



Analysing the Relationship of Collocational Competence to Translation Accuracy: A Contrastive Analysis

Alaggad Alhaj Adam, College of Languages, Sudan University of Science and Technology
E-mail: saama_20068@yahoo.com Tell: +971509917769 - +971552407308,
Nagla Taha Bashrie, College of Languages, Sudan University of Science and Technology
E-mail :najlataha@gmail.com mob:00249912332814
Abdulmajid Atyeb Musa

ABSTRACT:

In this study an attempt is made to analyse collocation as being an important lexical relation between words. It includes a thorough analysis of collocational competence in both English and Arabic. Though plenty of research has been conducted on collocational competence; yet collocational competence in both English and Arabic and its relation to translation, interpretation and lexicography has gained little attention from specialists and scholars. The aim of this paper is to study collocation contrastively in both English and Arabic in terms of translation, interpretation and lexicography. The study concludes with some findings and recommendations, which could reinforce translation and teaching/ learning process. These recommendations, if best implemented can improve the quality of teaching, learning and translating of collocations. It is hoped that this study will prompt further research into other contrastive areas between English and Arabic.

KEY WORDS: lexical relation, interpretation, learning process and lexicography.

المستخلص:

تعتبر هذه الدراسة محاولة لتحليل المتلازمات اللفظية باعتبارها علاقة لفظية مهمة بين الكلمات. تتضمن الدراسة تحليل شامل لإتقان المتلازمات اللفظية في كل من اللغة الانجليزية واللغة العربية. وبالرغم من إجراء العديد من الدراسات حول إتقان المتلازمات اللفظية إلا ان دراستها في اللغة الانجليزية واللغة العربية وعلاقتها بالترجمة والترجمة الفورية وعلم المعاجم لم تحظ بالاهتمام اللازم من المتخصصين والدارسين. يتمثل هدف هذه الورقة في دراسة المتلازمات اللفظية دراسة تقابلية في اللغة الانجليزية واللغة العربية من حيث الترجمة والترجمة الفورية وعلم المعاجم. وقد قدمت الدراسة بعض النتائج والتوصيات التي يمكن ان تعزز من الترجمة وعملية التدريس والتعلم في ختامها. هذه التوصيات اذا طبقت بصورة مثلى يمكن أن تحسن من جودة الترجمة والتدريس والتعلم. والمأمول ان تفتح هذه الدراسة الباب لمزيد من الدراسات في مجالات التقابل الاخرى بين اللغة الانجليزية واللغة العربية.

الكلمات المفتاحية: علاقة لفظية، الترجمة الفورية، عملية التعلم، علم المعاجم.

INTRODUCTION:

This study is an attempt to analyse collocational competence in both English and Arabic with reference to translation accuracy. The study is also intended to

draw special attention to the vital role of collocational competence and to stress its significance on translation accuracy and quality from a contrastive perspective.



Collocation as being an important lexical relationship and effect on translation, interpretation, lexicography and teaching and learning process has gained little attention from specialists and scholars. Therefore, collocation particularly collocational choices challenge students, translators and interpreters and constitute a constant problem for them (Abdul – Fattah, 2011). This can be attributed to the fact that patterning of collocations does not follow any particular rules. Furthermore, collocations are unpredictable in the target language and the cultural and linguistic differences between the source language and the target language depend on the native speakers' tendencies and a reflection of their preferences. In addition to unavailability of bilingual collocation dictionaries, which could be constitute an everlasting struggle for translators and interpreters to find the proper collocation equivalents in either English or Arabic.

Accordingly, lack of collocational competence in either English or Arabic may cause inadequacy in translation accuracy and quality as a consequence of translators' inability to call up the relevant equivalent collocation. What complicates matters is the fact that "*what collocates in one language does not necessarily collocate in another*" (Zughoul, 1991). This collocational incompetence in both English and Arabic, no doubt, forms a major problem for translator and foreign learners. Equally, the learners' awareness of the way words are combined with others is a vital factor in the production of accurate and natural sounding language (Grimm, 2009). For example, an

expression such as "*strong tea*" is called collocation because the word "*strong*" collocates frequently in the same location with the word "*tea*". In this expression, "*strong*" cannot be substituted for the word "*heavy*" or "*powerful*" for the simple reason that it will not sound natural.

