موثق , and *documentary art* الفنّ الوثائقي are accurate because they

correspond with the exact meaning of *documentary*. In contrast, *documentary film* has been rendered inaccurately. This is because the TL equivalent الفيلم التّسجيلي (15) does not imply that every thing in this film is based on facts and real information. The TL collocate التّسجيلي does not stand as a proper equivalent to *documentary*, because the film producer or photographer may use false information and non-documentary scenes or data and still keep them in video or audio tapes. In this case, if he calls such a film التّسجيلي , i.e. literally recording, he is not wrong, whereas it is extremely misleading to present it as *documentary film*. Therefore, the appropriate TL equivalent is الفيلم الوثائقي and not الفيلم التّسجيلي .

Computer bank: بنك البيانات، ملفّ البيانات الرّئيسي
Computer instructions: أوامر الحاسب الإلكتروني
Computer programmer: أخصائي في البرمجة، مبرمج، مخطّط برامج

The SL collocate *computer* has been allocated different meanings in dictionaries such as: الكومبيوتر , الحاسب الإلكتروني , الحاسب الآلي , العقل الإلكتروني , الحاسوب , etc. However, in this example, *computer* is given three different equivalents. First, the TL equivalent بنك البيانات or ملفّ البيانات الرّئيسي , does not mention any of the above meanings of *computer*, and ملفّ البيانات الرّئيسي or بنك البيانات may not necessarily indicate that data are saved into a *computer*; rather, it could be recorded on tapes or in documents, or other microfilm recording methods. Therefore, this is an inaccurate TL equivalent that can be rendered easily as بيانات الحاسب , or ملفّ الحاسب الإلكتروني or بنك الحاسب الإلكتروني . Second, *computer instructions* has been rendered as أوامر الحاسب الإلكتروني . الإلكتروني This is somehow more accurate than the first collocation, but it would be better to render *instructions* as تعليمات , because when we deal with a *computer*, we are given illustrative and helpful steps to follow, different from the obligatory sense of, for instance, the military genre. Third, *computer programmer* is rendered as أخصائي في

البرمجة ، مبرمج ، مخطط برامج , and this is again inaccurate, because none of these TL

equivalents mentions الحاسب الإلكتروني , and this may cause arbitrary interpretation of

the intended meaning in the SL collocation. Not every مخطط برامج , or أخصائي في

البرمجة is involved in computer programming, for one may be programming for

projects without using the computer. Therefore, in order to avoid misinterpretation,

we suggest TL equivalents such as مخطط برامج الحاسب الإلكتروني , and أخصائي في برمجة

الحاسب الإلكتروني .

Mass attack: هجوم واسع (مكثّف)
Mass communications: وسائل المواصلات العامّة
Mass destruction: الدمار الشامل
Mass immunization: تطعيم الجمهور
Mass meeting: اجتماع جماهير الشعب
Mass movement: حركة جماهيرية
Mass production: انتاج بالجملة

As is obvious in this example (16), the SL collocate *mass* جمهور (plural جماهير),

العامّة , على نطاق واسع , شامل , etc. which means involving or intended for a very

large number of people, has apparently been rendered differently. Some of the TL

equivalents are accurate such as *mass attack*, and *mass destruction*, because they

express the essence of the SL semantic message, whereas, other TL equivalents

fluctuate between the nearly acceptable and arbitrary misinterpretation.

Mass communications is rendered as وسائل المواصلات العامّة . This is wrong because it

stands for *public transportation* and this is entirely different from mass

communication. However, the proper TL equivalent is وسائل الإتصال بين الجماهير

which stands for the different means that people employ in order to communicate.

Mass immunisation is rendered as تطعيم الجمهور . Immunize is to protect people from a particular illness, especially by injecting special anti-bodies into their bodies. This means اللقاح ضدّ الأمراض , whereas the TL equivalent تطعيم may indicate offering food to people so, in order to avoid misinterpretation it is better to render the SL collocation as لقاح أو تلقيح الجماهير ضدّ الأمراض .

Mass meeting: اجتماع جماهير الشّعب . The SL collocate *mass* has been rendered redundantly, because الجماهير implies الشّعب and الشّعب implies الجماهير . So there is no need for expansion here. It is better to render it as اجتماع جماهيريّ in the same way that *mass movement* is rendered as حركة جماهيريّة .

Mass production: انتاج بالجملة . The TL equivalent بالجملة means *wholesale*, and it is usually used with تاجر as in *wholesaler*, compared to *retailer* تاجر تجزئة . However, with *production* انتاج , it is better to render *mass* as انتاج على نطاق واسع , or انتاج ضخم .

Sericulture worker: مربّي دودة القزّ (17).
Poultry farm worker: عامل مزرعة دواجن-عام (18).

Inconsistency of transference in these two collocations is manifested in the way the translator has rendered *worker*. It is accurate to render *sericulture worker* as مربّي دودة القزّ , because *sericulture* القزازة involves looking after the silkworm دودة القزّ that produces raw silk. This cannot be done quickly like some other jobs; rather, it requires special care over a considerable period of time. Comparably, *worker* in *poultry farm worker* is rendered differently as عامل though, in fact, it involves special care and attention for *poultry* دواجن , that is birds that are kept on farms for supplying eggs

and meat such as chicken, ducks, etc. Henceforward, *poultry farm worker* should be rendered as مربّي دواجن . Unlike what has been highlighted so far on inconsistency in translating collocation, some TL equivalents have been realtively consistent such as the following, probably because the SL collocate *sound* is not so homonymous as it is the case in the above examples:

Sound camera: الكاميرا الصّوتيّة
Sound effects: المؤثّرات الصّوتيّة
Sound engineer: مهندس الصّوت
Sound volume: حجم / طبقة الصّوت

4.4.5. Mishandling of SL collocations

This problem of translating English collocations into Arabic touches upon the mishandling of SL collocations as in dictionaries. It is surprising how such SL collocations are treated though they are very clear in the English-English dictionaries, as we shall see in the following examples:

Mass-media: وسائل الاتّصال الجماهيريّة (19). The SL collocation is hyphenated, as if it were a compound or a clipping. This is wrong because English dictionaries, like *Oxford Advanced Learner's Dictionary of Current English* (*OALDCE*), and *Longman Dictionary of Contemporary English* (*LDOCE*), mention it as *mass media* without the hyphen. These and other bilingual dictionaries list it like many other collocations such as *mass production, mass culture, mass meeting, mass immunisation*, etc. On the other hand, its TL equivalent وسائل الاتّصال الجماهيريّة, which stands for *mass communications*, is not so accurate, because it seems as if it were restricted to the people of one country, whereas it is widely known that *mass media* means وسائل الاعلام , that is, providing information and news to the public through different means including television, radio, and newspapers.

Radio-waves: موجة الرّاديو (20). The SL collocation is presented as hyphenated, though the same translator mentions collocations like *radio receiver* جهاز استقبال راديو , *radio play* تمثيليّة إذاعية , and *radio station* محطة اذاعة without a hyphen. So what reasons are there that lead the translator to hyphenate radio-waves though, again, *OALDCE* and *LDOCE* do not give a hyphen, and mention other collocations like *radio beacon* المنارة اللاسلكيّة , and *radio telescope* التلسكوب اللاسلكي as such? The second area in which we do not agree with the translator is the allocation of its TL equivalent as موجة الرّاديو. *Wave* موجة is a countable noun, its plural being *waves* موجات or أمواج , so why does he render it as singular? This is a mishandling of the SL collocation.

Radioreporter: صحفي أو مخبر اذاعي . SL collocation is treated as if it were a compound. This is not accurate, because it is a full collocation like most similar ones such as: *radio presenter* مذيع (مقتم برامج بالرّاديو) , *radio show* عرض اذاعي , *radio programme* برنامج اذاعي , and *radio broadcast* بثّ اذاعي . So it should be treated as a two-collocate collocation and not as a compound. On the other hand, its translation as صحفي , i.e. journalist, replaces it by a more general term which may be any person interested in, as well as engaged in, *mass media*; and its rendition as مخبر اذاعي is somehow restricting the wide area of radio programmes to that of news. In reality, radio reporter is best rendered as مراسل اذاعي , because مراسل , i.e. correspondent, indicates the job of a person who is interested in covering various events and programmes other than news.

Ship's engineers: مهندسو السفن . It is quite obvious that the SL collocation is mishandled to the extent that it is a mere grammatical case expressing possession: the ship possesses engineers, so that they are like any other belongings. In fact, the

genuine collocation is *ship engineers*, which can be rendered as مهندسو سفن which

expresses and specifies the specific field of work of those engineers: carrying out

technical, mechanical, and electric repairs to the ship. This is quite different from

being *ship's engineers*, and can be compared to car park, decision analysis, oil

experts, etc. without the use of *'s* between the collocates.

Women's hair dresser: حلاق و مصقف شعر سيّدات . The SL equivalent *hair dresser* is

mentioned as two lexical items, whereas *OALDCE*, and *LDOCE* list it as a compound

dictionary entry *hairdresser*. The translator is supposed to know the status of the

lexical items in the SL and how they combine or inter-collocate. However, the SL

collocation can be rendered as مزيّن نسائي .

4.4.6. Transliteration despite the availability of TL equivalent

The SL collocation has been transliterated into Arabic, although there is a TL

equivalent that can replace and demonstrate its semantic message. However, in the

following examples, we shall consider how transliterated TL equivalents are treated in

dictionaries and whether or not they have become normal for TL readers:

Opera ballet: أوبرا البالية . The TL equivalent stands as a transliterated form of the SL

collocation. There is a possibility of giving an interpretation, in Arabic, of the SL

collocation *opera ballet*. But still, there is no escape from using the words *opera* and

ballet in the Arabic TL equivalent, i.e. أوبرا البالية . To render *opera* as a musical play,

or a play in the form of songs, that is المسرحيّة الموسيقيّة أو المغناة . is not acceptable

because a musical and an opera are not the same. *Ballet* is a performance in which a

special style of dancing and music tells a story without any speaking, that is العرض

الرّاقص . With this in mind, it is still unacceptable to have TL equivalents such as

المسرحية الموسيقية الراقصة and/or المسرحية المغناة الراقصة , in which Arabic interpretations

of the SL collocates *opera* and *ballet* intercollocate. Therefore, the acceptable TL

equivalent can be given by transliterating the SL collocation as أوبرا الباليه .

Such is the case with the following examples in which the collocate *jazz*, a kind of

music originally played by black Americans with a strong beat and parts in which

performers can play alone, is transliterated as الجاز, though it has been interpreted, in

Arabic, as موسيقى راقصة ذات طبيعة حارّة مرتجلة :

Jazz music: موسيقى الجاز
Jazz dance: رقصة الجاز
Jazz ballet: باليه الجاز
Opera jazz: أوبرا الجاز

As a matter of fact, there is redundancy in these TL equivalents. Like opera ballet,

each of these TL collocation reveal the translator's will to transliterate the SL

collocates, in order to keep the intended meaning of the original SL collocations.

Another remarkable phenomenon that accompanies the transliteration of such

collocations into Arabic is the application of grammatical rules of Arabic language to

the transliterated collocation in order to make the plural:

Comic opera: أوبرات كوميديّة
Romance opera: أوبرات رومنطيقيّة
Light opera: أوبرات خفيفة
Opera bouffe: أوبرات هزليّة

If we scrutinise the TL equivalents, we find out that their plural forms have been

treated as feminine. The reason is that *opera* means مسرحيّة which is feminine and

thus its plural in Arabic is مسرحيات . It is after this mould that the TL equivalents have been modelled. The same has been followed with *paraffin* in the collocation *paraffin series* which is rendered as سلسلة البرافينات ; and with the clipped collocate *petrochemical* in *petrochemical complex* which is rendered as مجموعة بتروكيماويات providing that the clipped collocate is maintained clipped in the TL equivalent that has taken the form of the Arabic feminine plural noun. To reiterate, SL collocates that have been transliterated into Arabic are becoming acceptable and natural to Arabic readers because of recurrent use.

4.4.7. The problem of SL loan collocates

Connotatively, the three terms of borrowing, loan collocate and calque, express one and the same idea: a direct translation of the elements of a word into the borrowing language. English has borrowed, and is still borrowing, from most languages of the world (21). In the following examples, we shall see how loan words in English are transferred into Arabic:

Ad hoc committee: لجنة خاصّة (منشأة لغرض ما) . The SL collocate *ad hoc* is originally Latin, and it means done or arranged for specific purposes without necessarily prior planning. It is rendered into Arabic via contraction, that is, the SL collocation consists of three collocates whereas its equivalent is condensed into only two.

De facto king: ملك قائم فعلاً . *De facto* is Latin by origin, which means really existing whether legally or illegally.

In loco parentis: وليّ الأمر بالوكالة . This SL collocation is an adverb, originally Latin.

and it means to exercise the responsibilities of a parent for someone else's child. It is

rendered into Arabic via expansion.

Inter alia: من بين الأشياء، غيض من فيض . This SL collocation is an adverb, originally

Latin, and means among other things. It is rendered into Arabic via expansion.

Deo gratias: شكراً لله . This SL collocation is originally Latin, and means thanks be to

God. A corresponding Arabic equivalent is given to it, whereas the Latin *Deo volente*

is rendered as إن شاء الله , i.e. an equivalent by expansion.

The following are French loans used in English. We shall give the TL equivalent to

each collocation, and mention the translation strategy that has been implemented in its

rendition:

Cul-de-sac: زقاق أو طريق غير نافذ .
Coup de theatre: تطوّر مفاجئ أو مثير (في الأحداث العامّة أو في حوادث المسرحيّة) . These
originally French loans are rendered by expansion.

Coup de main: مباغتة .
En passant: مصادفة .
En rapport: منسجم . These originally French loans are rendered by contraction into a
minimum equivalent.

Coup d'etat: الانقلاب: إجراء مفاجئ حاسم في عالم السّياسة و بخاصّة: حركة تؤدّي الى الإطاحة بنظام
الحكم بالقوة أو بطريقة غير دستوريّة . This originally French loan is rendered by contraction
into a minimum equivalent enhanced by interpolation.

Nom de guerre: اسم مستعار .
Nom de plume: اسم مستعار . These two loans are rendered by contraction to a smaller
TL equivalent. They refer to the name used by, for instance, a writer instead of her or
his real name, i.e. اسم مستعار لكاتب . For example, in Arabic, Badawi al-Jabal, i.e. بدوي
الجبل , is the nom de plume of the famous Syrian poet whose real name is Mohammad
Suleiman al-Ahmad.

Coup de grace: رصاصة الرّحمة: رصاصة تصوّب عادة الى رأس المحكوم عليه بالإعدام للتثبت من أنّه فارق الحياة . This originally French loan is rendered by contraction to a smaller TL equivalent enhanced by interpolation.

Coup d'oeil: نظرة خاطفة . This is rendered as a corresponding TL equivalent.

Grand dame: السيّدة الجليلة: سيّدة (متقدّمة في السنّ عادة) تتمتع باحترام عظيم أو قدرة بالغة . This originally French loan is rendered as a corresponding TL equivalent enhanced by interpolation.

As is apparent, these originally Latin and French loans in English have been transferred into Arabic by various translation strategies without recourse to transliteration as we have seen above, under **4.4.6.**, with *opera ballet* and *opera jazz*.

4.4.8. Non-existent collocations in dictionaries

Another pivotal problem of the translation of English collocations into Arabic is when SL collocations are not found in dictionaries. While being mentioned or used in the TL, they have not yet been recorded in dictionaries. Unlike all the collocations that have been dealt with throughout this chapter, the following ones (see Chapter V for references), for example, cannot be found in dictionaries and thus cause a fundamental obstacle that makes the process of translation cumbersome:

Religionless Christianity: المسيحيّة العلمانيّة
Suicide bombers: القنابل البشريّة
Digital bullying: يتحشّر رقمياً
To rob legitimacy: يسرق الشرعيّة
Political hypocrisy: النّفاق السّياسيّ
Money laundering: تبييض / غسيل الأموال
Car culture: ثقافة السيّارات
Christian Zionism: الصهيونيّة المسيحيّة
Chemical and biological terrorism: الإرهاب البيولوجي و الكيماوي
Booby-trapped terms: المصطلحات المفخّخة

In this case, the problem that generates other problems lies in the way or ways of finding their appropriate TL equivalents, and thus analysing the processes of formulating their equivalents. However, because it is a problem on a grand scale, it will be dealt with in the following chapter, where we shall go into the details of their rendition. For the present, we shall try to systematise the processes of their rendition in order to bridge the gap caused by their lexical negligence in dictionaries.

4.5. Conclusion

In this chapter, we have analyzed four main methods for the translation of English collocations into Arabic: transposability, predictability, lexical collocational cohesion and miscellaneous problems. Our analysis has been enhanced by illustrative examples supporting the various cases of rendering English collocations into Arabic.

Being crucial to the process of transferring English collocations into Arabic, these four mechanisms are also significant procedures next to those already discussed in Chapter III.

Towards the end of this chapter, we have elaborated on miscellaneous problems that touch upon key issues of translating lexical collocations, such as: the arrangement of collocations in dictionaries, not updating dictionaries, inconsistency and lack of systematisation in handling collocations, transliteration, and loan collocates. We have detailed the reasons lying behind these problems, so that the translator should bear in mind the kind and nature of the problems of transferring English collocations into Arabic in dictionaries. On the other hand, this also draws the attention of future

dictionary compilers to the realities of these problems, thus turning them into help and not hindrances for translators.

There is another very important conclusion regarding non-existent collocations in English-Arabic dictionaries. Unequivocally, this highlights the inability of these dictionaries to bridge the gap produced by their omission of significant collocations. However, this will be dealt with in the next chapter, in which we shall investigate the methods of translating English collocations, which are not lexical entries in dictionaries, into Arabic.

Notes to Chapter IV

1. See Appendix 1.
2. See note 2, p.162 at the end of Chapter III.
3. Sinclair (1991: 115-116) defines downward and upward types of collocation as: "when a is node and b is collocate, I shall call this *downward* collocation... When b is node and a is collocate, I shall call this *upward* collocation". See also Chapter II.
4. Hannallah and Guirguis (1998: 3).
5. See Basha (1984: 250-276), and Ilias and Nasif (451-468), who divide the *adjective* i.e. النعت into two types according to its relationship with the noun it describes, i.e. متبوعه (literally, *its follower*): first, النعت الحقيقيّ i.e. the *genuine adjective* which follows the noun it describes as in قرأت قصيدة طويلة i.e. *I read a long poem*; second, النعت السببيّ i.e. the *causative adjective*, which precedes a noun that describes its متبوعه, as, for example, ´قرأت قصيدة عديدة أبياتها i.e. *I read a poem whose lines of verse were many*, or قرأت قصيدة عديدة الأبيات i.e. *I read a poem that has many lines of verse*. In fact, all adjectives, in potential, can be reversed such as: جميل الوجه i.e. *a beautiful face*, سريع/بطئ i.e. *a fast/slow movement*, طويل/قصير الباع i.e. *an efficient/impotent (man)*, طويل البال i.e. *a patient (man)*, كثير المال i.e. *a rich (man)*, كبير الحجم i.e. *a big size*, بعيد/قصير النظر i.e. *a farsighted/shortsighted man*.
6. Hannallah and Guirguis (1998: 25).
7. Kay (date not found: 125).
8. See Basha (1984: 333-338) and Ilyas and Nasif (1998: 193-209) for more details of conditional sentences in Arabic.
9. Sinclair (1966: 414) proposes the existence of a mutual prediction that can depend on any or all of:
   (a) the strength of the predictions of items over each other
   (b) the distance apart of the items
   (c) the nature of the items which separate them, whether continuing a 'thread' as above, or not
   (d) the grammatical organization.
10. The Syrian Newspaper *Al-Thawra* 05/01/ 2001, p. 3.
11. *Al-Quds Al-Arabi* 09/08/2001, p. 4.
    Kuiper and Allan (1996: 177) proposes "collocations are linear associations of one word with another that give a rather special sense and denotation to one or both words, a meaning that the words have by virtue of being together in a lexicalised form. Some collocations are quite habitual.
    Black tea, white wine, dry wine, and so forth show how we take the facts that the *tea* is not really *black* nor the *wine* either *white* or *dry* for granted". They also propose the following example:
    What actual colours are the following?
    White coffee, white wine, white sugar
    Black coffee, red wine, brown sugar
    and how raw are *raw meat* and *raw sugar*?
12. See Hannallah and Guirguis (1998: 203).
13. See Badawi (1987:357).

14. See, for example, guidelines, instructions or introductions of *Al-Mawrid* (1998), *Al-Mughni Al-Kabir* (1991), *Elias' Modern Dictionary* (1983). etc. Baalbaki and Baalbaki (1998: 11), in the general instructions on how to use *Al-Mawrid*, state under the fourth instruction:

> In this dictionary, the combined items have been placed in their normal locations. If you want to check *big game*, for instance, you have to check it in its normal location, after *bigarreau* and not under *big*.... If you do not find the combined items in their normal places, try them under the main entries where you <u>might</u> find them.
>
> (my translation)

In this quotation, it is obvious that there is no solid ground to stand on in checking combined items, because they are providing a way that *may* or *may not* enable one to find them.

15. See Badawi (1991: 111).
16. See Fawq El'Adah (1979: 254).
17. Badawi (1989: 234).
18. Badawi (ibid: 207).
19. Badawi (1991: 223).
20. Ibid.
21. Yule (1997: 65) argues that English has been a fertile soil to absorb loan words from most languages, for example: *alcohol* (Arabic), *boss* (Dutch), *croissant* (French), *lilac* (Persian), *piano* (Italian), *pretzel* (German), *robot* (Czech), *tycoon* (Japanese), *yogurt* (Turkish), and *zebra* (Bantu).

CHAPTER V

THE TRANSLATION OF ENGLISH COLLOCATIONS WHICH ARE NOT LEXICAL ENTRIES INTO ARABIC (1) (SUBSTITUTABILITY, EXPANSION AND CONTRACTION)

5.0. Introduction

The previous chapters examined the methods employed by dictionaries in rendering English collocations into Arabic. This chapter will attempt to examine and assess collocations as used in Modern Standard Arabic, and in particular the Arab Press, which can be traced back to English (2), but which have not been recorded in dictionaries. The reason for this is that most of them are neologisms coined by the writer of the text, which have not yet gained circulation among users of Arabic. Our examples are taken from newspapers illustrating again the various methods employed by writers for the purpose of the coinage of collocations in Arabic.

In this chapter, examples have been chosen with the idea in mind that emphasis is on the linguistico-translational perspective and not on a coherent field of knowledge. That is, there is no continuity of contents. Examples have been selected systematically from Modern Standard Arabic and in particular the Arab Press; and those collocations that share common adpects of translation problems have been arranged in order to discuss, in detail, the various cases of direct foreign influence (mainly English) on the Arab Press in particular.

5.1. Substitutability

By analogy, as substitutability has been an important translation strategy for the transference of lexical collocations from English into Arabic, so is the case with those collocations that have not been recorded by dictionaries as lexical entries. However,

there are different cases in which substitutability functions, as we shall see in the following discussion, providing there is one additional highlighted case in which a SL collocation is substituted by a more influential TL equivalent.

5.1.1. SL collocates substituted by more general TL equivalents

In this case, SL collocates are substituted by more general TL equivalents. The reasons behind the implementation of this translation technique will be demonstrated through analysing the following examples:

Spying manual: انجيل التّجسّس (*Al-Quds Al-Arabi*, 13/05/2002, p. 1). The TL equivalent literally means *the Gospel of espionage*. The SL collocate *manual*, i.e. كتيّب وجيز, stands for a book containing information or practical instructions on a given subject. Whereas the TL collocate *Gospel*, i.e. انجيل stands for a much wider sense than *manual*. It stands not only for information or practical instructions in the limited sense of the word, but also for the totality, that is all of its parables, wisdom, implications, and didacticism as an extended book on which to model oneself. Although, religiously speaking, Bible refers to *the Holy Book* الكتاب المقدّس , which consists of the *Old Testament* and the *New Testament* العهدان القديم و الجديد , it may also refer metaphorically to the most useful and important book on a particular subject as in *the manual of history* انجيل التّاريخ , *the manual of surgery* انجيل الجراحة , etc. In contrast, Arabs do not say *the Quran of history*, *the Quran of surgery*, etc. probably because of religious sensitivities; they rather say the most important book of history or surgery.

Act of terror: صناعة الإرهاب (*Al-Hayaat*, 03/05/2002, p. 6). The TL equivalent literally means *terror industry*. The SL collocation means عمل ارهابي . However, *industry* is more general than *act* (or *action*) عمل , because *act* denotes one process of operation, whereas *industry* indicates several processes or operations. Thus there is

legal action اجراء/ عمل قانوني , اجراء , *military action* عمل عسكري . *an act of sale* اجراء , etc., whereas *national industry* صناعة وطنية , مبيعات , for instance, signifies the bulk of the production stages that may involve *legal action*, and even *military action*, if necessary. Therefore, the TL equivalent صناعة الإرهاب i.e. *terror industry*, implies all the actions and deeds that collectively lead to the terrorist action.

Collapse of socialism: انهيار النموذج الإشتراكي (*Al-Hayaat*, 19/01/2002, p. 17). The TL collocate انهيار , i.e. *collapse*, means to fall and become incapable of continuing. It has more general meaning than other collocates like, for example, *failure*, which means فشل , اخفاق , ضعف , تخلف عن القيام بما هو مطلوب i.e. *weakness*, and عجز or قصور i.e. *inability*. *Failure of a student in his studies*, for example, does not imply the end of his life as he may be doing other things at the same time. The same applies to انهيار الإعصاب which means *nervous breakdown*, whereas *collapse* in *collapse of socialism* انهيار (التّجربة) الإشتراكيّة , *collapse of a building* انهيار بناء , or *collapse of peace process* انهيار العمليّة السّلميّة , indicates the failure of the whole process (3) but on a much greater scale than فشل or unsuccessfulness.

To achieve one hundred per cent security: تحقيق الأمن بنسبة مئة في المئة (*Az-Zamaan*, 03/05/2002, p. 2). The TL equivalent نسبة مئة في المئة , i.e. *one hundred per cent*, is more general than other TL equivalents such as *utter*, which means كلّي , كامل , تامّ *complete*, or مطلق *absolute*. Probably, the translator finds that the TL equivalent *hundred per cent* indicates perfection, or a muximum degree of what is required. This is something of an exaggeration because human beings are not perfect, and thus cannot achieve perfection. However, the Arab press starts to use this collocation because it is often used in the Western press, as in *to make one hundred per cent effort* يبذل جهوداً مئة في المئة , and *a hundred per cent terrorist crime* جريمة ارهابية مئة في المئة .

