

Lost in Collocation: When Arabic Collocation Dictionaries Lack Collocations

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Abstract

Arabic has always been in bad need of collocation dictionaries. However, the only two recent English/Arabic & Arabic/English dictionaries that emerged, Dar El-Ilm's Dictionary of Collocations (DEDC) and Al-Hafiz Arabic Collocations Dictionary (AACD) suffer from serious problems. Although DEDC has a wide range of items covered, it suffers from the serious problem of disregarding the Arabic legacy of collocational equivalents while translating the English terms. English collocation structures, therefore, are translated into free Arabic word combinations. AACD, on the other hand, has the perceived problem of the deficiency in the range of items covered for each entry, ignoring that Arabic, a lexically rich language, can provide a remarkable range of collocational material on different word entries. The two dictionaries would be of greater help for language learners and translation practitioners if those problems were addressed. This paper focuses on those particular weaknesses putting forward alternative suggestions about how to tackle the deficiencies.

Keywords: Arabic, Collocations, English-Arabic Dictionaries

1. Introduction and Theoretical Background

1.1 Overview and Organization of the Study

Due to the importance of collocations in language learning and practice, collocation dictionaries in different languages have come out to help learners overcome difficulties that face them. The English language, in particular, has an enormous wealth of dictionaries that have always been found to be useful and handy for learners of English. Arabic, on the other hand, has had only very few dictionaries that specifically focus on collocations; only recently two dictionaries of collocations have been compiled, namely *Dar El-Ilm's Dictionary of Collocations* (DEDC) (*English-Arabic*) (2007) by Dr. Hasan Ghazala and *Al-Hafiz Arabic Collocations Dictionary* (AACD) (*Arabic-English*) (2004) by Dr. Al-Tahir A. Hafiz. The effort behind compiling those dictionaries is laudable and they have been welcome new-comers to the arena. However, the two works, though useful and badly needed, suffer from certain weaknesses, particularly as regards rendering English collocation entries into Arabic free combinations, disregarding the existence of ready Arabic collocations that can serve as relatively equivalent to the English ones (the case of DEDC), and in relation to the shortage of the collocation range covered (the case of AACD). This paper mainly explores the problems with the two collocation dictionaries and suggests introducing original Arabic collocational alternatives to maximize their benefits.

This paper is structured as follows. This section is an introduction to the study that includes the definition of collocations and illustrates the differences between collocations and free word combinations. This section also tackles the importance of collocations for language learning and translation, and presents an overview of prominent collocation dictionaries in English as well as some of the Arabic old linguistic works that feature collocation material. Sections 2, 3 and 4 show the significance and problem of the study, the methods used, and the scope within which the study falls. The analysis of the two collocation dictionaries under study is presented in section 5. Section 6 is particularly important since it is the focus of the study displaying the weaknesses of those collocation works and how they may be addressed. The final concluding section restates the results of the analysis, highlights the achievements, and outlines the implications of the study.

1.2 The Definition of Collocation

Although some scholars may argue that the linguistic phenomenon of collocation is far from being fully

understood (Gries, 2013), there has been a general consensus about the meaning of the term ‘collocation’ in the relevant literature. Firth is the most widely-acclaimed to be the ‘father of collocations’. His definition, perhaps the most basic and the oft-quoted definition of collocation, is as simple as: “You shall know a word by the company it keeps” (1957, p. 179). He was the first to establish the expression *collocation* as a technical linguistic term: “I propose to bring forward as a technical term, meaning by ‘collocation’” (p. 194). To illustrate what he meant by collocation, he gave the example of the word *ass* which has to collocate naturally within limited contexts: “You silly _____; don’t be such an _____” (p. 196). He states that among many possibilities, ‘ass’ can collocate with a limited set of adjectives: *silly, obstinate, stupid, awful*. He also elucidates his case by the example of the word *night* which naturally collocates with *dark*, and *dark*, in turn, naturally collocates with *night* (p. 196). Firth asserts that collocation works at the syntagmatic level and is not necessarily conceptual or related to the meaning of words. This syntagmatic relation has been asserted also by Sinclair (1991) who sees collocation as “the occurrence of two or more words within a short space of each other in a text” (1991, p. 170). Stubbs also agrees that collocation involves ‘The habitual co-occurrence of words’ (1995, p. 245).

The same concept of collocation as being a habitual association between words that tend to occur in the same environment is asserted by Leech (1974) and by Kjellmer (1987). Kjellmer (1987, p.133) defines a collocation as ‘a sequence of words that occurs more than once in identical form...and is grammatically well structured’. In the same vein, Clear (1993, p. 277) reiterates the concept of collocation involving ‘a recurrent co-occurrence of words’. The same assertion has been made by Stubbs (1995), Moon (1998), and Aitchison (2003). O’dell and McCarthy (2008, p. 6) exemplify this by illustrating the collocational domains of the two lexical items *fast* and *quick*. The adjectives *fast* and *quick*, despite their semantic proximity, have two separate but almost fixed domains of use. Native speakers readily know that *fast* can be used with *cars, food*; and *quick* with *glance* and *meal* so that a **fast glance* and a **fast meal* are totally unnatural. This kind of relative collocational fixedness creates a sense of naturalness to native speakers. It is this naturalness experienced by natives that makes it incumbent upon non-natives to make a special effort to learn collocations.

Since collocations form a part of what is known as formulaic language, it is necessary to identify the distinctions between collocations and free word combinations. The following sub-section deals with this discrimination.

1.3 Collocations and Free Combinations

Free combinations, as their name suggests, are combinations of words that occur freely without specific restrictions. They allow free substitution, in the sense that there are no restrictions in terms of grammar or semantics on the words that come together. Reaching the total meaning of those elements is easily done by putting together the included elements. Free combinations are represented by instances such as *white car, white plate, white shirt, white blouse, white ship*, etc. (Maurer-Stroh, 2004, p. 29).

Collocations, on the other hand, are combinations that frequently co-occur yet the combination of the constituents inside them is not free. The elements within a collocation are arbitrarily co-selected and semantically transparent. By arbitrariness it is meant that among the semantically possible elements that word can select only some combinations occur rather than others. Based on Maurer-Stroh, (2004, p. 26), the word (*solar*) *eclipse*, for example, can possibly take *absolute, complete, entire or whole* as candidate descriptive adjectives; yet only *total eclipse* sounds natural and is taken to be an acceptable collocation. Sinclair (2004, p. 29) points out this aspect of collocation patterns by stating that “many of these patterns seem almost purely linguistic ([...], where on semantic grounds the adjectives should be interchangeable, but on collocational grounds they are not”. Bo Svensén (1993, p. 99) illustrates this point by explaining why it is correct to say to *make a trip*, but incorrect to say **make a walk*. His explanation is that collocations are determined by usage, not by semantic conditions. Allerton (1984, p. 28) highlights this rather arbitrary nature of collocation selection: “Language simply seems to dictate, for no good semantic reasons, that such-and-such a combination does, or does not, occur. The restriction is, thus, an arbitrary one.”

Based on Aisenstadt (1979), Benson (1985), Heliel (1990), Bahns (1996), Maurer-Stroh (2004), arbitrariness of collocational co-selection is redefined in terms of ‘restricted commutability’, which results from semantic tailoring, and frequency of co-occurrence. Restricted commutability is exemplified by the collocation *heavy rain*, where rain can be replaced by only restricted set of alternatives: *heavy frost / traffic / drinking / smoking* (examples from Maurer-Stroh, 2004, p. 29). *Heavy* in this collocation, also, can be exclusively replaced by a limited set of alternatives: *pouring/ lashing / driving / torrential rain*. For free word combinations such as *heavy bag*, as Maurer-Stroh explains, both elements can be replaced by others, e.g. *light / brown / plastic / diplomatic / medical bag* and *heavy suitcase/ basket / trunk / stone/ boulder / box / umbrella*.

As for the frequency of occurrence, which is typically one of the characteristics of collocations, collocational

components occur more frequently than free word combinations. *White car* is a free combination since you can swab the adjective and the noun freely with various alternatives with no significant influence on naturalness of the expression. Also for *white car*, *white* does not collocate (co-occur) with *car* in a restrictive manner so that it is possible to have *white car*, *white plate*, *white shirt*, *white blouse*, *white ship*, etc (Maurer-Stroh, 2004, p. 29). For the case of the collocation *key issue*, for example, the adjective *key* occurs more often than not with the noun *issue* almost restrictively.

There are good reasons, then, to distinguish collocations from free combinations. Since we have defined collocations and have shown that they are different from free combinations, the coming sub-section will show the importance of collocations for language learning and translation.

1.4 Collocations in Language Learning and Translation

Studies have shown that collocations cause formidable problems for language learners. One of the early pioneers of English language teaching, Harold E. Palmer, pinpointed collocations as one of the tremendous difficulties that face learners of this language indicating that “vague and undefined obstacle to progress in the learning of English consists for the most part in the existence of so many odd comings-together-of-words.” (Palmer, 1933, p. 13 quoted in Maurer-Stroh, 2004, p. 4). This classic opinion still holds up to the present. Wray (2002, p. ix) asserts that formulaic language learning is “...the final difficult hurdle for the proficient learner who wants to sound truly nativelike”.

Learning collocations has proven to be crucial for the process of language learning, spoken and written modes. For speaking, using collocation gives a natural flavor to one’s speech. *Smoking is strictly forbidden*, for example, as Maurer-Stroh (2004) explains, is more natural than *smoking is strongly forbidden*. Moreover, As Maurer-Stroh maintains (2004) collocation offers alternative ways of saying something. Instead of repeating *it was very cold and very dark*, we can say *it was bitterly cold and pitch dark*. Use of collocation also enhances writing style through diversification by offering alternatives to writers. For instance, instead of repeating *poverty causes crime*, you can ramify into other equal expressions such as *poverty breeds crime*; instead of saying *a big meal* you can variegate into something like *a substantial meal* (Maurer-Stroh, 2004). Wardell (1991) focuses on the importance of training students to use collocations. He reiterates that since collocation is a real problem for second language learners training non-natives to use collocations adequately and purposefully has to be a priority in language learning.