Thus, having good collocational competence in both English and Arabic plays a key role in production of accurate and natural sounding language. Consequently, it helps furnishing translators and interpreters with a vehicle of rendering collocations properly. More importantly, collocations can strengthen the cohesive and coherent quality of a text to achieve preciseness in meaning and conciseness in expression. Besides, they are the source of power, beauty and special flavor of language. So translation, interpretation, lexicography and teaching and learning process can greatly benefit from the study of collocation.

RATIONALE OF THE STUDY:

This study manifests that there is a serious deficiency on the part of the students, translators and interpreters when translating collocations from English into Arabic and vice versa. They are not aware of the contextual collocational restrictions, which are resultants of some linguistic, semantic, cultural and pragmatic incompatibility between English and Arabic. This may lead to inappropriate rendition of collocations, which can weaken the cohesiveness and texture of the text and cause unnaturalness in language. Further, collocations in particular, are not appropriately covered and dealt with in the syllabus.



Besides, very few lecturers draw students' attention to the vital role of collocation in relation to translation or stress the significance of collocational competence on translation accuracy and quality. Moreover, most of English and Arabic dictionaries do not handle this issue.

OBJECTIVES OF THE STUDY:

The main objective of this study is to bring out the nature and significance of collocational competence and its relation to translation, interpretation and lexicography. Moreover, the study sheds more light on the paramount importance of collocation in both English and Arabic with reference to translation accuracy and quality. Further, the study also aims to present a fairly detailed survey of collocation in English and Arabic from a contrastive perspective.

METHODOLOGY OF THE STUDY:

The methodology employed in this study is the descriptive and analytical method. This method is relevant to the present study since collocations in both English and Arabic will be critically contrasted. Besides, the study data corpus will also be displayed and examined from translation, interpretation and lexicography perspectives.

THE ETYMOLOGY OF COLLOCATION:

Some linguists believe that the term collocation can be traced back as early as 2300 years ago (Robins, 1967). The term was studied by the Greek Stoic philosophers as a linguistic phenomenon connected with lexical semantics. The word "collocation" has its origin in the Latin verb "*collocare*", which means "*to set in order or to arrange*".

However, Singleton (2000) claims that "collocation comes from two Latin words, the word *cum* (with) and the word *locus* (place). Words which form collocations are repeatedly "place with each other"; that is to say, they often co-occur within a short distance of each other in speech and in written texts.

Other scholars, on the other hand, refuse the equation of "one word, one meaning" and propose a significant field of the semantic structure of language. They argue that "word meanings do not exist in isolation and they may differ according to the collocation in which they are used", (Robins, 1967. This new trend has fueled the motivation to study the relationship of collocation between words as being an important domain of language research.

Collocation as a term has been familiar since the pioneering work of Harold E. Palmer (1938), who defines collocation in his dictionary, *A Grammar of English Words*, as "succession of two or more words the meaning of which can hardly be deduced from a knowledge of their component words" (1938). In Palmer's opinion, collocations such as: *as a matter of fact, at last, give up and to say the least of it* have to be learned each as one word or single unit.

However, collocation as a linguistic technical terminology and a lexical relationship between words was introduced by J. R. Firth (1957). Firth is considered to be the most renowned linguist, who has 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 unprecedented.



COLLOCATIONS IN ENGLISH:

There is a controversy over definition of the concept of collocation, yet general consensus among linguists is still to be met. These various controversial definitions, which start from broader ones, include: Firthian, Neo-Firthians, and dictionary and encyclopedic. Firth (1969) 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’”

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. Further, Firth (1957), also suggests that ‘meaning by collocation’ is a lexical meaning at “the syntagmatic level” not at “the paradigmatic level”. This attempt to explain the meaning of a word on the collocational level was unprecedented, because the meaning relationships between lexical items form the level of syntagmatic relationships, not from the traditional view of paradigmatic relationships such as synonymy and antonymy was discussed.