Restrictions imposed on the media: الدكتاتوريات الإعلاميّة (*Ash-Sharq Al-Awsat,* 05/05/ 2002, p. 26). The TL equivalent literally means *media dictatorships.* However, the word *restrictions* means قيود , تقييدات or تحديدات , whereas *dictatorships* دكتاتوريات means the rulers or governments, who have complete power and can impose restrictions on every aspect of life including the media, as for example *to veto some political news* تحريم/ منع بعض الأخبار السّياسيّة , or *to refuse public suggestions* رفض اقتراحات الجماهير , etc.

Modernization movement: تيّار التّحديث (*Al-Quds Al-Arabi,* 10/05/2000, p. 1). The SL collocate *movement,* which means حركة , عمل , or نشاط has been replaced by a more general TL collocate *current* or *stream,* which means تيّار , تدفق , جريان , جدول , نهر , etc. Accordingly, similar collocations *to lead the modernization movement, to lead the opposition movement,* and *to lead the correctionist movement* can be rendered into Arabic as يقود تيّار التّحديث , يقود تيّار المعارضة , and يقود تيّار التّصحيح respectively, in which *current* functions as a surrogate to *movement,* because it encompasses a wide number of proponents all over the country.

Street combat: حرب الشّوارع (*Al-Quds Al-Arabi,* 12/04/2002, p. 3). The SL collocate *combat,* which means عراك , مصارعة , اعتراك , اقتتال , etc. has been replaced by more general TL collocate *war,* which means حرب , كفاح , صراع , or معركة . This is so because *street combat* does not necessarily involve heavy weapons, armoured troops, and aeroplanes alongside different types of military equipment. In fact, this is the spirit of *war* in the battlefield, or battlegrounds, that is usually far greater than in streets or roads, which may involve only the use of light weapons. Henceforward, we say *war on terror* الحرب على الإرهاب and not *combat on terror* الإعتراك/ الإقتتال على الإرهاب ; though the current expression is مكافحة الإرهاب, i.e. *counter terrorism.*

To announce the beginning of a candidacy for an award: فتح باب الترشيح للجائزة . (*Al-Quds Al-Arabi*, 17/04/2002, p. 20). The SL collocation *to announce the beginning of,* which means يعلن بدء الـ has been replaced by a more general TL equivalent *to open the door*, i.e. يفتح باب الـ . As a matter of fact, *to announce the beginning of* promulgates the idea of the preliminary stage of something, whereas *to open the door for* signifies a greater implication of not only announcing something, but also of letting others get engaged in what follows in big numbers, as for example: *to open the door for immigration* يفتح باب الهجرة , *to open the door for research* يفتح باب البحث , *to open the door of intervention* يفتح باب التدخل , etc. and especially that idiom which we have in Arabic يفتح الباب على مصراعيه .

To be strongly criticized: تعرّض لسيل من الانتقادات (*Al-Khaleej*, 07/05/2002, p. 3). The SL collocate *strongly*, which means بشكل قويّ , بشكل حادّ , or بشكل لاذع , has been replaced by a more general TL collocate لسيل من , which means *flood, inundation, torrent* or *torrential stream*, i.e. ماء جارف , فيض , سيل , and which literally means *a stream of*, i.e. دفق or تيّار , جدول , نهر . Other possibilities for replacing this SL collocate by a more general TL equivalents are in TL collocations like: تعرّض لموجة انتقادات , which literally means *to be faced with a wave of criticisms*; تعرّض لجملة انتقادات , which literally means *to be exposed to a collection of criticisms*; and تعرّض لحملة انتقادات , which literally means *to be confronted with a campaign of criticisms*, and تعرّض لوابل من الانتقادات , which literally means *to be exposed to a torrent of criticisms*. In these collocations, *a wave of, a collection of*, and *a campaign of* have a much broader sense than *to be strongly criticised*.

5.1.2. SL collocates substituted by less general TL equivalents

The translation strategy of substitution manifests itself through the replacement of SL collocates by less general TL equivalents. However, to be less general in the TL equivalent does not mean to be less effective; rather it may be a successful way of transferring the semantic message of a SL collocation to TL readers more smoothly and naturally, as we shall see in the following examples:

The myth of its historical tolerance was spoilt: تلوّثت اسطورة تسامحها (*Al-Quds Al-Arabi*, 08/05/2002, p. 1). The SL collocate *historical*, which means تاريخي, has been replaced by a less general TL collocate اسطورة , which means *legend, fable,* or *myth.* This is owing to the fact that اسطورة , which is usually an old and famous story about heroes and their adventures or magical events, is itself part of history, which is the record of all events of which the legend is a part. However, there is an element of unusual collocability in the TL equivalent, because usually there are: *the environment was polluted* تلوّثت البيئة , *water was polluted* تلوّثت المياه , *clothes become dirty* meaning 'polluted' تلوّثت/ اتسخت الثياب , etc. and *love story* اسطورة الحبّ , *football legend* اسطورة كرة القدم , *battlefield legend* اسطورة أرض المعركة , etc. but *its historical tolerance was spoilt* تلوّثت اسطورة تسامحها expresses an extraordinary kind of collocability for which تلوّثت is used as a metaphor.

To lose its political virginity: فقدت عذريّتها السّياسيّة (*Al-Quds Al-Arabi*, 08/05/2002, p. 1). The SL collocate *virginity*, which means عذريّتها , has replaced other TL collocates as, for example, حصانة or مناعة which means *invincibility*, that is, too strong to be destroyed, overcome or defeated. Other implications of *virginity* are: طاهرة , بتول , or عفيفة . *Invincibility* or *immunity* occurs with a large range of collocates such as in *political invincibility* حصانة سياسيّة , *diplomatic invincibility* حصانة دبلوماسيّة ,

parliamentary invincibility حصانة برلمانيّة , etc. whereas *virginity* is commonly restricted to sex, love and women in the first place as in *to lose one's virginity* فقدت عذريّتها *that is losing one's hymen* فضّ غشاء البكارة . One also speaks of *virgin territory voyage/snow/forest/ soil.*

To gain wider support: توسّع دائرة التأييد (*Al-Quds Al-Arabi*, 03/05/2002, p. 1). The SL collocate *wider*, which means أعمّ , أشمل , أوسع , etc. has been replaced by a less general TL collocate دائرة , which means *circle*. This is because *circle* has got a *circumference* محيط , or *periphery* محيط , that is, it has got limits and can be measured as *the circumference of the Earth* محيط الأرض . On the other hand, the SL collocate *wider* has got greater implications than *circle*, as in a *wider space* فضاء رحب , which goes beyond *the circumference of the Earth, wide range* مجال واسع/شاسع . *wide variety* تنوّع واسع , a *wider selection* اختيار واسع , etc. By comparison, *political circles* الدّوائر السّياسيّة , *literary circles* الدّوائر الأدبيّة , *scientific circles* الدّوائر العلميّة , *academic circles* الدّوائر الأكاديميّة , etc. are more limited in scope than those collocations of *wider*. In addition, the TL collocate *circles* which means الدّوائر can be replaced by الأوساط/ المحافل .

To discover widespread corruption: اكتشفوا حجم الفساد (*Al-Quds Al-Arabi*, 03/05/2002, p. 1). The SL collocate *widespread*, which means واسع , فسيح , واسع and ممتدّ , has been replaced by a less general equivalent حجم i.e. *size*, which means قياس , حجم , قدّ , كبر , ضخامة , مقدار , etc. However, *size* in *big size* حجم كبير , *all shapes and sizes* الحجوم و الأشكال كلّها , *different/various shapes and sizes* مختلف الحجوم و الأشكال , and *the level of deceit/ deception* حجم الخديعة , is more limited in scope than *widespread*, as in collocations like *the widespread use* استعمال واسع *the widespread belief* اعتقاد واسع الإنتشار , *the widespread phenomenon* الإنتشار , ظاهرة واسعة الإنتشار , etc. in which *widespread* brings forward the sense of taking place

somehow without limits. However, انتشار has both a positive and negative sense. The negative sense of the *widespread* may sometimes be translated as تفشّي , استشراء or استطارة .

To issue a free-of-charge certificate: اصدار صك غفران و براءة (*Al-Quds Al-Arabi*, 03/05/2002, p. 1). The SL collocate *certificate*, which means شهادة . وثيقة . or مستند has been replaced by a less general TL collocate صك , literary meaning *cheque*; it may also mean *deed* or *document*. However, *certificate* شهادة has got a wider range of collocability than صك *cheque*, as for example, *birth certificate* شهادة الميلاد , *death certificate* شهادة الوفاة , *marriage certificate* شهادة الزواج , *degree certificate* شهادة الدرجة العلميّة , etc. Even in Arabic, *certificate* is more general in scope than *cheque*, for example, أدلى بشهادة , or أدّى الشّهادة i.e. *to testify, to give evidence or testimony*, etc. in which شهادة *certificate* means إقرار or بيّنة i.e. *evidence*, or *attestation*. However, الشّهادة possesses special detailed meanings in Islamic culture (4).

Under air cover (an air umbrella): تحت غطاء الطائرات (*Al-Quds Al-Arabi*, 03/05/2002, p. 1). The SL collocation literally means تحت الغطاء الجوّي/ المظلّة الجويّة : *cover* which means غطاء , ساتر , حجاب , واقي , etc. (or umbrella which means مظلّة or المظلّة الجويّة: تشكيلة من الطائرات لحماية العمليات العسكريّة البريّة , etc.) has been substituted by a less general TL equivalent غطاء الطائرات , which literally means *planes' cover*. In fact, by TL equivalent تحت غطاء الطائرات is meant *with the support of aeroplanes* i.e. دعم/ مساندة الطائرات , in which دعم , i.e. *support* has a broader sense than *cover* as in collocations: *utter support* دعم مطلق , *financial support* دعم ماليّ , *political support* دعم سياسيّ , *global support* دعم كونيّ , *international support* دعم عالميّ . etc. in which *support* may be from any direction; whereas *cover* in *covering operation* عملية تغطية . *covering letter* رسالة تغطية , *covering position* موقع تغطية , indicates a specific action

on a smaller scale. Even in Arabic, when *cover* means ذريعة or حجّة i.e. *excuse, plea, allegation, claim, pretence,* or *pretext* as in متذرّعاً بـ i.e. *claiming that,* or بذريعة/بحجّة أنّ i.e. *allegedly that,* which may be found in some contexts as تحت غطاء , it is still less generally used than *support.*

Political results: ثمار سياسيّة (*Al-Khaleej,* 03/05/2002, p. 4). The SL collocate *results,* which means نتائج , has been replaced by a less general TL collocate ثمار , which literally means *fruits.* This is because *results* has a broader range of collocability than *fruits,* as in the following collocations: *peace negotiation results* نتائج مفاوضات السّلام , *scientific research results* نتائج البحث العلميّ , *race results* نتائج السّباق , *visit results* نتائج الزّيارة , etc. in which *results* is not often replaceable by *fruits,* whereas *results* in *results of practical efforts* نتائج الجهود العمليّة , is replaceable by ثمار *fruits* in ثمار الجهود العمليّة . Moreover, in *bad results of practical efforts* النتائج السّلبيّة للجهود العمليّة , it is not replaceable by *fruits* probably because *fruits* has a positive implication as in جني الثّمار literally *reaping/picking the fruits of,* ثمار الموسم literally *season's fruits,* and ثمار التّجربة literally *the fruits of experience,* which means the experience has been quite successful.

An early survey of results reveals: و أفادت الوجبة الأولى من النتائج (*Az-Zamaan,* 03/05/2002, p. 1). SL collocate *survey,* which means مخطط , تقرير , فحص , نظرة عامّة , استعراض , استبيان , مسح , خريطة and even استفتاء , has been replaced by a less general collocate وجبة (5) which means *meal* or *repast,* that is وقعة , طعام , أكلة . *Survey,* however, has a wider range than وجبة i.e. *meal,* as in the following collocations: *national survey* مسح وطني , *scientific survey* مسح علميّ , *mathematical survey* مسح رياضيّ , *international survey* مسح دوليّ , *media survey* مسح اعلاميّ , etc. By contrast, *meal* has a more restricted range, for example: *nice meal* وجبة (طعام) لذيذة , *a five-*

course meal وجبة طعام تتألف من خمسة أطباق , وجبة طعام , *Chinese/French/Italian meal* وجبة طعام

إيطاليّة/ فرنسيّة/ صينيّة , etc.

5.1.3. Singular TL collocate substituted by plural TL equivalent

Manipulating the translation strategy of substitution, singular SLcollocates are being

replaced by plural TL equivalents. In the following examples, we shall investigate

whether this replacement will influence the semantic message of the SL collocation,

and whether it is an appropriate transference that does not sound as if it has been

translated:

The most vulgar insult: أقذع الاهانات (*Al-Quds Al-Arabi*, 08/05/2002, p. 1). The SL

singular collocate *insult*, which means قلّة احترام , اهانة , تحقير , etc. has been

replaced by TL plural equivalent اهانات , i.e. *insults*. This is owing to the other co-

occurring SL collocates, i.e. *the most vulgar* أكثر ابتذالا/ خشونة/ فظاظة/ شيوعاً...الخ , which

carry the sense of comparison among different types of *insult*. These SL collocates are

rendered into Arabic أقذع , which means *the most obscene, the most vulgar, the most*

indecent, filthiest, or *dirtiest*. In Arabic, however, it is possible to express this

superlative degree of أقذع الاهانات as either أقذع اهانة , or أقذع الاهانات . In either case,

there is a comparison between various kinds of insults of which this is *the most vulgar*

أقذع .

Defeatist diplomacy: دبلوماسيّة الهزائم (*Al-Quds Al-Arabi*, 10/09/2001, p. 1). The single

TL collocate *defeatist*, which means شخص انهزامي or الإنهزامي , i.e. someone who

thinks and believes he will not succeed, has been substituted by a plural TL collocate

هزائم , i.e. defeats as the plural of defeat, which means هزيمة . انهزام , انكسار , اندحار ,

احباط , or خيبة أمل . The translator has used this plural TL equivalent, probably because

he builds his assessment on the fact that there has been a number of defeats. On the

other hand, *defeatist diplomacy* can be expressed in two ways as a TL equivalent: first, as دبلوماسيّة انهزاميّة , second, as دبلوماسيّة الهزائم . In the first case, *diplomacy* is being described by the adjective *defeatist*; whereas in the second case, we have the genitive case of diplomacy being added to the plural noun الهزائم . In either case, the semantic message is the same.

Peace of the brave: سلام الشجعان (*Al-Quds Al-Arabi*, 10/09/2001, p.1). The SL singular collocate *brave*, which means شجاع , مقدام , جرئ , جسور , etc. has been replaced by a plural TL equivalent البواسل or الشجعان , which means *brave/courageous/fearless/ intrepid people*. This is probably owing to the fact that peace involves at least two parties, and each party consists of a number of persons; for example, in war, there are thousands of soldiers on each side, and any peace process will involve directly or indirectly every one of them. On the other hand peace will involve both of the two parties, be it soldiers or civilians who are determined to achieve victory, but because of their belief in peace, they choose that. It is quite different from *surrender*, i.e. الاستسلام .

Increase of consumer piracy: تزايد قرصنة المستهلكين (*Al-Quds Al-Arabi*, 17/04/2002, p. 20). The singular SL collocate *consumer*, which means زبون , مستهلك , عميل , or مُشتّر , has been replaced by a plural TL equivalent مستهلكين , which means *customers, clients*, or *patrons*. This is because of the common meaning that in reality there are many consumers in any shop, supermarket, or financial or commercial organization. This is quite comparable to collocations such as *student union* اتحاد الطلبة , *labour* (literally *workers'*) *party* حزب العمّال , *conservative party* حزب المحافظين , and *member states* الدول الأعضاء , in which singular SL collocates are substituted by plural TL equivalents due to the fact a large number are engaged in every occasion.

Return of the policy of bargaining and setting conditions: عودة بورصة المساومات و الشّروط
(*Al-Quds Al-Arabi*, 17/04/2002, p. 19). The SL single collocates *bargaining*, which
means مُفاصلة or مساومة , and *setting conditions*, which mean اشتراط or تعاقد , have
been substituted by plural TL equivalents المساومات and الشّروط respectively. This is
because when the translator replaces the SL collocate *policy*, i.e. سياسة , by the TL
collocate بورصة or مَصْفق , or سوق (الأسهم) المالية , which means *stock exchange,
stock market, exchange,* or *bourse,* this TL equivalent reveals the nature of selling and
buying that necessitates the plural sense of *bargaining* and *setting conditoins,* that is,
الشّروط and المساومات , in which prices and shares go up and down usually in an
unsettled way. In addition, this proposed TL may sometimes be replaced by صفقة i.e.
literally *transaction,* or by مقايضة i.e. *bartering.*

To put an end to failure: يضع حدّاً للاخفاقات (*Al-Khaleej,* 17/04/2002, p. 1). The singular
TL collocate *failure,* which means اخفاق , قصور , عجز and فشل , has been replaced
by a plural TL equivalent الاخفاقات , i.e. *failures.* However, this is because the TL
equivalent يضع حدّاً لـ , i.e. *to put an end to,* implied the recurrence of negative
problems that cause anxiety and annoyance. This recurrence has been expressed in the
plural sense in the TL equivalent, that is, *failure after failure,* which means اخفاقاً بعد
الآخر or *failures* اخفاقات .

Mass burial: مقابر جماعية (*Az-Zamaan,* 16/04/2002, p. 1). The singular SL collocate
burial, which means قبر or دفن , has been rendered into Arabic as a plural collocate
مقابر , meaning *burials,* because usually one single dead body is put in each grave, but
since *mass burial* implies the burying of several dead (or sometimes living) bodies in
one big hole, the translator finds it quite expressive to use the plural form مقابر . i.e.

burials. It refers to a state of war or military invasion of some country, in which people are uncermoniously buried in large numbers.

5.1.4. Plural SL collocates substituted by singular TL equivalents

Unlike the above orientation of transferring English collocations into Arabic, the translation strategy of substitution is implemented in this case to replace a plural collocate by a singular TL equivalent, as we shall see in discussing the following examples:

Accusing him of being involved in a bombing campaign: إثر اتهامه بالتورّط في عمليات تفجير (*Al-Quds Al-Arabi*, 03/05/2002, p. 1). The singular SL collocate *campaign*, i.e. حملة, has been substituted by plural TL collocate عمليات, which means *operations*. In fact, this singular TL equivalent stands for a series of battles or attacks intended to achieve a particular result in a war. Thus it replaces the SL singular and at the same time, it embraces the essence of the plural procedures. However, there are other possibilities of replacing a singular SL collocate with a plural TL equivalent as: *a series of bombings* حملة تفجيرات, *a chain of bombings* سلسلة تفجيرات, and *a train of events* سلسلة حوادث.

To investigate malpractices: فتح الملفّ الأسود (*Al-Khaleej*, 16/03/2002, p. 7). The plural SL collocate *malpractices*, which means الإقدام على أعمال محظورة or تصرّفات سيّئة, i.e. failing to do a professional duty properly, has been replaced by a singular TL equivalent الملفّ الأسود, which means *the black file*. The TL collocate *file* means a record of information about a person or subject, and itself demonstrates the plural implication of the SL collocate *malpractices*. Thus, it can replace it and still convey the semantic message appropriately. Other examples of singular TL collocates demonstrating plural SL collocates are: ملفّ الفساد *corruption file*, ملفّ الرشاوى *bribery file*, ملفّ الأعمال السيّئة *misdeeds file*, etc.

5.1.5. TL equivalent substituting for the SL collocation by rewording

Substitutability in this case implies that the TL equivalent, though non-corresponding, transfers the meaning of the SL collocation via rewording in a way that would not look alien to TL readers, as is obvious in the following examples:

The uttermost disrespect: قمّة الاستخفاف (*Al-Quds Al-Arabi*, 03/05/2002, p. 1). SL collocates are reworded in a TL equivalent: *uttermost*, which means أسمى , أعظم , أكبر , أقصى , أعلى , etc., and is being allocated the TL collocate قمّة, which means أوج , سنام , ذروة , etc., that is *peak*. Also, the SL collocate *disrespect*, which means ازدراء or استقلال, or استذلال , عدم احترام has been allocated the TL equivalent استخفاف, which means *belittling* or *depreciation*. Another significant point is the way the translator has expressed the superlative degree in the TL equivalent; the collocate قمّة , i.e. *peak*, denotes the uttermost, highest, or the greatest, without manipulating the Arabic mould of comparison أفعل, as in أفضل من i.e. *better than*. Other suggestions for rendering *the uttermost disrespect* are: أوج الازدراء i.e. *peak of belittling*, and ذروة التحقير/ الاحتقار i.e. *peak of depreciation*. Very similarly, *the best snipers* (*Al-Quds Al-Arabi*, 03/05/2002, p. 5) has been allocated the TL equivalent نخبة من القنّاصين , in which نخبة i.e. *the elite* denotes *the best* الأفضل .

It stands as a moment of shame in the history of the UN: اعتبره نقطة سوداء في تاريخ الأمم المتحدة (*Al-Quds Al-Arabi*, 03/05/2002, p. 1). *Moment of shame*, which means لحظة عار , has been given the TL equivalent نقطة سوداء , which literally means *a black spot*. However, this TL equivalent implies that the written history of the UN is supposed to be a record of honourable stances but, for certain reasons, is recorded as having a black mark staining it. Other TL equivalents rewording *moment of shame* are: وصمة

عار, which literally means a *brand of infamy*, موقف نلّ , which means *ignominious stand*, and لطخة نلّ/استكانة , which literally means *degradation stain*.

To put one's future under arrest: اعتقال المستقبل (*Al-Khaleej*, 03/05/2002, p. 4). The Literal meaning of the TL equivalent is *arresting one's future*. We usually say *arrest one's attention*, i.e. جذب انتباهه , *make an arrest* قام باعتقال , and *under arrest* رهن الاعتقال . However, the journalist has coined the nonce TL collocation اعتقال المستقبل , i.e. *arresting the future* to refer to the fact that by arresting the person, his future would be meaningless. Thus *to put one's future under arrest*, i.e. literally يضع مستقبل شخص قيد الاعتقال has been reworded as اعتقال المستقبل . It can also be reworded as مصادرة المستقبل , which means *confiscating one's future*, and قتل المستقبل , i.e. *killing one's future*.

To avoid falling into danger: اصطياد الخطر قبل وقوعه (*Al-Khaleej*, 03/05/2002, p. 4). The literal rendition of the SL collocation is يتجنب الوقوع في الخطر , whereas the exact TL equivalent means *hunting down danger before it takes place*. However, both ways of expression mean *to avoid danger* يتجنب الخطر , which involves planning for a predicted risk. There is also the cliché *Beware of danger!* i.e. احذرْ الخطر , which warns people to avoid falling into danger in hazardous situations, or being at risk; that is a preventive precaution. This means that a cliché can be a TL equivalent for a SL collocation. However, اصطياد in the proposed TL equivalent means *destroying* or *killing*.

Other examples of a TL equivalent substituting for a SL collocation by rewording are: *the international community*: المجموعة الدولية (*Al-Quds Al-Arabi*, 03/05/2002, p. 1) which literally means *the international group*, whereas the SL collocation means الأسرة الدولية ; *to start afresh*: تبدأ من نقطة الصفر (*As-Safir*, 04/05/2002, p. 15), which also

means *to start from scratch* يبدأ من جديد , and *to start again/from the beginning* يبدأ ثانية .

5.1.6. Collocations substituted idiomatically

Another significant translation technique to render English collocations into Arabic is through idiomatic substitution, that is, either a SL collocation being rendered as an idiom, or a TL collocation suggested by the Arab Press that can be traced back as a SL idiom (see chapter I for the definition of both collocation and idiom). There is an abundance of examples in the Arab Press; some will be discussed as follows:

To live on their nerves: يعيشون على أعصابهم (*Az-Zamaan*, 03/05/2002, p. 1). The TL equivalent is an idiom, because its meaning cannot be reduced to the individual meanings of its collocates, that is, the literal meaning of the TL equivalent is *to live on their nerves*. However, this TL idiom can be replaced by other TL collocations such as *to feel afraid*, which means يشعر بالخوف . Other similar SL collocations are: *to feel/be scared/frightened/terrified/alarmed/dismayed/appalled/horrified*, which all mean يشعر بالخوف/ الفزع/ الذّعر/ الرّوع .

Exploiting a window of hope: استغلال نافذة الأمل (*Az-Zamaan*, 03/05/2002, p. 3). The TL equivalent, i.e. استغلال نافذة الأمل , which embraces the meaning utilizing the little hope, is a collocation that can be traced back to the SL idiom that means يجد ضوءأ في نهاية النّفق , that is, *to find light at the end of the tunnel*. Therefore, a SL idiom can be transferred into Arabic as a collocation, though it can be rendered as an idiom, for example, الغريق يتعلّق بقشّة , which means *to clutch at straws*. Another TL equivalent, which is a collocation, to a SL idiom is: *to set one's hopes on*, which means علّق الآمال على .

Information ministers: وزراء الكلام (*Al-Quds Al-Arabi*, 10/ 09/2001, p. 1). The SL

collocation literally means وزراء الإعلام . It has been idiomatically rendered into

Arabic as وزراء الكلام in order to magnify the reality of their performance, and show

that what they say contradicts their deeds; thus, they have been assigned this TL

equivalent, which literally means ministers of words not deeds, i.e. وزراء الكلام و ليس

الأفعال . However, in this political context, وزراء الكلام replaces وزراء الإعلام for the

reason already explained; whereas in the literary context, for instance, when some

literary figures are designated as وزراء الكلام , this indicates their broad literary

knowledge that makes them capable of making effective as well as impressive

speeches, articles, or texts, that is الفصحاء/ المتكلمون أو المتحدثون بفصاحة i.e. literally

ministers of eloquence (6).

The smell of political scandal emanates from it: تفوح منه رائحة الفضيحة السّياسيّة (*Al-*

Hayaat newspaper, 19/01/2002, p. 17) (7). تفوح منه رائحة الفضيحة السّياسيّة is an idiom

which stands for *the smell of political scandal emanates from it*. Sometimes, the

meaning of this idiom is expressed in a collocational construction such وسط مؤشّرات

الفضيحة السّياسيّة , that is, *amid signs of political scandal. Scandal*, i.e. الفضيحة , does not

usually smell like other collocates as in: *the smell of a flower* رائحة وردة , *the smell of*

the rotten fruits that smell رائحة ثمار عفنة , or *the smell of the rotten/addled eggs* رائحة

بيض فاسد , but we say *proofs/ evidences/signs of political scandal*, that is براهين / دلائل /

مؤشّرات الفضيحة السّياسيّة .