Arab learners of English are not immune from the collocational problems that learners of other languages have gone through. AbuSsaydeh (1991, p. 70) asserts that collocations present a formidable impediment for Arab language learners:

the claim that the major problems the learner frequently encounters are predominantly lexical rather than grammatical is probably nowhere apparent and valid than in the area of collocation; the generation of collocably compatible strings in a foreign language has always plagued even advanced learners.

Farghal and Obeidat (1995), using a gap-fill task, reported similar results on testing the knowledge of 22 English collocations amongst L1 Arabic learners majoring in English at a Saudi university. On the gap-fill task, learners achieved only 18.3% correct responses, and on the translation task, they did even worse, 5.5%. In a study conducted on a number of Arab students majoring in English, Hussein (1997) has proved the incompetence of those students’ production of English collocations; correctness rate stood only at 39%. Transfer ranked first as a possible reason for errors. It has also been reported that Kuwaiti students suffer from lexical collocation problems based mainly on mother tongue interference and other factors (Alotaibi, 2015). Collocations are also a problem for foreign learners of Arabic even at advanced levels (Hafiz, 2004, p. 1).

Another area of linguistic inquiry in which we find that collocations constitute a real challenge is that of translation. We will particularly focus on English⇌Arabic translation problems.

Since every language has its own method of handling collocational units, it is expected that collocations will raise lots of problems in translation. Semantic/lexical congruence is one of those problems. Sometimes it is possible to find congruence between languages in terms of collocation correspondence. As Abu-Ssaydeh (1991, p. 2) explains, ذرف الدمع *darafa l-dam3* in Arabic, for example, fully matches *he sheds tears* in English. However, divergence in collocation is also possible and is even often the case. The following is an illustrative set of divergent collocations in English and Arabic (quoted in William Trotter, 2000, based on multiple sources):

horse's hoof	<i>ḥaafiru l-ḥiSaana</i> حافر الحصان
cow's hoof	<i>Dalafu l-baqarah</i> ظلف البقرة
camel's hoof	<i>xuffu l-ba3iir</i> خف البعير
tall buildings	<i>mabaanii ṣaahiqah</i> مباني شاهقة
tall mountains	<i>jibaalun ṣaamixah</i> جبال شامخة
tall trees	<i>naxlatun baasiqah</i> نخلة باسقة
great distance	<i>masaaḥaatun ṣaasi3ah</i> مسافات شاسعة
great speed	<i>sur3atun xaariqah</i> سرعة خارقة
great wealth	<i>Ṭarwatun Taa?ilah</i> ثروة طائلة
great hopes	<i>?al ?amaalu l-waasi3ah</i> الآمال الواسعة
heavy rainfall	<i>maTarun Gaziirun</i> مطر غزير
heavy seas	<i>biḥaarun haa?ijah</i> بحار هائجة
heavy meal	<i>wajbatun dasimah</i> وجبة دسمة
heavy smoker	<i>mudaxxinun mufriT</i> مدخن مفراط
heavy industry	<i>Sinaa3tun Ṭaḥiilah</i> صناعة ثقيلة

What we see in this little lexical comparison of Arabic and English is that Arabic may have multiple collocational forms versus a single English form. For instance, while the word *hoof* collocates with the feet of the animals *horse*, *cow* and *camel*, Arabic sets aside a special collocational term for each animal so that *ḥaafiru* goes with *ḥiSaana* (horse), *Dalaf* with *baqarah* (cow), and *xuff* with *ba3iir* (camel); the three Arabic words mean the same thing, *hoof*. The multiplicity of Arabic collocations to mean a single collocational item holds true for the remaining examples in the table and this is what seemingly creates divergence.

It is clear that the lack of correspondence between the two languages has always been a source of problems. These problems are mainly attributed to negative interlingual transfer. A good classification of the errors based on this negative transfer is furnished by Mahmoud (2005), part of which is illustrated below:

Incorrect Preposition Errors:

* by this way (in) - * by money (for) - * in the phone (on) - * on contact (in) - * ends with (in).

The incorrect lexical collocations errors (Adjective+Noun combinations):

* large thinking - * artificial information - * complete life - * a small accident

Word Choice Errors: (the choice of one word or both words is incorrect)

(A) One word incorrect

* repair his mistake - * make the homework - * pray the prayers.

(B) Both words incorrect

* destroyed houses (= broken homes), * basic machine (= important device), * hurts the mind (= harms the brain).

Word Form Errors: (the form of a word is incorrect)

* wants to get marriage * a famous musician band, * his economical problems.

Contextual Errors: linguistically correct but contextually incorrect

* bring a boy (= give birth to a boy), * lose dignity (= lose virginity), * finish business (= do business).

Collocation incongruence may go even beyond those illustrated above. It has proven to be sensitive to structural issues including word class and word order. Trotter (2000) cites the following cases of divergence in Arabic and English based on the factors above. For example, while the singular الدم *ad-damm* (the blood) collocates with the verb أراق *araaqa* as أراق الدم *araaqa ad-damm* (he shed the blood), only the plural الدماء *ad-dimaa* can be part of the noun collocation إراقة الدماء *iraaqatu l-dimaa* (bloodshed). Shamaa (1978, p. 49) exemplifies word-order divergence as represented by Arabic phrases such as إبر و دبابيس *ibar wa dababiis* (Lit. needles and pins; *pins and*

needles in English), and بالماء والصابون *bilmaa?i wa S-Sabuun* (Lit. with water and soap; *with soap and water* in English).

Metaphorical collocation also presents lots of problems in translation. While some metaphorical collocations are congruent in both languages (e.g. *he shed crocodile tears* (English) and يذرف الدموع التماسيح *yadrifu dumuu3a t-tamasiih* (Arabic)), others may vary (e.g., *warm the heart* (English) and يثلج الصدر *yu?liju S-Sadr* (lit.) *cool the chest* (Arabic)) (Trotter, 2000).

Based on the discussion above, it is clear that collocations constitute big linguistic hurdles for learners and translators. In view of the problems collocations pose for language learners, collocation dictionaries have come to be very crucial. The following sub-section discusses some collocational reference works in English and Arabic.

1.5 An Overview of Prominent English Collocation Dictionaries

Collocation dictionaries play a pivotal role in language learning and translation. Fakhouri (1995) emphasizes that one of the reasons why students err in translating collocation equivalents is the lack of bilingual dictionaries in collocations. Nofal (2012) attributes translators' failure to call up collocation counterparts in target language partly to lack of collocation dictionaries, a problem which leads them to use strategies such as reduction, synonymy, compensation, paraphrase and transfer (p. 75). According to Walker (2009, p. 281), the sources of information about collocations for a student learning English in a structured setting are the teacher, the course book and the dictionary.

English, a well-served language in terms of collocation studies, has a lot of collocation dictionaries, foremost among which are *the BBI Dictionary of English Word Combinations* (1997), the *Oxford Collocations Dictionary for Students of English* (2002) (OCD), and the *LTP Dictionary of Selected Collocations* (1999). The first two dictionaries are particularly prominent works. The following part briefly goes over these two works to get a flavor of collocation dictionaries in English.

Based on its revised edition (2011), *BBi Combinatory Dictionary of English*, initially released in 1986, is one of the great works on collocation. The dictionary, which includes thousands of entries and combinations, is a handy tool of dealing with the English language, in addition to being comprehensive in covering both grammatical and lexical collocations. As explained by the BBI editors, grammatical collocations are those that consist of a dominant word — noun, adjective/participle, verb — and a preposition or a grammatical construction, while lexical collocations are structures of types such as verb + noun, adjective + noun, noun+ verb, noun + noun, adverb+ adjective, and adverb +verb. Besides being of a highly didactic value and helping language learners, teachers and translators, BBI maintains a meticulous arrangement of and detailed information on entries. It also offers appreciable explanatory notes (Usage Notes) that help learners get the right collocations for words of various types.

The other important dictionary of collocations in English is *LTP Dictionary of Selected Collocations* (1997) by Hill and Lewis. It is of much assistance to learners in mastering vocabulary more effectively since it helps learners speak and write more naturally. The dictionary is particularly based on common strong collocations, excluding technical collocations from specialist areas such as medicine or economics. The collocations are so easily presented that most grammatical notes are excluded. The most important types listed in the dictionary are: **adjective + noun** (e.g., *fatal accident, golden opportunity*); **verb + noun** (e.g., *accept responsibility, undermine (my) self-confidence*); **noun + verb** (e.g., *the gap widened, a fight broke out*); **adverb + adjective** (e.g., *highly desirable, potentially embarrassing*); and **verb + adverb** (e.g., *discuss calmly, lead eventually to*).

The brief presentation of the two English dictionaries above reflects the special care English offers for collocations. English collocations have always been easily accessible to users of the language, the exact reverse of the situation in Arabic where Arabic collocations are not readily easily reached. One of the reasons is that Arabic collocation resources are not neatly arranged in a modern dictionary form. The following brief part overviews Arabic early efforts in tackling collocation structures.

1.6 Early Arabic Thematic Dictionaries Featuring Some Collocation Material

According to Emery (1988, 1991; quoted in Brashi, 2005, p.46) Arabic is a language rich in collocations and classical lexicographical works, such as *فقه اللغة* *Fiqhu l-lughah* (Philology) by *Al-thaalibi* (1986) and *المخصص* *Al-mukhassas* (the Categorized /Specialized) dictionary by *Ibn Sidah* (1996), *أدب الكاتب* *Adabu l-kaatib* (the Writer's Literature) by *Ibn Qutaybah* (1963) and *مبادئ اللغة* *Mabadi'au l-lughah* (Principles of Language) by *Al-Iskafi* (1906) included plenty of collocation material.

