

Translating Collocations from Arabic into English

By

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Abstract

Collocation is a significant linguistic phenomenon and one of the most difficult problems translators are likely to encounter in translation process especially in literary translation. Consequently, the current paper addresses the challenges involved in translating Arabic collocations and the way to overcome. It aims to shed light on the phenomenon of collocation as a vital part of Arabic language and show how translators conceive and represent them in the target text. In addition, it attempts to explore the strategies, the translators adopt in translating collocations and the methods employed in solving the problems that may emerge in conveying the meaning from Arabic into English. Besides, it investigates the semantic losses in the English translation resulting from adopting certain strategies. As well, it attempts to classify the most common types of Arabic collocations and demonstrate how translators deal with each type of them and to what extent they manage to convey the meaning.

Keywords: Linguistics, Translation, Semantics, Collocations.

Introduction

Translation from Arabic into English and vice versa is not an easy task. It involves a variety of challenges especially when dealing with collocations, the task becomes more difficult. These challenges are due to the following reasons: the first one is the differences between Arabic and English in almost all the linguistic and cultural aspects. The second is the specific nature of collocations that differs from a language to another. Therefore, it is not surprising that translators face serious difficulties in translating from Arabic into English in

general and in translating Arabic collocations in particular. Words do not exist in isolation; rather they found in combination with other words. In each language, there are certain constrains and restrictions that govern these word combinations which differ from one language to another. Hence, what collocates in one language does not necessarily collocate in the other. For example, in Arabic, it is acceptable to say “يشرب الحساء” (literal meaning: drinks soup) but in English, the word “soup” does not collocate with the verb “drink” but with “eat”. Another example, in Arabic language, we say “يضرب مثلا” (literal meaning: hits an example), whereas in English, the noun “example” collocates with the verb “give”. Also, when we describe someone as a “hungry for power” we say “متعطش للسلطة” (literal meaning: thirsty for power). Hence, the word power collocates with hunger in English, whereas it collocates with thirst in Arabic language. Further example, Arabs describe the dense tea as “شاي ثقيل” (literal meaning: heavy tea), whereas the English people say “strong tea”.

These word combinations are highly predictable to native speakers, but to non-native they are not. Hence, native speakers of a certain language must be familiar and fully conversant with its collocations. As for translator who cannot be a native speaker in both the source language and target language, he has to be linguistically and culturally well equipped to be able to handle collocations in an appropriate way, even in the cases where no corresponding collocation is found.

Moreover, dealing with collocation is a critical matter due to the radical change in meaning that can occur in any erroneous use of collocation, or in any inappropriate way of translation. Hence, to combine collocations properly in a productive use, a great degree of competence with the language is required because collocation is “largely arbitrary and independent of meaning” (Baker, 1992: 48). For example, the adjectives “beautiful” and “handsome” have similar meaning; both of them share the meaning of beauty. However, “handsome” usually collocates with “man”, whereas, “beautiful” usually

collocates with “woman”. Therefore, “handsome woman” and “beautiful man” seem odd or unusual collocations to English native speakers. However, woman can be described as handsome, but the connotation of this expression differs from the common sense of feminine beauty, rather, it implies masculine features with strength of character. Similarly, it is possible to describe a man as beautiful, but this would imply that he has feminine beauty.

Collocation

Etymologically, collocation is derived from the Latin verb “*collocare*”, which means *to place together*. Morphologically, the word *collocation* has two morphemes; *co-* and *-location*. *Co-* means *together* and *-location* means *place*, hence *collocation* means *to place together, locate together, or go together*. Consequently, the phenomenon of collocation has to do with the co-occurrence of words, or the way words go together. According to Larson (1984: 141), “Collocation is concerned with how words go together, i.e. which words may occur in constructions with which other words”.