To disobey the rules: تجاوز الخطوط الحمراء (*Al-Quds Al-Arabi*, 07/01/ 1999, p. 1). تجاوز

الخطوط الحمراء is an idiom, which literally means *to exceed the red lines*, and it stands

as an equivalent to the SL collocation *to disobey the rules*, which means يخالف/ يكسر

القوانين/ الأنظمة . This is in spite of the fact that *to disobey the rules* can be easily

rendered into Arabic as a collocation like يكسر/ يخالف القانون i.e. *to break the law*,

يتجاوز الأعراف , i.e. literally *to go beyond traditions*, and يخرق الأنظمة i.e. *to disobey order*.

Other examples on the metaphoric or figurative substitutability of collocations are: *the country needs great reforms*: فالبلد بحاجة لعمليات جراحيّة (*As-Safir*, 04/05/2002. p. 8). in which the SL collocation is metaphorically rendered into Arabic. In fact, *surgical operations* عمليات جراحيّة are done to sick people, and the Arab Press metaphorically expresses this by referring to the country, as a sick man, that needs *reform*.

Continuous presidential dispute: هدوء عاصفة الخلاف الرّئاسي (*As-Safir*, 04/05/2002, p. 8). The SL collocation which means الخلاف/ الشّقاق الرّئاسي المتواصل , has been replaced by a figurative TL equivalent, usually *windy storm* رياح عاصفة , *snow storm* عاصفة ثلجيّة , *heavy storm* عاصفة هوجاء , etc., but the Arab Press metaphorically portrays *the presidential dispute* as *an unsettled storm* to reveal its nature.

Saudi Arabia becomes expected to severe criticism by the Americans: أصبحت السّعوديّة تتعرّض الى نيران من جانب النّقاد الأمريكيين (*Ash-Sharq Al-Awsat*, 04/05/2002, p.3). The SL collocation is rendered figuratively, i.e. SL تشهد انتقاداً حاداً/ لاذعاً *witness severe criticism* is rendered metaphorically as the TL تتعرّض الى نيران كثيفة , i.e. literally *to be expected to heavy fire*.

International responsible figures (like President Bush): الأطباء الدّوليون المعنيون (كالرّئيس بوش) (*Ash-Sharq Al-Awsat*, 04/05/2002, p. 3). The SL collocation, which means الشّخصيات الدّوليّة المسؤولة, has been metaphorically rendered into Arabic as الأطباء الدّوليون المعنيون (كالرّئيس بوش), which literally means *international responsible doctors/ physicians*. This is undoubtedly a kind of mockery, since Bush is not a doctor, but he behaves as if he had a cure for all problems.

Her new album will appear: سيبصر ألبومها الجديد النور (*Al-Hayaat newspaper*,

01/02/2002, p. 19). The SL collocation, which means سيظهر/ سيطرح ألبومها الجديد في

الأسواق has been rendered metaphorically into Arabic as سيبصر/سيرى ألبومها الجديد النور ,

which literally means *her new album will see the light*.

The *Right achieves significant progress*: زحفت موجة اليمين المتصاعد (*Az-Zamaan*,

03/05/2002, p. 1). The SL collocation, which means حقق حزب اليمين تقدماً ملحوظاً , has

been figuratively rendered into Arabic, literally *the wave of the ascendant Right
creeps*. In fact, it is *sea waves that creep*, and not politicians.

5.1.7. Cultural substitutability

As the term *cultural* may indicate, substitutability in this case involves a process of

cultural transplantation into the TL due to major differences, attitudes towards life, or

absence of TL equivalents, among many other reasons. In the following examples, we

shall investigate how the Arab Press mentions collocations that can be traced back to

English, and how these collocations are treated:

Presidential election campaign: السباق الرئاسي (*Az-Zamaan*, 03/05/2002, p. 1). The SL

collocation *presidential election campaign* means حملة الإنتخابات الرئاسيّة . Usually, the

collocate *election* co-occurs with *campaign* in collocations like *parliamentary election

campaign* حملة الإنتخابات البرلمانيّة , *representatives' election campaign* حملة انتخابات

الممثّلين , etc. *Race* co-occurs with collocates like *car* and *horse* in *car race* سباق

السيّارات , *horse race* سباق الخيل , etc. However, السباق الرئاسي has been assigned as

TL equivalent, which literally means *the presidential race*. In fact, this is not the way

Arabs used to say it, the traditional Arabic collocation being حملة الإنتخابات الرئاسيّة ,

i.e. *presidential election campaign*, and not the Western collocation السباق الرئاسي ,

i.e. *presidential race*.

The Elysee Palace informed Az-Zamaan: وعلمت (الزّمان) من قصر الإليزيه (*Az-Zamaan.* 01/05/2002, p. 1). Obviously this TL equivalent is not an Arabic expression. The usual expression that is وعلمت صحيفة الزمان من مصدر/ متحدث باسم/ ناطق/ مراسل قصر الإليزيه بفرنسا (أو القصر الجمهوري بفرنسا), which literally means The *Elysee Presidential Palace source/spokesman/speaker/correspondent in France informed Az-Zamaan newspaper.* This is so because *the Elysee Palace* قصر الإليزيه stands for *the French Presidential Palace* القصر الرّئاسي الفرنسي, and the one who informed *Az-Zamaan newspaper* is not the palace itself; rather, it is the *source/spokesman/speaker/ correspondent.*

Suicide bombing: تفجير استشهادي (*Al-Quds Al-Arabi,* 04-05/05/2002, p. 1). This is a significant example of a contemporary cultural clash: *suicide bombing* in Palestine/Israel. The literal translation of *suicide bombing* is تفجير انتحاري; and this is how the West refers to, and understands, it. The TL equivalent تفجير استشهادي literally means *martyr bombing,* which this is how Arabs and Muslims refer to, and understand, it. What the Palestinians, being Arabs and Muslims, believe, religiously and politically, is that they are dying for their cause, which is independence, whereas the West looks at it from the perspective of intentionally killing civilians which is prohibited by law. Therefore, the English SL collocation means تفجير انتحاري, i.e. *suicide bomber,* and the Arabic TL equivalent means تفجير استشهادي, i.e. *martyr bomber.*

Islamic terrorism: الارهاب الاسلامي (*Al-Quds Al-Arabi,* 17/09/2001, p. 1). The SL collocation has gained wide circulation in the Western Press and is mentioned in the Arab Press not because it has gained circulation, but because of the articles that problematise the current issues, and the conflicting points of view of the East and the West. There are usually *state terrorism* ارهاب دولة, *act of terror* عمل ارهابي, *gang of*

terrorists عصابة ارهابيين , etc. However, it is quite wrong to coin a collocation *Islamic terrorism* الارهاب الاسلامي , because Islam is one of the three main religions in the world: Judaism, Christianity and Islam and the common denominator among these three religions is that all call for worldly peace. Why, then, is Islam accused of terror, whereas in Northern Ireland, Christianity is never accused of terror! On the other hand, it would not be wrong to suggest the coinages of collocations like *fundamentalists' terrorism* ارهاب الأصوليين , or *extremists' terrorism* ارهاب المتعصبين , because this would be applicable to all religions, and it is also more reasonable.

Internet café: مقهى الانترنت (*Al-Ittihad*, 04/05/2002, p. 6). The TL equivalent مقهى الانترنت , which literally means *internet café*, is starting to gain circulation in the Arab World nowadays. Originally it is a Western phenomenon in which clients use, and communicate via, computers in places known as *clusters*, that is قاعات تحتوي على أجهزة كومبيوتر موصولة بشبكة الانترنت , or *clubs* نوادي الانترنت .

Other examples of cultural substitutability are: *privatising the communication sector:* خصخصة قطاع الاتصالات (*Al-Quds Al-Arabi*, 04-05/05/2002, p. 1), the TL equivalent being a corresponding transference of the SL collocation; *developing the manufacture of electronic cards:* تطوير صناعة البطاقات الالكترونيّة (*Al-Khabar*, 04/05/2002, p. 9), again the TL equivalent being a corresponding transference of a SL collocation; and *gay clubs:* نوادي اللوطيين (*Al-Quds Al-Arabi*, 07/05/2002, p. 1), the TL equivalent being a corresponding transference of a SL collocation. As is clear in these three examples, the three trends are originally Western: *the policy of privatisation* سياسة الخصخصة *manufacturing of electronic cards* صناعة البطاقات الالكترونيّة , and *gay clubs* نوادي اللوطيين . The first two phenomena are gaining circulation in the Arab World, whereas the third is still taboo for religious reasons.

5.1.8. Substitution by more influential TL equivalents

Substitution, in this case, manifests itself through the manipulability of more effective TL equivalents in order to impress the Arab readers, as we shall see in the following examples:

To put an end to the uprising: وأد الانتفاضة (*Al-Quds Al-Arabi*, 02/07/2001, p. 1). The translation of the SL collocation is وقف/ وضع نهاية للانتفاضة . Whereas the use of the TL equivalent وأد , which means *to bury the female newborn while she is still alive* due to pre-Islamic or al-Jahili الجاهلي beliefs, is very effective and impressive from the point of view of the Arab readers. The Arab Press does not want to render the SL collocate *put an end to* as وقف/ وضع نهاية لـ , but suggests a highly powerful TL equivalent وأد that would psychologically impress everyone. However, the TL collocate وأد usually co-occurs in the collocation وأد البنات . Another influential TL equivalent has been ذبح الانتفاضة (*Al-Quds Al-Arabi*, ibid) in which ذبح , which means *slaughter*, has been suggested as being more powerful, since *slaughter* is used with animals such as goats, sheep, etc.

Political turmoil: زلزال سياسي (*Al-Quds Al-Arabi*, 27/04/2002, p. 1). The SL collocation *political turmoil* (or *turbulence*) , which means اضطراب سياسي , has been replaced by a more powerful TL equivalent زلزال سياسي , which literally means *political earthquake*. The TL collocate زلزال, i.e. *earthquake*, is being used to make a significant impression on TL readers, since not every political turmoil is an earthquake.

Media thirst for daily events: عطش وسائل الاعلام للتغذية اليومية (*Al-Hayaat newspaper*, 03/ 04/2002, p. 9). The literal rendition of the SL collocation is عطش وسائل الاعلام للأحداث اليوميّة , whereas the literal translation of the TL equivalent is *media thirst for daily food*. However, the use of the TL collocate للتغذية i.e. *food* in stead of الأحداث , i.e.

events is suggestive and powerful because *thirst for food* is more important than *search for events*, which is, comparably speaking, secondary to the state of being hungry.

Unrigged elections: انتخابات نظيفة (*Al-Khaleej*, 08/07/2001, p. 16). The SL collocation means انتخابات غير مزوّرة . The literal TL translation is *clean elections* انتخابات نظيفة . Usually *rigged* and *unrigged* co-occur with *elections*, whereas the TL collocate *clean*, i.e. نظيفة has been used in order to stress the fact that *elections* have not been *rigged*.

Other examples on substitutability by more powerful TL equivalents are: *to accept one's proposals*: رحّب بمقترحاته (*Az-Zamaan*, 09/01/2002, p. 19), in which the TL equivalent رحّب , i.e. *welcome*, has replaced *accept*, which means قبِل ; and *to destroy one's credibility*: حطّم مصداقيته (*Az-Zamaam*, 15/04/2002, p. 7), in which the the TL حطّم , which literally means *to destroy*, replaces the SL collocate رفض, which means *to refuse*. However, both are acceptable but *to destroy* is more powerful than *to refuse*.

5.2. Expansion

Expansion is another translation strategy for transferring English collocations into Arabic. It proposes certain processes during which the allocations of TL equivalents take place. TL equivalents, henceforward, are larger within this stretch of language than SL collocations as far as the number of collocates is concerned. However, reasons for the elongation of the TL equivalents are manifold, as we shall see in the following discussion:

5.2.1. One SL collocate expanded in TL equivalent

One implication of the translation strategy of expansion is to expand only one SL collocate so that the semantic message becomes clearer for TL recipients. Three cases are investigated as follows:

5.2.1.1. No affixes or conjunctions in SL collocations

In this case, we shall investigate how SL collocates are expanded in TL equivalents, when there are no affixes or conjunctions in SL collocations:

False rumour: اشاعة لا أساس لها من الصّحة (*Al-Khaleej*, 03/05/2002, p1). A corresponding equivalent of *false rumour* is اشاعة كاذبة . However, the suggested TL equivalent لا أساس لها من الصّحة , which literally means *it has got no basis of truth*, is an extended equivalent that frequently co-occurs with *rumour*. Other similar collocations are: اشاعة مزيّفة/ ذائفة which means *bogus rumour*, اشاعة مغرضة which literally means *prejudiced/tendentious/ex parte rumour*, اشاعة غير مؤكّدة which means *unconfirmed rumour*, etc. Arabic has also the word اراجيف for *false rumour*.

They circulate propaganda: يبثّون المواد الدّعائيّة (*Al-Qabas*, 28/04/2002, p. 2). The SL collocate *propaganda*, which means الدّعائيّة , has been rendered as an extended TL equivalent المواد الدّعائيّة , which literally means *propagandist materials*. However, *propagandist materials* is المواد الدّعائيّة , and not مواد على سبيل الدّعاية , because this latter TL collocation means something different, i.e. *materials intended to promote or gain circulation*, not necessarily propagandist in themselves, as with *propagandist materials*.

Engineering the rigging of the referendum: هندسة خطة تزوير الاستفتاء (*Al-Khabar*, 04/05/2002, p. 9). Expansion takes place here through giving the TL equivalent هندسة خطة , which means *the engineering of the plan*, whereas the SL collocation stands for هندسة تزوير الاستفتاء , which delivers the same semantic message. However, هندسة تزوير الاستفتاء i.e. *engineering the rigging of the referendum*, and خطة تزوير الاستفتاء i.e. *planning to rig elections* mean the same. Other relevant collocations are: *nullify an election* ألغى/ أبطل انتخاباً , and *discredit the result of the election* طعن في نتيجة الانتخاب .

To resume talks: اعادة اطلاق المسار (*Al-Hayaat*, 11/03/2002, p. 10). The TL equivalent seems to be a rewording of the SL collocation *to resume talks*, which literally means *to retrigger the process*. This is incorrect, in fact, because it is not *the process* per se which is retriggered; rather, it is *the peace talks* محادثات السلام that need resuming, and this is a reference to *the return to the negotiations table* العودة الى طاولة المفاوضات .

Chief cashier: رئيس قسم الكاشير (*Ash-Sharq Al-Awsat*, 05/05/2002, p. 4). The TL equivalent رئيس قسم الكاشير , which literally means *the head of the cashier department*, is an expansion of the SL collocation chief *cashier*, which means مدير/ رئيس قسم الكاشير . It is astonishing how the SL collocate *cashier*, which means مدير الكاشير is transliterated into Arabic as رئيس قسم الكاشير , though there is a ready collocation like أمين الصّندوق . Therefore, to avoid transliteration, we can render the SL collocation as رئيس أمانة الصّندوق . The same can be argued of *customer service manager*, which has been rendered into Arabic as مدير قسم خدمة الزّبائن (*Ash-Sharq Al-Awsat*, ibid) in which مدير قسم , i.e. *the head of the department*, is an expansion of the SL collocate *manager*, i.e. مدير .

Fabricating a new alliance: نسج خيوط تحالف جديد (*Al-Quds Al-Arabi*, 14/09/2001, p. 1). Expansion of the SL collocation happens because of the adoption of the literal translation of the SL collocate *fabricate*, which means ينسج , يصنع , يركّب , يخترع , يبتدع , etc. in which ينسج refers to making and producing goods and equipment from fabric, i.e.نسيج القماش . There are also: نسج خيوط المؤامرة , i.e. literally *fabricating the conspiracy*, نسج خيوط القصّة , i.e. literally *fabricating the story*, حاك المؤامرة i.e. to plan the conspiracy, and فبركة i.e. literally *fabrication*.

Other examples of expansion, when there are no affixes or conjunctions in SL collocations, are: *to offer a proof*: قدّم ورقة تحمل دليلاً (*Al-Hayaat*, 03/05/2002, p. 6), in which the TL equivalent ورقة تحمل دليلاً , which literally means *a paper carrying an evidence*, stands as an expansion of the SL collocate *proof*, which means برهان , دليل , وثيقة , شاهد , etc.; and *to leave politics*: اعتزل العمل السياسي (*Al-Qabas*, 22/08/2001, p. 3), in which the TL equivalent العمل السياسي , which literally means *the political job*, is an expansion of a SL collocate *politics*, i.e. السياسة .

5.2.1.2. SL collocates with affixes expanded in TL

Here, we shall investigate the way SL collocates with affixes, i.e. prefixes and suffixes, are transferred into Arabic and more particularly how affixes per se are rendered, as in the following examples:

Bounced cheques committee: لجنة الشّيكات بدون رصيد (*Al-Qabas*, 02/05/2002, p. 1). The SL collocate *bounced* with the sufix *-ed* has been allocated the extended TL equivalent بدون رصيد , which obviously consists of two collocates. It means a cheque that is sent back by a bank as worthless because there is not enough money in the account. Orthographically speaking, this extended TL equivalent بدون رصيد , or بلا رصيد , which means *bad cheque*, i.e. literally شيك سيىء , *false cheque*, i.e. شيك مزيّف , or *cheque without provision*, i.e. literally شيك بلا مؤونة , can not correspond to the one-word SL collocate. Therefore, it is extended to TL two-word collocate. Similarly, *uncivilised behaviour* has been rendered as تصرّف غير حضاري (*Ash-Sharq Al-Awsat*, 05/05/2002, p. 24), which can be easily rendered as سلوك متخلّف , i.e. *backward behaviour*.

Anti-Euro policy: سياسة مضادة للعملة الأوروبيّة (*Al-Quds Al-Arabi*, 12/04/ 2002, p. 3). The SL collocate *anti-Euro*, which literally means مضادّ لليورو , has been assigned the

extended TL equivalent مضادة للعملة الأوروبيّة . *Euro* stands for the unit of the single European currency. Again, *anti-Euro* cannot be rendered into Arabic as one hyphenated collocate, because the prefix *anti-* is inseparable in Arabic. Quite analogically, *anti-Semitic government* has been rendered into Arabic as حكومة معادية للسّاميّة (*Al-Qabas newspaper*, 12/05/2002, p. 3), in which the prefix anti- is rendered as one single collocate which means معادية , مضادة , or مناوئة .

Slight majority: أغلبية غير مطلقة (*Al-Quds Al-Arabi*, 07/05/2002, p. 1). The TL equivalent collocate غير مطلقة seems to an expansion of the SL collocate *slight*. Usually, there are collocations like أغلبية/ أكثرية ساحقة i.e. *vast/overwhelming majority*, and أغلبية/ أكثرية مطلقة i.e. *absolute majority*. However, *slight majority* can be rendered as أغلبية/ أكثرية عالية نسبياً , i.e. literally *relatively high majority* in which *relatively high* عالية نسبياً replaces *slight* غير مطلقة .

Illegal states: دول غير شرعية (*Az-Zamaan*, 13/05/2002, p. 2). The SL collocate *illegal*, which consists of the prefix *il-* and the adjective *legal*, has been extended into a TL equivalent غير شرعية . However, other examples of SL collocates with affixes expanded in TL equivalents are: *multi-purpose techniques*: تقنيات متعددة الاستخدامات (*Az-Zamaan*, 13/05/2002, p. 2) in which the hyphenated collocate *multi-purpose* has been rendered as a two-word TL collocate متعددة الاستخدامات ; and *redistribution of shares*: اعادة توزيع الحصص (*As-Safir*, 13/05/2002, p. 1) in which the SL collocate *redistribution*, that has the prefix *re-*, has been rendered as a two-word TL equivalent اعادة توزيع , i.e. literally *repeating the distribution*. In brief, اعادة has been used in MSA for most words beginning with re- in English, for example, re-organization اعادة تنظيم , re-considering اعادة النظر في , etc.

5.2.1.3. One SL collocate expanded via conjunctions in TL equivalent

In this case, one SL collocate is rendered by expansion via the implementation of conjunctions in the TL such as *and* or *or* to afford more illustration or probably because of the ease of giving an *either/or* collocate in the TL, as in the following examples:

Spread of suicide culture: انتشار ثقافة الموت و الانتحار (*Al-Hayaat*, 03/04/2002, p. 9). The SL collocate *suicide*, which means الانتحار , has been expanded into the TL equivalent to two collocates connected by the conjunction *and* الموت و الانتحار i.e. *death and suicide*. However, any suicide is death, like *suicide bomber* فدائي انتحاري , but not every death is suicide, like *death by car accident* الموت بحادث سيّارة . Due to the frequent coocurrence of *death* and *suicide*, the TL equivalent has extended the single word SL collocate *suicide* الانتحار to *death and suicide* الموت و الانتحار . The word الموت is redundant; it has probably been added to indicate fatality, since suicide may sometimes be attempted but may not always be fatal.

Transcendental considerations: حسابات من النوع الثّرانسيدانتالي (*Az-Zamaan*, 15/04/2002, p. 7). The SL collocate *transcendental*, which means المتسامي , المتعالي , فائق , متجاوز للحدّ and مبهم , etc., has been rendered into Arabic as an extended equivalent by the conjunction *and* as من النوع العالي و الثّرانسيدانتالي . It is surprising that the translator has transliterated the SL collocate *transcendental*, although there are several corresponding TL equivalents. This problem will be illustrated later in this chapter. On the other hand, this expanded TL equivalent can be plainly rendered as a corresponding TL equivalent like: حسابات متعالية , حسابات متسامية , حسابات فائقة , etc. However, we can replace حسابات by اعتبارات , as in اعتبارات فائقة/ متسامية/ متعالية , but حسابات i.e. literally *calculations* may occur with monetary and financial terms more

than with collocates like ثقافيّة i.e. *cultural* or نفسيّة i.e. *psychological*, with which

اعتبارات i.e. literally *considerations* may better fit.

To refuse completely: يرفض جملة و تفصيلاً (*Al-Khaleej*, 13/09/ 2001, p. 4). The SL

collocate *completely*, which means بشكل كامل , بشكلٍ عامّ , بشكل كلّي , عموماً , تماماً ,

مطلقاً , etc., has been rendered as an extended TL equivalent consisting of two

collocates connected by the conjunction *and* جملة و تفصيلاً which literally means

wholly and minutely. It would not be accurate to say يرفض جملة , or يرفض تفصيلاً ,

because this may result in ambiguity: يرفض جملة can be interpreted as *to refuse a*

sentence (i.e. a statement), and يرفض تفصيلاً can also be interpreted as *to refuse a*

tailored thing. However, to avoid such ambiguities, there are other ways of allocating

acceptable TL equivalents such as: يرفض بالاجمال i.e. *to refuse totally*, يرفض بوجهٍ عامّ

i.e. *to refuse altogether*, يرفض بتاتاً/ مطلقاً/ قطعياً i.e. literally *to refuse absolutely*.

War of interpretation: حرب التّفسير و التّأويل (*Al-Hayaat*, 13/05/ 2002, p. 20). The SL

collocation *interpretation*, which means شرح , ايضاح , تفسير , تأويل , تبيان , etc. has

been rendered into Arabic as an expanded two-word collocate equivalent و التفسير

التّأويل , which literally means *exegesis and interpretation*. In fact, the coinage of this

new collocation by the Arab Press is due to the current international diplomatic trend

where one government makes decisions according to the declarations of its opposing

parties or conflicting governments and the different explanations arising out of these

declarations. It is comparable to حرب كلاميّة , i.e. *war of words*, حرب الدّعاية و الإعلام i.e.

literally war of propaganda, etc.

Cross-cultural periods: أزمنة التّلاقح و التّبادل (*Al-Hayaat*, 03/05/ 2002, p. 24). The

hyphenated SL collocate *cross-cultural*, which means متعدد الثّقافات , متنوّع الثّقافات ,

etc., has been rendered as a two-word TL equivalent connected by the conjunction

and التّلاقح و الّتبادل . This TL equivalent refers to the prevailing global circumstances of *multi-cultural societies* مجتمعات متعددة الثقافات , thus there are many relevant collocations like: مزيج الحضارات i.e. literally *mixture of civilisations*, تبادل ثقافي i.e. *cultural exchange*, تلاقح/ تهجين حضاري i.e. *hybridisation of civilisation*, and تزاوج بين الحضارات i.e. *marriage of civilisations* (8).

Some words change through time: بعض الألفاظ يتغيّر بالّتقادم و الّتنافل (*Al-Hayaat*, 13/05/2002, p. 24). SL collocate *time*, which means مدّة , عصر , وقت , زمن , etc., has been rendered into Arabic as an expanded TL equivalent that consists of two collocates connected by the conjunction *and* الّتقادم و الّتنافل i.e. literally *aging and transmission*. However, this TL equivalent can also be expressed by expansion as follows: عبر مرور الّزمن / مع مرور الوقت / مع مرور العصور / مع كرّ العصور/ مع الوقت i.e. *by the lapse of time*, i.e. *through time*, etc.

5.2.2. All SL collocates expanded in TL equivalent

The translation strategy of expansion, under this heading, manifests itself through expanding every SL collocate in its TL equivalent in order to deliver accurately the semantic SL message, as we shall see in the following examples:

Internet bidding: طرح المناقصات الكترونياً عبر شركة الانترنت (*Al-Qabas*, 02/05/ 2002, p. 3). The TL equivalent is an expansion of SL collocations, in which every SL collocate is expanded as follows: *bidding* has been expanded as a two-collocate TL equivalent طرح المناقصات , which literally means *selling bids*, and *internet* has been expanded as a multi-collocate TL equivalent الكترونياً عبر شركة الانترنت which literally means *electronically via an internet company*. This expansion is necessary due to the recent spread and promotion of *internet sales* مبيعات الانترنت , and *internet booking*, i.e. الحجز على الانترنت , *internet placing of orders*, i.e. يتقّم بطلب شراء عبر الانترنت , literally

to order goods on the internet, i.e. أوصى ببضاعة عبر الانترنت etc.; and this also implies that transactions are done via the internet, by submitting necessary information, for example, personal bank account numbers and other relevant details.

Extending the doubt about our intentions: زيادة مساحة الشكوك في نيّاتنا (*Al-Hayaat*, 12/05/2002, p. 1). The TL equivalent is an expansion of SL collocates: *extending* has been rendered as زيادة مساحة, i.e. literally *increasing the area or spacing of*. However, there are other ways of transferring the SL collocation *extending our doubts* like: كثرة شكوكنا, i.e. literally *growth of our doubts*, تزايد قلقنا, i.e. literally *increase of our anxieties*, تزايد ارتيابنا, i.e. literally *increase of our concerns*, etc.