Ibn Qutaybah's Adabu l-kaatib (the Writer's Literature), is divided into three parts, each of which is topically arranged to provide various advice for composers as to how to tackle issues relevant to lexical differences,

morphological derivatives and semantic nuances. Although the book has a wealth of linguistic information with scattered pieces on collocation, it is not readily accessible for language learners to get information on collocation since it is not alphabetically arranged and does not follow a logical order and merely puts together lexical items of relevance only to scattered subjects (Haywood, 1965).

Al-thaalibi's *Fiqhu l-lughah* (philology), is made up of two main parts, the first of which includes 30 sub-parts made of 600 small chapters, while the second part comprises only 99 chapters. The parts and the chapters of the book are more logically ordered than those of *Adabu l-kaatib*. The two parts are collections of different linguistic information of various aspects (lexical, morphological and semantic). The book, topically arranged, can be thought of as thesaurus, a lexical dictionary or even a mini- encyclopedia (Al-Ayoubi, 2010). It includes descriptions of physical and abstract issues, giving portrayals of women, mountains, camels, houses, foods, rain, clouds, sand, dust, and characterizations of love, time, heights, depths, etc. The book is rich in linguistic information in general, and although it encompasses information on collocations, it is of limited use to learners and translators given its chaotic format.

Mabadi'au l-lughah (Principles of Language) by *Al-Iskafi* was hailed by Haywood (1965) on the grounds of being logically arranged. It starts by tackling natural phenomena, e.g., stars, constellations, time, night and day, and then lists various information on various issues including clothes, implements, food, drink and weapons. The words related to the animal world of horses, camels, lions, and other animals are also dealt with in the reference work. The final section discusses rare words from poetry and offers a detailed account of their senses (Haywood, quoted in Brashi, 48). Again the lack of archiving and search tools causes this work to be of little value to collocation seekers.

Al-mukhassas dictionary (the Categorized/Specialized) by Ibn Sidah is one of the renowned works intended for orators and writers. It was arranged by subject headings. The compiler started with human beings and the things that concern them, including clothes, food, sleep, weapons and fighting. Then, he moved on to animals and plants, and to social life issues, e.g. travel, work and play. The last section, however, tackles merely linguistic issues such as morphology and syntax. Although one may get some information on Arabic collocations here and there in the dictionary, it is still of limited value to language users.

As it appears from the brief overview of the Arabic references above, those works can never be considered dictionaries in the strict sense of the word. They have been criticized on the grounds that "the arrangement of the material is often idiosyncratic and unsystematic...obsolete and no longer relevant to Modern Standard Arabic" (Brashi, p. 89). The dictionaries above as Haywood (1965; quoted in Brashi) explains are only general classified vocabulary arranged according to subject heading in accordance with Arabic lexicographers' chief aim at this time, which is to merely register generic vocabulary.

Moving to modern Arabic lexicographic works, Wehr's *Dictionary of Modern Written Arabic: Arabic-English* (1979) has been particularly lauded for including some information about collocation terms. However, this dictionary is not arranged as an independent dictionary of collocations and does not seem to help learners of Arabic in this respect (Nofal, 2012, p. 89). This may be the case not only for Wehr's work, but also for most general purpose dictionaries. The reason for this may be partly attributed to space limitation (Brashi, 2005, p. 246). Another reason provided by Cowie (1981, p. 225) is that "it is doubtful whether, in the face of continuing user conservatism, lexicographers will undertake an ambitious treatment of collocations in general pedagogical dictionaries".

Arabic was, then, in need of modern specialized dictionaries that can tackle collocations in a systematic and arranged way catering for the needs of language learners and translators. The two dictionaries under study, *Dar El-Ilm's Dictionary of Collocations* (DEDC) and *Al-Hafiz Arabic Collocations Dictionary* (AACD), came to fill this gap in MSA. In sections 5 and 6, the researcher analyzes the two collocation dictionaries, assess their benefits to language users and translators, and present the issues that must be addressed so that they can be of greater assistance to language users.

2. The Problem and Significance of the Study

It is obvious from the previous introduction that Arabic badly-needed collocation dictionaries help language learners and translators; hence practitioners awaited the advent of DEDC and AACD to the language arena. However, these two works have not been closely scrutinized and their fundamental weaknesses have not been identified. The study particularly focuses on two major problems that beset the two references. DEDC's main problem is the compiler's rendering of some English collocation entries into Arabic free combinations, overlooking the fact that Arabic possesses ready collocations that can supplant the free word combinations given. With respect to AACD, the main issue is the shortage of the collocation range covered in the work, which

renders it a meager source of collocation material.

The importance of the study stems from being probably one of the pioneering studies on analyzing and critiquing Arabic collocation dictionaries. To the best of the researcher's knowledge, this study is pioneering in tackling the collocation dictionaries that involve both English and Arabic. It fills a serious gap in the literature that has been overlooked ever since the two dictionaries were first compiled. This is intended to show the advantages of Arabic collocation dictionaries and call to attention their perceived shortcomings. The modifications and suggestions furthered by the study will be of great value to both language learners and translators who would be saved the effort of looking for the appropriate collocations in Arabic. It is hoped that revised editions of the dictionaries under investigation will make use of the observations in the study to overcome any drawbacks.

3. Method

Given the nature of the current qualitative, analytic work, an eclectic approach will be used utilizing descriptive-analytic methods. It describes the characteristics of collocations, addresses the main features of collocation dictionaries and analyzes how collocations are treated linguistically and lexicographically. This is done in order to gain a better understanding of the treatment of collocations in Arabic dictionaries as well as the types of problems they pose for language learners and translators.

4. Scope and Delimitations of the Study

The paper is delimited to the study of two collocation dictionaries, namely *Dar El-Ilm's Dictionary of Collocations* (DEDC) (English-Arabic) (2007) by Dr. Hasan Ghazala and *Al-Hafiz Arabic Collocations Dictionary* (AACD) (Arabic-English) (2004) by Dr. Al-Tahir A. Hafiz. Since Arabic is the main focus of the study, the work is limited only to those two works being the only available dictionaries devoted to Arabic collocations. It is hoped that by focusing on those only available works, future attempts with collocation dictionaries will maximize benefits and make up the deficiencies pointed out by the current study.

5. An Analysis of the Two Arabic Dictionaries

The two sub-sections below give an analysis of the main components of the two dictionaries under study and demonstrate the potentials the two works have for users.

5.1 *Dar El-Ilm's Dictionary of Collocations* (DEDC)

Dar El-Ilm's Dictionary of Collocations is an English-Arabic dictionary based on multiple famous standardized sources of English collocations including *the BBI Combinatory Dictionary of English* (Benson et al., p. 1987), *the LTP Dictionary of Selected Collocations* (Hill et al. (eds.), p. 1997) as well as other mono-lingual (English-English) and bilingual (English-Arabic) general purpose dictionaries. The dictionary is compiled, as Ghazala states in his introduction to the work, to address the poor performance of language users in connection with collocations. The dictionary acts as a guide to users of English and Arabic to correctly use collocations, providing thousands of English examples, all translated into Arabic.

The dictionary's scope, targeting general as well as specialized readership, covers collocations of all types of texts: general, legal, political, journalistic, administrative, abstract, literary, non-literary; scientific/technical, medical, advertising, linguistic, translational, etc. It includes over (12,000) entries with (120,000) English collocations, translated into over (150,000) Arabic equivalent collocations. The dictionary has a wide scope of coverage including the following types of collocations: verb-noun collocations; adjective-noun collocations; noun-verb collocations; of-genitive/ prepositional collocations; idiomatic collocations; and other miscellaneous collocations.

Ghazala believes that this work is likely to improve students' knowledge of both languages, particularly as regards how to correctly match words to one another, citing the deterioration of the use of collocations in Arabic as another reason for embarking on the dictionary project. He believes that collocation problems pervade the usage of Arabic in genres as varied as mass media, advertisements, conversation and colloquial literature. The dictionary, therefore, according to the compiler, fits the purpose of showing the beautifulness and effectiveness of using collocations.

The author cites the example of the mis-collocation of 'succeed' with 'exam' by Arabic speakers of English. Instead of using the collocation 'to pass the exam', it was found out that some translators and students of translation often make the mistake of using 'succeed in' with 'exam', influenced by the Arabic translation نجاح في الاختبار *najaha fii l-ixtibaar*, and the mistranslation of 'to pass an exam' as تخطى الاختبار *taxaTTaa l-ixtibaar*. The same miscollocation problem is also observed for the case of 'to pass a law' translated as يمرر قانونا *yumarriru qanuunan*, which deviates in translation from the collocational Arabic يسن قانوناً *yasunnu qaanunan* (p. 18).