Firth (1968) gives the example of *dark night* as an adjective+ noun collocation and asserts that one of the meanings of *night* is its collocability with *dark*, and one of the meanings of *dark* is its collocability with *night*. He later (ibid 1968) defines collocation as “the company that words keep”. Moreover, he states that it is important to recognize the company that a word keeps.

However, Firth (ibid 1968) later, explained that “there is frequency so high a degree of interdependence between lexemes which tend to occur in texts in collocating with one another that their potentiality for collocation is reasonably described as being part of their meaning”.

In the same trend, a number of linguists, known as Neo-Firthians have adopted Firth’s theory and elaborated on it. One of these linguists, who are regarded as Firth’s followers, is Sinclair.

To Sinclair (1966), grammar and lexis form “two different overlapping aspects”. He mentions that language patterns are treated, in grammar, as if they could be described by a system of choice. The key issue is the tendencies of lexical items to collocate with one another. These tendencies, argues Sinclair (ibid 1966) “ought to tell us facts about language that can’t be got by grammatical analysis”. Then, he gives the explanation that the contrast between lexical items is more flexible than that of grammatical classes, for “these are virtually no impossible collocations, but some are which more likely than others”.

Moreover, Sinclair (1967) emphasizes that it is possible for any English word to keep company with other words provided that they relate to the same cluster like *snow* and *block* or with different clusters, but lying within the same lexical set like *street* and *language*.

Sinclair and Jones (1974), review the definition of collocation by giving a concise and contracted confined definition of collocation. They view collocation as “the co-occurrence of two items in a text within specified environment”.



This, in fact, limits 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*.

However, later on, Sinclair (1991) slightly changed his attitude forming "an integrated approach" and dismissed the previous idea that lexis is rigidly separated from grammar. In his new approach both the lexical and grammatical aspects of collocation are taken into consideration. He argues that some "collocation patterns are restricted to pairs of words". Although this argument is correct, he points out that there is no hypothetical restriction on the number of words concerned.

To Halliday (1966), who is considered to be one of advocates of the lexical approach and a Neo-Firthian, lexis is regarded as complementary to, but not part of, grammatical theory. He introduced the notion of 'set' as an extra dimension of the collocability of words. In his definition, collocation is "a linear co-occurrence relationship among lexical items, which co-occur together", whereas, the 'set' is defined as "the grouping of members with like privilege of occurrence in collocation".

For Halliday, collocations are examples of word combinations; he maintains that collocation cuts across grammar boundaries. For instance, *he argued strongly* and *the strength of his argument* are grammatical transformations of the initial collocation *strong argument*. In his works, he highlights the crucial role of collocations in the study of lexis. To him, collocations are characteristic co-occurrence of related lexical items.

Baker (1992) defines collocation as "semantically arbitrary restriction, which doesn't follow logically from the propositional meaning of a word". This is another way of looking at collocation in terms of tendency of certain words to co-occur regularly in a given language.

In the same line, Baker (ibid 1992) states that "the patterns of collocation are largely arbitrary and independent of meaning". This is evident, with and across languages. For example, the adjectives: *unblemished, spotless, flawless, immaculate and impeccable* can be thought of as synonyms or near-synonyms, and yet they don't combine freely with the same set of nouns. Therefore, some collocations are in fact a direct reflection of the material, social or moral environment in which they occur. For example, in English, *bread* collocates with *butter*, but not in Arabic.

Crystal (1995) agrees with Firth in his definition of collocation, but he goes further by saying that collocations should not be confused with the association of ideas and words work together in a predictable way. At this point, he contradicts other linguists, in the way words work together have no relationship with ideas.