To be very buoyant: طفح على السطح بقوّة و فجاجة (*Ash-Sharq Al-Awsat*, 31/10/ 2001, p. 1). The SL collocate *to float* has been rendered as an expanded TL equivalent طفح على السطح (9), which literally means *to float on the surface*; and the SL *very* has been rendered as an expanded TL equivalent of two collocates connected by the conjunction *and* بقوّة و فجاجة, i.e. literally *vehemently and coarsely*. However, the Arab journalist could have expressed this TL equivalent in minimal words such as طفح بقوّة, which literally means *to float strongly*, but probably due to reasons of the linguistic property known as the frequent co-occurrence of lexical items, he prefers to mention the expanded TL equivalent.

5.2.3. TL corresponding equivalents enhanced by interpolation

The translation strategy of expansion is adhered to, here, after suggesting some kind of corresponding TL equivalent and finding out that it is not enough per se to inform the TL reader of the full intended semantic message of the SL collocation. Therefore,

the corresponding TL equivalent is followed by interpolation (10), as we shall see in the following examples:

Banned weapons: الأسلحة المحظورة ، الكيماوية و النوويّة و الجرثوميّة (*Al-Qabas*, 06/05/2002, p. 3). The TL equivalent الأسلحة المحظورة is a corresponding equivalent to the SL collocation *banned weapons*, but the translator has wanted to elaborate on this TL equivalent to add more illustrative information. This takes place through expanding the TL equivalent by interpolation, that is, expansion by adding more explanatory collocates and, in this example, to the end of the TL equivalent as و النوويّة و الكيماوية الجرثوميّة , which means *chemical, nuclear and bacteriological*. As a matter of fact, he could have expanded it by interpolation via adding other kinds of *weapons of mass destruction* أسلحة الدّمار الشّامل like: *biological weapons* الأسلحة البيولوجيّة such as *anthrax* الجمرة الخبيثة , etc.

Immigrant-incriminating proposals: الطروحات المجرّمة للمهاجرين، و هي الطروحات التي ترميهم في الغالب بتهمة الضّلوع في اللاستقرار و اللاأمن و الانحراف و غير ذلك من الأوصاف (*Al-Khabar*, 09/05/2002, p. 5). As is obvious, the corresponding TL equivalent to the SL collocation is الطروحات المجرّمة للمهاجرين , but what follows is expansion by interpolation that occupies the end position and provides examples of such proposals as: الضّلوع في اللاستقرار i.e. *playing a role in instability,* الضّلوع في اللاأمن i.e. *causing insecurity,* الضّلوع في الانحراف , i.e. *committing aberration/perversity*; and the TL و غير ذلك من الأوصاف which literally means *other kinds of features*, that can be considered as an open ended interpolation. Thus we can add, for example, يرتكب الجرائم i.e. *to commit crimes,* السّرقة و السّطو (على المنازل ليلاً) *stealing and burglary*, and other similar ways of *breaking the law* مخالفة القانون .

Savage, barbaric aggression: الاعتداء الوحشي البربري: و ذلك بحرق الأخضر و اليابس و تدمير
البنية التّحتيّة و سحق الأجساد و تسويتها بالأرض (*Al-Ahram*, 13/05/2002, p. 1). The TL
equivalent begins with the corresponding collocates الاعتداء الوحشي البربري . followed
by an end position interpolation, which illustrates the implication of this
corresponding equivalent by mentioning و ذلك which means *that is:* بحرق الأخضر و اليابس
i.e. literally *by burning the green and the dry* (*to lay waste*), تدمير البنية التحتيّة i.e.
destroying the infrastructure, سحق الأجساد i.e. *crushing the bodies*, تسويتها بالأرض i.e.
literally *levelling the bodies to the ground.* However, this expansion by interpolation
is, unlike the above one, not open-ended, that is, the translator has demonstrated the
implication of the corresponding TL equivalent without ending it with و غير ذلك
which means *among other things.*

A military society: مجتمع عسكري بذكوره و إناثه فهم جميعاً جنود تحت الطلب (*Ash-Sharq Al-*
Awsat, 14/05/2002, p. 1). The TL equivalent is followed by an interpolation; it
literally means *a military society: its males and females are all soldiers on demand.*
The interpolation implies that its *civilians are all reserve soldiers* (*reservists*) المواطنون
المدنيون هم جنود احتياط , who are ready to become engaged in military action in times of
war.

Unconditional concessions: التّنازلات الاستراتيجيّة تتم بطريقة مجانية، و دون أي مقابل (*Al-Quds*
Al-Arabi, 13/09/2002, p. 1). The corresponding equivalent would be التّنازلات الاستراتيجيّة
بدون قيدٍ أو شرط . What has happened here is that the translator has expanded the SL
collocate *unconditional*, which means بدون قيدٍ أو شرط , as و تتم بطريقة مجانية (11), which
literally means *taking place in a free-of-charge way*; then has followed this expansion
by a synonymic interpolation, that is, an interpolation that functions as a synonym to *a*
free-of-charge way collocate, which is و دون أي مقابل , i.e. literally *without any*
compensation.

5.2.4. Expansion by paraphrase

TL equivalents are given in full as one entity by expansion, unlike the above cases when only one collocate is, or all collocates are, expanded, or when the corresponding TL equivalent is given followed by interpolation. Here, the paraphrase itself is a TL equivalent, as we shall see in the following examples:

Speed cameras: أجهزة تقنية متطوّرة خاصّة بمراقبة الطرقات للحدّ من ظاهرة الحوادث (*Al-Khabar*, 09/05/2002, p. 5). The TL equivalent literally means *advanced technical instruments designed for inspecting roads in order to eliminate the phenomenon of accidents*. As is obvious, this illustration of the meaning of the TL equivalent does not disclose, orthographically speaking, any corresponding collocate to either of the SL collocates *speed* السّرعة or *cameras* كاميرات ; but still presents the exact implication of the SL collocation *speed cameras* كاميرات السّرعة , which are used to monitor speed limits for the reason already explained.

Eradicating peace: اجتثاث جذور السّلام كيما لا ينبت له أي تمرين جديد آخر في كلّ مستقبل (*Al-Quds Al-Arabi*, 13/09/2002, p. 19). The TL equivalent literally means *uprooting peace in order not to allow any other new practice to grow up in the future*. It is unequivocally apparent that this stands as a paraphrase to the SL collocation *eradicating peace*, which means اجتثاث/ اقتلاع/ استئصال السّلام . This SL collocation is quite unusual, since what often recurs with the collocate *peace* is usually optimistic in nature, for example, *achieving comprehensive and just peace* تحقيق السّلام العادل و الشّامل, *supporting peace negotiations* دعم مباحثات السّلام , *global security and peace* السّلام و الأمن العالميين .

Lines open 24 hours: هاتف يعمل ليل نهار (*Ash-Sharq Al-Awsat*, 05/05/ 2002, p. 24). The TL equivalent literally means *the phone is operating day and night*, whereas the SL

collocation *lines open 24 hours literally* means الخطوط الهاتفيّة مفتوحة أربع و عشرين ساعة . Both deliver the same semantic message. Accordingly, the TL equivalent is a paraphrase of the SL collocation, since it carries the same meaning, but expressed in a different way, without resorting to corresponding equivalents.

Choose to remain anonymous: فضّلوا عدم كشف اسمهم (*As-Safir*, 06/05/2002, p. 3). The TL equivalent literally means *(they) prefer not to disclose (their) names*, whereas the SL collocation literally means اختاروا أن يبقوا مجهولين . Both the SL collocation and the TL equivalent express the same message, but in different ways. However, the Arabic revealed the name of the doer of the action, that is, the subject; whereas the English used the passive voice, that is, it did not concentrate on the active sense of the utterance, as is the case with the Arabic. In contrast, it is observed recently that Arabic, and, more particularly, the Arab Press, has started to use the passive voice, modelling itself on Western languages. This means that *choose to remain anonymous* فضّلوا عدم كشف أسمائهم , and *prefer not to disclose their names* اختاروا أن يبقوا مجهولين , are Western ways of expression. We shall spotlight this point later when discussing miscellaneous problems.

Former US President: رجلاً كان يمسك مقاليد السّلطة في البيت الأبيض (*Al-Hayaat*, 13/03/2002, p. 1). The TL equivalent stands as a paraphrase to the SL collocation, because it literally means *the man who held the reign of power in the White House*, whereas the SL collocation *former US President* means الرّئيس الأمريكي الأسبق . As a matter of fact, the TL equivalent expresses the message of the SL collocation through expansion by paraphrase.

To realise by all means: كشف بالمرئي و المسموع و المكتوب (*As-Safir*, 13/05/2002, p. 1). The SL collocation means يحقّق/ يكشف بكافة الوسائل , which has been rendered into

Arabic as an equivalent by paraphrase, since المرئي و المسموع و المكتوب , which literally

means *on television* عبر التّليفزيون , *on radio* عبر الرّاديو , and written resources such as

journals or magazines, الصّحف و المجلات , etc.

5.2.5. SL collocation expanded via figurative elongation of TL equivalent

Expansion of the SL collocation takes place due to the use of metaphors or figures of

speech in the TL equivalent, as we shall in the following examples:

To stop financial support: تجفيف منابع الدّعم المالي (*Al-Quds Al-Arabi*, 10/05/2000, p.

1). A corresponding equivalent to this SL collocation would be ايقاف الدّعم المالي ,

whereas the TL equivalent suggested by the Arab Press literally means *drying the*

sources of financial support. In fact, تجفيف المصادر , i.e. literally *drying the sources*, is

generally used in contexts related to *water sources* مصادر المياه , *rivers and springs*

الينابيع و الأنهار , etc. However, to use تجفيف منابع i.e. *drying the sources*, instead of *to*

stop would result in expansion.

To eradicate terrorism: اجتثاث الارهاب من جذوره (*Al-Quds Al-Arabi*, 17/04/2002, p.

19). The SL collocation literally means يستأصل الارهاب . However, the suggested TL

equivalent يجتثّ الارهاب من جذوره is an idiomatic rendition that results in expansion,

which literally means *to uproot terrorism,* and يجتثّ الارهاب من الجذور / يقتلع , which

means *to pull up the roots, uproot, root up, root out, eradicate, to pluck out,* etc., is

generally used with *trees* الأشجار , *weeds* الأعشاب الضّارّة , *plants* النّباتات , etc.. but

idiomatically quite often appears in collocations like: يقتلع الشّر من جذوره i.e. literally

to uproot evil, يستأصل المشكلة من جذورها i.e. *to eradicate the problem,* يجتثّ الأفكار السّيئة

من منبتها i.e. *to pluck out bad thoughts*, etc. There is also قطع دابر الشّك i.e. *to put an*

end to doubt.

To hide her filthy crimes: تخفي عن عين الدّنيا قذارة جرائمها (*Al-Hayaat*, 13/05/2002, p. 20). The SL collocation means تخفي جرائمها القذرة/ الوسخة , but this has been idiomatically transferred into Arabic by proposing تخفي عن عين الدّنيا , which literally means *to hide from the eye of the world*, that is, أضمر , أكنّ , كتم , ستر , أخبأ , أخفى , etc. meaning *to conceal, keep secret, cover up, veil, mantle, disguise*, etc. Probably the Arab Press intends to make the point known to every man in the world, and this can be achieved by an idiomatic expression, though it may result in expanding the meaning of the SL collocation.

To turn its back on Security Council resolutions: أدارت ظهرها لأوامر مجلس الأمن (*Al-Hayaat*, 13/05/2002, p. 20). The proposed TL equivalent is idiomatic in the sense that the implied meaning of SL collocates *to turn its back on* is *to ignore* تجاهلت/ أغفلت . The SL collocation means تجاهلت/ لم تُعِر انتباهاً لقرارات مجلس الأمن . This proves that the choice of the TL equivalent أوامر , i.e. *orders*, instead of قرارات , i.e. literally *decisions*, is very significant, since giving orders is usually *face to face* وجهاً لوجه , for example, the manager to the staff, the officer to soldiers, etc.; that is why أدارت ظهرها لأوامر , i.e. *to turn its back on the orders*, is more effective than تجاهلت/ لم تُعِر انتباهاً لقرارات , i.e. *to turn its back on the resolutions*. Another possible idiomatic equivalent is غضّ الطرف/ النظر/ البصر عن , i.e. *to overlook, pass over, disregard, ignore*, etc.

Less than a handful: عدد لا يتجاوز أصابع اليد (*Az-Zamaan*, 13/05/2002, p. 1). The SL collocation means النذر اليسير أو القليل / عدد صغير , whereas the advocated TL equivalent لا يتجاوز أصابع اليد , which literally means *does not exceed the (number of) fingers of the hand*, is idiomatic, because the number of the fingers on one hand is five, and this is small if compared to *the number of students in one school* عدد الطلاب في مدرسة واحدة number of birds in a flock عدد طيور سربٍ , or, if exaggerating, *the number of stars in*

the sky عدد نجوم السّماء . Again, this is a way of expressing an idea metaphorically as well as effectively.

Another act gives the green light to the establishment of one state before negotiations: يشعل بند آخر الضّوء أمام مباحثات اقامة الدّولة (*Az-Zamaan*, 13/05/2002, p. 2). The SL collocates *gives the green light to* means يشعل الضّوء الأخضر . It stands as a figurative equivalent which can be expressed in another non-figurative way such as: يأذن , يسمح , يوافق , etc. However, the Arabic TL equivalent يشعل الضّوء الأخضر , that is *to give the green light*, is itself a Western expression that has recently gained circulation in Arabic, and especially the Arab Press. However, it is somehow arbitrary to give the TL equivalent of يشعل in يشعل الضّوء الأخضر i.e. *to give the green light* (12); because يشعل literally means *to light, kindle, ignite, inflame, enkindle, burn, set on fire*, or *set fire to*. It should be replaced by أنار which literally means *to turn on, to switch on,* etc., in collocations like أنار الضّوء or أنار المصباح , etc., or even figuratively in such collocations as أنار الطريق , or أنار الدّرب which literally mean *to light up the way in front of*, etc.

5.2.6. Undue expansion of TL equivalent

Undue expansion suggests the use of unnecessary lexical items in the TL equivalent, which causes redundancy. However, as long as there is a possibility of using some corresponding equivalent, there will be no need to resort to undue expansion, as we shall see in the following examples:

To price the goods: لصق 'تيكت' السّعر على السّلعة (*Ash-Sharq Al-Awsat*, 05/05/2002, p. 24). The SL collocation, which means يسعّر السّلع , has been rendered into Arabic by using unnecessary TL collocates لصق 'تيكت' , which literary mean *sticking the tickets*, resulting in undue expansion. On the other hand, the TL collocate 'تيكت' is a

transliteration of the SL collocate *ticket* that can be replaced by the Arabic بطاقة or لائحة which mean the same thing. However, the SL collocation *to price the goods* does not necessary mean لصق , but just make a decision about the price, because *pricing* i.e. التسعير may be by using calculators, computerised machines or display monitors in stores or shops.

Still alive: ما زالوا على قيد الحياة حتى الآن (*Al-Quds Al-Arabi*, 07/05/2002, p. 1). The SL collocation means ما زالوا أحياء . The first expansion is by replacing أحياء , i.e. *alive*, by على قيد الحياة which means *living, existing*, or *alive*. The second expansion, which is unnecessary, is by adding the TL حتى الآن , i.e. *up till now*. It is redundant because when we say على قيد الحياة i.e. *existing* or *living*, this entails حتى الآن i.e. *up till now*; otherwise, a reference would have been made if this had meant ما زالوا على قيد الحياة by saying, for instance, *were still alive*. Other possibilities of rendering still *alive into* Arabic are: ما زالوا أحياء الى اليوم , which literally means still *alive up to this day,* ما زالوا أحياء يرزقون , which is the equivalent to *alive and kicking*, etc.

Another example of undue expansion is when using the transliterated form of SL collocates in the TL equivalent, even after the TL equivalent is given and acceptable; for example: *lieutenant colonel:* لفتنانت كولونيل (*Al-Quds Al-Arabi*, 4-5/05/2002, p. 1), although there is an Arabic equivalent المقدّم (13); and *Human Rights Watch:* منظمة 'هيومان رايتس ووتش' لحقوق الإنسان (*Al-Ayyam newspaper*, 04/05/2002, p. 1), and منظمة ووتش المدافعة عن حقوق الإنسان (*Az-Zamaan*, 03/05/2002, p. 4), although it is quite well-known in Arabic as منظمة الدفاع عن حقوق الإنسان . However, this will be highlighted later under miscellaneous problems, when we discuss the problem of transliteration.

5.3. Contraction

As an opposing translation strategy to expansion, which determines the addition of new collocates into the TL equivalent in order to demonstrate appropriately the meaning of the SL collocation, contraction involves omitting or deleting undue collocates from the SL collocation. However, in its totality, it is not so much a question of shrinking the SL collocation on the formal level as delivering its meaning intact into the TL. In the following discussion, we shall see how Modern Standard Arabic, and in particular the Arab Press, utilises various cases in which contraction can function:

5.3.1. SL collocation contracted to a smaller TL equivalent

Due to the fact that English and Arabic have got different ways of expressing the meaning of one stretch of language, some SL collocates are omitted in the TL equivalent because TL readers can fully comprehend the SL message in fewer lexical items. As far as contraction is concerned, English uses more collocates than Arabic, whereas Arabic uses fewer collocates, but this is not always clear by itself and needs a context, as in the following examples:

List of terrorism-supporting countries: قائمة الإرهاب (*Al-Quds Al-Arabi*, 17/04/ 2002, p. 19). The TL equivalent قائمة الإرهاب , i.e. literally *list of terrorism*, has been rendered into Arabic as such, pragmatically speaking, because the issue of terror has recently gained considerable global circulation and people would know what is meant by قائمة الإرهاب i.e. *list of terrorism*, albeit *list* means بيان , كشف , ثبت , قائمة , جدول , فهرس , etc., that is, it denotes a number of things, whereas *terrorism* is only one thing. However, what is meant by list of terrorism is *list of terrorism-supporting countries:* قائمة الدول الداعمة/ المؤيدة للإرهاب . In addition, *list of terror*, i.e. قائمة الإرهاب , does not necessarily refer to countries, but may refer to the terrorists themselves.

Governments utilising information technology facilities: الحكومات الالكترونيّة (*Al-Qabas*, 02/05/2002, p. 3). The TL equivalent, which literally means *the electronic government*, is a contracted nonce collocation of the SL collocation *governments utilising information technology facilities*, which literally means الحكومات التي تنتفع من تسهيلات تقنية المعلومات . However, الحكومات الالكترونيّة i.e. *the electronic governments* should not be thought of quite literally, simply because electronic equipment cannot administer governments; rather, it is the governments that are utilising them. Other similar collocations are: مبادرات الحكومة الالكترونيّة i.e. *initiatives of the electronic government*, اجراء المعاملات الالكترونيّة i.e. *performing electronic transactions*, and مجتمع الحكومة الالكترونيّة i.e. literally *the society of the electronic government*.

To stop being religious: اطفاء الدّين (*As-Safir*, 04/05/2002, p. 8). The TL collocate اطفاء , which means *extinction, extinguishing, quenching*, or *fire fighting*, usually co-occurs with *fire/fires* النار/ النيران/ الحريق , or *flames* ألسنة اللهب , etc. However, the TL equivalent اطفاء الدّين i.e. literally *extinguishing religion* is a contracted form of *to stop being religious*, that is اهمال/ ترك الدّين i.e. literally *leaving religion*, عدم التّدين , i.e. that is *not believing*, انتهاج العلمانيّة i.e. *adopting secularisation*, etc.

Outright police brutality: القمع البوليسي الشّمولي (*Ash-Sharq Al-Awsat*, 04/05/2002, p. 28). The SL collocation, which literally means القمع الشمولي لقوّات الشرطة , has been rendered into the contracted TL equivalent in which *police force*, i.e. قوات الشرطة , is reduced to the adjectival collocate البوليسي . Retaining the transliterated form of the SL *police*, in the TL equivalent البوليسي , allows contraction more than it would be so with its Arabic equivalent قوّات الشّرطة , i.e. *police force*, because Arabs do not say القمع الشّرطي , i.e. *outright police brutality*, but قمع قوّات الشرطة , which means the same.

Graffiti war: الحرب الجدرانيّة (*Al-Quds Al-Arabi*, 01/10/2001, p. 1). The nonce SL

collocation *graffiti war* is rendered into Arabic as a corresponding equivalent الحرب

الجدرانيّة . The TL collocate الجدرانيّة is a reduced form of the full implication of the SL

collocate *graffiti*, which means رسومات أو كتابات على الحائط , i.e. *drawings or writing on*

a wall. Sometimes, it is referred to as التعليقات المكتوبة على الجدران , i.e. literally

comments written on the wall. However, the press uses this coinage to refer to the

conflicting comments accusing Muslims of terrorism, written on the walls of public

gathering-places like railway stations, or airports, or on the walls of great halls in

universities, together with counter-comments denying these accusations. In fact, this

is not entirely new, since for many years people have written their comments on walls

in main streets, etc. Other similar collocations are: حرب المشاعر i.e. literally *war of*

feelings, حرب المهاترات i.e. *war of altercations/ wrangles*, حرب الشتائم i.e. *war of*

swearing/revilements/ vituperation, حرب الاعصاب i.e. *war of nerves*, and الحرب النفسيّة

i.e. *psychological warfare*.

There are also many nonce collocations where *war* is the node:

War of succession: حرب الخلافة (*Az-Zamaan*, 16/05/2002, p. 1).
War of internal camps: حرب المعسكرات الداخليّة (*Az-Zamaan*, 16/05/2002, p. 1).
War of prices (or *price wars*): حرب الأسعار (*Az-Zamaan*, 17/05/2002, p. 15).
War of mass contentment: حرب القناعات التي تقوم بها الجماهير (*Al-Khabar*, 10/5/2002, p.
11).

Deeply rooted malevolence: الحقد المتخثر (*Ash-Sharq Al-Awsat*, 04/05/2002, p. 28).

The SL collocation means الحزازات/ الضغينة/ الغلّ/ الحقد العميق الجذور/ المتجذّر , and has been

rendered into Arabic as the contracted الحقد المتخثر , which literally means *coagulated/*

clotted/congealed/thickened/solidified malevolence. In fact, المتخثر i.e. *coagulated*

usually co-occurs with the collocate الدّم i.e. *blood* (also خثرة/ العلق/ دمة/ جلطة دمويّة i.e.

blood clot or *thrombosis*). The translator has rendered the SL *deeply rooted* as the

contracted TL collocate المتخثر , because it symbolically stands for blood, and refers to

something deep, since blood is not seen while inside the body. The collocate that frequently co-occurs with *malevolence*, i.e. الحقد , is خفيّ/ مستتر/ كامن/ دفين that is *hidden/concealed/buried/ secret*, which characteristically expresses something related to a feature of *coagulated blood.*

5.3.2. SL collocation contracted to a minimum TL equivalent

Contraction in this case reduces the whole of the SL collocation into one single lexical item in the TL, or to what we have called zero-collocation (see Chapter Two). However, TL equivalents may stand alone as corresponding equivalents, or sometimes there may be corresponding TL equivalents enhanced by interpolation. In either case, the TL equivalent is the contracted form, as we shall see in the following examples:

Arabic sky channels: فضائيّات عربيّة (*Al-Quds Al-Arabi*, 01/05/2002, p. 1). Contraction is achieved by reducing the SL collocates *sky channels*, which mean المحطات الفضائيّة , to one TL equivalent فضائيّات , which literally means *skies* or *sky channels*. It seems as if the translator has applied the Arabic plural to the English adjective فضائيّة i.e. *sky*, which is not the usual way of saying it, because Arab speakers generally say المحطات/ القنوات الفضائيّة العربيّة i.e. *Arabic sky channels*, and not فضائيّات عربيّة i.e. literally *Arabic skies*.

Black propaganda: اعلاميّات قذرة (*Al-Quds Al-Arabi*, 15/04/ 2002, p.1). The SL collocation, which literally means الدعاية السوداء , is rendered as اعلاميّات قذرة , i.e. literally *dirty media*. Other interpretations of the SL collocations *black propaganda* are: خدمات قذرة/ مبتذلة/ خلاعيّة/ بذيئة للبثّ بالرّاديو أو بالتّلفزيون . However, it is not a frequent co-occurrence in Arabic to have اعلاميّات i.e. literally *media*; instead, there has been a widespread use of وسائل الاعلام i.e. *mass media*. It is apparent that اعلاميّات قذرة , i.e.

literally *dirty medias*, is a nonce collocation that seems to have been influenced by Western ways of speaking, and that the Arabic feminine plural has been applied to its single form خدمات اعلاميّة , i.e. *media services*, which is reduced to a minimum اعلاميات , literally *media*. In addition, there are other relevant new collocations: الحيلة الاعلاميّة , which literally means *media trick/fraud/ artifice*, البدع الاعلاميّة , which means *media cunning/ craftiness/astuteness*, الصّراع الاعلاميّ , which means *media conflict*. All these new collocations can be considered as different forms of the broad meaning of *propaganda and media war*, that is حرب الدّعاية و الاعلام , due, especially nowadays, to the technological advances in the field of media services on the one hand, and to the effective influence of psychological war through the mass media.

Bringing back the Israelis and Palestinians to the negotiations table: اعادة الاسرائيليين و الفلسطينيين الى الطاولة (*Az-Zamaan*, 03/05/2002, p. 2). The SL collocation *the negotiation table*, which means طاولة المفاوضات , has been rendered into Arabic as الطاولة (14), i.e. *the table*, which would be arbitrary if it were mentioned alone, that is out of context. Again, this is a Western reference to the place where the conflicting parties meet and negotiate. Arabs used to refer to *negotiations hall* قاعة المفاوضات , *negotiations room* مكان المباحثات , etc. Another synonymous collocation for the negotiations table is *the round table* الطاولة المستديرة , around which the conflicting parties sit and negotiate. Probably nowadays, *the negotiations table* طاولة المفاوضات is gaining a wider circulation in the Arab Press due to the current issues in the Arab World.

5.3.3. Contraction by major rewording in TL equivalent

As we shall see in the following examples, there is a major rewording in TL equivalents through adopting the translation strategy of contraction. TL equivalents

are significantly shrunk if compared to SL collocations, and the focus of attention is on the fact that the semantic message is delivered to TL readers in fewer words. Contraction and substitution are yoked together, providing that TL equivalents are not followed by paraphrase to elaborate on what is meant by the allocated equivalents.