The interest in the translation of collocations emerges from their great importance in language, as well as, in translation. Collocation is a significant linguistic phenomenon found in all languages. It is concerned with word combinations i.e. which words go together and which are unlikely to combine. Each language has certain constraints and restrictions that govern these word combinations. Consequently, each language has its own collocations and its own ways in dealing with them. As a result, collocations differ from one language to another. What may be an acceptable collocation in the source language (SL) may be unacceptable in the target language (TL) especially when the source and target languages are very different in nearly all the linguistic and cultural aspects as the case of Arabic and English.

Collocations exist in all types of texts; they are inescapable in any context. Newmark describes collocations as the “nerves of the text” (1988: 213). Hence, collocations play a vital role in the cohesion and coherence of any piece of language. They

are the source of language's special flavor that makes language more rich and precise as mentioned on Oxford Dictionary, "language that is collocationally rich is also more precise."(2002: 9)

Collocations have an essential role in determining the precise meaning of words as the meaning of any word is identified by the surrounding words that co-occur in its environment. According to Larson(1984:141), "Knowing which words go together is an important part of understanding the meaning of a text and translating it well."Hence, collocation plays a significant role in understanding the text and translating it in an appropriate way. For example, the primary meaning of the word "heavy" is "of great weight" and hence the most frequent translation is "ثقيل" nonetheless; it can be translated into fourteen other different renditions according to the words that collocate with as in the following collocations:

- Heavy sleep "سبات عميق"
- Heavy fog "ضباب كثيف"
- Heavy meal "وجبة دسمة"
- Heavy rain "أمطار غزيرة"
- Heavy traffic "ازدحام شديد"
- Heavy smoker "مدخن شره"
- Heavy taxes "ضرائب باهظة"
- Heavy task "عمل شاق"
- Heavy fighting "قتال عنيف"
- Heavy seas "بحار هائجة"
- Heavy roads "طرق وعرة"
- Heavy losses "خسائر فادحة"
- Heavy eyes "عيون ناعسة"
- Heavy crops "محاصيل وفيرة"

Collocations also help in expressing the meaning in an elegant style. They are the beautiful part of any language. They provide the most natural way of saying something precisely. Consequently, translators should be highly sensitive and alert to collocations in order to identify the most appropriate equivalent collocation in the target language,

otherwise, their translation would be poorer and less expressive than the original. It is not an easy task for non-native speakers to collocate the proper nouns with the proper verbs or the proper adjectives with the proper nouns. As Newmark (1988: 180) writes, “the translator will be caught every time...by his unacceptable or improbable collocations”. Therefore, the translator should be fully conversant and aware of this significant phenomenon in both the source and target languages, otherwise, loss of meaning can occur.

Dealing with Arabic collocations in literary texts is a highly problematic task. It is challenging to find an equivalent collocation that has the same meaning and connotation in the English language (TL) owing to the wide gap between Arabic and English. In this context, Newmark(1988: 213)considers transferring collocations from one language into another as “a continual struggle to find appropriate collocations”. Besides, literary texts have two main features that distinguish them from non-literary texts. The first feature is that literary texts have unique language in the sense that, words or collocations may have more than one meaning (connotative and denotative meaning). That is to say, there is always a difference between what is said and what is meant. In other words, for each collocation, there is a primary and a secondary meaning determined by the context in which it occurs.

The second feature is style,which means the author's way of addressing the theme, his word choices, preference and texture. Each writer uses special techniques to express his thoughts and represent his own style through using figures of speech and word choices among which collocations. As a result, the translator has to be sensitive enough in dealing with collocations in literary texts in order to produce a faithful translation and reflect author's style.

Problem Statement

Due to the linguistic differences and cultural distinction between Arabic and English languages, translating Arabic collocations into English poses various challenges. In many

cases, Arabic collocations do not have equivalents in the target language because one or more of the following reasons: Firstly, most Arabic collocations are deeply rooted in the Arabic language and fully immersed in the Islamic culture. Secondly, collocations in Arabic language are rich with meanings and connotations that cannot be conveyed in identical target language (TL) collocations. Thirdly, collocations in literary texts always have more than one meaning (explicit and implicit) in the sense that, there is always a difference between what is said and what is meant. Besides, grasping the intended meaning of the source collocation is not an easy task because the collocation always attains a secondary meaning from the context in which it occurs. Finally, conveying the cultural connotations implicit in the source language collocations hardly can be achieved. Hence, translating Arabic collocations into English is very problematic; it necessitates integrating a variety of elements to achieve accurate rendition.