Newmark (1981) has paraphrased Crystal's definition by stating that collocation is the "habitual co-occurrence of individual lexical items". To him (ibid 2000), "if grammar is the bones of a text, collocations are the nerves, more subtle and multiple and specific in denoting meaning and lexis is the flesh". For more clarification, he mentions examples such as: *heavy labor, nerve cell* and *pay a visit*.



In the same trend, Leech (1974) also agrees with Firth, classifies and groups a certain category of meaning called 'collocative meaning', which means 'the association of a word acquires on an account of the meaning of words, which tend to occur in its environment'. But, Leech's examples are different from that of Firth such as *pretty girl/woman/garden/village* and *handsome man/vessel/overcoat/airliner*.

Hatim (2001) defines collocation as "the way in which words are found together conventionally". He maintains that collocations exist together usually and naturally. Likewise, Cruse (1986) emphasizes the co-occurrence preferences between words. He states that words have "definite preferences and dispreferences," which explains why words, for example, *accept to* co-occur with some intensifiers, but *reject to* appear with other ones though they reflect the same degree or intensity such as the possibility of saying *great surprise*, but not *heavy one*, or, the typicality of saying *severe frost*, but *high wind*.

Nonetheless, Carter (1998) argues that collocation is the frequent co-occurrence of words within a certain distance recognized to be four words to either sides of the specified focal word or node. This view is known as the 'frequency-based approach', which goes back to Firth. It has been developed further, in particular, by Halliday and Sinclair.

Similarly, Stubbs (2001) rearranges the Firthian definition of collocation as "the company a word keeps". Therefore, collocations are 'actual words in habitual company'. This re-echoes his (ibid1995)

own definition of collocation by stating that 'by collocation I mean the habitual co-occurrence of words'. This has also been recollected by Palmer (1981), who has reiterated the Firthian definition "you shall know a word by the company it keeps".

However, Stubbs (1995) later states that Firth 'never makes clear how the notion of collocation fits into his original theory'. He also explains 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.

Mitchell's (1975) approach, on the other hand, is different from that of the Neo-Firthian. He considers lexis and grammar as one entity and argues for the 'oneness of grammar, lexis and meaning'. He suggests that collocations have to be described as 'lexico - grammatical'. He notes that they are to be studied within grammatical matrices.

The importance of Mitchell's approach is that it adds a further dimension to understanding the way collocations occur. This goes to the earlier notion of language existing in 'chunks', but with considerable amount of variability. It presupposes that collocations exist in as variant form of meaning forming structures used in expressed language to create nuance.

According to *Encyclopedia of Applied Linguistics*, collocation is defined as "multi-word unit consisting of two or more words that constitute a whole unit of meaning and which particular discourse communities repeatedly use in spoken and written communication".

To *Oxford Advanced Learner's Dictionary* (2005), collocation is “a combination of words in a language that happens very often and more frequently than would happen by chance”. For example, ‘*resounding successes*’ and ‘*crying shame*’.

COLLOCATIONS IN ARABIC:

Arabic is one of the languages that are rich in collocations. However, few researchers have investigated word combinations in general and collocations in particular. Some of the available studies and research are derived from linguistic and lexicographic research such as Emery (1988; 1991), Husamaddin (1985), Ghazala (1993), Hoogland (1993) and Hafiz (2002). The majority of the Arabic collocation is mainly derived from the Quran, the Sunnah of (Prophet Mohammad peace be upon him), and the Arabic classical literature especially poetry (Ghazala, 2004).

Influenced by English collocations, Arabic collocations have been also categorized by researchers into various types on the basis of different criteria. For instance, (Emery, 1991) provides the following categorizations for Arabic collocations, their definitions and examples:

a. Open collocations: combinations of two or more words that co-occur without any specific relation between them. Both elements are freely re-combinable and each element is used in a common literal sense.