Not belonging to any party: خارج مظلّة الأحزاب (*Al-Khaleej*, 09/02/2001, p. 3). The SL collocation, which literally means لا ينتمي لأيّ حزبٍ , has been rendered into Arabic as a contracted equivalent خارج مظلّة الأحزاب , which literally means *outside the umbrella of parties*. As is clear, the SL collocates *not belonging to* have been replaced by TL collocates خارج مظلّة , i.e. *outside the umbrella*; and the SL collocates *any party* have been replaced by the TL collocate الأحزاب , i.e. *parties*. The choice of the TL collocate مظلّة , i.e. *umbrella*, is significant, since it encompasses all those who, analogically speaking, belong to any of the parties and, at the same time, those who are not under the umbrella are referred to as non-party members. Other relevant collocations are: خارج كتلة الأحزاب , i.e. literally *outside the block of parties*, خارج تجمّع الأحزاب , i.e. *outside the assemblage of parties*, خارج التّعدديّة الحزبيّة i.e. *outside party pluralism*, خارج مجموعة الأحزاب , i.e. *outside the group of parties*, and خارج جبهة الأحزاب , i.e. literally *outside the front of the parties*.

Illegal and offensive disturbances: مضايقات مافياويّة (*Al-Ayyam*, 06/05/2002, p. 13). The SL collocation, which means اضطرابات مزعجة و لا قانونيّة , has been contracted into the TL equivalent اضطرابات مافياويّة , which means *mafia-like disturbances*. The TL collocate مافياويّة i.e. *mafia-like*, explains how illegal and offensive the disturbances are, without following the familiar collocations such as على طريقة المافيا i.e. literally *following the path of the mafia*, عصابات المافيا i.e. *mafia gangs*, عمليات المافيا i.e. *mafia operations*, etc. In addition, there are now other nonce collocations gaining broader

circulation like: مافياويات غريبة i.e. *strange mafia-like conduct*, على طريقة المافيا الغربية i.e. *like the Western mafia*, مافيا اقليميّة i.e. *regional mafia*, etc.

Stultified clichés: كليشيهات محنّطة (*Ash-Sharq Al-Awsat*, 05/05/ 2002, p. 26). The TL equivalent means *mummified/embalmed clichés*; and it explains the purport of the SL collocation, which literally means وجهات نظر لا تقبل التّغيير . The TL collocate محنّطة, i.e. *mummified/embalmed*, usually co-occurs with collocates like *corpse* جثة/ جثمان, and *dead body* انسان/ جسم ميّت ; but here it is a symbolic reference to the sayings, declarations, or speeches of politicians, leaders, and other responsible people who keep repeating the same words every time they deliver a speech. Other similar collocations are: كليشيهات قديمة i.e. *dated clichés*, كليشيهات معروفة i.e. *widely known clichés*, and كليشيهات عديمة النّفع i.e. *useless clichés*; and قوالب جامدة i.e. literally *frozen moulds*, تعابير فارغة/ كلام فاض/ خزعبلات i.e. *empty expressions*, معمعة كلاميّة i.e. *gobble of words*, etc.

Lie among three possibilities: محصور داخل مثلّث (*Al-Khaleej*, 17/04/2002, p. 1). The TL collocation literally means *contained in a triangle*. It is a contraction of the SL collocation *lie among three possibilities*, which means يكمن بين ثلاث احتمالات . However, The TL collocate مثلّث i.e. *triangle* does not literally mean a mathematical triangle. Rather, it signifies *three possibilities* احتمالات ثلاث, *three axes* i.e. محاور ثلاثة, *three solutions* i.e. حلول ثلاثة , etc. Also there is a possibility of replacing the collocate *three* in these collocations by *triangle*, since it has three sides, thus having مثلّث احتمالات i.e. literally *a triangle of possibilities*, مثلّث محاور i.e. literally *a triangle of axes*, and مثلّث حلول i.e. literally *a triangle of solutions*. Again, there are similar collocations in the Arab Press: مثلّث الشّر i.e. literally *triangle of evil*, مثلّث الفقر i.e. *triangle of poverty*, مثلّث الخراب i.e. *triangle of devastation*, and مثلّث التّنازع i.e. *triangle of conflict*.

5.3.4. SL collocates with affixes contracted in TL equivalents

This is the case when SL collocates have affixes, that is prefixes and suffixes. And in the following examples we shall see how such collocates have been rendered into Arabic bearing in mind the changes that accompany the process of their transference:

Phenomenal amount: مبلغاً خرافياً (*Al-Quds Al-Arabi*, 07/05/ 2002, p. 1). The SL collocation literally means مبلغ كبير بشكل لا يصدّق. It has been rendered into Arabic as a contracted equivalent مبلغاً خرافياً, which literally means *superstitious/legendary amount*. The TL contracted equivalent مبلغاً خرافياً, i.e. *superstitious/legendary amount*, is something that relates to magic and abnormal situations, and it carries the essence of the semantic message of the SL collocates *phenomenal* which means لا كبير بشكل يصدّق ; that is probably why the translator has found it effective to replace it by the contracted TL equivalent. Other possibilities of rendering the SL collocation into Arabic are: مبلغاً يتجاوز كلّ مبلغاً لا يستهان به i.e. literally *an amount not to be undervalued*, التّصوّرات i.e. literally an *amount beyond imagination*, مبلغ غير مألوف i.e. *an unusual amount*, and مبلغاً باهظا i.e. *an expensive amount*.

Uselessness of peaceful efforts: عقم الجهود السّلميّة (*Al-Khaleej*, 03/05/2002, p. 5). The SL collocation means عدم نفع الجهود السّلميّة, and has been rendered into Arabic as a contracted equivalent عقم الجهود السّلميّة, in which عقم, i.e. *sterility/barrenness*, replaces *uselessness* عدم جدوى, which can also mean غير ذي جدوى, عديم النّفع, عديم, الفائدة, لا منفعة منه, لا طائل تحته, etc. However, *sterile* and *barren*, which mean عقم are not always substituted, for example, in collocations like: امرأة عاقر i.e. *a barren woman*, أفكار خياليّة i.e. *barren plants*, and نباتات غير مثمرة i.e. *barren lands*, أراضٍ قاحلة i.e. *barren reveries*; whereas there is عقم النّساء و الرّجال, i.e. *sterility of women and men*. That is, we say امرأة عاقر, i.e. *a barren woman*, but not امرأة عقيمة *a sterile*

woman; also we say امرأة تعاني العقم i.e. literally *a woman having sterility*. In brief, the TL collocate عقم , i.e. *sterility/barrenness* stands as a contracted equivalent to the SL *usefulness*, thus peace efforts are *unproductive* غير منتجة and *unfruitful* غير مثمرة . Comparable to this is the SL collocation *unproductive thinking* that has been rendered into Arabic as تفكير عقيم (*Al-Hayaat*, 11/03/2002, p. 10).

Instability of attendant circumstances: نبذبة الظروف المحيطة (*Al-Khaleej*, 27/04/2002, p. 7). The SL collocation means عدم استقرار الظروف المحيطة , and has been rendered as a contracted TL equivalent نبذبة الظروف المحيطة . *Instability* means غير مستقر , مزعزع ، غير , متقلب , etc. and has been allocated the TL equivalent نبذبة , which means *oscillation, vibration, swinging, wavering, and wobbling* as an indication of the fact that attendant circumstances keep changing, locally, regionally and internationally. It can also co-occur with collocations like: نبذبة الأوضاع i.e. literally *wavering of conditions*, نبذبة الاتجاهات i.e. literally *oscillation of orientations*, نبذبة الانفعالات i.e. literally *swinging of emotions*, etc.

Unchanging support: دعم ثابت (*Al-Quds Al-Arabi*, 08/05/2002, p. 1). The SL collocate *unchanging*, which means غير متزعزع ، غير متبدّل ، غير متغيّر , etc., has been rendered into Arabic as a contracted equivalent ثابت which means *steady/stable/ fixed*. However, the SL collocation *unchanging* can also be rendered into other contracted TL equivalents such as: دعم مبدئي i.e. *fundamental support*, دعم مستمرّ i.e. *continuous support*, دعم أساسي i.e. *principal support*, دعم راسخ i.e. *unshakable/ well-established support*, etc.

5.3.5. Contraction by omitting conjunctions, prepositions, articles, etc. in the TL equivalent

As is known so far, there are conjunctions, articles and prepositions among the different linguistic properties that differentiate Arabic as a Semitic language, and

English as an Indo-European language. However, in the rendition of the following collocations, we shall see how conjunctions, prepositions and articles, inter alia, are omitted in the TL equivalent though they are very crucial in the SL, and thus manifest the workability of the translation strategy of contraction:

Diplomacy of funerals: دبلوماسيّة الجنائز (*Az-Zamaan*, 16/04/2002, p. 1). As is apparent in the TL language دبلوماسيّة الجنائز , there is contraction through omitting the SL particle *of*, i.e. من (15). The SL collocate *funerals* has a possessive relationship with diplomacy via the particle *of*, whereas الجنائز , i.e. *funerals*, in the TL equivalent is a noun in annexation مضاف اليه . However, this nonce collocation has been recently coined to designate the state of diplomatic relations during the unstable and topsy-turvy situations in the Middle East, in particular among Israelis and Palestinians during which there are funerals almost every day. Other collocates used with funerals are, for example, مسيرة جنائزيّة i.e. *funeral demonstration,* موكب جنائزي i.e. *funeral parade/ procession,* موسيقا جنائزيّة i.e. *funeral music,* حزن جنائزي i.e. *funeral sadness,* etc.

The capital of martyrs: عاصمة الاستشهاديين (*Al-Quds Al-Arabi*, 03/05/2002, p. 1). The SL collocation has been contracted in the TL equivalent into عاصمة الاستشهاديين (16), by omitting the particle *of* i.e. literally من . However, this new collocation is a reference to Palestinian suicide bombers, who are described as martyrs, and their country as *the capital of martyrs*, which may be anywhere in the world. In fact, *capital of,* i.e. عاصمة is used now to means *peak* ذروة/ أوج , *beacon* منارة , *top* قمة , or *centre* مركز/ مقرّ/ وكر in collocations like: عاصمة الكفر i.e. *the capital of disbelief/atheism,* عاصمة البرجوازية i.e. *the capital of the bourgeoisie,* عاصمة الشّذوذ i.e. *the capital of [seminal] deviation/perversity/bizarreness,* عاصمة التّخلف i.e. *the capital of backwardness,* etc.

Equal fight: معادلة الصّراع (*Al-Khaleej*, 03/05/2002, p. 1). The SL collocation is rendered into Arabic as معادلة الصّراع . A corresponding TL equivalent is صراع متكافئ/متعادل/متساوي الأطراف ...الخ , but the TL collocation معادلة الصّراع is suggested because it more formal and impressive. The usual co-occurrence of *equation* is with collocates like *mathematical* in *mathematical equation* معادلة رياضيّة , *chemical interactions* in *equation of chemical interactions* معادلة تفاعلات كيماويّة , etc. However, due to the widening gap among conflicting powers, many collocations have found their way into being as: معادلة الوجود i.e. *the equation of existence*, معادلة النقائض i.e. *the equation of opposites/antitheses*, etc.

Nostalgia of return: نستالجيا العودة (*Ash-Sharq Al-Awsat*, 04/05/2002, p. 28). This SL collocation has been rendered into Arabic as a contracted equivalent through omitting the particle *of* من . However, this TL equivalent نستالجيا العودة displays two significant characteristics of bad translation: first, it transliterates the SL collocate *nostalgia* as which may erroneously signify that there is no equivalent in Arabic, while in fact there are Arabic equivalents such as الشّوق الى الماضي , الأوطان: الحنين الى الوطن , and حبّ العودة الى أوضاع ماضية . Second, there is redundancy in stating نستالجيا العودة because *nostalgia* itself carries the meaning of *return to* العودة الى , and when proposing *return*, this becomes a double return, i.e. العودة الى العودة which is not a good translation.

Victims of bankruptcy: ضحايا الافلاس (*Al-Hayaat*, 19/01/2002, p. 17). The SL collocation is contracted into the TL equivalent ضحايا الافلاس by omitting the particle *of* من . However, the SL collocate *victims* ضحايا usually co-occurs with collocates i.e. *war*, الحرب i.e. *battle*, المعركة i.e. *accident*, الحادث i.e. *natural crises*, الكوارث الطبيعيّة , العدوان i.e. *aggression*, الكمين i.e. *ambush*, etc., but unusually co-occurs with collocates like: الافلاس i.e. *bankruptcy*, الحبّ i.e. *love*, التجارب العلميّة i.e. *scientific*

experiments, البدانة/السّمنة i.e. *obesity*, and with many other collocates like ضحايا الاهمال/الطّموح/الاستبداد/الأمّيّة ...الخ i.e. *victims of carelessness/determination/ autocracy/illiteracy*, etc. This sense of unusual collocability of *victims* explains the phenomenon of those who fallen into the trap of unpleasant problems that are comparable to the severity and hardship of war.

Step-by-step solution: الحلّ خطوة خطوة (*Al-Hayaat*, 13/05/02, p. 20). The SL collocation has been contracted into the TL equivalent الحلّ خطوة خطوة by omitting the adverb *by* بعد/تلو . However, the following combinations are more common: الخطوة بعد الخطوة إثر الخطوة , الخطوة تلو الأخرى , الخطوة , etc., i.e. *step by step*. This can be expressed without giving the corresponding collocation الحلّ خطوة خطوة i.e. *step by step solution* as, for example: الحلّ التّدريجيّ i.e. *gradual solution,* الحلول المتتابعة i.e. *successive solutions,* الحلّ المرحلي i.e. *provisional/temporal/transitory/interim solution.*

War of words: حرب الكلام (*Al-Quds Al-Arabi*, 01/01/2001, p. 1). The SL collocation is rendered into Arabic as a contracted equivalent حرب الكلام by omitting the particle *of* من . The SL collocate *war* does not signify the use of weapons and ammunitions in the denotative and referential sense of the word. Rather, it is an indication of *heated argument/squabble/controversy*, i.e. المشادّة الكلاميّة , المشاحنة الكلاميّة , المشاجرة الكلاميّة . etc.

5.4. Conclusion

In this chapter, we have inspected the handling of collocations by the Arab Press, and come to the following conclusions:

First, the coinage of collocational neologisms is a continuous process that constantly brings forward collocations, most of which are not familiar to us. This illuminates an unusual and extraordinary kind of collocability. It also crystallises the existing

discrepancy between usual and unusual collocations, since the main subdivisions of the kinds of collocations are the usual and the unusual.

Second, we have found out that most of these new collocable coinages can be traced back to English. This explains the constant influence of the Arab Press by Western modes of expression, and by the Western way in which words are intercollocated. Although the translator has endeavoured to provide the Arabic equivalents as being natural and acceptable, he does not deny that TL equivalents are directly influenced by obviously Western features.

Third, these new collocations are not recognised as lexical entries in dictionaries. There are two significant points to bear in mind:

a) We should consult the latest updated versions of dictionaries, as we have seen in Chapters III and VI, in case these collocations are not recognised as lexical entries, as we have seen throughout this chapter, we shall be able to lexicalise them in a way that would be rather a help than a hindrance to the translator of such collocations.

b) Their existence as non-lexical entries in dictionaries does not negate the helpfulness of dictionaries from the perspective of translators, who are supposed to do everything possible to formulate an acceptable and natural TL equivalent. Among these possible procedures of consultation would be dictionaries.

Fourth, we have followed in this chapter the same three strategies that have been used in Chapter III, and have included: substitutability, expansion, and contraction. This provides a good opportunity to compare and contrast the mechanisms of rendering English lexical and non-lexical collocations into Arabic.

Finally, we have found out that literal or word-for-word translation is not good translation, because it imposes restrictions on the transference of English collocations into Arabic, and thus blocks the search for more natural and acceptable TL equivalents through the implementation of dynamic or free translation. This latter makes available to the translator the mechanisms of establishing acceptable TL equivalents both semantically and syntactically through affording natural techniques of TL collocability.

Notes to Chapter V

1. See Appendix 2.
2. In this Chapter, the TL 'Arabic' equivalents are given as they were found in the Arab Press (the reference is adjacently given). Then they were traced back to 'English' SL collocations. For consistency and systematisation purposes, I mentioned the English collocation first, and then gave its Arabic equivalent as found in the Arab Press followed by relevant discussion.
3. In fact, *collapse* can mean تهافت , تداع , تقوّض , سقوط , انهيار . However, for انهيار , it may happen suddenly as in *the collapse of a dam* انهيار السد or it may take place over a longer period of time, first of 'decay' which brings about all *the collapse*; i.e. from اضمحلال to سقوط . This is what happens to a process, system, etc. In a word, it depends on what context it is taking place in, which would suggest the length of the period of time of its happening.
4. For more details on the Islamic point of view of الشّهادة , see *the Quran* (II, 282) in which two male-witnesses should attend the contracting, or one man and two women ...
5. It would not be surprising if الوجبة i.e. *meal* turns out to be a printing error, which should be وَجْدَة a word coined by the writer for *a survey*.
6. Similarly, the following example shows how a SL collocation has been idiomatically rendered in Arabic: *Ministers of the extended kitchen cabinet*: وزراء المطبخ الموسّع وزراء المطبخ الموسّع (*Ash-Sharq Al-Awsat*, 17/06/2001, p. 18). is an idiom that stands as an equivalent to the SL collocation, which means مجلس , اجتماع الوزراء الموسّع . Usually we say, *ministers meeting* اجتماع الوزراء , مجلس الوزراء الموسّع الوزراء *the cabinet*, مكتب الوزير literally *minister's office*, etc. But the TL equivalent has been allocated as a nonce idiom وزراء المطبخ الموسّع in order to mock and belittle the meeting of the ministers, and their goals. Usually, many important decisions are reached by a small number of ministers rather than by the whole government. This group of decision makers is referred to as *the kitchen cabinet* as this is the place where big decisions are *cooked*.
7. The names of the Arabic newspapers have been quoted as they originally appeared on published newspapers, although they could be mentioned as properly transliterated names, like *Al-Hayaat = Al-Hayat, As-Safir = As-Safir*, etc.
8. As a matter of fact, the verb لقّح may have several implications: first, with humans, it is *to fertilise* (i.e. يخصّب) ; second, with plants, it is *to pollinate* (i.e. يؤبّر) , and with diseases, it is *to vaccinate, inoculate, inject, syringe*, etc. (i.e. يطعّم) .
9. Probably, a major distinction between the verb يطفح i.e. *to flow over* or *spill over*, يطفو i.e. *to float*, and يعوم i.e. *buoy* is that the first verb يطفح can be used figuratively as in يطفح الكيل , which means that circumstances have reached their climax and an action will be taken; whereas we do not say يطفو الكيل and يعوم الكيل to mean the same thing figuratively; rather, this can mean collocationally that الكيل i.e. literally *a measure* is floating on the surface of water because it is not heavy, or because it is designed to float on water.
10. For the definition of interpolation, see Chapter III.
11. The two collocates مجّاني i.e. *free of charge*, and حرّ , i.e. *free*, are not always substitutable. For example, we say الأسواق الحرّة i.e. *free markets*, and السلّع المجّانية i.e. *free-of-charge goods*. The former collocation, الأسواق الحرّة i.e. *free markets* allows you to go shopping and move freely without coming

across controlled stores and gates or turnstile entrances, but you still have to pay for buying goods. Whereas the latter collocation السلع المجانية i.e. *free-of-charge goods* indicates that customers can have the goods free of charge, that is بدون مقابل i.e. *without paying for them.*

12. *To give the green light* i.e. يعطي الضوء الأخضر has gained circulation in Modern Standard Arabic, especially the Arab Press. It means to express agreement with what is planned or is going to happen, i.e. يوافق على . Figuratively, similar to traffic lights, when the light is green, vehicles can go ahead, but when it is red, they stop. However, أعطى الضوء الأخضر , i.e. *to give the green light*, is an idiom; whereas أضاء/ أشعل/ أنار المصباح/ القنديل/ النور الأخضر i.e. *to switch the green light* (or literally *lamp*), أشعل الشمعة الخضراء i.e. *to light the green candle*, أشعل سيجارةً i.e. *to light a cigarette*, and أشعل عود الثقاب i.e. *to strike a match* are all collocations.

13. This is usually the practice with foreign army officers, whereas in the case of Arab armies, the Arabic rank is used, e.g. الجنرال دي غول , but المشير عبد الحكيم عامر .

14. The SL collocation *negotiations table* is sometimes rendered as مائدة المفاوضات , in which مائدة i.e. *table* replaces طاولة , though the fact is that they are not always interchangeable, as in collocations like: طاولة الدّراسة i.e. *study desk*, but not مائدة الدّراسة . It would not be surprising if we came across collocations, in the Arab Press, like سفرة المفاوضات , سفرة المباحثات , in which the collocate سفرة replaces مائدة , and طاولة ; and all can stand for *table.*

15. *Of* in the SL collocation *diplomacy of funerals* is a particle denoting possession or a possive particle, whereas Arabic has الاضافة instead. In Arabic, however, من is a preposition usually meaning *from* except من المبيّنة , e.g. كم بقي لنا من الوقت؟ .

16. Probably, the term is عاصمة الاستشهاديين and not عاصمة الشّهداء , because the former suggests self-intended and self-determined planning (like فدائي استشهادي who detonates himself with the bombs...), whereas the latter suggests determination to fight and usually be killed, but not by himself, e.g. but by enemies in the battlefield.

CHAPTER VI

THE TRANSLATION OF ENGLISH COLLOCATIONS WHICH ARE NOT LEXICAL ENTRIES INTO ARABIC (1)
(TRANSPOSABILITY, PREDICTABILITY, COHESION AND MISCELLANEOUS PROBLEMS)

6.0. Introduction

This chapter continues to examine and assess collocations as used in Modern Standard Arabic, and in particular the Arab Press, which can be traced back to English (2), but which have not been recorded in dictionaries. In Chapter V, we highlighted the three important translation strategies of substitutability, expansion and contraction. In this chapter, we shall cast light on other strategies (transposability, predictability, cohesion and other miscellaneous problems) that will help render collocational neologisms coined by the author of the text. The dominant feature of such collocational neologisms is their unusualness, in the sense that users of Arabic are not acquainted with them.

The systematic choice of examples, in this chapter, has been made after emphasising the syntactic and semantic features of the collocations chosen from Modern Standard Arabic, in particular the Arab Press. Again, there is no continuity of contents. Examples of collocations that share the same perspectives of translation problems have been discussed in detail stressing the significant development of foreign influence, mainly English, on the Arab Press as manifested by these neologisms.

6.1. Transposability

The translation strategy of transposability touches upon the placement of collocates in particular orderings, which triggers the argument on the significance of proximity in transferring collocations into Arabic. Front-position SL collocates may occupy

different positions in TL equivalents; mid-position and end-position SL collocates may also occupy different positions in TL equivalents. The key issue, as far as transposability is concerned, is whether or not this position shift in TL equivalents would influence the semantic message originally intended in the SL, as this would validate this translation strategy.

6.1.1. SL collocates retain their word order in the TL equivalent

TL equivalents maintain the word order of SL collocates, although it seems at first that they do not. Transposability in this case manifests itself as a translation procedure that appropriately traces TL conventions through affording acceptable as well as natural TL equivalents. However, it is not necessary for the SL node to remain as such in the TL equivalent, nor is it for the collocate, as we shall see in the following examples:

Man of peace: رجل السّلام (*Al-Quds Al-Arabi*, 03/05/2002, p. 1). The SL collocation starts with the node *man*, followed by the collocate *of peace*. This is known as downward collocation (3). It is rendered into Arabic as رجل السّلام , precisely *man of peace*, in which رجل i.e. *man* is the node and السّلام i.e. *of peace* is the collocate. As is obvious, the word order of collocates is kept unchanged, and thus the TL equivalent is also a downward collocation. However, *man of peace* رجل السّلام/ محبّ للسّلام is different from *a peaceful man* رجل مسالم , which means *a quiet man* رجل هادئ/ غير مشاكس . Nowadays, in political and diplomatic terms, *man of peace* is gaining circulation probably due to the modern orientation towards individualism, which portrays the man of peace as the hero, though peace cannot be achieved by one man. Other relevant nonce collocations are: نشطاء السّلام i.e. *peace activists*, صناعة السّلام i.e. literally *peace industry*, سلام الشجعان i.e. *peace of the heroes*, etc.

To hide her dirty crimes: تخفي قذارة جرائمها (*Al-Hayaat.* 13/05/2002, p. 20). The usual rendition of this SL collocation is تخفي جرائمها القذرة , that is the upward collocation in which جرائم i.e. *crimes* is the node and قذارة i.e. *dirty* is the collocate , but here its TL equivalent is the downward collocation قذارة جرائمها , in which قذارة i.e. *dirt* is the node, and جرائمها i.e. *crimes* is the collocate. However, the translator could have rendered the SL collocation as it would be usually rendered, but has chosen the downward TL equivalent, i.e. قذارة جرائمها , in order to stress, and highlight more fully the dirt and disgust of such crimes, not the fact that all these crimes dirty.

Efforts made to improve the relationship: مساع مبذولة لترطيب العلاقة (*Al-Quds Al-Arabi.* 4-5/05/2002, p. 1). This TL equivalent seems to be an expansion of the usual collocation *good offices* which means مساع حميدة . However, the TL equivalent مساع مبذولة لترطيب العلاقة is a downward collocation that has kept the flow of the SL collocation *efforts made to improve the relationship.* It is the corresponding equivalent in both form and meaning: in form, because the word order remains the same, and in meaning because it delivers the same semantic message of the SL collocation. The TL collocates مبذولة لترطيب العلاقة i.e. *made to boost the relation* have replaced حميدة i.e. *good* in مساع حميدة i.e. *good offices,* or نبيلة i.e. *magnanimous* in أهداف نبيلة i.e. *magnanimous aims*; and in these latter collocations, the word order has not been kept intact as is the case with *made to improve the relationship.*

Attacks using hijacked planes: هجمات باستخدام طائرات مخطوفة (*Al-Quds Al-Arabi,* 4-5/05/2002, p. 1). The TL equivalent corresponds to the SL collocation. Both are downward collocations in which *attacks,* i.e. هجمات , is the node and *using hijacked planes,* i.e. باستخدام طائرات مخطوفة , are the collocates. However, this nonce collocation has recently gained broad circulation due to the terrorist attacks on the World Trade

Centre in America. Attacks are usually carried out by missiles and various kinds of light and heavy weaponry. Extraordinary attacks in the history of military or non-military government, هجمات باستخدام طائرات مخطوفة, i.e. *attacks by means hijacked planes*, stand out as such, because they are attacks directed towards civilians by civilian means, whereas attacks are usually directed towards military and civilian targets by military means. On the other hand, they differ from *suicide bombings* عمليات انتحاريّة, because the latter have been known for quite a long time, for example, since the Japanese pilots in the Second World War.