Objectives of the Study

The translation of Arabic collocations into English in literary texts has not received the due attention; therefore, the present study is concerned with this significant issue and aims to fulfill the following objectives: First, discussing the difficulties and problems of translating Arabic collocations into English. Second, investigating the most appropriate strategies employed to overcome these problems. Third, pointing out the most problematic types of collocations. Fourth, displaying to what extent, translators can manage to transfer the collocational meaning in the target text. Finally, exploring the linguistic and semantic losses exist in the English versions.

Significance of the Study

The significance of this study lies in the fact that it aims to address crucial issues related to the translation of collocation in Arabic-English translation. It sheds light on the various strategies employed in translating collocations as well. Hence, it adds to what previous scholars did on the topic of

translating collocations, yet it is different.

Furthermore, the thesis aims to shed light on how translators deal with Arabic collocations in different fields and what are the most problematic types. In addition, it discusses whether the English counterparts have fulfilled the linguistic, semantic and the stylistic characteristics of the original collocations or not. Also, it explores the reasons behind semantic losses and the way to reduce. This study is significant because addressing all these issues will spot light on a vital linguistic phenomenon recurring in all different types of texts within translation process.

Importance of Collocation

Collocation is a significant linguistic phenomenon that plays a vital role in language. Collocations are one of the most important lexical items in language that have the following functions:

1. Collocations make the language more precise. Oxford collocation Dictionary (2002: 9) mentions that, “language that is collocationally rich is also more precise”.
2. Collocations help to distinguish the various senses of a word within a specific context because “the precise meaning in any context is determined by that context: by the words that surround and combine with the core word - by collocation-” (ibid).
3. Collocations are significant combinations of words that endow the language with natural speech and writing (Sarikas, 2006:36).
4. Collocations make the language more natural, rich, precise and interesting. The more we become conversant with collocations, the better we express our thoughts in a natural and native-like way.
5. Collocations help to identify the appropriate lexical item that fits in a certain context. For instance, once we mention the word “handsome”, we can expect the following word to be “a boy” or “a man”.

6. With collocations, people can talk about any topic and produce accurate language because they occur in all types of texts.
7. Knowing which verbs are used with which nouns or which adjectives are used with which nouns improves one's linguistic competence.
8. Collocations not only play a crucial role in language production but also, they are a key indicator of linguistic proficiency.
9. The ability to use and produce acceptable collocations requires and indicates language proficiency.
10. Collocations play a significant role in the cohesion and coherence of the text. In this respect, Newmark (1988: 213) considers collocations as the "nerves of the text...and lexis is the flesh"

In addition, many linguists and translation theorists have emphasized the significant role of collocations in translation as following:

1. "Knowing which words go together is an important part of understanding the meaning of a text and translating it well". (Larson, 1984: 141)
2. Collocations are "crucial to the interpretations of a text". (Halliday&Hasan, 1976: 287)
3. Collocations are "central to the process of foreign language learning and translation". (Abu-Sayedah, 2007: 70)

Types of Collocations

Benson et al. (2010) divide collocations into two main categories: lexical collocations and grammatical collocations. Lexical collocations consist of various combinations of nouns, verbs, adjectives, and adverbs such as (adjective + noun, verb + noun, noun + verb, noun + noun, adverb + verb, adverb + adjective). Grammatical collocations consist of a dominant word like (a verb, a noun, or an adjective) and a preposition.