Since one of the main aims of the dictionary is to help users find collocations in Arabic that are equivalent in to the English counterparts, as explained in the case of ‘pass the test’ cited above, the lexicographer asserts the necessity of finding equivalent Arabic collocations to their English counterparts. For example, Ghazala complains about the translation of ‘good reason’ in English as سبب جيد *sababun jayyid*, seeing this as foreignness, ignorance and disregard of the existence of many Arabic collocations such as سبب وجيه/سبب منطقي/سبب معقول/سبب *sababun wajiih/sababun manTiqiy/ sababun ma3quul/ sababun qawiy/sababun maqbuul*. The compiler sees collocations as ‘beautiful’ expressions that should be used to replace stale and ordinary language; the author gives a sample list of expressions where ordinary phrases must be replaced by more acceptable collocations:

Collocations متلازمات لفظية	ordinary language/free combinations لغة عادية
<i>yahzimu ?amrah</i> يحزم أمره	<i>yattaxidu qaraarah</i> يتخذ قراره
<i>yaslubu l-lubb</i> يسلب اللب	<i>yashar</i> يفسح
<i>iqqi l-nafs/ bi</i> يشق النفس	<i>biSu3uubatin baaliGah</i> بصعوبة بالغة
<i>fii GuDuun/ fii baḥr</i> في غضون/ في بحر	<i>aṭnaa?</i> أثناء/ خلال
<i>Ṭaabit l-qalbi wa l-qadam</i> ثابت القلب والقدم	<i>ujaa3 /Saamid f</i> شجاع/صامد
<i>?awhanu min bayti l-3ankabuut</i> أوهن من بيت العنكبوت	<i>Da3iifun jiddan</i> ضعيف جداً
<i>yu3arriDu bi-?ahadihim</i> يعرض بأحدهم	<i>yantaqidu ?ahadahum</i> ينتقد أحدهم
<i>ma?muunu l-janib</i> مأمون الجانب	<i>mawṬuuq</i> موثوق
<i>saliiTu l-saan</i> سليلط اللسان	<i>aaqir</i> فاجر
<i>fii ḥaySi bayS</i> في حيص بيص	<i>ḥiirah</i> في حيرة
<i>haaja wa maaja</i> حاج وماج	<i>Gadiba Gadaban fadiidan</i> غضب غضباً شديداً
<i>xulaaSatu l-qawl</i> خلاصة القول	<i>bixtiSaar</i> باختصار
<i>haziimu r-riih</i> هزيم الريح	<i>Sawtu r-riih</i> صوت الريح
<i>haziimatun nakraa?</i> هزيمة نكراء	<i>haziimatun kabiirah</i> هزيمة كبيرة
<i>tarta3idu faraa?iSuh</i> ترتعد فرائسه	<i>yaxaafu xawfan fadiidan</i> يخاف خوفاً شديداً
<i>naaSabahu l-3adaa?</i> ناصبه العدا	<i>3aadaah</i> عاداه

The dictionary’s main aim, as understood from the exposition above, is to present English collocations with possible Arabic equivalent collocations, and as the list above shows, the compiler asserts appropriate Arabic collocations must be provided to match the English collocations. It will turn out, however, that the dictionary’s main problem is using free combinations to translate English collocations where more appropriate Arabic collocations are possible, a problem which we return to in section 6.

5.2 Al-Hafiz Arabic Collocations Dictionary (AACD)

Al-Hafiz Arabic Collocations Dictionary (AACD) (Arabic-English) is intended for Arabic-speaking learners of English and English-speaking learners of Arabic who may not have to learn, for example, which verbs are used with which nouns; the compiler believes that an Arabic collocation dictionary would help learners and users stay away from errors like: *3amila mawqifan* *عمل موقفاً instead of *ḥaddada mawqifan* حدد موقفاً or *mawqifun* *موقف شديد instead of *mawqifun haazim* موقف حازم.

The dictionary specifically targets advanced learners of the language (often diplomats, professionals and gentlemen) so that they can save themselves such embarrassing errors as: *Sana3tu maw3idan* *صنعت موعداً instead of *axadtu maw3idan* أخذت موعداً or *sa3aadatu l-waziir* *سعادة الوزير instead of *ma3aalii l-waziir* معالي الوزير or *nasaxa l-kitaab* نسخ الكتاب instead of *Taba3a l-kitaab* طبع الكتاب. The lexicographer excludes from his Arabic collocations dictionary open collocations (e.g. *baytun jamiil* بيت جميل, *akala Ta3aaman* etc.) based on the assumption that they are freely used. This dictionary, therefore, as the compiler claims, is limited to restricted collocations (e.g., *qitaal* قتال, *naḥab* نشب) and bound collocations (e.g., *Darius* + حرب *ḥarb*) as well as short idioms (e.g., *alḥarbu l-baaridah* الحرب الباردة).

According to the lexicographer, AACD is limited to finding out “which particular co-occurrences in Arabic whose English equivalents are not exactly the same as the simple combinations of the English equivalents of the given collocation’s lexical constituents” (p. 11).

As to the scope of coverage, Al-Hafiz states that the Arabic collocations entered in the dictionary include various part-of-speech combinations. The following is a list of the collocation combination included in the dictionary.

1. Verb + noun, where the noun can be the subject, e.g. هداً الموج *hada?a l-mawj*, the object, e.g., ضرب الخيمة *Daraba l-xaymah* or (حال) a state, e.g. استشاط غضباً *?ista,faaTa GaDaban*. This combination composes a large section of Arabic collocations as almost every single verb in the language has its own numerous noun collocates.
2. Verb + prepositional noun phrase, where the noun is the indirect object (e.g. استقال من عمله *?istaqaala min 3amalih*, بيت له أمرا *bayyata lahu ?amran*).
3. Verb + prepositional noun phrase, where the phrase acts as adverb (e.g. نفذ بدقة، *naffada bidiqqah*, ضرب بشدة *Daraba bi,fiiddah*).
4. Verb + noun phrase, where the noun is in the form of adverbial condition (e.g. اتصل هاتفياً /برقياً *?ittaSala haatifiyyan*, خاطب كتابياً *xaaTaba kitabiyyan*).
5. Verb + conjunction + verb, usually synonymous (e.g. هاج وهاج *haaja wa maaj*, طار وحلق *Taara wa hallaq*).
6. Noun+ noun, in a construct condition إضافة (e.g. مسرح الأحداث *masrahu l-?ahdaa*, انتفاضة شعب *?intifaaDatu fa3b*).
7. Noun + conjunction + noun (e.g. تنظيف وترتيب *tanDiifun wa tratiib*, عزم وإصرار *3azmun wa ?iSraar*).
8. Noun + adjective (e.g. قوى عظمى *quwaa 3uDmaa*, جمال أخذ *jamaalun ?axxaad*).
9. Noun + prepositional noun phrase (e.g. غاية في الأدب *Gaayatun fii l-?adab*, حفنة من المال *hifnatun min al-maal*).
10. Noun + preposition (e.g. استكمال ل *?istikmaalan li/* قياساً *qiyaasan bi/* مقارنة ب *muqarantan bi*).
11. Adjective + noun (e.g. كبير القلب *kabiiru l-qalb*, حسن الأخلاق *hasanu l-?axlaaq*).
12. Adjective + adverbial phrase, where the adverbial phrase consists of prep + noun (e.g. مستنكر بشدة *mustankarun bi-fiiddah*, العجيب في الأمر *al3ajiibu fii l-?amr*).

Despite the wide range the compiler promises to present in his work, it will be pointed out in the following section that the main problem with this dictionary is the observed shortage in covering collocation items; only a small range of wide collocational possibilities in Arabic is presented.

Based on this overview of the two dictionaries, DEDC and AACD are welcome newcomers to the area of Arabic collocations; they offer users very good opportunities to make use of them, relieving them from the onus of having to look for the appropriate collocates of core words. However, the two dictionaries seem to have serious deficiencies from certain aspects, which the following section tackles, and which will also be the main focus of the paper.

6. Problems with the Two Dictionaries

6.1 Problems with Dar El-Ilm’s Dictionary of Collocations (DEDC)

It must be stated in the very beginning that this work is more comprehensive and more extensive than Hafiz’s work; the reason may be ascribed to the fact that the author started by collecting English collocations from various sources (see 5.1); however, the main problem of this dictionary is overlooking available Arabic collocations that would otherwise add more richness to the dictionary and render it more beneficial and useful to users. This point will be illustrated below. This dictionary sometimes uses ordinary language (i.e. free combinations) as translation of the English collocations while meticulous search in Arabic sources can offer more appropriate Arabic collocations that can supplant such ordinary language and make the dictionary more functional to Arabic users. In the examples offered to display that collocations are habitual co-occurrence of certain structures and that they are different from free collocations, part of which we repeat in Table 1 below, the lexicographer made very clear the difference between the two structures.

Table 1. Ghazala's differentiation of ordinary language and collocations

لغة عادية ordinary language	متلازمات لفظية collocations
يقرر/ يتخذ قراره <i>yuaqarriru/ yattaxidu qaraarah</i>	يحزم أمره <i>yahzimu ?amrah</i>
يسحر <i>yashar</i>	يسلب اللب <i>yaslubu l-lubb</i>
بصعوبة بالغة <i>biSu3uubatin baaligah</i>	بشق النفس <i>iqqi n-nafs/ bi</i>
أثناء/ خلال <i>a ?naa?/xilaal</i>	في غضون/ في بحر <i>fii GuDuun/ fii baħr</i>
شجاع/ صامد <i>ujaa3 /Saamid /</i>	ثابت القلب والقدم <i>Θaabitu l-qalbi wa l-qadam</i>
ضعيف جداً <i>Da3iifun jiddan</i>	أوهن من بيت العنكبوت <i>?awhanu min bayti l-3ankabuut</i>
ينتقد أحدهم <i>yantaqidu ?ahadahum</i>	يعرض بأحدهم <i>yu3arriDu bi-?ahadihim</i>

He, thus, makes clear the difference between what 'ordinary language' is (i.e. free combinations) and what collocations are. Ironically, when he came to actual practice of translating similar collocational expressions from English into Arabic in his dictionary, the lexicographer did not practise what he preached; he made the same error he warned writers and speakers of. The current part of the section is a discussion of 265 subentries of the core words FEAR (125 subentries) and HOPE (140 subentries) and their collocates. The discussion shows how the lexicographer sometimes ignores ready Arabic collocations and uses free Arabic combinations instead.

Looking at the 125 subentries for FEAR in all their nominal and verbal structures, we find that Ghazala translated many English collocations of this entry into Arabic as free combinations. For example, for V+N structures, he used free combinations instead of using more appropriate collocations already available in Arabic. Table 2 shows DEDC examples of V+N English collocations and their Arabic counterparts.