Game of raising the temperature of the negotiations: لعبة التّسخين التّفاوضي (*Al-Hayaat*, 13/05/2002, p. 20). The SL collocation means لعبة تسخين المفاوضات, which is the same as the proposed TL equivalent لعبة التّسخين التّفاوضي, in which the SL noun collocate *negotiations* i.e. المفاوضات has been shifted to the adjective TL collocate التفاوضي i.e. *negotiable*, although the new TL collocation لعبة التّسخين التّفاوضي cannot be *the game of negotiable heating*, since this means something quite different. Therefore, it is obvious that the transposability of collocates in the TL equivalent has followed the natural and acceptable word order, which does not change the meaning intended in the SL collocation. In fact, لعبة التّسخين التّفاوضي i.e. *game of raising the temperature of the negotiations* is the diplomatic policy which aims at keeping the negotiations heated and open to aggravated expectations; that is, instead of suggesting a solution to a problem, another complicated situation springs up. There are also relevant collocations such as: خطاب ساخن i.e. literally *a heated speech/letter*, أزمة ساخنة i.e. literally *a heated crisis*, علاقات ساخنة i.e. *heated relations*, etc.

Age of mono-globalisation: زمن الأحادية الكونيّة (*Ash-Sharq Al-Awsat*, 19/05/2002, p. 24). In the last decade, what has been widely circulated is *the New World System*, i.e.

النظام العالمي الجديد . The TL equivalent زمن الأحادية الكونية *i.e. age of mono-globalisation*, is the latest collocation that means the same as *the New World System*. However, from the transposability point of view, the TL equivalent زمن الأحادية الكونيّة retains the flow of the stretch of language of the SL collocation, that is the collocate *age* is the node, and *of mono-globalisation* the collocates. Semantically, unlike the past conditions of the world powers, the Eastern bloc and the Western bloc, we now have only one super power, which has led, linguistically speaking, to the coinage of many significant collocations that are gaining widespread circulation such as: ثقافة العولمة , i.e. *the culture of globalisation*, عولمة الفكر i.e. *globalisation of thought*. القرية الكونيّة . i.e. *the global village*, عولمة الحرب/ السياسة/ الاقتصاد/ التّجارة i.e. *globalisation of trade/economy/politics/war*, etc.

Success of partial solutions: نجاح أنصاف الحلول أو الحلول الجزئيّة (*Al-Hayaat*, 13/05/ 2002, p. 20). The TL equivalent proposes two possibilities of rendering the SL collocation into Arabic: first, أنصاف الحلول i.e. literally, *halves of solutions* that means incomplete solutions, and stands as a corresponding collocation to the SL collocation formally as well as semantically; second, الحلول الجزئيّة i.e. *partial solutions* which stands as a corresponding collocation to the SL collocation, with one difference, i.e. not retaining the word order. Thus, the TL equivalent is an upward collocation in أنصاف الحلول , and a downward collocation in الحلول الجزئيّة . Other collocations also refer to incomplete performance at one time, such as: الحلول التّدريجيّة i.e. *gradual solutions*, الحلول المرحليّة i.e. *interim solutions*, الحلول على مراحل متعاقبة i.e. *solutions of successive stages*, etc.

Giving out daily threats: توزيع التّهديدات اليوميّة (*Ash-Sharq Al-Awsat*, 13/05/2002, p. 20). The SL collocation is a downward kind of collocation, so is its TL equivalent, in which توزيع i.e. *giving out* is the node and التّهديدات اليوميّة i.e. *daily threats* are the

collocates. Any change in word order would result in a different meaning, that is,

الْتَوْزِيع اليومي للتَّهديدات i.e. *daily giving out of threats*, which means that the giving out is

daily and not necessarily the threats, and التَّهديدات الموزّعة يوميأ , i.e. *threats that are*

given out daily. This indicates the significance of maintaining the word order in the

TL equivalent as it is in the SL collocation in order keep the semantic message

unimpaired. However, there are also: اعلان/ استعمال التَّهديد/ الوعيد يوميأ i.e.

announcing/using daily threats, and بالتّرغيب و التّرهيب i.e. literally *to make desirous*

and to frighten.

To achieve partial serenity: حصل على شئ من الهدوء (*Al-Khaleej*, 03/05/2002, p. 5).

Had the SL collocation been allocated a corresponding equivalent, it would have been

rendered differently as حصل على هدوء جزئي , in which there is a change in word order

if compared to the proposed TL equivalent حصل على شيء من الهدوء , i.e. literally *to*

achieve some serenity (the TL particle من is known as من المبيّنة). As a matter of fact,

serenity is usually indivisible into halves or quarters or thirds. Rather, it is described

by adjective collocates as, for example, in: هدوء نسبيّ i.e. *proportionate serenity*, هدوء

تامّ i.e. *utter serenity*, هدوء حَذِر i.e. *cautious serenity*, etc. But nowadays, there are

collocations like نسبة معقولة من الهدوء i.e. *a reasonable degree of peace*, نسبة لا نظير لها

من الهدوء i.e. *unprecedented degree of peace*, etc.

6.1.2. SL front-to-end word order made end-to-front in the TL equivalent (4)

The word order of the SL collocates flows from front towards the end, whereas in the

TL it flows from end to the front. This kind of transposability is justified by the fact of

the nature of proximity collocates displayed in each language. Would it be natural for

TL readers to retain the front-to-end word order in the SL and, would it affect the

semantic message in the TL equivalent, if the SL word order were retained? These

will be answered through discussing the following examples:

The presidential initiative: المبادرة الرّئاسيّة (*Ash-Sharq Al-Awsat,* 18/05/ 2002, p. 6).

The SL collocation starts with the adjective collocate *presidential,* i.e. الرّئاسيّة , and

then follows the noun collocate *initiative* i.e. مبادرة/مبادأة ; whereas the TL equivalent

المبادرة الرّئاسيّة starts with the noun collocate *initiative,* then follows the adjective

collocate *presidential.* That is, the upward SL collocation is rendered by a downward

TL equivalent. However, there is a possibility of changing the TL word order into, for

example, رئاسيّة المبادرة i.e. literally *presidency/presidentiality of the initiative,* but this

would not be understood by Arab readers, as well as مبادرة فرديّة i.e. *individual*

initiative, مبادرة جماعيّة i.e. *public initiative,* مبادرة شخصيّة i.e. *personal initiative,* and

nowadays مبادرة السّلام الدّوليّة *international peace initiative.*

Money laundering: تبييض الأموال (*Az-Zamaan,* 18-19/05/2002, p. 20). The SL

downward collocation has been rendered into Arabic as an upward equivalent.

However, this new collocation is gaining circulation nowadays in the Arab Press and

is sometimes referred to as غسيل و تبييض الأموال i.e. literally *money laundering and*

washing, followed by interpolation, for example, غسيل و تبييض لأموال ضخمة متأتّية في

الأساس من تجارة المخدّرات و الرّقيق الأبيض والعمولات , that is literally *laundering/washing*

money that is originally collected from drug dealing, white slaves, and

brokerage/factorage. It is astonishing how *white slaves* الرّقيق الأبيض is mentioned,

since the usual term is *black slaves* الرّقيق الأسود (however in English, 'white slave

traffic' means the 'selling of sexual services'. Quite analogically, washing and

laundering aim to remove the dirt and make clothes cleaner and fresher and such is the

case with the stolen or illegally obtained money. The process of money laundering

aspires at making this illegal money look as if it were earned in quite a legal way. In

addition, the word تبييض i.e. literally whitening collocates with the word الوجه i.e.

face, as in the collocation تبييض الوجه , which metaphorically denotes giving a good

picture of the person's social interaction; thus, is said بيّض سمعته , بيّض صفحته , بيّض

وجهه i.e. to have a good reputation (i.e. حسن السّمعة), as opposed to سوّد سمعته or شوّه

سمعته i.e. to have a bad reputation (i.e. سيّئ السّمعة).

The American Empire: الامبراطوريّة الامريكيّة (*Ash-Sharq Al-Awsat*, 18/05/ 2002, p.

20). Usually, there are names like الولايات المتّحدة الامريكيّة i.e. *United Sates of America,*

أمريكا i.e. *America,* or الولايات المتّحدة i.e. *the United States.* But the nonce collocation

the American Empire i.e. الامبراطوريّة الامريكيّة has been coined by the Arab Press due

to the fact that the United States nowadays dominates the world politically,

diplomatically, economically and militarily. As far as transposability is concerned, the

word order of the TL collocates is noun collocate followed by adjective collocate

الامبراطوريّة الامريكيّة , and it cannot be changed without affecting the structure of the

collocation as in *America is an empire*, which would result in expansion.

Christian Zionist Movement: حركة الصّهيونيّة المسيحيّة (*Ash-Sharq Al-Awsat*, 18/05/

2002, p. 20). The node is *movement,* i.e. حركة, in the TL equivalent, and the collocates

are *Christian Zionist* الصّهيونيّة المسيحيّة . The SL collocation is an upward collocation,

whereas the TL equivalent is a downward collocation. However, the TL equivalent

has been followed by the interpolation وهي تنشط بين أوساط المسيحيين الأمريكيين لصالح

اسرائيل which literally means the movement that is active among American Christians

who support Israel. This seems to be politicising religion; otherwise, had it been

intended to be religious, it would have been *Christian-Judaism movement*, i.e. حركة

اليهوديّة المسيحيّة . There is also المسيحيّة العلمانيّة i.e. *non-religious Christianity,* or

secular Christianity, as is the case with other religions where many *secular people*

العلمانيّون can be found, who do not believe in any religion and are thus followers of

secularism i.e. العلمانيّة/ الدّنيويّة (أو الدّنياويّة) .

(Representatives threatened) mass resignation from parliament: الاستقالة (هذ نوّاب بـ)

الجماعيّة من البرلمان (*Az-Zamaan*, 13/05/2002, p. 1). The node in the TL equivalent

الاستقالة الجماعيّة من البرلمان , i.e. *mass resignation from parliament*, is *resignation* i.e.

الاستقالة , and *mass from parliament* i.e. الجماعيّة من البرلمان are collocates, and such

is the case in the SL collocation. However, the inclusion of the preposition *from*, i.e.

من , in the TL equivalent is important because الاستقالة الجماعيّة من البرلمان i.e. literally

mass resignation from parliament, means there are still some members of parliament

who did not resign, whereas الاستقالة الجماعيّة البرلمانيّة , i.e. literally *parliamentary mass*

resignation, signifies that all members of the parliament will resign. In fact, this refers

to *a parliamentary problem* مشكلة برلمانيّة such as the one taking place in the Iranian

Parliament, where more than half its members threaten to resign if the President

resigns. This is unprecedented in the history of politics, because usually there are:

استقالة وزير i.e. *resignation of a minister*, استقالة مستشار i.e. *resignation of chancellor*,

حلّ الحزب i.e. *dissolving the party*, حلّ البرلمان i.e. *dissolving the parliament*, etc., but

not resignation of more than half of the parliament.

Snacks (fast food) restaurant: مطعم الوجبات السّريعة (*Al-Khaleej*, 03/05/2002, p. 1). The

SL collocation is upward whereas its TL equivalent is downward, albeit the node is

restaurants i.e. مطاعم , and *snacks (quick food)* i.e. (الوجبات السّريعة(أو الخفيفة are

collocates in either case. However, this is an apparent reference to the Western

fashion of quick meals especially *the American McDonalds*, in which *beef burgers* i.e.

فطاير لحم بقريّ , *cheese burgers* i.e. فطاير الجبنة , etc., and varieties of *soft drinks* i.e.

مشروبات خفيفة غير مسكرة , are sold. Again, there is *the snack bar*, i.e. مطعم :المطعم الخفيف

الفلافل By comparison, there are relatively few Arabic fast food like . يقتّم الوجبات الخفيفة

و الشّاورما (*Al-Khaleej*, 20/05/2002, p. 3) i.e. literally *falafel and shawarma: falafel* is a

kind of mixed pastry made from mashed chick peas with different spices, and

shawarma is a kind of lamb in layers, i.e. طبقات لحم خروف . mixed with different

peppers, flavours and spices.

Power-obsessed cowboy president: الرئيس الكاوبوي المهووس بالقوّة (*Al-Quds Al-Arabi*,

18-19/05/2002, p. 19). The SL collocation is an upward collocation and the TL

equivalent is a downward collocation, although *president* i.e. الرّئيس is the node, and

power-obsessed cowboy i.e. الكاوبوي المهووس بالقوّة are the collocates in both. This is a

new coinage in the Arab Press referring to *the American President* i.e. الرئيس الأمريكي ,

who symbolically behaves like *cowboys* i.e. رعاة البقر , while using the greatest, and

most powerful forms of force.

6.1.3. SL front-to-end word order transferred to mid-front-end or mid-end-front in TL equivalent

In this case, transposability of collocates changes the word order from SL front-to-end

to the TL either mid-front-end, or mid-end-front positions. However, reasons for this

transformation will be highlighted in the following examples:

(Added to) the long record of massacres: (أضيفت الى) سجلّ المجازر الطويل (*Al-Quds*

Al-Arabi, 03/05/2002, p. 1). The word order of the TL equivalent collocates is

different from that of the SL collocates: it can be either السّجلّ الطويل للمجازر , or سجلّ

المجازر الطويل , and in both cases stands for *the long record of massacres*. However, the

node *record* attracts antonymous collocates to form different collocations: *to break*

the record i.e. حطّم الرّقم القياسيّ , *a new standard record* i.e. رقماً قياسياً جديداً , *a record of*

the immortal i.e. سجلّ الخالدين , *a record of memories* i.e. سجلّ الذكريات , *a book of*

condolences i.e. سجلّ التّعازي . In the SL collocation the long record of massacres is

used to show التّاريخ الأسود i.e. *the black history,* or تاريخ مليء بالمجازر i.e. *a history full*

of massacres, which is not something to be proud of in the future; rather, it is meant here to be added to the record of shameful deeds that one would never be proud of.

Conservative point of view: وجهة نظر محافظة (*Al-Khaleej*, 12/04/2002, p. 4). The SL node *point*, which means خاصيّة , درجة , وجهة , نقطة , etc. occupies mid position, whereas in the TL equivalent it occupies front position, because, in Arabic, the adjective usually follows the noun it qualifies. The SL collocate *view*, i.e. نظر , رأي , مُعايَنة , مرأى , etc. occupies end position, whereas it occupies mid position in the TL equivalent and, finally, the SL *conservative*, i.e. واقية , حَذِرة , مُحافِظة , etc. occupies front position in the SL collocation, and end position in the TL equivalent. However, *conservative*, for instance, cannot occupy the front position in the TL equivalent without influencing the formal level, that is, in this case, it necessitates some additional words as in المُحافِظة هي تلك وجهة النظر , i.e. literally *conservative is that point of view*.

Daily list of deaths: قائمة الموت اليوميّة (*Al-Quds Al-Arabi*, 13/05/2002, p. 19). There are, in fact, two ways of ordering the collocates of the TL equivalent: first, قائمة الموت اليوميّة i.e. literally *list of daily deaths*, and second, القائمة اليوميّة للموت i.e. *daily list of deaths*. Both deliver the same semantic message; but the point of departure is that in the former, *daily* qualifies both *list* and *deaths*, whereas in the latter, *daily* qualifies only the *list*. However, the TL equivalent قائمة الموت اليوميّة can be rephrased as قائمة الوفيّات اليوميّة i.e. *list of daily deaths*.

Wholesale buying of positions: شراء المواقف بالجملة (*Al-Khaleej*, 20/05/2002, p. 1). The SL node *buying*, i.e. شراء , occupies mid position, the collocate *positions*, i.e. المواقف , occupies end position, and the collocate *wholesale*, i.e. بالجملة front position. Whereas in the TL equivalent, *buying* occupies front position, *positions* mid position,

and *wholesale* end position. This nonce collocation metaphorically mocks such attitudes as being cheap like goods, which are bought (or sold) in large quantities. Other relevant nonce collocations are, for example: مواقف رخيصة i.e. *cheap positions*. مواقف شنيعة i.e. disgusting/repugnant/*abominable/gruesome*/etc. *positions*, مواقف لا تستحقّ الذّكر i.e. *positions not worth mentioning*, etc.

Total self-interest: التّغليب المطلق للمصلحة (*Al-Khaleej*, 20/05/2002, p. 1). The word order in the SL collocation and the TL equivalent is apparently different. The SL collocate *total* is one-word collocate. It becomes a two-word collocate in the TL equivalent, i.e. التّغليب المطلق . Again, the SL compound collocate, i.e. *self-interest*, becomes one-word collocate in the TL equivalent, i.e. المصلحة . As it is obvious, this shift of equivalence, caused by expansion and contraction of the SL and the TL collocates, affects the intercollocability of the lexical items. However, the SL collocates *absolute* and *self-interest* can occupy different positions according to the point of focus, as: التّغليب المطلق للمصلحة and تغليب المصلحة المطلق which both mean the same thing, i.e. *absolute self-interest*. Other relevant collocations are: الأحاديّة المطلقة i.e. *total selfishness*, عدم الاستماع للآخرين i.e. literally *not caring about others*, etc. as opposed to العناية/ الاهتمام بالآخرين/ بالنّاس i.e. *caring about others*.

Imperialist division of labour: التّقسيم الامبريالي للعمل (*Al-Khaleej*, 20/05/2002, 2002, p. 3). As discussed above, the SL node *division*, i.e. تجزئة , توزيع , تقسيم , etc. occupies mid position, but in the TL equivalent it occupies front position. Other SL collocates, i.e. *imperialist* and *labour* can in fact occupy different positions as التّقسيم الامبريالي للعمل , or تقسيم العمل الامبريالي , which both mean *imperialist division of labour*. However, this is one of the different ways of dividing labour, such as التّقسيم الرّأسمالي للعمل i.e. *capitalist division of labour*, التّقسيم الاشتراكي للعمل i.e. *socialist division of*

labour, and now التقسيم الكوني للعمل i.e. *global division of labour* in the light of the dominance of *the New World System*, i.e. النظام العالمي الجديد .

6.1.4. SL front-to-end word order transferred to end-front-mid in the TL equivalent

Transposability, in this case, crystallises the transference of the semantic message from the SL collocation that takes the word order front-to-end to the TL equivalent that takes the end-front-mid word order. In the following examples, we shall investigate whether we can reshape collocates of the TL equivalent in the same way, and whether this formal reshaping will influence their meaning.

No-war no-peace drama: دراما منطق اللاحرب و اللاسلم (*Al-Ahram*, 13/05/ 2002, p. 14). The SL node *drama* occupies end position, and has been expanded to دراما منطق i.e. literally *drama of logic*, and occupied front position in the TL equivalent. The point is why does اللاحرب , i.e. *no-war*, occupy mid position in the TL equivalent, whereas in the SL collocation it occupies front position and why does اللاسلم i.e. *no peace*, occupies end position in the TL equivalent, whereas in the SL collocation it occupies mid position? Unequivocally, this is because war can often precede peace. That is, before people think of *peace*, they have already experienced the hardship of *war*. However, this nonce collocation illustrates the condition of some states today, who present different scenarios in the international arena, as in their attitude toward war or peace is ambivalent.

Giant Zionist-American alliance: العملاق الصهيومركي (*Ash-Sharq Al-Awsat*, 04/05/2002, p. 28). The SL node *alliance* with the adjective collocate *giant*, i.e. الحلف العملاق , has been allocated the contracted TL equivalent العملاق i.e. *giant*. It occupies end position in the SL collocation, and front position in the TL equivalent. The SL portmanteau

collocate *Zionist-American*, i.e. الصَّهيوني الأمريكي , has been rendered into Arabic as

the clipping الصَّهيومركي , i.e. literally '*Ziono-Merki*'. However, this TL clipping

mentions *Zionism* before *American*, as الصَّهيومركي , and not الأمريكوصهيوني , i.e.

Americo-Zionist, due to the fact that the first clipping signifies the reality of America

being greater than Israel, whereas the second hypothetical clipping indicates that

America is second to Israel, which is not the reality.

Mobilization and warning weapon (air-raid siren): سلاح التّعبئة و التّحذير (*Al-Hayaat*,

19/01/2002, p. 17). The word order of the equivalent TL collocates is as follows:

weapon is in first position, whereas it is in end position in the SL collocation;

mobilization is in mid position, whereas it is in first position in the SL collocation;

and *warning* is in end position, whereas it is in mid position in the SL collocation.

However, the re-arrangement of the SL collocates *mobilization* i.e. التّعبئة , and

warning i.e. (التّحذير (أو الإنذار as التّحذير و التّعبئة would not affect the semantic

message owing to the function of the conjunction *and*, i.e. الواو , which allows the

exchange in position of collocates. Still, logically speaking, if one state warns another,

this means in the first place that it is ready to start war, i.e. it has initially achieved

mobilization.

World strategic scene: المشهد الاستراتيجي العالمي (*Al-Hayaat*, 05/01/2002, p. 17). The

SL node *scenery*, i.e. المشهد , occupies end position, and front position in the TL

equivalent. The other collocates *strategic* and *world* would not affect the overall

meaning, if they changed their positions, as in: الاستراتيجي العالمي , or العالمي الاستراتيجي ,

which both mean *world strategic*. Due to the fact that *world* encompasses, among

other things, *strategic*, it follows it in the TL equivalent المشهد الاستراتيجي العالمي i.e.

world strategic scene; in a similar way collocations like: المشهد الدبلوماسي العالمي i.e.

world diplomatic scene, المشهد العسكري العالمي i.e. *world military scene*, المشهد الإقتصادي

العالمي i.e. *world economic scene*, etc., in which *world scene* stands as a surrogate to

the collocation الساحة الدَّوليّة i.e. *international arena*.

Low-intensity boredom: ملل منخفض الحدّة (*Az-Zamaan*, 15/04/2002, p. 1). The SL node

boredom, which means ملل , ضجر , سأم , بَرَم , etc., occupies end position, and in

the TL equivalent first position. Whereas the SL compound collocate *low-intensity*,

i.e. منخفض الحدّة , occupies front position, in which *low* precedes *intensity*, and in the

TL equivalent is expanded into two separate collocates منخفض الحدّة i.e. *low intensity*,

occupying mid and end position. However, there is a possibility for the TL collocate

منخفض , i.e. *low* to follow الحدّة i.e. *intensity*, as in ملل حدّته منخفضة i.e. literally

boredom where intensity is low; but this would change the formal equivalence by

expanding it, although the semantic message is kept intact. In addition, *low-intensity*

usually co-occurs with medical or military collocates as, for instance: ألم منخفض الحدّة

i.e. *low-intensity pain*, صراع منخفض الحدّة i.e. *low-intensity struggle*, etc.

Cross-border terrorism: ارهاب عبر الحدود (*Ash-Sharq Al-Awsat*, 20/05/2002, p. 10).

The SL node *terrorism*, i.e. ارهاب , occupies end position, and in the TL equivalent it

occupies front position. The SL compound collocate *cross-border*, which means عبر

الحدود , occupies front position, whereas in the TL equivalent, it is expanded to two

collocates: *cross*, i.e. عبر , which occupies mid position, and *border*, i.e. الحدود ,

which occupies end position. However, the expanded TL equivalent عبر الحدود , i.e.

cross borders, can be replaced by the single word collocate: first, by *abroad*, i.e.

خارجيّ , when it means outside the borders of one country, second, by داخليّ i.e.

interior or *domestic*, when it signifies terrorism inside the borders of one country.

That is, the two antonymous collocates *abroad* and *interior* can replace borders since

they bring to mind the concept of borders of one country.

6.2. Predictability

Depending on the power of attraction among collocates, translators can often anticipate which TL collocates go with which. Some factors affect the predictability of lexical items such as the strength of their predictability, their proximity and the syntactic element (see Chapter IV). This will be explained in the following cases:

6.2.1. Predictability of *adjective plus noun* collocational pattern

In the following examples that take the collocational pattern *adjective plus noun*, we shall investigate how nonce collocations are rendered into Arabic, more particularly in the Arab Press:

The young republic: الجمهورية الفتيّة (*Ash-Sharq Al-Awsat*, 20/05/2002, p. 10). This new collocation is a reference to a country that has recently been established as, for example, East Timor, Asia's newest and poorest nation. Usually there are some predicated collocates with the node *republic* i.e. الجمهورية such as: الجمهورية حديثة العهد i.e. *a new republic*, الجمهورية حديثة الاستقلال i.e. *recently independent republic*, الجمهورية قيد التطوّر i.e. *still developing republic*, الجمهورية قيد الانشاء i.e. *just established republic*, etc. By comparison, *young republic*, i.e. الجمهورية الفتيّة is so called because it has been only recently announced independent, and is thus described as *young*, that is غرّة , جديدة , حديثة , ناشئة , etc.; whereas صغيرة is not acceptable because of the double-meaning.

Victim nation: الأمّة الضحية (*Al-Ayyam*, 17/05/2002, p. 1). Usually, there are ضحايا العدوان , i.e. *victims of aggression*, ضحايا المذبحة , i.e. *victims of the massacre*, ضحايا الغزو i.e. *victims of invasion*, ضحايا الزلزال i.e. *victims of the earthquake*, etc. which indicate that a certain number of people has been slaughtered or killed.

Human shields: دروع بشريّة (*Al-Quds Al-Arabi*, 01/05/2002, p. 5). Shields are usually made of different kinds of metal. There are: دروع حديديّة , i.e. *iron shields*, دروع فولائيّة , i.e. *steel shields*, etc. which, in the past, were used to protect the fighter's body, or parts of his body, and are nowadays used to protect the fighter and his weapons, as for instance, درع دبّابة i.e. *tank's shield*, درع مدفع i.e. *cannon's shield*, etc. However, in our time, humans have been used as shields in order to protect the defending forces, and placed around the tank or other military vehicle, in order to take the brunt of any counter- (or sudden) attack.

Moderate states: الدّول المعتدلة (*Al-Quds Al-Arabi*, 01/05/2002, p. 1). Due to global changes, and in particular political life, there appear very many nonce collocations such as دول معتدلة , i.e. *moderate states*, by which is meant those states whose governments have opinions or beliefs, especially about politics that are not extreme and that most people consider reasonable or sensible. For example, the West calls Egypt, Jordan and Saudi Arabia *moderate states* دول معتدلة because they endeavour to balance relations regionally and with the West. In contrast, there are دول متطرّفة , i.e. *extremist states*, because the West thinks that these are extreme in their policies. However, *moderate* usually co-occurs with collocates like وجهة نظر معتدلة , i.e. *moderate point of view*, شخص معتدل , i.e. *moderate person*, شخصيّة معتدلة , i.e. *moderate character*, etc. but not with a collocate on a grand scale like a state دولة .