For examples, (*war broke out/ war ended*: بدأت الحرب/ انتهت الحرب).

b. Restricted collocations: combinations of two or more words used in one of their regular, non-idiomatic meanings, following certain structural patterns and restricted in their commutability not only by

grammatical and semantic valency, but also by usage. For examples,

(*a vicious crime*: جريمة نكراء).

c. Bound collocations: a bridge between collocations and idioms. One of the elements is uniquely selective of the other. For example, (*nodded his head*: أطرق الرأس).

d. Idioms: the constituent elements of idioms are opaque, i.e. used in ‘specialized’ sense together forming a single semantic unit.

Ghazala (2004), who defines collocations as “the two or more words which keep permanent or usually permanent company including idioms, fixed and especial expressions of all types and proverbs”. He also classifies Arabic collocations relying on three different criteria: grammatical, stylistic and a third criterion that studies the relationship between the node of the collocation and the other constituents in terms of verbalism- what he calls “اللفظية”. He remarks that the grammatical classification of collocations, in spite of all the complication it may involve, still can be considered the clearest and the less complicated classification system compared to the other suggested systems where the categories are more overlapping and more confusing. Further, he categorises Arabic collocations into twenty grammatical patterns.

However, Husamaddin (1985), who looks into collocations in Arabic according to meaning, (المصاحبة اللغوية) as one single form of idiomatic expression. He defines collocations as: المصاحبة الاعتيادية لكلمة ما في اللغة بكلمات أخرى معينة ‘*the normal occurrence of a word with certain other words in a language*’.

He argues that words don't appear together in a language by chance and that there are 'collocational restrictions' (ضوابط مصاحبة) that govern their usage. These collocational restrictions, according to Husamaddin include association of agreement (توافقية المصاحبة), collocational range (مدى المصاحبة) and co-occurrence (تواترية المصاحبة).

In a new perspective, Husamaddin (1985) classifies a number of words that represent different sounds made by various animals or various objects as collocations, for example, 'the roaring of a lion' (زئير الأسد), 'the neighing/whinnying of a horse' (صهيل الخيل), 'the bleating of a sheep' (ثغاء الغنم), 'the rambling of thunder' (هزيم الرعد) and 'the rustling of trees' (حفيف الشجر)

Furthermore, Husamaddin (1985) considers different verbs related to the act of cutting various objects or places, where animals, birds or insects are found, depending on the nouns with which they collocate as collocations, for example, 'to cut wool' (جز الصوف), 'to pick a flower' (قطف الزهرة), 'to cut one's ear' (حلم إذنه), 'to cut one's eyelid' (شتر جفنه), 'a bird's nest' (عش الطير) and 'a lizard's hole' (جحر ضب). Moreover, he gives other examples, which include 'a bundle of wood' (حزمة حطب) and 'a measure of flour' (نسفة من الدقيق) or a group of examples, which is related to uncovering or exposing different parts of body: 'to uncover one's head' (حسر عن رأسه) and 'to uncover one's face' (سفر عن وجهه) or group of examples, which is related to the movement of different parts of the body: 'beating of the heart', (خفقان القلب) and 'the ticking of the eye' (اختلاج العين).

On the other hand, Hafiz (2004), in attempt to compile a dictionary of Arabic collocations, differentiates between twelve various categories of collocations in Arabic. This difference is based on grammatical patterns. He also made a good effort in categorizing a wide variety of Arabic lexical and grammatical collocations. This helps foreign language learners of Arabic and translators make the structure and combinations of the language more illustrative.

ENGLISH COLLOCATIONS IN LEXICOGRAPHY

It is common apprehension that nowadays dictionaries are becoming ever more widespread and necessary in an array of fields varying from learning and teaching to highly specialized translations. Consequently, over the last thirty years, lexicographers have exerted tremendous efforts to compile specialised dictionaries.

Hornby (1995) was considered to be one of those lexicographers, who incorporated a number of collocations in his dictionary entitled *Oxford Advanced Learner's Dictionary of Current English*. This great work was emulated by other compilers like Cowie, Mackin and McCaig (1975), *The Oxford Dictionary of Idiomatic English*.

However, a dictionary that is fully dedicated to English collocations is *BBI Dictionary of English*, which was released in 1986. It is completely devoted to English collocations. The compilers are of the opinion that even in language learner's dictionaries, the handling of collocations is insufficient and inconsistent.