Table 2. Examples from DEDC of translating V+N structures for the entry FEAR

ENTRY (FEAR)	DEDC TRANSLATION
Fear	خوف، روع، خشية <i>xawf/raw3/xi,fyah</i>
To arouse fear	يثير الخوف <i>yuΘiru l-xawf</i>
To be obsessed by~	يصاب بهاجس الخوف، يتلبسه الخوف <i>yuSaabu bihaajisi l-xawf/yatalabbasuhu l-xawf</i>
To be overcome by~	يجتاحه الخوف <i>yajtahuhu l-xawf</i>
To cause ~	يسبب الخوف <i>yusabbibu l-xawf</i>
To develop ~	يصاب بالخوف <i>yuSaabu bi-l-xawf</i>
To disguise ~	يخفي الخوف <i>yuxfii l-xawf</i>
To ease ~	يخفف/يهدئ من خوف/ روع <i>yuxaffifu min xawf/yuhaddi?u min xawf/ yuhaddi?u min raw3</i>
To experience fear	يجرب الخوف يمر بتجربة خوف، <i>yamurru bitajribati xawf/ yujarribu l-xawf</i>
To feel fear	يشعر بالخوف <i>yuhissu bi-lxawf/ya/3uru bi-lxawf</i>
To have fears	يملكه/ يتنابه الخوف/يشعر بالخوف <i>yatmallakuhu /yantaabuhu/ ya/3uru bi-l-xawf</i>
To hide ~	يخفي الخوف <i>yuxfii l-xawf</i>
to strike ~ into smb	يبعث/يبث الخوف في نفس أحدهم <i>yab3aΘu/ yabuΘu l-xawfa fii nafs/ ?ahadihim</i>
To suffer from ~	يعاني من مرارة الخوف <i>yu3aanii min maraarati l-xawf</i>

As we see from Table 2, most translations are merely not Arabic collocates but free combinations. For example, it is very clear that *yusabbibu l-xawf*, *yuSaabu bi-lxawf*, *yujarribu l-xawf*, and *yuxfii l-xawf* are far from being Arabic collocations; they do not sound natural Arabic. It would be more beneficial for translators and learners of AFL/ASL to have parallel collocations for the English ones. This is not an impossible task since Arabic has a good legacy of collocations though not in a dictionary form; Table 3 below shows a list of alternative collocations (Note 1) to the free combinations given by the lexicographer in Table 1.

Table 3. Alternative collocations to those in Table 2

ENTRY (FEAR)	ALTERNATIVE TRANSLATION
To arouse fear	يُروّع <i>yurawwi3</i>
To be obsessed by ~	اعتراه الوجل <i>i3taraahu l-wajal</i>
To be overcome by ~	ينقبض من الخوف <i>yanqabiDu min al-xawf</i>
To cause ~	يسترهب <i>yastarhib</i>
To develop ~	يتوجس <i>yatawajjas</i>
To disguise ~	يضمّر مخاوفه <i>yuDmiru maxaawifahu</i>
To ease ~	أفرخ روعه <i>afraxa raw3ah</i>
To experience fear	يستشعر خشية <i>yasta/3iru xi/iyat</i>
To feel fear	يستشعر مخافة، أخذته رعدة <i>yasta/3iru maxaafat/?axadathu ri3daah</i>
To have fears	تعتريه الأوجال <i>ta3tariihu l-?awjaal</i>
To hide ~	يضمّر مخافة الشيء <i>yuDmiru maxaafata f-/fay?</i>
to strike ~ into smb	نزل الرعب في قلبه <i>nazala r-ru3bu fii qalbih</i>
To suffer from	بلغت القلوب الحناجر <i>balaGati l-quluubu l-hanaajir</i>

Table 4 shows the lexicographer's translations (free combinations) vis-a-vis alternative real Arabic collocates.

Table 4. The lexicographer's translations vs. alternative Arabic collocates

ENTRY (FEAR)	DEDC TRANSLATION	ALTERNATIVE TRANSLATION
To arouse fear	يثير الخوف <i>yuθiru l-xawf</i>	يُروّع <i>yurawwi3</i>
To be obsessed by ~	يتلبسه الخوف / يصاب بهاجس الخوف <i>yuSaabu bi-haajisi/yatalabbasuhu l-xawf</i>	اعتراه الوجل <i>i3taraahu l-wajal</i>
To be overcome by ~	يبتغاه الخوف <i>yajtaahu l-xawf</i>	ينقبض من الخوف <i>yanqabiDu mina l-xawf</i>
To cause ~	يسبب الخوف <i>yusabbibu l-xawf</i>	يسترهب <i>yastarhib</i>
To develop ~	يصاب بالخوف <i>yuSaabu bi-l-xawf</i>	يتوجس <i>yatawajjas</i>
To disguise ~	يخفي الخوف <i>yuxfii l-xawf</i>	يضمّر مخاوفه <i>yuDmiru maxaawifahu</i>
To ease ~	من خوف / روع يخفف/يهدئ <i>yuxaffifu /yuhaddi?u min raw3/xawf</i>	أفرخ روعه <i>afraxa raw3ahu</i>
To experience fear	يمر بتجربة خوف، يجرب الخوف <i>yamurru bitajribati xawf/yujarribu l-xawf</i>	يستشعر خشية <i>yasta/3iru xa/iyat</i>
To feel fear	يشعر بالخوف / يحس <i>yuhissu/ya/3uru bi-l-xawf</i>	يستشعر مخافة، أخذته رعدة <i>yasta/3iru maxaafat/?axadathu ri3dah</i>
To have fears	يتملكه/ يتنابه الخوف / يشعر بالخوف <i>yatamallakuhu /yantabuhu l-xawf/ya/3uru bil-xawf</i>	تعتريه الأوجال <i>ta3tariihu l-?awjaal</i>
To hide ~	يخفي الخوف <i>yuxfii l-xawf</i>	يضمّر مخافة الشيء <i>yuDmiru maxaafata f-/fay?</i>
to strike ~ into smb	يبيث/يبيت الخوف في نفس أحدهم <i>yab3aθu /yabuθθu l-xawfa fii nafsi ?ahadihim</i>	نزل الرعب في قلبه <i>nazala r-ru3bu fii qalbih</i>
To suffer from	يُعاني من مرارة الخوف <i>yu3aanii min maraarati l-xawf</i>	بلغت القلوب الحناجر <i>balaGat il-quluubu l-hanaajir</i>

As it appears from the table above, the alternative translations are closer to being collocations in Arabic than

those offered by the lexicographer. To take a few examples from the table above, it is more natural, for example, to say *اعتراه الوجل* *i3taraahu l-wajal* instead of *يصاب بهاجس الخوف* *yuSaabu bi-haajisi l-xawf* as a translation of the English collocation *to be obsessed by fear*. It is also more acceptable in Arabic to use *يضمّر مخاوفه* *yuDmiru maxaawifahu* as a translation of the English expression *to disguise fear* than using the free structure *يخفي الخوف* *yuxfi l-xawf*. Also, *يستشعر خشية* *yasta3iru xa3iyat* is of more collocational nature as a translation of the English collocation *to experience fear* than the stale expressions used in the DEDC dictionary, i.e. *يمر بتجربة خوف* *yamurru bitajribati xawf* and *يجرب الخوف* *yujarribu l-xawf*.

The same holds true for ADJ + N structures for the same entry. The following table shows lexicographer's translations and alternative collocations put together.

Table 5. DEDC translations vs. alternative Arabic collocates of N+ADJ FEAR collocates

ENTRY	DEDC TRANSLATION	ALTERNATIVE TRANSLATION
Chilling fear	<i>xawfun mu0abbiTun lilhimmah/ xaa?irun lil3aziimah/ musabbibun lilqu/a3riirah</i>	<i>xawfun taq/a3irru lahu l-juluud/tarta3i/fu lahu l-?aydii</i>
Deep fear	<i>xawfun 3amiiq /fadiid</i> خوف عميق/شديد	<i>xawfun mil?u D-Duluu3</i> خوف ملء الضلوع
Deep-seated fear	<i>xawfun 3amiiq l-juu3ur/ dafiin/ mutamakkin</i> خوف عميق الجذور /دفين/ متمكن	<i>xawfun ya3uqu S-Suduur</i> خوف يشق الصدور
Dreadful fear	<i>xawfun mur3ib</i> خوف مرعب	<i>Xawfun tarta3idu lahu l-faraa?iS</i> خوف ترتعد له الفرائص
Grave fear	<i>xawfun baaliG/fadiid</i> خوف بالغ/ شديد	<i>xiifah /rahbah</i> خيفة/ رهبة
Great fear	<i>xawfun 3aDiim</i> خوف عظيم	<i>xawfun yahtiku QamiSa l-qalb</i> خوف يهتك قميص القلب
Idle fear	<i>xawfun xafiy</i> خوف خفي	<i>xawfun muDmar</i> خوف مضمر
Immediate fear	<i>xawfun mubaa3ir / fawriy</i> خوف مباشر/ فوري	<i>faza3 /raw3</i> فزع / روع
Inarticulate fear	<i>xawfun ?axras / xawfun muta3a3ru t-ta3biru 3anhu</i> خوف متعذر التعبير عنه	<i>xawfun ya3qidu l-lisaan</i> خوف يعقد اللسان
Irrational fear	<i>xawfun Gayru ma3quul/ xawfun laa ?asaasa lah</i> خوف لا أساس له	<i>xawfun yulajliju l-manTiq</i> خوف يلجلج المنطق
Mortal fear	<i>xawfun mumiit</i> خوف مميت	<i>Xawfun yahtiku hijaba l-qalb</i> خوف يهتك حجاب القلب
Strong fear	<i>xawfun 3aDiim/ qawiy</i> خوف عظيم / قوي	<i>raw3un /fadiid</i> روع شديد

If we compare DEDC translations to those suggested, we find that the translation offered to 'chilling fear', i.e. *يصاب بهاجس الخوف* *yuSaabu bi-haajisi l-xawf*, is not as customary as the more befitting *اعتراه الوجل* *i3taraahu l-wajal*. The expression *يضمّر مخاوفه* *yuDmiru maxaawifahu* as a translation of 'deep-seated fear' is less regular than *يخفي الخوف* *yuxfi l-xawf*; the flat structure *يضمّر مخاوفه* *yuDmiru maxaawifahu* as a translation of 'deep-seated fear' is less regular than *يخفي الخوف* *yuxfi l-xawf*. Also, the translation of 'inarticulate fear' as *يخفي الخوف* *yuxfi l-xawf* is not as collocationally genuine as *يخفي الخوف* *yuxfi l-xawf*. By the same token, 'strong fear' is better collocationally translated as *يخفي الخوف* *yuxfi l-xawf* than as *يخفي الخوف* *yuxfi l-xawf*.