Palmer (1995) introduces three kinds of collocational restrictions. The first is 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 is range-oriented collocations in which the collocational patterning 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 but “collocational in the strictest sense” such as “addled eggs”, “rancid butter” and “blond hair” (1995: 79). Newmark defines collocation as follows:

A collocation is the element of systems in the lexis of language. It may be syntagmatic or horizontal, therefore consisting of a common structure; or paradigmatic or vertical, consisting of words belonging to the same semantic field which may substitute for each other or be semantic opposites. (1988: 114)

Newmark (1988: 114-116) divides collocations into syntagmatic and paradigmatic. Then, he sub-categorizes the syntagmatic collocations into the following seven main groups:

1. Verb plus verbal noun as in *pay attention, suffer a defeat, and make a speech.*
2. Determiner plus adjective plus noun as in *a tall man, a good looking man, and a pretty girl.*
3. Adverb plus adjective as in *immensely important.*
4. Verb plus adverb or adjective as in *work hard, feel well and shine brightly.*
5. Subject plus verb as in *the dog barks, the cat purrs, the bell rings and teeth chatter.*
6. 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.*
7. Collective noun plus count noun as in *a bunch of keys, a flock of geese or sheep, a pack of cards.*

Newmark identifies the most common types of collocations as “adjective plus noun”, “noun plus noun”, and “verb plus object”.

Difference between Collocations, Idioms and Fixed Expressions

Baker differentiates between collocations, idioms and fixed expressions. According to Baker (1992: 63), “collocations are fairly flexible patterns of language which allow several variations in form.” Whereas, “Idioms and fixed expressions are at the extreme end of the scale from collocations in one or both of these areas: flexibility of patterning and transparency of meaning” (Baker, 1992: 64). Moreover, idioms and fixed expressions “are frozen patterns of language which allow little or no variation in form” (ibid). Idiom does not allow any of the following variations: change in word order, delete a word from it, add a word to it, replace a word with another, or change its grammatical structure. Baker argues that, “most idioms resist variation in form” (ibid). Furthermore, idioms “often carry meanings which cannot be deduced from their individual components” (ibid). For example, the idiom “رجع بخفي حنين” has nothing to do with coming with someone's shoes, but it refers to coming back empty handed.

Baker (1992: 63-64) concludes that “the more difficult an expression is to understand and the less sense it makes in a given context, the more likely a translator will recognize it as an idiom, because they do not make sense if interpreted literally”.

As their name suggests, fixed expressions allow little or no variation in form. In this respect, they behave very much like idioms. On the other hand, unlike idioms, fixed expressions often have clear meanings. Their meaning can easily be deduced from the meanings of the words, which constitute it. In spite of its transparency, the meaning of a fixed expression is somewhat more than the sum meanings of its words. The expression has to be taken as one unit to establish meaning (Baker, 1992: 63).

However, many linguists (such as Ghazala) consider idioms, fixed expressions and other word combinations as special types of collocations and they deal with them under the umbrella of collocation arguing that there is no clear-cut line that separates collocations from other word combinations.

Collocational Meaning

Collocation is essentially a lexical relation between words that tend to combine regularly with certain other words to form a semantic unit. According to Greenbaum (1996: 426), choices of collocating words are lexical rather than semantic, i.e. to do with words not meaning. He gives the word *black* as an example which collocates with the word *coffee*, he says that there is nothing in the meanings of *black* that makes it more suitable than *brown* to collocate with *coffee*. However, this combination of words is not subject to rules, but to certain constraints that determine the way, they can be combined to convey meaning.

The meaning resulting from collocation is not simply a matter of associations of ideas, but according to Palmer (1986: 79) is “idiosyncratic” and cannot be predicted from the meaning of the associated words. Collocation may have the characteristics of a syntactic and semantic unit whose meaning can be more than the meaning of its components.

According to Baker (1992: 48), collocations are “largely arbitrary and independent of meaning within and across languages”. What characterizes collocational meaning is that, each lexeme adds to the whole meaning of the collocation. Hence, each lexical item has more than one meaning that range from normal to idiomatic. Accordingly, the translator should be attentive to that, “figurative and unique meanings as different from the sum of meaning of individual words” (Baker, 1992: 53). For example, the meaning of the adjective “white” in “white snow” or “white paint” is completely different from its meanings in “white lie” (harmless) or “white night” (sleepless). Baker (1992: 53) argues, what a word means often depends on its association with certain collocates. When the translation of a word or a stretch of language is criticized as being inaccurate or inappropriate in a given context, the criticism may refer to the translator's inability to recognize that a collocational pattern has a unique meaning different from the sum of the meanings of its individual elements. Hence, collocations concern with shades of meaning which arise in the text because of the combination of certain lexical items.