The dictionary contains 90,000 combinations and phrases under a total of 18,000 entries. The introduction to the dictionary explains how these entries have been organized and demonstrates the breakdown of word combinations into lexical and grammatical collocations.

One of the most important dictionaries that totally devoted to English collocations also, is Hill and Lewi's (1977) *Dictionary of Selected Collocations*. It is divided into an adverb section, which lists verbs, adjectives and their adverb collocates, and an essential section on nouns, where the headwords are all nouns. In the latter section, verb collocates are listed according to whether they come before or after the noun.

ARABIC COLLOCATIONS IN LEXICOGRAPHY

Although Arabic is a language rich in lexical and derivational resources, but collocation in Arabic has not been studied extensively. Contrariwise, collocation in English dictionaries and linguistic publications has been highlighted broadly.

Emery (1988a, 1991) states that classical lexicographers such as Al-Thaalibi and Ibn Sidah were keenly aware of collocation as a phenomenon. Another, two early lexicographers were Ibn Qutaybah and Al-Iskafi. These lexicographers included abundance of collocational information in their "dictionaries of meaning", or as described by Haywood (1965) "general classified vocabularies".

The arrangement of these dictionaries of meaning was not in alphabetical order, but according to meaning. Although the

compilers of such dictionaries of meanings arranged words under subject heads, those dictionaries still cover the same ground as current ordinary dictionaries.

These dictionaries of meaning, in their time, reached a peak of completeness and skill with (المخصص) 'the categorized or specialized' dictionary by Ibn Sidah. However, there were other earlier, but smaller-scale efforts of this type, such as (أدب الكاتب) 'the writer's literature' by Ibn Qutaybah (فقه اللغة) 'philology' by Al-Thaalibi and (مبادئ اللغة) 'principles of language' by Al-Iskafi. However, the arrangement of the material in all these dictionaries of meaning, is often idiosyncratic and from a modern linguistic of view, unsystematic (Emery, 1991).

Today, translators and students are in dire need of mono-lingual and bilingual dictionaries that can provide collocations in both Arabic and English. Fortunately, there are some bilingual dictionaries such as Hasan Ghazala's *Dar El- Ilm's Dictionary of Collocations* and Hafiz's *Dictionary of Arabic Collocations* to mention a few.

COLLOCATIONS AND TRANSLATION

Translation of collocations has recently gained momentum and is considered to be one of the challenging obstacles that EFL students and translators face. Factors like cultural-specific collocations, language-specific collocations and accuracy versus naturalness are of a high consequence in the translation of collocations, yet they are not easy to be perfectly handled.

Further, context plays a vital role in determining the choice or selection of collocations. Even within the same language not all collocations are suitable for all contexts. What exacerbates this problem is that different languages treat collocations differently. Moreover, the equivalents of words that collocate in one language do not necessarily collocate in another (Zughoul, 1991). Therefore, some collocations may sound strange and be misinterpreted when translated (Zughoul & Abdul-Fattah, 2003).

Some linguists and translation theorists have stressed the importance of collocations in translation. (Newmark, 1988; Baker, 1992; Hatim & Mason, 1990; Heliel, 1990; Abdu-Roaf, 2001; Ghazala, 2004) have drawn attention to

collocations as a problematic area in translation.

Newmark (1988) emphasizes the importance of collocations in the process of translating collocations by describing them as the “nerves” of a text: “if grammar is the bone of a text, collocations are the nerves, more subtle and multiple and specific in denoting meaning, and lexis is the flesh”.