The same holds true for V+ ADV where the entry 'to fear greatly' is translated as *يخاف بشدة* *yaxaafu xawfan fadiidan/bi3iddah*; and 'to fear very much' is given the translation *يخاف كثيراً* *yartaa3u ka0iiran jiddan*. Using *يخاف بشدة* *yaxaafu xawfan fadiidan/bi3iddah* as a translation of 'fear greatly' is again more of a free word combination than a spontaneous collocation; the use of *يخاف كثيراً* *yartaa3u ka0iiran jiddan* or *يخاف كثيراً* *yatawajjasu xawfan* is probably more habitual and standard. The same is true of 'fear very much', commonly translated as *يخاف كثيراً* *yartaa3u ka0iiran jiddan*, which is less typical than the more normal *يخاف كثيراً* *yurawwi3uhu l-?amr*. Table 6 compares DEDC translations of V+ ADV combinations and the suggested ones.

Table 6. DEDC FEAR+ ADV translations vs. alternative Arabic collocates

ENTRY (FEAR)	DEDC TRANSLATION	ALTERNATIVE TRANSLATION
To fear greatly	يخاف بشدة ، شديداً ، يخافاً <i>yaxaafu xawfan</i> <i>/adiidan/bi/fiddah</i>	يتوجس خَوْفًا / يرتاع <i>yartaa3/ yatawajjasu xawfan</i>
To fear very much	يرتاع كثيراً جداً <i>yartaa3u ka ʔiran jiddan</i>	يروعه الأمر <i>yurawwi3uhu l-ʔamr</i>

Moving on to another extensive entry, namely the entry for the word HOPE in all its structures (140 subentries), we find that the same situation is replicated here. What we see is that the lexicographer uses free word combinations instead of true Arabic collocations. Consider the following ‘V+HOPE’ list based on DEDC.

Table 7. Arabic Translation of V+HOPE list based on DEDC

ENTRY (HOPE)	DEDC TRANSLATION
To abandon hope	يُفقد الأمل – يصاب باليأس – ييأس من <i>yafiqidu l-ʔamala/ yuSaabu bilyaʔs/ yayʔasu min</i>
To arouse hope	يُثير الأمل <i>yuʔiiru l-ʔamal</i>
To have no hope	لا أمل له / ليس عنده أمل <i>laa ʔamala lah/laysa 3indahu ʔamal</i>
To lose hope	يُفقد الأمل <i>yafiqidu l-ʔamala</i>
To nurse a hope	يحتضن الأمل / يضمّر في الذاكرة أملاً <i>yahtaDinu l-ʔamal/ yuDmiru fiz-zakirati ʔamalan</i>
To restore hope	يستعيد الأمل <i>yasta3iidu l-ʔamal</i>
To retain hope	يحافظ / يبقّي على الأمل <i>yuhaaʔiDu/ yubiqii 3alaa l-ʔamal</i>
To revive hope	ينعش / يجدد الأمل <i>yun3i/fu/ yujaddidu l-ʔamal</i>
To see hope	يرى الأمل <i>yaraa l-ʔamal</i>

Looking at some of the expressions above, we can see easily that the compiler translated the English collocations into ‘ordinary’ free combinations rather than collocational Arabic expressions. For example, the expression *arouse hope*, is translated as *يُثير الأمل* *yuʔiiru l-ʔamal* which is not collocational; a more suitable expression would be *yuhiiyi mayyita l-ʔamaal*. The same applies to *abandon hope* and *lose hope* both translated as *yafiqidu l-ʔamal* while more appropriate Arabic collocational translations are available, e.g., *قد خاب رجاءه* *qad xaaba rajaaʔuh* and *نضب رجاءه* *naDaba rajaaʔuh*. The same is true of *see hope* translated as *لاحت له فيه بارقة الأمل* *laahat fihi baariqatu l-ʔamal*. Table 7 compares the list of V+ hope collocation as translated by DEDC and how more fitting collocations can be used.

Table 8. DEDC V+HOPE collocation translations vs. alternative Arabic collocates

ENTRY (HOPE)	DEDC TRANSLATION	ALTERNATIVE TRANSLATION
To abandon hope	يُفقد الأمل – يصاب باليأس – ييأس من <i>yafiqidu l-ʔamala/ yuSaabu bilyaʔs/ yayʔasu min</i>	قد خاب رجاءه <i>qad xaaba rajaaʔuh</i>
To arouse hope	يُثير الأمل <i>yuʔiiru l-ʔamal</i>	يُحيي ميت الأمل <i>yuhiiyi mayyitu l-ʔamaal</i>
To have no hope	لا أمل له / ليس عنده أمل <i>laa ʔamala lah/laysa 3indahu ʔamal</i>	خاب رجاءه / طاش سهمه <i>/xaaba rajaaʔuh /Taa/fa sahmuh</i>
To lose hope	يُفقد الأمل <i>yafiqidu l-ʔamala</i>	نضب رجاءه / ظل أمانيه <i>/naDaba rajaaʔuh /Dillu ʔamaaniih</i>
To nurse a hope	يحتضن الأمل / يضمّر في الذاكرة أملاً <i>yahtaDinu l-ʔamal/ yuDmiru fii z-zakirati ʔamalan</i>	يرصد برق الأمل <i>yarSudu barqa l-ʔamaal</i>
To restore hope	يستعيد الأمل <i>yasta3iidu l-ʔamal</i>	ينعش عائر الأمل <i>yun3i/fu 3aa ʔira l-ʔamaal</i>
To retain hope	يحافظ / يبقّي على الأمل <i>yuhaaʔiDu/ yubiqii/ 3alaa l-ʔamal</i>	يُهيي به ذاوي الأمل <i>yuhayyiʔu bihi daawiya l-ʔamal</i>
To revive hope	ينعش / يجدد الأمل <i>yun3i/fu/ yujaddidu l-ʔamal</i>	بخضر عود الرجاء <i>yaxDarru 3uudu r-rajaaʔ</i>
To see hope	يرى الأمل <i>yaraa l-ʔamal</i>	لاحت بارقة الأمل <i>laahat baariqatu l-ʔamal</i>

The same is also valid for the structure HOPE + V. As Table 9 shows, the English collocates are rendered into free Arabic combinations.

Table 9. Arabic Translation of HOPE+V list based on DEDC

ENTRY (HOPE)	DEDC TRANSLATION
Hope died	ماات الأمل <i>maata l-?amal</i>
Hope disappeared	اختفى الأمل <i>?ixtafaa l-?amal</i>
Hope dwindled	تضاءل الأمل <i>taDaa?ala l-?amal</i>
Hope evaporated	تبخر أمله <i>tabaxxara ?amuluh</i>
Hope faded	ذوى / ذبل الأمل <i>darwaa /dabula l-?amal</i>
Hope flourished	ازدهر / انتعش الأمل <i>?inta3a,fa l-?amal ?izdahar/</i>
Hope grew	نما /كبر الأمل <i>namaa /kabura l-?amal</i>
Hope persists	يصمد الأمل <i>yaduumu / yaSmidu l-?amal</i>
Hope receded	انحسر / خبت جذوة الأمل <i>talaa,faa/inhasra/xabat jadwat l-?amal</i>
Hope returned	عاد الأمل <i>3aada l-?amal</i>
Hope is running out	يتلاشى الأمل/ ينضب معين الأمل / تقلص ظل أمانيه <i>yatalaa,faa l-?amal/ yanDabu ma3iinu l-?amal/ taqallaSa Dillu ?amaaniih</i>
Hope survived	عاش الأمل / بقي الأمل حياً <i>3aa,fa l-?amalu /baqiya l-?amalu hayyan</i>

As we see from the table above, *hope dwindled* is translated as *تضاءل الأمل taDaa?ala l-?amal* while the more collocational Arabic term *تقطعت به أسباب الأمل taqaTTa3at bihi l-?asbaab* is disregarded. Also, the structure *hope grew* is translated as *نما /كبر الأمل namaa/kabura l-?amal* while a better collocation to use is *أخصب زرع أمانيه zaka manbatu ?amaalih*. For the expression *hope disappeared*, *axSaba zar3u ?amaaniih* is a more collocational than *اختفى الأمل ?ixtafaa l-?amal* the expression used in the dictionary. The expression *hope survived*; a more appropriate translation is *انتشى نسيم الأمل ?inta,faa nasiimu l-?amal*. Furthermore, the translation of *hope returned* as *عاد الأمل 3aada l-?amal* is a bit stale compared to the figurative and more collocational *تبلى صبح المنى/برقت taballaja Subhu l-munaa/ baraqat OuGuuru l-?amaal*. The following table presents the suggested collocations vis-a-vis the ones given by the lexicographer.