Furthermore, the meaning of a certain collocation is determined by the context in which it occurs. Thus, deep understanding of the context will also help to grasp the intended meaning of collocations. Leech (1978: 20) states that collocative meaning “consists of the associations a word acquires on account of the meanings of words which tend to occur in its environment...collocative meaning is simply an idiosyncratic property of individual words”.

Moreover, words gain specific meanings in particular collocations, and the meaning of collocations are determined not only by the meaning of the individual words, but also by their co-occurrence. In this regard, Palmer discusses the specific meanings that might arise in particular collocations as following:

we can speak of abnormal or exceptional weather if we have a heat wave in November, but an exceptional child is not an abnormal child, exceptional being used for greater than usual ability and abnormal to relate to some kind of defect.

(1976: 96)

Palmer (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”. However, the translator should keep in mind that words within a collocation define and restrict each other by excluding at least some of their other possible meanings.

Translation of Collocation

Despite the fact that collocation is a universal linguistic phenomenon, one-to-one correspondence of collocations between languages hardly can exist. As each language has its own lexical system and collocational patterns and expresses thoughts in different way. For example, in Arabic, we say “رأيت حلمًا” but in English, the word “dream” collocates with the verb “have”, English native speaker says, “I had a dream”. The meaning is the same but different words are combined to indicate the meaning. Another example, in Arabic, we say “جرو”

”ذبولهم” (lit. drag their tails) to express defeat, but English speakers say “they drag their feet” to indicate the same meaning. We also say “من فم الاسد” (take something from the lion's mouth) to express hard-obtained things, but in English, it is “from the horse's mouth”. In Colloquial Arabic, the verb “drink” not only collocates with liquids, but also with soup and cigarettes, but in English, it does not.

Consequently, to render a collocation from one language into another, this collocation should be recognized in the source text (ST) as a meaningful unit rather than a free word-combination. According to Hatim and Munday (2004: 249), “Translating collocations starts by recognizing them in the SL and then rendering them conveniently.” Hence, translator’s difficulty lies not only in recognizing the SL collocation, but also in finding an appropriate TL equivalent, which leads to an acceptable rendition.

Likewise, Newmark (1988: 213) acknowledges the significant role of collocations in translation and referred to the difficulties that confront the translator as a “continual struggle to find appropriate collocations”. According to Newmark (ibid), recognizing a collocation is one of the most important problems in the process of translation. He further adds, “sensitiveness to collocation is most useful when considering Source Language (SL) collocations and relating them to transparent TL collocations” (ibid). Therefore, the translator should maintain naturalness; otherwise, translation will convey unfamiliar and unacceptable ideas to the target readers.

Also, Sarikas (2006: 39) states that

Since every language has its own words and structures, which are peculiarly organized, the translator must be keen on the word relations and grammatical systems of the SL while translating collocations into the TL. Otherwise, there would be a loss of meaning in translating collocations.

In many cases, one word can be translated into two or three-word collocation in the target language and vice versa.

Therefore, the translator must be alert to the linguistic difference between the SL and TL in collocational patterning and lexical variation.

Problems in Translating Collocations

Translators encounter serious difficulties in rendering collocations from one language into another. Baker (1992: 52) relates these problems to the relative variations of the cultural and linguistic collocability between the source language (SL) and the target language (TL). In other words, lexemes differ in their collocability from one language to another, and what collocates in one language does not necessarily collocate in another. Furthermore, the different patterns of collocations reflect the preference of certain languages. Baker gives the example of the verb “drink” in English; it collocates with “juice and milk”, but does not collocate with “soup”. Whereas, in Arabic the verb “drink” collocates naturally with “soup”. Moreover, the collocational range of words may be different in the SL and TL.