Baker (1992) argues that the patterns of collocation are largely arbitrary and independent across languages. She cites the following examples of translating English collocations into Arabic. In English, the verb *deliver* collocates with a number of nouns, each of which is translated into different verb in Arabic. The examples are illustrated in table (1) below:

Table (1) Examples of translating English collocations into Arabic (Baker, 1992)

English collocation	Arabic equivalent
To deliver a letter/ telegram	(literally: to deliver a letter/ telegram) يسلم خطابا/ تيليغرافا
To deliver a speech/ lecture	(literally: to throw a speech/ lecture) يلقي خطبة/ محاضرة
To deliver news	(literally: to transfer news) ينقل اخبارا
To deliver a blow	(literally: to guide a blow) يوجه ضربة
To deliver a verdict	(literally: to issue a verdict) يصدر حكما
To deliver a baby	(literally: to deliver a woman) يولد امرأة

Hatim and Mason (1997) also argue that one of the major problems that a translator encounters is coming up with appropriate collocation in the target language. They note that “there is a danger that, even for experienced translators, source language interference will occasionally escape unnoticed and an unnatural collocation will flaw the target text. There is evidence that even native speakers have difficulty with collocations in formal written context (Benson, 1985; Hussein, 1990),

because they are not predictable on the basis of syntactic or semantic rules.

Heliel (1990) also considers collocations to be problematic in translation. He gives the following examples of *adjective + noun* collocations in English containing the adjective *heavy*. He then suggests that *heavy* is translated differently into Arabic depending on the noun with which it collocates. Table (2) below shows the examples:

Table (2) Examples of translating English collocations into Arabic (Heliel, 1990)

English collocation	Arabic equivalent
Heavy rainfall	(Literally: abundant rain) مطر غزير
Heavy fog	(Literally: dense fog) ضباب كثيف
Heavy sleep	(Literally: deep sleep) سبات عميق
Heavy seas	(Literally: agitated seas) بحار هائجة
Heavy meal	(Literally: fat meal) وجبة دسمة
Heavy smoker	(Literally: extravagant smoker) مدخن مفرط
Heavy industry	(Literally: heavy industry) صناعة ثقيلة

Abdu-Roaf (2001) argues that when translating, lexical collocational errors are likely to take place when language-specific collocations are not well assessed. This because a typical acceptable collocation in one language can be unacceptable in another language. In the same trend, Ghazala (2004) states that although the translation of collocations is a very appealing task, it is usually a challenging and demanding one. That is why students and translators are strongly advised to be exceptionally sensitive to all types of collocations and extremely careful when translating them.

CONCLUSIONS:

Although this study is linguistically descriptive and is not pedagogically oriented, it may have pedagogical implications for foreign language teachers, students, translators, textbook writers, test makers, syllabus designers and lexicographers. It is needless to say theoretical contrastive analysis has pedagogical implications, which can be useful for teachers and learners of foreign

languages as well as for translators, syllabus designers and ESP practitioners. Therefore, this study has come out with the following findings:

- 1- Students and even teachers make collocational and stylistic errors.
- 2- Learning words in isolation not in chunks plays a negative role in using collocations.
- 3- There are no modern efficient monolingual collocational Arabic dictionaries to fill the gap in this respect.
- 4- The importance of collocation as a linguistic phenomenon in language should be emphasized in the early years of language acquisition and also in the continuing years of vocabulary development.
- 5- There is a pressing need for descriptive studies of contemporary Standard Arabic at various levels of language.
- 6- The linguistic, stylistic and cultural differences between English and Arabic with reference to translation and interpretation need more investigation.



Based on the findings of this study, it is recommended that:

- 1- Teachers of foreign languages should receive intensive training on how to use and to teach collocations.
- 2- Students of foreign languages, translators and interpreters should also be intensively trained on how to use collocations and to build their own memory of collocations.
- 3- Dictionary – makers should compile specialized monolingual and bilingual collocation dictionaries.
- 4- Translators should strive to identify the collocative words in the source text and know their ranges in the target text so that they can render them into acceptable and natural target language collocations.
- 5- Syllabus designers should include collocations in the university syllabus in order to raise student's awareness of using English and Arabic collocations.
- 6- English collocations and words should be taught in chunks not in isolation and students and student translators should be encouraged to learn them accurately in order to be able to retrieve them without having to analyse their parts individually.

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