Table 10. DEDC HOPE+V collocation translations vs. alternative Arabic collocates

ENTRY (HOPE)	DEDC TRANSLATION	ALTERNATIVE TRANSLATION
Hope died	ماات الأمل <i>maata l-?amal</i>	كذبت ظنونه <i>kaḍabat Dunuunuh</i>
Hope disappeared	اختفى الأمل <i>?ixtafaa l-?amal</i>	أخفقت أماله <i>?axfaqt ?amaaluh</i>
Hope dwindled	تضاءل الأمل <i>taDaa?ala l-?amal</i>	تقطعت به الأسباب <i>taqaTTa3at bihi l-?asbaab</i>
Hope evaporated	تبخر أمله <i>tabaxxara ?amuluh</i>	كذبه رائد الأمل <i>kaḍabahu raa?idu l-?amal</i>
Hope faded	ذوى / ذبل الأمل <i>darwaa l-/dabula l-?amal</i>	عادت أماله أقلص من ظل حصاة <i>3aadat ?amaaluhu ?aqLaSa min Dilli haSaah</i>
Hope flourished	ازدهر / انتعش الأمل <i>?inta3a,fa l-?amalu ?izdahar/</i>	برقت ثغور الآمال <i>baraqat OuGuuru l-?amaal</i>
Hope grew	نما /كبر الأمل <i>namaa /kabura l-?amal</i>	زكى منبت أماله / أخصب زرع أمانيه <i>Zaka manbatu ?amaalih/ ?axSaba zar3u ?amaaniih</i>
Hope persists	يصمد الأمل <i>yaduumu / yaSmidu l-?amalu</i>	تنفخ ظلمات القنوط <i>tanfasihu Dulumaatu l-qunuut</i>
Hope receded	انحسر / خبت جذوة الأمل <i>talaa,faa/inhasra/xabat jadwat l-?amal</i>	تقوضت حصون أماله <i>taqwwaDat huSuunu ?amaalih</i>
Hope returned	عاد الأمل <i>3aada l-?amal</i>	تبلى صبح المنى / برقت ثغور الآمال <i>taballaja Subhu l-munaa/ bariqat OuGuuru l-?amaal</i>
Hope survived	عاش الأمل / بقي الأمل حياً <i>3aa,fa l-?amalu /baqiya l-?amalu hayyan</i>	انتشى نسيم الأمل <i>?inta,faa nasiimu l-?amal</i>

For the collocation ADJ + N (ADJ+HOPE), the same observation can be equally made. A 'futile hope' is translated as *أمل إبليس في الجنة /أمل عبثي ?amalun 3aba?i/ ?amalu ?ibliisa fii l-jannah*, which is sort of free

compared to the more figurative and original Arabic expression أمل دونه شيب الغراب *amalun duunahu faybu l-Guraab*. Also, an ‘increasing hope’ translated as أمل متزايد *amalun mutazaayid* can be better rendered as أمل يخضر له عود الرجاء *amalun yaxDarru lahu 3uudu r-rajaa?*. As a translation of ‘hope survived’, the suggested translation الأمل انتشى فيه نسيم *istan/aa fihi nasiimu l-?amal* is more figurative and collocational than the free translation عاش الأمل/بقي الأمل حيا *3aa/aa l-?amalu/ baqiya l-?amalu hayyan*. See Table 11 for possible alternatives.

Table 11. DEDC ADJ+HOPE collocation translations vs. alternative Arabic collocates

ENTRY (HOPE)	DEDC TRANSLATION	ALTERNATIVE TRANSLATION
A faint hope	أمل باهت / ضعيف <i>amalun baahit /Da3iif</i>	وساوس الأطماع <i>wasaaawisu l-?aTmaa3</i>
A flickering hope	أمل بارق / خاطف <i>amalun baariq /xaaTif</i>	رجاء على شفير هار <i>rajaa?un 3alaa /afaTirin haar</i>
A frail hope	أمل واه/ ضعيف <i>amalun wahin/ Da3iif</i>	أمل دونه شيب الغراب <i>amalun duunahu faybu l-Guraab</i>
A futile hope	أمل إبليس في الجنة / أمل عبثي <i>amalun 3aba?ii/ ?amalu ?ibliisa fii l-jannah</i>	أمل دونه شيب الغراب <i>amalun duunahu faybu l-Guraab</i>
A great hope	أمل كبير / عظيم <i>amalun kabiir/3aDiim</i>	يضيق عنه نطاق الطمع <i>yaDiiqu 3anhu niTaaqu T-Tama3</i>
An increasing hope	أمل متزايد <i>amalun mutazaayid</i>	أمل يخضر له عود الرجاء <i>amalun yaxDarru lahu 3uudu r-rajaa?</i>
A vain hope	أمل عديم الجدوى/ عابث <i>amalun 3adiimu l-jadwaa/ 3aabi?</i>	أمل باطل <i>amalun baaTil</i>

For V+ HOPE, complement collocations follow suit. The expression عنده أمل في أحدهم *3indahu ?amalun fii ?ahadihim* as a translation of *have hope in smb* is stale compared to the more vibrant alternative استنشى فيه نسيم *istan/aa fihi nasiimu l-?amal*. The following table exemplifies DEDC translation of the English collocations and the alternative more acceptable variants.

Table 12. DEDC translations of V+HOPE complement collocation vs. alternative Arabic collocates

ENTRY (HOPE)	DEDC TRANSLATION	ALTERNATIVE TRANSLATION
Have high hopes for	أمل عريضة في <i>3indahu</i> عنده توقع لكنا / <i>tawaqqu3un likadaa/ ?amaalun 3ariiDatun fii</i>	طويل عنان الأمل <i>TawiiLu 3anaani l-?amal</i>
To have hope in	أمل في أحدهم <i>3indahu ?amalun fii ?ahadihim</i>	استنشى فيه نسيم الأمل <i>istan/aa fihi nasiimu l-?amal</i>

One big problem with the translation of the collocation above is the lexicographer’s insistence on translating the collocational head word the same for all structures, which sometimes ends up being rather non-collocational Arabic and, thus, makes the item of less value to users.

To sum up, the main problem with this work, as we see it, is that English collocations are translated into Arabic free combinations; this does not mean, of course, that every collocation has to translate into an equivalent Arabic collocation, yet the problem is that the compiler insisted on translating many English collocations, as we see from the two entries under study, into Arabic free combinations where more suitable Arabic collocations are available. By so doing, the compiler somewhat failed to make full use of the massive legacy of collocations in Arabic to find equivalent or semi-equivalent Arabic collocations to the English ones.

6.2 Problems with AACD

Moving to AACD for the same entries, FEAR and HOPE (140 subentries), we find that the main problem is the small range of collocation covered for each item. For instance, if we look up the entries for the equivalents of FEAR, we find that only two items are available, namely خاف *xaafa* and فزع *fazi3a*. The whole range of FEAR includes only the following items.

Table 13. The core word خاف xafa and its collocates according to AACD

ENTRY) (FEAR	English	Arabic example
على خاف xafa 3alaa	fear for	خافت عليه من البرد الشديد xaafat 3alayhi mina l-bardi f-fadiid
من خاف xafa min	be afraid of	يخاف معظم الناس من الظلام yaxaafu mu3Damu n-naasi mina Dalaam
فزع من fazi3a min	to be frightened from	فزعوا من صوت الصاروخ fazi3uu min Sawti S-Saaruux

The main focus of the fear-equivalent items is on the phrasal verb structures of the two, i.e. على خاف xafa 3alaa, من خاف xafa min and من فزع fazi3a min, completely overlooking the existence of multitude other structures involving خاف xafa and فزع fazi3a, as well as the other derivative of the verb خاف xafa, such as خوف xawf or مخافة maxaafah. There is no reason why the range of FEAR is so limited in the dictionary; Arabic is known to be a rich language in terms of vocabulary and collocations. The following table includes a list of possible other structures of خوف xawf that could have been added and consequently made the work more fruitful.

Table 14. The core word خوف xawf and its collocates in AACD

To arouse fear	يثير الخوف yu0iru l-xawf
To be obsessed by fear	يعتريه الوجل ya3tariihu l-wajal
To be overcome by fear	يجتاحه الخوف yajtaahu l-xawf
To have fears	يبتليه الخوف/يشعر بالخوف yatamallakuhu /yantaabuhu/ ya3uru bi l-xawf
To hide fear	يضمّر الخوف yuDmiru l-xawf
to strike fear into	نزل الخوف في قلبه nazala l-xawfu fii qalbih

The fact that this work included only a couple of examples about the verb خاف xafa, to the exclusion of other derivatives of the verb makes this work totally deficient and minimizes its value for language users. Although the compiler promised that his dictionary would save advanced learners many embarrassing errors, it is expected that by eliminating so much material from the entries, learners would be at a loss as to Arabic equivalents of verbs like the ones in the table above. For the expression *arouse fear*, *be obsessed by fear*, *be overcome by fear*, *to ease fear*, the foreign students or learners of Arabic would not be able to hit the right collocation since they are not listed in the dictionary. It is not possible for foreigners, though advanced they may be, to find collocations without the help of a dictionary that can distinguish between the Arabic equivalents of, for example, *nagging fear* and *strong fear*; *grave fear* and *great fear*, *deep fear* and *deep-seated fear*.

This also applies to the entry أمل ?amal, HOPE, where only few examples (listed in Table 15) have been furnished as follows.