Spontaneous boycotting: مقاطعة تلقائيّة (*Al-Quds Al-Arabi*, 23/04/ 2002, p. 4). Recurrently, *boycotting*, i.e. مقاطعة , takes place after careful review of the relations between countries, companies or persons. *Spontaneous*, however, denotes an action that is done without being planned or organized, as for instance, تصرّف تلقائي/عفوي i.e. *spontaneous behaviour*, شعور عفوي i.e. *spontaneous feeling*, etc. But *spontaneous*

attracts *boycotting* to stress the deep feeling about the procedure of boycotting through which a clear message is sent to the responsible persons, as for instance, مقاطعة تلقائيّة لشطائر الهمبرغر i.e. *spontaneous boycotting of Hamburgers*, which is a clear message to the White House administration as a protest against its policy in the Middle East.

Limitless war: حرب بلا حدود (*Ash-Sharq Al-Awsat*, 19/05/ 2002, p. 1). Since time immemorial, *war*, i.e. حرب , has been defined by time and place, whereas the TL equivalent حرب بلا حدود و بلا قيود , i.e. *limitless war*, expresses a kind of war that is extraordinary in terms of limits and restrictions. In fact, this signifies the kind of war launched by the American Administration as الحرب ضدّ الارهاب , i.e. *war on terrorism*, after the events of 11th September 2001. It is so branded because terrorist attacks are not scheduled and announced overtly, thus the response is left open to any time and place.

6.2.2. Predictability of other collocational patterns

In the following examples, we shall investigate how predictability functions in allocating TL equivalents to different collocational patterns:

To sell information: باع معلومات (*Al-Quds Al-Arabi*, 07/05/2002, p. 1). The SL collocate *to sell*, i.e. باع refers to the process of getting money in exchange for goods as in باع كتبا , i.e. *to sell books*, باع صحفا/جرائد و مجلّات i.e. *to sell newspapers/journals and magazines*, etc. The SL collocate *information* usually co-occurs with collocates as in: نشر معلومات i.e. *to publish information*, بثّ معلومات i.e. *to broadcast information*, etc., but باع معلومات i.e. *to sell information* would not be as predictable as the above. It demonstrates that information is sold, i.e. given, to agencies in exchange for some

money. *To sell* also co-occurs unpredictably in collocations like: باع وطنه . i.e. *to sell one's homeland,* باع قضيّته i.e. *to sell one's cause,* باع شعارات , i.e. *to sell slogans,* etc.

The match became heated: اشتعلت المباراة (*Az-Zamaan*, 03/05/2002, p. 16). The SL collocate *heated,* i.e. سخّنت , is recurrently collocating with words like milk, tea, food, etc. in collocations like سخّن الحليب/ الشّاي/ الطّعام ...الخ , i.e. *to heat milk/tea/food,* etc. and in collocations like *heated argument/debate/discussion*/etc., i.e. (حمِيَ(ت)/ سخّن(ت المناقشة/ المناظرة/ النّقاش . However, it is unexpected for the TL equivalent اشتعلت i.e. *to flame/blaze/burn/catch fire,* etc. to co-occur with *match* i.e. المباراة , because it is used to attract collocates like أعواد ثقاب i.e. *matches,* المهملات i.e. *waste paper,* etc. When it collocates with *match,* i.e. المباراة , it explains metaphorically the heated atmosphere of the game. The same argument applies to the collocation اندلعت الحرب , literally meaning *the war broke out/erupted/flared up,* etc. since اندلع(ت) i.e. *break out/erupt/ flare up,* etc. usually attracts collocates like النّيران i.e. *fires,* الحروب i.e. *wars,* etc. However, اندلعت/ اشتعلت i.e. *break out/be ablaze* usually collocates with النّيران/ الحرائق/ الحروب i.e. *fires/wars,* but not with المناقشات/ الجدالات/ المباراة i.e. *discussions/debates/ match,* which usually collocate with احتدمت/ احتّدت/ اشتّدت i.e. *agitate/intensify/ aggravate* .

Democracy game: لعبة الدّيمقراطيّة (*Ash-Sharq Al-Awsat*, 19/05/2002, p. 1). What is unexpected about the collocability of *democracy* and *game* is the fact that *democracy,* i.e. الدّيمقراطيّة or حكم الشّعب نفسه بنفسه i.e. *people's self-rule,* is a serious political issue, whereas *game,* i.e. المباراة , is a playful and apparently less serious issue. The former attracts collocates as in the collocations سياسة الدّيمقراطيّة i.e. *democracy policy,* صراع الديمقراطيّة i.e. *struggled democracy,* etc., and the latter attracts collocates like لعبة

كرة القدم i.e. *football game,* لعبة الكريكيت i.e. *cricket game,* لعبة كرة السلّة i.e. *basketball game,* etc.

Media machine: الآلة الاعلاميّة (*Al-Quds Al-Arabi,* 18-19/05/2002, 18). The SL collocate *media* is usually yoked together with words as in the collocations *mass media* i.e. وسائل الاعلام , *media coverage* i.e. تغطية اعلاميّة , *media event* i.e. حدث اعلامي , *media hype* i.e. ضجّة اعلاميّة , etc. *Machine* is usually juxtaposed with collocates as in آلة موسيقيّة i.e. *musical instrument,* آلة صناعيّة i.e. *industrial machine,* آلة زراعيّة i.e. *agricultural machine,* etc. However, when *machine* collocates with *media* as in *media machine,* i.e. الآلة الاعلاميّة (5), it stands for all the means that constitute the media including television, radio, and the newspapers that provide information to the public. Similarly, collocations like الآلة العسكريّة i.e. *the military machine,* or آلة الحرب i.e. *war machine,* آلة السياسة i.e. *the political machine,* etc. are frequently in circulation nowadays.

6.2.3. Highly unpredictable TL equivalents

The following examples explain the condition when TL equivalents are highly unpredictable; that is, when the way collocates are interrelated is unusual, thus making the process of transference fluctuate between corresponding and dynamic TL equivalents:

Announcing the end of the world: اعلان جنازة العالم (*Ash-Sharq Al-Awsat,* 20/05/2002, p. 24). The TL equivalent اعلان جنازة العالم , which literally means *announcing the funeral of the world,* is highly unpredictable. This is because the usual interconnection between جنازة , i.e. *funeral,* and other collocates is not on such an extremely grand scale is العالم i.e. *the world.* It normally enters into collocations like جنازة شخص , i.e. *the funeral of a person,* جنازة مجموعة أشخاص i.e. *the funeral of a group of persons,* جنازة شهيد , i.e. *the funeral of a martyr,* etc. On the other hand, it

intercollocates with *the world* as in جنازة العالم , i.e. literally *the funeral of the world*, which stands for the SL collocation *the end of the world*, that is, the death of humanity at large.

Global state: دولة عالميّة (*Al-Hayaat*, 20/05/2002, p. 10). The sense of the highly unpredictable TL equivalent emerges from the fact that we always hear about دولة فدراليّة i.e. *a federal state*, دولة اشتراكيّة i.e. *a socialist state*, دولة رأسماليّة i.e. *a capitalist state*, دولة صغيرة i.e. *a small state*, دولة كبيرة i.e. *a big state*, etc. while to have one state that rules the world is undoubtedly unpredictable. However, due to the emergence of *the new world system*, i.e. النظام العالميّ الجديد , towards the end of the last decade, lots of collocations, linguistically speaking, spread and circulate, for instance, النظام الكوكبي الجديد i.e. *new planetary system*, أسرة كونيّة شاملة i.e. *comprehensive global family*, بوليس عالمي/شرطة عالميّة i.e. *world police*, etc.

Media empire: امبراطوريّة اعلاميّة (*As-Safir*, 20/05/2002, p. 7). It is not usual to have the two collocates *media*, i.e. اعلاميّة , and *empire*, i.e. امبراطوريّة , interconnected to form the collocation امبراطوريّة , i.e. *media empire*, because *media* usually collocates with items quite different from those with which *empire* collocates. We may have بثّ اعلاميّ واسع i.e. *a big media company/ organisation*, شركة/ مؤسّسة اعلاميّة كبيرة i.e. *a broad broadcasting media*, امبراطوريّة قويّة/ واسعة/ مزدهرة i.e. *a prosperous/ wide/strong*, etc. *empire*, but to have امبراطوريّة اعلاميّة , i.e. *media empire* would be quite unexpected.

Digital bullying: يتحشّر رقميّاً (*Al-Hayaat*, 18/11/2001, p. 19). Bullying has been, traditionally speaking, practised against younger or weaker persons, using strength or power in order to frighten them. However, due to technological advancements, bullying is now achieved through mobile phones and computers. Thus, تحشّر رقميّ ,

i.e. *digital bullying*, implies the use of electronic means through which *threatening*

letters i.e. رسائل تهديد, and *terrifying threats* تهديدات مرعبة i.e. are sent out as *electronic*

messages i.e. رسائل الكترونيّة .

Robbing legitimacy: سرقة الشّرعيّة (نهب) (*Al-Khaleej*, 07/05/2002, p. 3). The SL

collocate *legitimacy*, i.e. الشّرعيّة , involves fair, correct, or reasonable practices

according to the law or to accepted standards of behaviour. The SL collocate *robbing*

indicates illegal, or against-the-law conduct, that is, illegitimate acts such as *robbing*

wallets i.e. سرقة مَحَافظ جيب (نشل) , *robbing goods* i.e. سرقة يضائع (نشل) , etc. However,

it is quite unexpected that *robbing* attracts *legitimacy* itself in a collocation like سرقة

الشّرعيّة , i.e. *robbing legitimacy*, or some other collocations like سطو على الشّرعيّة i.e.

literally *attacking legitimacy*, القفز فوق الشّرعيّة , i.e. literally *jumping over legitimacy*,

etc. as happens nowadays when some states do not sign international treaties, for

example, the United States of America which refused to sign the treaty to protect the

environment.

Anthrax letters: رسائل الجمرة الخبيثة (*Ash-Sharq Al-Awsat*, 13/05/2002, p. 20). The SL

collocate *anthrax*, which means الجمرة الخبيثة , usually intercollocates with items like

عدوى i.e. *danger of anthrax*, خطر الجمرة الخبيثة i.e. *anthrax threat*, تهديد الجمرة الخبيثة

الجمرة الخبيثة i.e. *anthrax epidemic*, etc. The SL collocate *letters*, i.e. رسائل , usually

collocates with different items as in the collocations رسائل الحبّ/الغرام i.e. *love letters*,

رسائل دعوى i.e. *invitation letters*, رسائل تهنئة i.e. *congratulation letters*, etc. Quite

unpredictably, *anthrax* and *letters* attract each other in a way that makes رسائل الجمرة

الخبيثة , i.e. *anthrax letters* gain international circulation, especially after recent

announcements of *war on terrorism* i.e. الحرب على الارهاب , during which many

diplomatic organisations all over the world, and especially in the West. received

anthrax letters.

6.3. Cohesion

Another problematic issue of the translation of English 'non-lexical' collocations into Arabic is cohesion: will the association of collocates that regularly co-occur in one language be the same through the process of their rendition, and are the TL equivalents collocationally cohesive, in the sense that there may be some changes on the formal level, or syntactic wording? We shall seek answers to these questions through discussing the following examples:

6.3.1. Corresponding TL equivalents

The first case we investigate is cohesion of collocating items through spotlighting the corresponding TL equivalents, as in the following examples:

Secular belief: الايمان العلماني (*Al-Khaleej*, 23/05/2002, p. 3). The way *secular* and *belief* are interconnected, in the SL as upward collocation and in the TL as downward collocation, demonstrates cohesion in both English and Arabic (this is also a paradox, and even an oxymoron). That is, in English, *secular* cannot follow *belief* without certain changes on the formal level, such as adding some words like *that belief is secular*. So is the case in Arabic, علماني , i.e. *secular*, cannot precede ايمان i.e. *belief* without certain changes on the formal level as, for example, علماني الايمان i.e. literally *secular is his belief* in which الايمان i.e. *belief* is a noun in annexation. Other similar examples are: *religionless Christianity* i.e. المسيحيّة العلمانيّة or الإيمان المسيحي/الإعتقاد

العلماني (6), and the collocation الايمان الدّينيّ , i.e. *religious belief*.

Security mania: هوس أمنيّ (*Al-Khaleej*, 23/05/2002, p. 1). Irrespective of the formal difference between the SL collocation and the TL equivalent as far as the word order is concerned, it is unusual for the collocate أمنيّ i.e. *security* to intercollocate with the

collocate هوس i.e. *mania,* because *security* usually collocates with particular words as in حزام/ طوق أمني i.e. *security belt,* شريط حدودي أمني i.e. *security border line,* وفد أمني i.e. *security delegation,* etc., and *mania* usually collocates with particular words as in هوس ديني i.e. *religious mania,* هوس بكرة القدم i.e. *football mania,* هوس بموسيقى as in الدّيسكو i.e. *disco mania,* etc. However, *security* attracts *mania* in هوس أمني . i.e. *security mania,* due to the current issue that dominates the world, i.e. terrorism, which results in global inconvenience and discomfort and which directly causes the *war on terrorism,* i.e. الحرب على الارهاب .

The two nuclear countries: البلدان النوويان (*Al-Quds Al-Arabi,* 23/05/2002, p. 1). It is apparent here that the non-correspondence between the SL collocation and the TL equivalent is due to the fact that, unlike Arabic, there is no المثنى i.e. *dual* in English. Thus, the SL collocation expresses the dual by having the cardinal number *two,* and literally means البلدان النوويان ' الاثنان', whereas the TL equivalent can express the dual by adding the suffixes ان- or ين- , the cardinal number being optional.

Weapon of geographical hegemony: سلاح دكتاتوريّة الجغرافيا (*Ash-Sharq Al-Awsat,* 23/05/2002, p. 19). The SL collocation *weapon of geographical hegemony* has been transferred into Arabic as a corresponding TL equivalent سلاح دكتاتوريّة الجغرافيا . The equivalent TL collocate دكتاتوريّة is a replacement of the SL collocate *hegemony,* which means سيطرة . However, this is a nonce collocation that quite untraditionally explains the use of geographical position as a weapon in different wars that may be military or non-military. For example, the problem of *international rivers,* i.e. الأنهار الدّوليّة , which rise in one country and pass through other countries. Thus, any *water project* i.e. مشروع مائيّ in the country of origin of such rivers would certainly affect other countries through changing the amount of water passed to them as usual.

Axis of evil: محور الشّر (*Al-Quds Al-Arabi*, 18-19/05/2002, p. 19). The TL equivalent corresponds with the SL collocation *axis of evil*, which both mean محور الشّر. However, formally, they are different because in the SL collocation, *evil* i.e. الشّر is the object of the preposition *of* i.e. من whereas in the TL equivalent, الشّر i.e. *evil* is a noun in annexation, and Arabs do not say محور من الشّر i.e. literally *axis of evil*, nor do they say مدار الشّر i.e. *orbit of evil*, or قطب الشّر i.e. *pivot of evil*. Semantically, this collocation is currently used to express the names of countries that are thought of by the West as supporting terrorism in one way or another, as for example, Iraq, Iran, Libya, South Korea, etc., whereas some of these countries consider the United States, for instance, as الشّيطان الأكبر i.e. *the greatest Satan/Devil*, or as دولة مصدّرة للإرهاب i.e. literally *terrorism-exporting country*.

6.3.2. Dynamic TL equivalent

Although it does not correspond in this case, the TL equivalent is natural and acceptable due to the fact that it displays the collocability of words in Arabic, and is not a word-for-word transference from English, as we shall in discussing the following examples:

A leader of the suicide bombers: رئيساً استشهادياً (*Al-Quds Al-Arabi*, 18-19/05/2002, p. 19) (7). Earlier in this chapter, we discussed the collocation *a suicide bomber*, which literally means مفجّر انتحاري, but which, owing to differences of cultural attitudes, has been rendered as فدائي استشهادي, i.e. *a martyr commando*. Accordingly, *a leader of the suicide bombers* is rendered as رئيساً استشهادياً (see endnote 13), which is a contracted equivalent of the SL collocation, because the TL collocate استشهادياً i.e. *martyr* implies the collocate مفجّر/فدائي i.e. *bomber*. Syntactically, the indefinite SL collocates, as indicated by the indefinite article *a*, have been rendered as an indefinite equivalent TL collocates رئيساً استشهادياً, which is compared to the definite

الرّئيس الاستشهادي i.e. *a leader of the suicide bombers* by the use of the definite articles

الـ , i.e. *the.*

The Arab man in the street: الشّارع العربيّ (*Al-Ayyam*, 06/05/2002, p. 12). It has always

been translated as الشّعب العربيّ i.e. *Arab People,* الأمّة العربيّة i.e. *Arab Nation*, which

refers to الغالبيّة العظمى/ عامّة النّاس/ السّواد الأعظم i.e. *the vast majority* in the Arab World.

But the contracted TL equivalent الشّارع العربيّ , i.e. literally *the Arab Street*, is an

English/Western way of referring to *common people*. The upward SL collocation

becomes downward in the TL equivalent, for the compound SL node *the Arab man*

occupies the end position whereas the TL node الشّارع , i.e. literally *street*, occupies

the front position.

Booby trapped terms: المصطلحات المفخّخة (*As-Safir*, 23/05/2002, p. 7). The TL

equivalent المصطلحات المفخّخة is a contraction of the SL collocation which literally

means مصطلحات شرك الغفلة . A major difference between English and Arabic is

masculine/feminine concord, that is, the SL collocate *booby trapped* would not

change if the collocate terms were singular as in *booby trapped* term, whereas in

Arabic it is different as in مصطلح مفخّخ i.e. *booby trapped term* in which the adjective

collocate مفخّخ i.e. *booby trapped* agrees with the noun collocate مصطلح i.e. *term*,

which is masculine, thus not having the suffix ة- as in مصطلحات مفخّخة i.e. *booby*

trapped terms in which the adjective collocate مفخّخة i.e. *booby trapped* has the

suffix ة- in order to agree with the feminine plural noun مصطلحات i.e. *terms*.

However, this nonce collocation refers to terminology that has more than one

frequently ambiguous interpretation, this being well-known in diplomatic and political

languages. For example, there is a dispute about the exact definition of العنف i.e.

violence in the collocation وقف العنف i.e. *stopping violence*: some refer to violence as

a form of terror, whereas others interpret it as self-defence. or resisting the occupation, etc.

Unstained record of democracy: السّجلّ الدّيمقراطي النّاصع (*As-Safir*, 23/05/2002. p. 7). The SL node *record*, which occupies mid position, occupies front position in the TL equivalent, and other SL collocates, i.e. *unstained*, which occupies front position and *democracy*, which occupies end position, can take different positions in the TL equivalent as follows: السّجلّ الدّيمقراطي النّاصع and السّجلّ النّاصع للدّيمقراطيّة , which both mean *unstained record of democracy*. However, the TL equivalent النّاصع , which means *white* or *snow-white*, replaces the SL collocate *unstained*, which literally means غير الملطّخ , غير which stands for the prefix *un-*, and the SL collocate *democracy*, i.e. الدّيمقراطيّة , is the object of the preposition *of*, whereas in the TL equivalent it is an adjective in السّجلّ الدّيمقراطيّ i.e. literally *the democratic record*, or a noun in annexation in سجلّ الدّيمقراطيّة , i.e. *record of democracy*. These changes, in fact, are made in order to provide a natural flow in Arabic, that is, not to appear as being translated.

A neighbouring nuclear country: جارة نوويّة (*Az-Zamaan*, 23/05/2002, p. 1). The TL equivalent جارة نوويّة , which literally means *a nuclear neighbour*, is a contraction of the SL collocation *a neighbouring nuclear country*, which means البلد المجاور النّووي . The SL collocation is an upward collocation, in which the node *country* occupies end position, whereas the TL equivalent is a downward collocation in which the node جارة , i.e. *a neighbouring country*, occupies front position. Again, جار نوويّ is different from جارة نوويّة , although both mean *a neighbouring nuclear country*, because syntactically speaking, the former designates a masculine relationship, whereas the latter designates a feminine one. However, in either case, جار or جارة does not designate a person living next to another, i.e. *a neighbour*, because semantically speaking. it is

unimaginable to have a neighbour, who possesses nuclear weapons; rather. جار نووي ّ

or جارة نووية refers to *a (bordering) nuclear country.*

6.4. Miscellaneous problems of rendering non-lexical collocations

In addition to the strategies explained so far, there are important landmarks that cause problems for the rendition of English collocations into Arabic, as we shall see in the following discussion:

6.4.1. The problem of non-lexical entries

Scrutinising such collocations as have been discussed in this chapter, we find out that they are characterised as not being lexical entries, the reasons being analysed as follows:

1. The unusual interconnectivity among the juxtaposed collocates; that is, collocates, which collocate in an extraordinary way, for example:

Mobile nuclear shelter: ملجأ نووي ّ محمول (*Al-Hayaat*, 25/05/2002, p. 24). This is an unusual collocation, because the kinds of shelters that have been knwon so far are fixed ones, like the *underground shelter*, i.e. ملجأ تحت الأرض . On the other hand, *nuclear shelter* ملجأ نووي ّ is very rare, because nuclear wars are so far rare. However. *mobile nuclear shelter*, i.e. ملجأ نووي ّ محمول , is the kind of shelter that can be carried on special vehicles and used to protect up to 30 persons from the danger of nuclear weapons.

Mass ritual suicide: الانتحار الشعائري ّ الجماعي ّ: حرقاً بالنار المقدّسة أو خنقاً بالغاز السام التطهيري ّ (*Al-Quds Al-Arabi*, 24/05/2002, p. 19). Usually, there is *single suicide*. i.e. انتحار فردي ّ , or *a small group suicide*, i.e. انتحار جماعة صغيرة , i.e. a suicide of two or three persons. Extraordinarily. there is the *mass ritual suicide*, i.e. الانتحار الشعائري ّ الجماعي ّ.

due to certain beliefs or religious conventions as illustrated by the interpolation حرقًا بالنار المقتّسة أو حنقاً بالغاز السّم التّطهيري , i.e. burned in sacred fire, or suffocated in purificatory toxic gas.

2. Direct borrowing from the SL which imposes tracing the SL closely, as for example:

New liberal imperialism: الامبريالية الليبرالية الجديدة (*Al-Quds Al-Arabi*, 20/05/ 2002, p. 19). As is obvious in the TL equivalent, الامبريالية الليبرالية are transliterations of the SL collocates *liberal imperialism*.

E-mail message: رسالة على الإي ميل (*Al-Quds Al-Arabi*, 25/05/2002, p. 18). The TL equivalent الإي ميل is a transliteration of the SL collocate *e-mail* which stands for *electronic mail*, i.e. البريد الالكترونيّ . As a matter of fact, since there is an Arabic equivalent to *e-mail*, it is redundant to resort to transliteration as it would be meaningless to state in Arabic الإي ميل per se.

3. The problem of non-lexical entries does not mean that dictionaries are not helpful. As far as nodes are mentioned in dictionaries, they may give relevant meaning to the collocates that constitute the nonce collocation; for example, the following collocations are not lexical, but their collocates can be traced as either nodes or collocates in various bilingual dictionaries:

Secular majority: الأغلبيّة العلمانيّة (*Ash-Sharq Al-Awsat*, 25/ 05/2002, p. 2).
Sensitive technology: تكنولوجيا حسّاسة (*Al-Quds Al-Arabi*, 25/05/2002, p. 1).
Methodological extermination: إبادة منهجيّة (*Al-Quds Al-Arabi*, 25/05/ 2002, p. 19).
Artificial prosperity: ازدهار مصطنع (*Al-Hayaat*, 19/01/2002, p. 17).
Political hypocrisy: نفاق سياسيّ (*Ash-Sharq Al-Awsat*, 05/05/2002, p. 1).
Negotiations culture: ثقافة النّفاوض (*Al-Quds Al-Arabi*, 24/05/2002, p. 19).

It is surprising that a dictionary like Al-Kayyali's (1986) *Modern Military Dictionary* does not mention the node *biological*, i.e. بيولوجيّ , which results in the absence of

collocations like: *biological war* i.e. الحرب البيولوجيّة , *biological weapons* i.e. الأسلحة البيولوجيّة , *biological attack* i.e. الهجوم البيولوجيّ , *biological threat* i.e. التهديد البيولوجيّ . *biological defence*, i.e. الدفاع البيولوجيّ , etc.

6.4.2. Ephemeral TL equivalents

One significant problem of the collocability of TL equivalents in the Arab Press is their being ephemeral and short-lived. This is due to the fact that there are neologisms and coinages in the Arab Press on a day-to-day basis, which explains their absence from dictionaries; as we shall see in the following examples:

To fail politically and morally: أفلس سياسياً و أخلاقياً (*Al-Quds Al-Arabi*, 25/05/ 2002, p. 19). The TL equivalent collocate أفلس , i.e. to go *bankrupt*, usually collocates with ماليا i.e. *financially*, اقتصاديا i.e. *economically*, تجاريا i.e. *commercially*. etc. because it involves lack of money and inability to pay one's debts. Here, the translator invents this TL collocability as an equivalent to *to fail politically and morally*, which means فشل سياسياً و أخلاقياً , probably because semantically he has found that there is a common denominator between *to fail* i.e. يفشل , and *to go bankrupt*, i.e. يفلس . However, other TL equivalents can be as: عجز سياسياً و أخلاقياً i.e. *to be weal politically and morally*, خارت قواه السياسيّة و الأخلاقيّة i.e. *to decline politically and morally*, حبطت محاولاته السّياسيّة و الأخلاقيّة i.e. literally *his attempts failed politically and morally*, etc.

Disease of racism: مرض التّمييز العنصريّ (*Ash-Sharq Al-Awsat*, 25/05/2002, p. 14). In fact, *racism*, i.e. التّمييز العنصريّ , is *a problem* i.e. مشكلة , which suggests the supremacy of one race over others. However, the translator interconnects المرض i.e. *disease*, with *racism* in order to stress the extremely negative sides and bad effects of this problem, which are not mere aches and pains. On the other hand, he has probably wanted to draw more attention to racism as a disease that needs eleminating.