Baker (1992: 54-59) mentions that some problems and pitfalls in translating collocations are due to the engrossing effect of the SL text patterning, misinterpreting the meaning of the SL collocation, the tension between accuracy and naturalness, and the existence of culture-specific collocations. Consequently, collocations could pose a challenge in translation, particularly if the translator lacks the ability to identify and recognize such collocational patterns because their “figurative and unique meanings is different from the sum of meaning of individual words” (ibid: 53). In the same way, Emery (1988: 33) argues, “compounds exhibit varying degrees of opacity such that their total meaning is perceptibly different from the sum of the literal meanings of their parts”.

Bahumaid (2006: 151) argues that, collocation is considered one of the major trouble spots for translators because of the relative difficulty in predicting the constituent elements of a collocation, the considerable variation in collocability across languages, and the lack of adequate resources on collocation. Likewise, Samdja et al (1995: 33) provide three main reasons

for the difficulties involved in translating collocations. First, they are opaque constructions that cannot be translated on a word-by-word basis. Second, collocations are domain dependent in each domain there exist a variety of phrases that have specific meanings. Finally, correspondences between collocations in bilingual dictionaries are largely unexplored.

Problems in Translating Arabic Collocations in literary Texts

Translators of Arabic literature encounter various problems through translation process and the most problematic one is how to deal with collocations in literary texts. Despite their significant role in language in general and in translation in particular, Arabic collocations pose a great challenge to translators because of many reasons; the unpredictable nature of collocations, the cultural and linguistic differences between Arabic and English and the lack of bilingual dictionaries on collocations. (Bahumaid, 2006: 138)

Baker (1992: 53) attributes the challenges that translators face in translating collocations to the inability on the part of the translator to recognize the collocational patterns with their unique meanings as different from the sum of meanings of its individual words. For example, the collocation “sharp eyes” will be mistranslated if the translator fails to recognize that the word “sharp” when it collocates with “eyes” it acquires a new meaning, so, it must be rendered as “keen” or “especially observant”. In addition, different languages configure collocations differently hence, what collocates in one language does not necessarily collocate in another. Besides, lack of rules governing these combinations makes it more difficult even for professional translators to find the adequate equivalence in the TL.

Bahumaid (2006: 135) attributes the difficulty of collocation in translation to the fact that collocation “as a phenomenon has not been clearly specified by linguists”. Hence, there is no clear cut-off point between a collocation and a non-collocation. Similarly, Abu Saydeh (2007: 70) maintains that collocation is a “complex lexical phenomenon” and “Arabic English dictionaries have not assigned this phenomenon the status it has

been given in recent English monolingual dictionaries” (2007: 72).

Baker has attributed the difficulty of translating collocations in literary texts to the cultural differences between the SL and TL lexical terms. Baker (1992: 61) further states that “marked collocations” constitute a hurdle in translation; they are unusual cultural collocations that carry implicit connotative meaning used in the SL to create new images. Such collocations always contain ambiguity, figures of speech and irony and used to create certain literary effect. Therefore, the translator has to be aware of implicit messages, thoughts or feelings that are implied in such collocations.

Most of the problems encountered in translating Arabic collocations into English are due to the peculiarity of certain lexical items, which are rooted in the structure of the Arabic language and are deeply immersed in Arabic culture. Farghal&Shunnaq (1999) admit that most collocations in religious texts carry unique linguistic and semantic features which are culturally specific, besides they are so comprehensive in meaning to the extent that equivalents in TL do not exist hence, they are untranslatable. They provide examples to show that translators may encounter difficulties in translating certain concepts that do not exist in the English culture such as “التيمم” and “صلاة الاستخارة”. Similarly, Ghazala (2004: 26) argues, “Quranic expressions in general and metaphoric collocations in particular create a tremendous challenge to translators who often fail to capture the idiosyncrasies and cultural features of the Quranic discourse”.