Table 15. The core word أمل ?amal and its collocates in AACD

ENTRY (HOPE)	English	Arabic example
آمال -عريضة / عراض 3ariiDah/3iraaD ?amaalun	High hopes	آمال الإنسان عريضة بينما عمره في الدنيا قصير 3ariidatun baynamaa 3umruhu fii d-dunya qaSiir
آمال- زائف ?amalun zaa?ifun	False hope	النصر على الأعداء دون طاعة الله ورسوله أمل زائف l-?a3daa?i duuna Taa3ati l-laahi wa rasulihi ?amalun zaa?if
آمال- منشود ?amalun manfuud	Pursued hope	السلام في المنطقة هو الأمل المنشود ?as-salaamu fii l-minTaqati huwaa l-?amalu l-manfuud
رجاء- أن rajaa?a ?an	In the hope that	أكرم الضيف رجاء أن يشفع له عند الأمير ?ukrimu D-Dayfa rajaa?a ?an yaffa3a lahu 3inda l-?amiir

All derivatives of أمل ?amal are completely ignored; we do not see the Arabic equivalents of V+HOPE collocations such as: *abandon hope*, *arouse hope*, *restore hope*, and *revive hope*. Nor do we see equivalents of HOPE+V collocations such as *hope died*, *hope disappeared*, *hope evaporated*, *hope is running out*, *hope*

dwindled. All we come across in the dictionary are just ADJ+ HOPE structures, as appears from the table above. Even the list given completely bypasses other collocations that fall into the same category such as *أمل باهت/ضعيف* *?amalun baahit/ Da3iif* ‘a faint hope’, *أمل كبير/عظيم* *?amalun kabiir/ 3aDiim* ‘a great hope’, *أمل متزايد* *?amalun mutazaayid* ‘an increasing hope’. Arabic is a rich language with those words as *أمل* *?amal*. The following is a list of possible original collocations of the word in Arabic that were absent from the dictionary.

Table 16. Some common collocations of the word *أمل* *?amal* in Arabic

He has high hopes	طويل الأمل <i>Tawiilu l-?amal</i>
He has high/ big hopes	فسيح رقعة الأمل <i>fasiihu ruq3ati l-?amal</i>
He has wild hopes	طويل عنان الأمل <i>Tawiilu 3anaani l-?amal</i>
His wishes came true	تحققت الآمال <i>tahaqqat il-?amaal</i>
His hopes are rising	سمت الآمال <i>samat il-?amaal</i>

Going beyond the two entries of FEAR and HOPE, we can find that the range of subentries for each main entry is very limited. For example the verb *يئس* *ya?isa* ‘to be desperate’ has only a single sub-entry, i.e. as a phrasal verb with the preposition *من* *min*. For the word *وكيل* AACD has only *مدير* *wakiilu mudiir* (deputy director) and *وزير* *wakiilu wazaarah* (under secretary). For the word *وعي* *wa3ii* ‘awareness’, the compiler lists only the N+ADJ *كامل* *wa3yun kaamil* (complete awareness). For the verb *وصل* *waSala*, the full entry of the item is only two subentries, i.e. *وصل خبر* *waSala xabar* (to come to one’s knowledge), and *وصل رحمه* *waSala rahimah* (to visit, and be good to, one’s relatives).

Oddly enough both the very common Arabic body organ word *وجه* *wajh*(face) has only two sub-entries *وجه الشبه* *wajhu f-fabah* (grounds of analogy), and *وجه مستعار* *wajhun musta3aar* (mask), completely passing over some very common collocations of *wajh* such as the ones in table 17.

Table 17. Some common collocations of *وجه* *wajh* in Arabic

The right thing	<i>وجه الصواب</i> <i>wajhu S-Sawaab</i>
It is completely pointless to oppose	<i>لا وجه للاعتراض</i> <i>laa wajha li-li3tiraad</i>
The sure thing, the only certainty	<i>وجه اليقين</i> <i>wajhu l-yaqiin</i>
(of) a beautiful face	<i>صبيح الوجه</i> <i>Sabiihu l-wajh</i>
(of) a cheerful face	<i>طلق الوجه</i> <i>Talqu l-wajh</i>
(of) a radiant face	<i>متهلل الوجه</i> <i>mutahallilu l-wajh</i>
(of) a shy face	<i>حيي الوجه</i> <i>hayyiyyu l-wajh</i>
(of) a lovely face	<i>ندي الوجه</i> <i>nadiyyu l-wajh</i>
To wander aimlessly	<i>هام على وجهه</i> <i>haama 3alaa wajhih</i>
His face darkened with anger	<i>رايت الغضب في وجهه</i> <i>ra?aytu l-GaDaba fii wajhih</i>
I saw his furious face	<i>رايت الحمية في وجهه</i> <i>ra?aytu l-hamiyyata fii wajhih</i>
His face twisted	<i>تغير وجهه</i> <i>taGayyar wajhuh</i>
His face went red	<i>تعر وجهه</i> <i>tama33ara wajhuh</i>

For another very common noun in Arabic, the word *كرم* *karam* (generosity) has no more than a single subentry, i.e. *كرم الأخلاق* *karamu l-?axlaaq* (nobility of character). Arabic abounds in many collocations of this word; here are some examples.

Table 18. Some common collocations of *كرم* *karam* (nobility) in Arabic

Noble descent or origin	<i>كرم الأصل</i> <i>karamu l-?aSl</i>
High morals	<i>كرم الشمال</i> <i>amaa?il /karamu f</i>
Incredibly generous	<i>عنوان الكرم</i> <i>3inwaanu l-karam</i>
The symbol of generosity	<i>ربيب الكرم</i> <i>rabiibu l-karam</i>
Unusual generosity	<i>أريحية الكرم</i> <i>?aryahiyyatu l-karam</i>
The icon of generosity/ origin of generosity	<i>معن الكرم</i> <i>ma3dinu l-karam</i>

The fact that the item range for AACD is rather restricted has caused its use of original and legacy Arabic in this connection quite limited as well. Given the fact that the dictionary is an Arabic-English one, much work could have been done. Consulting Arabic thesauri, old and new, can provide the lexicographer with a wealth of lexical items in this connection. AACD, thus, lacks what specialized collocation dictionary should have. As Brashi (2005, p. 247) states "... specialized dictionaries would have to be comprehensive in covering the different usages of each word in the source language and their closest equivalent(s) in the target language. Moreover, these dictionaries would help their users to identify source language collocations and find quickly their target language equivalents". As we see from the examples above AACD entries seem to be quite deficient, which makes the dictionary of rather limited value to users. The lexicographer could not do enough to expand the subentries and extend the data of the work.

In sum, analyzing the DECD and AACD collocation dictionaries above shows that despite the real value the two works demonstrate, they suffer from some deficiencies that render them less useful to users than they are intended to be. The main two problems of both dictionaries, based on the analysis above, are using free Arabic combinations as equivalents of the corresponding English collocations although alternative Arabic collocations and formulaic structures are available (as appears from analyzing DECD), and the critical shortage of Arabic collocation presented for the items given, which is the main issue with AACD.

7. Conclusion

This research is about two Arabic collocation dictionaries, probably the only ones produced so far, and how they may be improved to the benefit of language learners. Based on the data analyzed in this work (more than 265 subentries of HOPE and FEAR, in addition to some other minor entries), it is pointed out that although the two current works are pioneering, mainly devoted to collocations, the dictionaries suffer from some problems that ought to be addressed. Foremost among these problems failing to provide equivalent Arabic collocations to the English ones given, consequently committing the error of using free combinations to the English ones, hence reducing the value of this work. This is the most common problem of Ghazala's work. As for Hafiz's work, it suffers from the more serious problem of being of scanty and limited range in covering Arabic collocations.

The process of collocation presentation in the two dictionaries is far from being ideal. Serious effort is needed to add more material to the dictionaries by building bigger thesauri and consulting more Arabic lexicographic works and pools of data on contemporary collocations by surveying newspapers and literary works, in addition to the original Arabic thematic dictionaries and linguistic works (cf. section 1.8).

The present paper is particularly useful since it draws attention to the importance of producing perfect collocation dictionaries, much in demand by students of English/Arabic as a foreign language (EFL/AFL) and translators alike. It also draws attention to using Arabic legacy to complement deficiencies in the current collocation dictionaries. The fact that this work stresses the need to find equivalent original collocations in Arabic to the English ones is likely to foster studies in the lexical field of collocation. The study fills a gap in the literature about Arabic collocation dictionaries and invites researchers and lexicographers to make substantial contribution towards producing a more beneficial collocation dictionary. This will have ramifications pertinent to language learning in general and translation in particular. Future studies should try to furnish more proposals as to how to make Arabic collocation dictionaries more functional and practical. It is hoped that the insights presented in this study inspire researchers to do more work in the area of collocation dictionaries.

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Note

Note 1. Alternative collocations offered for the entries FEAR, HOPE and other entries illustrated are collected from scattered parts of Al-Yaziji's *Nuj3atu r-raa'id wa shur3atu l-waarid fii l-mutaraadifi wa-l-mutaawarid* (The Spring of the Seeker in Synonyms and Associations) (1970). This shows it is easy to come up with real collocations from Arabic sources rather than use free combinations.

Appendix A

List of the Phonemic Symbols Used in the Study

I. CONSONANTS

- b voiced bilabial stop
- t voiceless dental stop
- T voiceless (emphatic) dental stop
- d voiced dental stop
- D voiced (emphatic) dental stop
- k voiceless velar stop
- q voiceless uvular stop
- ? voiceless glottal stop
- j voiced palatal affricate
- 3 voiced pharyngeal fricative
- G voiced velar fricative
- f voiceless labio-dental fricative
- ə voiceless inter-dental fricative
- ḍ voiced inter-dental fricative
- Ḍ voiced (emphatic) inter-dental fricative
- s voiceless dental fricative

S voiceless (emphatic) dental fricative
z voiced dental fricative
ʃ voiceless palatal fricative
x voiceless uvular fricative
ħ voiceless pharyngeal fricative
h voiceless laryngeal fricative
r voiced dental trill
l voiced lateral dental
m voiced bilabial nasal
n voiced dental nasal
w voiced bilabial glide
y voiced palatal glide

II. VOWELS

i short high front unrounded vowel
ii long high front unrounded vowel
a short central unrounded vowel
aa long low central unrounded vowel
u short high back rounded vowel
uu long high back rounded vowel

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