The World Cup: عرش الكرة العالميّة (*Al-Khabar*, 25/05/2002, p. 1). Usually, the SL collocate *throne*, i.e. عرش , intercollocates with *the King/Queen/ Emperor/Sultan*, etc. i.e. ملك/ ملكة/ امبراطور/ سلطان , and is usually translated as *World Cup Final* i.e. نهائيات , *final round match* i.e. (الدّور النّهائي) مباراة تصفية , كأس العالم , etc., but the translator metaphorically allocates the TL equivalent عرش الكرة العالميّة to the reality of the (football) team as توّج بطلاً i.e. *to be enthroned a hero*, فاز بكأس العالم i.e. *to win the World Cup*, etc.

Heated announcement: التصريحات النّاريّة (*Ash-Sharq Al-Awsat*, 25/05/ 2002, p. 14). Instead of saying تصريحات عالية/ صاخبة i.e. *loud announcements*, تصريحات شديدة اللّهجة i.e. *strong announcements*, etc. the translator has found it more impressive to express it as تصريحات ناريّة i.e. *heated announcements*, that is very heated and 'fire-like' in essence. Sometimes, we come across similar collocations like: تصريحات بركانيّة i.e. *volcanic announcements*, and تصريحات زلزاليّة i.e. *earthquake-like announcements*, which are meant to stress their importance.

Operational readiness: الجهوزيّة العملانيّة (*Al-Quds Al-Arabi*, 24/05/2002, p. 1). This TL equivalent gives the impression that it has been rendered with speed and lack of attention. Because the TL equivalent to *operational readiness* is الجاهزيّة العملياتيّة , which expresses the condition of being ready to start operations; it is also sometimes referred to as الجاهزيّة القتاليّة i.e. *ready for combat*, that is the military readiness of soldiers to start war.

Military report: التقرير الحربجي (*Al-Quds Al-Arabi*, 24/05/2002, p. 19). This is a colloquial TL equivalent, because Standard Arabic says تقرير حربيّ أو يلوّح بالحرب . The Arab Press probably uses colloquial equivalents because the translator finds it easier or because of their use by ordinary people. Another similar colloquial

collocation is عمل بلطجيّ (8) i.e. *action of street gangsters*, which is a reference to the illegal or irresponsible conduct of undisciplined persons, hooligans, or gangsters. This is comparable to the standard TL equivalent عمل عصابات i.e. *gang's action*, سلوك قطّاع طُرُق i.e. *highwaymen's behaviour*, etc.

6.4.3. Inconsistency and lack of systematisation

The following are certain significant points on collocations of Modern Standard Arabic, and in particular the Arab Press, which explain the developments of the language and the reasons for these developments. These are listed under inconsistency and lack of systematisation from the point of view of comparing them with the traditional conventions of the Arabic language known as classical Arabic, as is clear in the following points:

1. Applying the Arabic feminine plural to the TL equivalent as for example:

Democracies of the states: ديمقراطيّات الدّول (*Al-Quds Al-Arabi*, 24/05/2002, p. 19). The SL collocate *democracies* has been rendered as ديمقراطيّات , whereas it used to be مختلف أشكال الديمقراطيّة i.e. *different forms of democracy*. Similarly, there are now فضائيّات i.e. *economies*, اقتصاديات i.e. *capitalisms*, رأسماليّات i.e. *socialisms*, اشتراكيّات i.e. *satellite channels*, عموميّات i.e. *generalities*, etc.

Times of receiving the president: استقبالات رئيس الدّولة (ibid). TL equivalent استقبالات stands for the SL *times of receiving*, i.e. عدد مرّات استقباله .

Receiving statesmen: استقبالات رجالات دولة (ibid). The SL collocate *statesmen*, which means رجال دولة has been rendered into the TL equivalent as the plural رجالات دولة , which means *men*.

Conflicting ideologies: الايديولوجيّات المتصادمة (*Ash-Sharq Al-Awsat.* 23/05/2002. p. 19). The SL collocate *ideologies* has been rendered into Arabic as الايديولوجيّات . which in fact stands for آراء/ مذاهب/ أفكار/ وجهات نظر ايديولوجيّة .

2. Excessive use of the passive in Arabic that more commonly used the active. as for instance:

It was declared by candidates: تمّ الاعلان من قِبَل المرشّحين (*Al-Qabas*, 12/02/2002, p. 4). The TL equivalent expresses the passive by implementing the past تمّ i.e. *it was done,* and the noun الاعلان i.e. *declaring*, though it can be expressed in either term أعلن i.e. *it was declared,* or أعلن المرشّحون i.e. *candidates declared.* Similarly, *it was announced by correspondents:* تمّ الكشف من قِبَل المراسلين (*Al-Khaleej*, 23/01/2002, p. 2) in the TL equivalent تمّ (9) i.e. *it was announced,* can be expressed as either كُشِف i.e. *it was announced,* or كشف المراسلون i.e. *correspondents announced.*

Another obvious point is the anonymity of the agent, or doer of the action, as in the following example:

According to sources asked to remain anonymous: حسب مصادر طلبت أن تبقى مجهولة (*Ash-Sharq Al-Awsat*, 22/02/2002, p. 3). This TL equivalent is gaining circulation in the Arab Press, although it does not reveal who announced, declared or disclosed something. This affects the authenticity of the report or document they provide. Other similar collocations are: *according to sources obliged not to disclose their identity.* i.e. حسب مصادر اشترطت عدم كشف اسمها (هويّتها) , and *according to a source who refused to give his name,* i.e. حسب مصدر رفض اعطاء اسمه , etc.

Finally, the Arab Press seems to be more lenient towards word order. Traditionally, Arabic starts with the verb followed by the subject followed by the rest of the sentence, i.e. V (verb) + S (subject) + COMP (complement), whereas the Arab Press

is breaking this linguistic tradition to use the modern structure: S + V + COMP. as in the following examples:

War lasts forever: الحرب تستمرّ الى الأبد (*Ash-Sharq Al-Awsat*, 23/03, 2002, p. 4). The TL equivalent starts with the subject الحرب i.e. *war*, followed by the verb تستمرّ , i.e. *lasts*, then the rest of the sentence, as if it were a literal translation, whereas the usual word order is الحرب تستمرّ الى الأبد i.e. *war lasts forever*, in which the verb precedes the subject. Similarly, *negotiations start again*: المفاوضات تبدأ ثانية (*Az-Zamaan*, 12/04/2002, p. 8) starts with the subject المفاوضات , i.e. *negotiations*, followed by the verb تبدأ i.e. *start*, then the adverb ثانية i.e. *again*, whereas the traditional TL word order is تبدأ المفاوضات ثانية i.e. *negotiations start again*, which starts with the verb and is followed by the subject, then the adverb. However, the Arab Press frequently places the subject before the verb mainly in headings and subheadings as for example: الوفود تصل باكراً i.e. *delegates*, الوزراء العرب يلتقون غداً i.e. *Arab ministers meet tomorrow*, *arrive early*, etc. instead of يلتقي الوزراء العرب غداً and تصل الوفود باكراً .

6.4.4. Transliteration despite available TL equivalent

Transliteration is an apparent phenomenon in Modern Standard Arabic, and particularly the Arab Press, and this illustrates the extent of calquing and borrowing from English. It is regrettable that this is taking place, because Arabic is very rich in vocabulary and in the various methods of derivation that facilitate the process of finding TL equivalents. In the following examples we shall discuss the transliteration of English collocates and see whether we can offer Arabic genuine equivalents:

Charismatic character: شخصية كاريزميّة (*Al-Khaleej*, 20/05/2002, p. 3). The SL collocate *charismatic* means the ability to attract and influence other people because of certain powerful personal qualities. It has been rendered into Arabic as the

transliterated TL equivalent كاريزميّة . However, in Arabic, there are: شخصيّة ساحرة/

جذّابة/ آسرة/ فاتنة/ فتّانة/ مستهوية للجماهير i.e. *attractive/fascinating/charming/ captivating*,

etc. *personality*. Therefore, the translator could have used any of these Arabic

collocates as an equivalent to the original English collocate *charismatic*.

Cosmopolitan parties: الأحزاب الكوسمبولوتيّة (*Ash-Sharq Al-Awsat*, 23/05/ 2002, p. 19).

The SL collocate *cosmopolitan* means *to consist of people from many different parts*

of the world. In Arabic, this means عالميّ i.e. *worldly* or *international*, من مختلف أرجاء

المعمورة i.e. *from different parts of the world*, غير محلّي/ اقليمي i.e. *not local or*

regional, etc.

New World System: السّيستام العولمي الجديد (*Al-Hayaat*, 20/05/ 2002, p. 10). The SL

collocate *system* has been transliterated into Arabic as السّيستام , although there are

many corresponding equivalents: هيكلة , طريقة , ترتيب , نظام , etc. Sometimes, *system*

can be rendered as منظومة , as in *missile defence system* i.e. منظومة الدّفاع الصّاروخيّ .

Anti-apartheid images and phrases: العبارات و الرّسوم المعادية للأبارتيد (*Al-Quds Al-Arabi*,

24/05/2002, p. 19). The SL collocate *apartheid* means a political and social system, in

which one race has full political rights denied to people of other races. The Arabic

equivalent of this collocate has been allocated as a full collocation per se as سياسة

التّمييز/ التّفريق العنصريّ , which is an expanded TL equivalent. Thus there is a way to

avoid transliterating *anti-apartheid images and phrases* by using the Arabic

equivalent العبارات و الرّسوم المعادية لسياسة التّمييز العنصريّ .

Private business: البيزنس الخاصّ (*Az-Zamaan*, 17/05/2002, p. 15). The SL collocate

business has many corresponding TL equivalents such as مهمّة , مهنة , عمل/ الأعمال

قضيّة , مسألة , مشروع , etc. and *private business* could be any of these collocates juxtaposed with الخاصّ i.e. *private*.

Dramatic changes: التّطوّرات الدّراماتيكيّة (*Ash-Sharq Al-Awsat*, 23/05/2002, p. 19). The SL collocate *dramatic* means *impressive*, *sudden*, and *surprising*. It has many equivalents in Arabic such as مفاجئة , مسرحية , مثيرة , etc. Therefore, *dramatic changes* can be rendered as التّطوّرات المفاجئة , التّطوّرات المسرحيّة , التّطوّرات المثيرة , etc. respectively.

Unique orchestrated coordination: تنسيق أوركسترالي فريد (*Al-Quds Al-Arabi*, 20/05/ 2002, p. 19). The SL collocate *orchestrated* is the adjective of *orchestra*, which designates a group of musicians, who play music and are led by a conductor. However, Arabic has a corresponding equivalent, which is الفرقة/ الجوقة الموسيقيّة . Thus the SL collocation *unique orchestrated coordination* can be allocated the Arabic equivalent تنسيق جماعي فريد , i.e. *unique group coordination*, in which *group* replaces *orchestrated*, since both denote *team work*, or *working as a group*.

As is apparent in these examples, the translator has transliterated SL collocates into Arabic, although there are often quite a few TL corresponding equivalents. This is, in fact, a translator-oriented problem of translation, since there is no lack of TL equivalents, and also it is the translator, who makes the decision in allocating the appropriate TL equivalent.

6.5. Conclusion

In this chapter, we have investigated the implementation of crucial translation strategies that include transposability, predictability, cohesion and other miscellaneous problems. Arabic collocational neologisms, and more particularly the

Arab Press, reflect the direct calquing from English. This creates translation problems that necessitate seeking appropriate strategies.

Transposability of non-lexical collocations helps the translator to provide an acceptable TL equivalent due to the characteristic of the flexible positionality of collocates. That is, an SL collocate will not always occupy the same position in its TL equivalent, thus the translator escapes the trap of literal translation. The more the translator follows the SL collocation formally, the worse the TL equivalent would be, and the further he will affect the Arabic linguistic identity (10). It is undeniable that Western civilisation and technological advancements have influenced various aspects of life, but still it is the role of the translator to seek ways that will retain the essence of the TL equivalents as not appearing to be translated. One way he could do this would be (when necessary) through consulting specialists in the Arabic language.

Another crucial strategy, which is apparent in this chapter, is predictability. Some factors affect the predictability of collocates such as their lexical power of attractiveness, their proximity and the syntactic element. Because they are neologisms, the unusual co-occurrences among collocates makes it hard for the translator to predict, which collocates go with which. However, some new collocations are highly unpredicatable due to the metaphoric implication the author of the SL text has intended to give.

As far as collocational cohesion of lexical items is concerned, we have found out that not only is collocational cohesion dissimilar between English and Arabic, but also becomes unusual among Arabic collocations owing to the direct influence of English. Hence there are some cases in which TL equivalents may correspond to SL neo-collocations, and other cases where TL equivalents are apparently non-corresponding.

In such cases, the translator seeks ways of providing dynamic equivalents that will transfer the semantic messages and clarify the collocational unusualness.

Finally, collocational neologisms are characterised as non-lexical in the sense that they have not been recorded by dictionaries. Many of them have been mentioned in the Arab Press for the first time, and lexicologists have not had the chance to record them. Therefore, the translator is supposed to consult the latest versions of dictionaries, which may have mentioned some lexical associations that might help in rendering these neo-collocations. In brief, the main objectives of this chapter are to highlight important strategies that will help the translator to render non-lexical collocations in a way that TL readers will recognise as natural and acceptable.

Notes to Chapter VI

1. See Appendix 2.

2. In this chapter, as far as the methodological approach for discussing collocations taken from Modern Standard Arabic and in particular the Arab Press, see Chapter V, note 2, p. 264.

3. See Chapter III for the definition of *upward* and *downward* kinds of collocations.

4. This can be called word order or syntactical alterations, which is common in all cases of usage between Arabic and English.

5. There is a difference between آلة i.e. *machine*, أداة i.e. *tool* or *instrument*, جهاز i.e. *apparatus* or *set*, آنية or إناء i.e. *container*, and وعاء i.e. *vessel*. They are not always intersubstitutable, when they collocate with other lexical items, as is obvious in the following collocations: آلة اعلامية i.e. *media machine*, أداة طعام i.e. *food utensil*, جهاز إرسال *transmitter*, آنية فخّارّية/ خزفّية i.e. *earthenware*, and وعاء دموي i.e. *blood vessel*. In fact, each of these collocates has a wide range of collocabilitiy; however, it would be surprising, as well as unusual, to have collocations like آلة دموّية to replace وعاء دموي, but there is آلة لنقل الدّم i.e. *a machine for blood transfusion*. There is, also, وعاء/ أداة/ آنية أو إناء فخّاري(ة) i.e. *earthen tool/container/vessel*, but not جهاز/آلة فخّاري(ة) , i.e. *earthen apparatus/machine*, except in special contexts such as inventing imagining a display earthen apparatus/machine in an exhibition, etc.

6. "Religionless Christianity": المسيحّية العلمانّية , see Cannon (1998: 28). However, Cannon (ibid) uses the word *religionless* to denote العلمانّية , probably because it is a direct borrowing, or loan, from German; but still one can say *secular* for العلمانّي .

7. The colomnist challenges the Palestinian Leader to identify himself as a leader of the suicide bombers. The word-for-word back translation of رئيسا استشهادياً is *martyr president*, which deepdown indicates '*a suicide bomber president*'.

8. Semantically speaking, حربجّي i.e. action or behaviour, which is comparable to the 'war' environment from the perspective of using violent methods in order to achieve one's goals, is a colloquial word that is similar to حربي but does not necessarily indicate actions committed by military figures. Hence, حربجّي can be used to refer to the behaviour of, for instance, *football hooligans*. Similarly, terms like بلطجّي , and ' عونطجي ' which describe persons, who are قطّاع طريق/ طُرق i.e. *robbers, bandits, highwaymen, hooligans* , and ' خمرجي/ سكرجي ' and ' قمرجي ' , etc. that can describe persons who are قطّاع طريق/طُرق and more specifically *gamblers*, and *drunkards*, etc.

9. One of the characteristics of MSA is that in Classical Arabic no use of passive is allowed if the doer is known. Wright (1951: 266-270) elaborates on the subject of the Arabic sentence, or doer of the action. He (ibid: 269-70) states "if the agent is to be known, the active voice must be used", and comments afterwards "in modern Arabic the agent may be named with the passive by means of the preposition من *by*".

10. For more information on the lexical and stylistic developments of the Arabic media, see Holes (1995: 252), who explains two significant points: first, protecting the purity of the Arabic language, and second, adapting Arabic to the needs of the modern world.

CHAPTER VII

CONCLUSION

This research provides a survey of the major problems of translating English collocations into Arabic. It tries to prove that collocations are an important part of understanding the SL text and translating it well; that is, transferring it in a way that TL readers would recognise as natural and acceptable. The originality of this research is marked by its endeavour to tackle the problems of rendering collocations into Arabic, whereas previous researchers have predominantly concentrated on the linguistic perspective of collocations.

The habitual yoking of lexical items, which forms the basis for our discussion throughout this thesis, is defined as the frequent co-occurrence of lexical items that naturally share the characteristics of semantic and grammatical dependencies. This definition of collocation does not exclusively adopt the Firthian notion of collocation, rather it extends to those of Neo-Firthian, transformational, stylistic, and dictionary and encyclopaedic approaches. It juxtaposes the paradigmatic and syntagmatic perspectives that identify the kinds of relationship held among collocates in any collocational pattern. How collocates are establishing different patterns in English and Arabic has been the central focus throughout this thesis.

Seeking the appropriate TL equivalent is predetermined by the translator's ability to identify the kind of SL collocation, the meaning initially intended by the SL collocation and the possibility of finding some affiliation between collocation and other types of semantic relationships. The umbrella sub-categorisation of collocation falls into two kinds: the usual or ordinary and the unusual or extraordinary. The first

kind of collocation, that is the usual or ordinary, is manifested, exemplified and analysed through our handling of lexical collocations: collocations that have been recorded by dictionaries, mainly English-Arabic. The second kind of collocation, that is the unusual or extraordinary, is also manifested, exemplified and analysed through our handling of non-lexical collocations: collocations that have not been recorded by English-Arabic dictionaries. Our analysis and assessment of non-lexical collocations has been substantiated by examples taken from Modern Standard Arabic, and in particular the Arab Press.

There is a considerable gap in previous research on collocational studies, mainly the translation of collocation. Previous researchers did not specify the strategies needed for rendering collocations. This research attempts to fill this gap. It has attempted to cast light on the most important mechanisms that a translator needs to render collocations. Among the most important strategies, there are: substitutability, expansion, contraction, transposability, predictability, lexical collocational cohesion, and other miscellaneous problems. The translator, however, should act as a versatile mediator between SL and TL texts, enhancing the polysystemic investigation of the elements of translation process: syntax, semantics, contextual contribution, etc. However, this accounts for the four kinds of competence that a translator should be equipped with, according to Baker (2000: 31): grammatical competence, sociolinguistic competence, discourse competence, and strategic competence. These kinds of competence also contribute to finding the appropriate TL equivalent.

TL equivalent is not a verbatim transference of an SL collocation, because this would often lead to a literal rendition of an SL collocation which is not always accurate.

Rather, it should be a genuine process that aims at presenting a natural and acceptable TL equivalent. This is achieved by adopting an appropriate translation strategy.

The normative structure of an SL collocation does not often remain as such in its TL equivalent. That is the syntactical units such as noun, pronoun, adjective, etc, and nominal and verbal phrases such as adjective + noun, subject + verb, etc. are not maintained as such in the TL equivalent. This is because the relationship between Arabic and Western languages and cultures is, to quote Eksell's (1993: 363), "characterised by distance"; that is, Arabic is a Semitic language, whereas English is an Indo-European language, the thing that makes the grammatical structure very different (see Shivtiel 1994: 4, Newmark 1995: 213, Smith 2001: 200, among many others).

An SL collocation can be rendered as a TL collocation or as a TL non-collocation. On the one hand, when it is rendered as a TL collocation, this does not always guarantee a corresponding equivalent. This means its equivalent can be non-corresponding. On the other hand, a TL equivalent can be a non-collocation and still deliver the intended meaning of the SL collocation. Therefore, the translation strategies discussed in this research highlight the mechanisms of providing a TL collocation or non-collocation, and a corresponding or non-corresponding TL equivalent.

Substitutability suggests the transference of the semantic message of an SL collocation into the TL through different methods of replacements. A TL equivalent may be more general or less general than an SL collocation, or it may be a plural/singular that substitutes for a singular/plural SL collocation. It can also replace an SL collocation by rewording, or by an idiom, or even by cultural transplantation.

This necessitates the need for using more words in the TL equivalent. Using more words in the TL defines the essence of the translation strategy that is called expansion. Interpolation and paraphrase are two quintessential phenomena of expansion in which additional words are used to clarify the message of an SL collocation. As an opposite translation strategy to expansion, contraction dictates the use of fewer words in the TL equivalent achieved sometimes by major rewording, or use of abbreviations, or other times by adopting clipping.

Changing the word order of SL collocates in the TL equivalent is characterised as transposability. Owing to the native potential properties of the English and Arabic languages, the front-, mid- and end- positions of SL collocates do not retain their placements in the TL equivalent. The power of attraction among lexical items influences their positionality, and this has been identified as predictability. Predictable TL collocates facilitate the translation process of collocations, whereas the unpredictable ones urge the need to seek equivalent collocates that will carry the semantic message intact to TL readers. Closely intertwined with predictability is the lexical collocational cohesion that explains the various changes on the formal level or syntactic wording of a TL equivalent. The cohesive ties among TL collocates affects their relationship on the formal level, which affects the semantic level, as for example, whether or not TL collocates are reversible as they are in the SL collocation.

The dictionary, and more particularly the bilingual dictionary, does not always cater for the translator's needs for rendering collocation. Its insufficiency springs from the notion that lexicographers cannot possibly include all required collocations in their dictionaries, and also because of the continuous appearance of new collocations. This

emphasises the constant need for consulting the latest updated versions of dictionaries.

Arabic, as the TL, has been described as the language of *al-ishtiqaq* (according to Stetkevych 1970) and it has been observed "that non-Arabs did not extend the use of metaphor as Arabs did" (Didawi 1992: 21; my translation). This means that, in certain areas, Arabic is richer than English in vocabulary. Still, not every neologism or new collocation accepts the Arabic morphological moulds, and hence there are considerable linguistic deviations and disorderliness, as we have seen in Chapters V and VI with Modern Standard Arabic, and in particular the Arab Press.

Different Arabic dialects have led to a variety of TL equivalents for one and the same SL collocation. For example, *the House of Commons* has different equivalents in Syria, Egypt, Iraq, Libya, Gulf States, etc., which suggests different ways of expressing the same thing.

There has been confusion between collocation and other lexical combinations, especially idioms owing to indiscriminate definitions of collocation and non-collocational lexical combinations (see Chapter I). However, meaning is what matters most throughout the process of rendering collocation. Although laws of translation stress the concept of maintaining the parameters of SL collocations, the translator can not always achieve this, but he must bear in mind the primary goal of rendition: transferring the semantic message of the SL collocation intact to TL readers.

Being a pioneering piece of research in the field of collocation, there is no doubt that the present work leaves many aspects untackled, opening the door to many other researchers in areas related to the topic of collocation. One of the corpuses, which

should be studied in the future, would be the subject of collocation in Arabic literature, since the collocations used by Arab writers should indicate more specifically tendencies and influences over the creation of collocations in Modern Standard Arabic.

Another invaluable area for future research would be the compilation of an English-Arabic bilingual dictionary of collocations, which would hopefully bridge the gap of Arabic equivalents for English collocations not being given in one dictionary, the thing that makes the translator exert strenuous efforts seeking genuine TL equivalents in monolingual, bilingual and multilingual dictionaries.

It is hoped that the main objects of this research have been achieved through proposing important techniques for the rendition of English collocations into Arabic, and through the analytical exemplification of each of these techniques. These strategies highlight conditions where translational collocational problems have light cast upon them, and lay the foundations for further research on related issues.

Appendix 1

List of dictionaries used for Chapters III and IV

Abdallah, Hassan. (1982) *A Dictionary of International Relations and Conference Terminology English-Arabic with English and Arabic Indexes and Appendices*. Beirut: Librairie du Liban.

Anderson, R.G. (1982-1984) *A Concise Dictionary of Data Processing and Computer Terms with an English-Arabic Glossary by E.W. Haddad*. Second edition. Beirut: Librairie du Liban.

Azees, Helmy and Ghietas, Mohammed. (1993) *A Dictionary of Archaeological and Artistic Terms English-French-Arabic*. Revised by: Mohammad Abdel Sattar Osman, and edited by: Wagdy Rizk Ghali. Beirut: Librairie du Liban.

Baalbaki, Munir. (1983-1994) *Al-Mawrid A Modern English-Arabic Dictionary*. Beirut, Lebanon: Dar El-Ilm Lil-Malayen.

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Appendix 2

List of Newspapers used for Chapters V and VI

(Titles are printed as transliterated by the newspaper)

Al-Ahram. Daily. Egypt; 2002: 42161 and 42173.

Al-Ayyam. Daily. Bahrain; 2002: 4812, 4823, and 4850.

Al-Hayaat. Daily. London-UK; 2001: 14126; 2002: 14172, 14185, 14198, 14235, 14258, 14278, 14288, 14289, 14296, 14298, 14299, 14305 and 14310.

Al-Ittihad. Daily. United Arab Emirates; 2002: 9800.

Al-Khabar. Daily. Algeria; 2002: 3405, 3462, 3467, 3469 and 3472.

Al-Khaleej. Daily. United Arab Emirates; 2001: 8047, 8244, and 8253; 2002: 8345, 8377, 8393, 8380, 8397, 8407, 8410, 8413 and 8430.

Al-Qabas. Daily. Kuwait; 2001: 10148; 2002: 10355, 10361, 10367, 10371 and 10396.

Al-Quds Al-Arabi. Daily. UK; 1999: 3006; 2000: 3420; 2001: 3618, 3774, 3834, 3837, 3838, 3840, and 3852, 2002: 4007, 4013, 4015, 4017, 4018, 4023, 4026, 4029, 4030, 4031, 4032, 4033, 4034, 4035, 4036, 4037, 4039, 4046, 4048, 4052, 4053, and 4058.

As-Safir. Daily. Lebanon; 04, 06, 13, 20, 23, 24, and 25/05/2002.

Ash-Sharq Al-Awsat. Daily. UK; 2001: 8373; 2002: 8484, 8516, 8558, 8559, 8567, 8568, 8572, 8573, 8574, 8577, 8579, 8588.

Al-Thawra. Daily. Syria; 31/01/2001.

Az-Zamaan. Daily. UK; 2002:1109, 1120, 1182, 1185, 1186, 1199, 1201, 1209, 1211, 1212, 1213, 1214, 1226.

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