In sum, a close look at the collocations and their translations in the corpus of study reveals that, collocations that have counterparts in the target language are easy in translation and literal translation can be a successful method to convey both the form and content of the original collocations. For example, the Arabic collocation (ثرثرة فوق) (القصة القصيرة “النيل: ٢٧”) (lit: short story) has an English equivalent, so it is easily translated into “**short story**” (Adrift on the Nile: 14) using literal translation or formal equivalent.

This translation adheres to the ST, at the same time it seems natural to the target reader.

Nevertheless, the problem lies in those collocations that have not equivalents in the TL. Translators resort to a variety of methods to overcome this problem and provide acceptable renditions that convey the collocational meaning. Consider the following example, the Arabic collocation “السيد المحترم” (ثروة “فوق النيل: ٦) (lit: respected sir) translated into “Dear sir” (Adrift on the Nile: 3) as it is used in the context of writing an official letter. Here, the translator pays more attention to the target reader who used to initiate formal letters by “Dear sir” to greet the addressee. Therefore, the translator uses the word “dear” instead of the word “respected” to produce a natural collocation familiar to the English readership. “Dear sir” seems to be more natural and acceptable collocation to the English reader. In this case, the translator adopted the strategy of dynamic equivalence (target text-oriented) method to domesticate the collocation.

Findings and Results

The study reaches the following results:

1. Religious and culture-specific collocations are found to be highly problematic in translation process. They are the most problematic types of collocations due to the difference in religion and the wide gap between Arabic and English cultures.
2. There are many collocations in Arabic language for which there is no equivalence in the target language for the same reasons.
3. Many collocations have more than one meaning, which a translator has to choose from according to the context.
4. There are many examples of Arabic collocations, which are rich with meanings and implications have been partially conveyed in the TT such as “الذرية الصالحة” translated into “fine children”.
5. Collocation can be rendered differently in different situations because the meaning of collocation differs from a context to another. For example, the collocation

“معاذ الله” has been mentioned in *Adrift on the Nile* three times with three different translations: “**oh, I wouldn't dream of it!**”, “**God forbid!**” and “**of course not**”.

6. The same rendition can be provided to different collocations. For example, “لاسمح الله” and “معاذ الله” are rendered into “**God forbid**”
7. There is a difference between the Arabic collocation and its translation because the English counterpart lacks the cultural implications inherent in the original collocation such as “اسوة حسنة” and “**role model**”.
8. Many Arabic collocations are translated and reproduced in the English version using different structures and different styles. In such cases, the translations seem less expressive than the original. For example, the collocation “تطمئن القلوب” translated as “**feel easy**”.

Exact translation or full equivalence hardly can be achieved, there is always some kind of loss. Semantic losses in translating collocations in Arabic-English literary translation can be a result of one or more of the following reasons:

1. Misreading or misinterpreting the source text
2. Failing to conceive the intended meaning
3. Failing to find the appropriate equivalent
4. Non-existence of the TL equivalent
5. The TL equivalent can hardly convey exactly the same meaning or all shades of meaning
6. The comprehensiveness of Arabic collocations, in the sense that, the collocation carries much meanings that cannot be expressed in identical TL collocation
7. There is no one-to-one correspondence between collocations across languages
8. Carelessness in the part of the translator about the context or the function of collocation in certain situations
9. The additional meaning the collocation acquires in certain contexts
10. The figurative meaning of collocations enhances the problem of translating them.

Translators resort to a variety of methods in order to convey the meaning in a natural way. The study finds that translators pay more attention to the target reader, hence they adopt target text-oriented approach in translating collocations. The strategies adopted can be summarized as following:

1. Finding the closest English counterpart when available
2. Using formal equivalence or literal translation for common collocations
3. Using dynamic equivalence to convey the same effect
4. Using the cultural equivalence
5. Using functional equivalence
6. Adapting the SL collocation to fit the TL norms and idioms
7. Omission, whether, partially or fully
8. Merging the two words into one word
9. Paraphrasing
10. Explication or defining
11. Transliteration and endnotes

In dealing with religious collocations, Hutchins resorts to a variety of methods that can be summarized as following:

1. The closest natural equivalent such as rendering “أسوة حسنة” into “**role model**”
2. Using an idiomatic expression to express the intended meaning like, the collocation “عيشة راضية” rendered idiomatically as “**on easy street**”
3. Adapting the original collocations to the target language norms and structures. For example, the collocation “الحق المبين” (lit. the clear truth) transferred into the expression “**the truth of the matter**”
4. Functional equivalence as in translating “الله يبارك فيك” into “**thank you**”
5. Using cultural equivalence in order to deliver the message naturally as in translating (القاهرة) “السلام عليكم” الجديدة: (٣١) as “**greetings**” and rendering “تسر الناظرين” into “**turn heads**”

6. Using formal equivalence in translating collocations that seem to be common in both languages. Such as the collocation “القوة الربانية” (lit. divine power) translated literally as “**divine power**”
7. Transliteration as in translating “إمام الإسلام” into “**Islam's Imam**”

Liardet also resorts to different methods to convey the message in translating religious and culture-specific collocations as following:

1. The closest natural equivalent such as rendering “معاذ الله” into “**God forbid**”
2. Functional equivalence as in translating “إنشاء الله” into “**I hope**”
3. Using cultural equivalence to deliver the message naturally as in translating “وحدوا الله” as “**praise the Lord**”
4. Using formal equivalence such as the collocation “صلاة الفجر” translated as “**dawn prayer**”
5. Merging two words (collocation) in one word such as “مطلع الفجر” into “**dawn**”.

Conclusion

Due to the linguistic and cultural differences between Arabic and English languages, translating collocations poses various challenges especially in literary texts. It requires an accurate understanding and awareness of their basic function in the ST, their semantic meaning, pragmatic use and cultural context. Otherwise, misunderstanding, loss of meaning and cultural clash between the ST and TT can occur. Therefore, translator's task requires integrating a variety of elements in order to achieve equivalence and convey the intended meaning of the ST accurately.

The analysis shows that there are many collocations in Arabic language for which there is no equivalence in the target language due to the difference in religion, traditions, history and culture. One of the most difficult problems a translator can face is how to find lexical equivalents for concepts or terms, which are not known in the receptor culture. Hence,

translators not only deal with two different languages but also with two distinct cultures. Arabic language has many collocations, which have not lexical counterparts in the English language, even though counterparts or equivalents are found, they can hardly convey exactly the same meaning. Therefore, translators should exert more effort to find the most suitable TL counterpart that carries the same meaning of the ST collocation or creates the same response.

Analyzing the translation of collocations in the selected novels reveals the differences between the Arabic collocation and its translation on the one hand, and the different renditions of the same collocation by different translators or even by the same translator at different times on the other hand. Lack of equivalence beside the lexical and cultural gap between two different languages enhance the problems encountering translators. As a result, there is always a possibility of losing the meaning of the ST collocation or part of it.

Unlike the Arabic religious collocations, their English counterparts have no religious implications. Moreover, the Arabic collocations are translated and reproduced in the English version using different structure and style. Consequently, the translation in many cases seems to be less expressive than the original. Analysis also shows that religious collocations in the selected novels are found to be the most problematic type of collocations and translating them into English poses different challenges. It requires full understanding of the context of their occurrence to select the accurate equivalence that carries the intended meaning because most of religious collocations are functional besides they are used implicitly rather than explicitly.

Sometimes, the translation can be a partial equivalent that conveys only a part of the collocational meaning or one shade of its meaning. In other words, the ST collocation can bear many meanings, which cannot be expressed in the TT in identical collocation. Hence, the translator resorts to different

techniques in order to produce the closest meaning regardless the form; it can be a phrase, or, a whole sentence, or even one word. In such cases, the translator sacrifices the form to convey the meaning. Careful reading reveals that there is no specific rule that can be applied on translating collocations. Rather, the collocation may be translated differently each time it occurs in the ST according to the context and translator's preference.

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