Durham E-Theses

Multi-word Items in Dictionaries from a Translator's Perspective

ALNASER, MOHAMMAD

MULTI-WORD ITEMS IN DICTIONARIES FROM A TRANSLATOR'S PERSPECTIVE

By

Mohammad Alnaser

Thesis submitted to the University of Durham for the Degree of Doctor of Philosophy in

the School of Modern Languages and Cultures

2010

DECLARATION

This is to attest that no material from this thesis has been included in any work submitted

for examination at this or any other university.

STATEMENT OF COPYRIGHT

The copyright of this thesis rests with the author. No quotation from it should be published without the prior written consent and information derived from it should be acknowledged.

ABSTRACT

Translation dictionaries are the tools of translators who use them to transfer from the source text to the target text, as they use them whenever they encounter puzzling words. Thus, this research investigates the degree of usefulness of these dictionaries when rendering English and Arabic multi-word items, such as idioms, collocations, phrasal/prepositional verbs, and compounds/*iḍāfa*s. The aforementioned multi-word items are known for their metaphorical meanings and fixed structures, as both characteristics cause confusion to the translator/foreign language learner. The usefulness of the translation dictionaries was determined based on two criteria. First, by evaluating the use of these dictionaries for the rendering of the aforementioned multi-word items in undergraduate translation and lexicography classes. Second, by assessing the lexicographical documentation and treatment of these items in those dictionaries. It has been concluded that the percentages of dictionary use in advanced classes of translation were higher, which indicates the awareness of the importance of dictionaries in these classes. In addition, students of Arabic-English translation classes used dictionaries less than the English-Arabic classes since they dealt with texts of their native language and that English multi-word items were more difficult to render than the Arabic ones. Moreover, findings show that Arabic multi-word items were treated better than the English multi-word items in their respective dictionaries even though the English-Arabic dictionaries document more than the Arabic-English dictionaries.

To my parents

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

CHAPTER SEVEN: LEXICOGRAPHICAL TREATMENT

LIST OF FIGURES

LIST OF TABLES

LIST OF TRANSLITERATION SYMBOLS

I- Consonants

أ	ʾ
ب	b
ت	t
ث	θ
ج	j
ح	ḥ
خ	kh
د	d
ذ	ð
ر	r
ز	z

س	s
ش	š
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n

ه	h
و	w
ي	y
چ	č
پ	p
ڤ	v

II- Vowels

Short	Long
a	ā
i	ī
u	ū

III- Diphthongs

Diphthongs
aw
ay

CHAPTER ONE: INTRODUCTION

1.1 Background

The purpose of translation is to transfer a text from the source language to the target language, and when we translate we tend to use dictionaries, which are essential to the translator's work and are considered a proper technical tool for the task. (Van Hoof, 1995: 229)

During the translation process, there are cases where a translator consults a dictionary when encountering an unknown word, needs to check spelling, or other reasons, such as word etymology or pronunciation. In the case of the unknown word, the translator uses the translation/bilingual dictionary because the word either has a cultural meaning that does not relate to his/her culture, is a new word s/he does not know, or is a phraseological unit the collective meaning of which does not make any sense to him/her. This unit has a figurative meaning and cannot be understood by translating only the individual or literal meanings of its components. Phraseological units are ready-made expressions, referred to as multi-word items, and are part of the lexicon in many languages including English and Arabic.

The focus of this thesis is the use of translation dictionaries, specifically both English-Arabic and Arabic-English bilingual dictionaries when translating English and Arabic multi-word items. The English multi-word units covered in this research are collocations, idioms, compounds and phrasal verbs. The Arabic multi-word items that are discussed

are collocations, idioms, construct phrase/*iḍāfa* and prepositional verbs. Multi-word items "are classified into a range of subtypes according to their degree of semantic non-compositionality, syntactic fixedness, lexical restrictions and institutionalization". Granger and Meunier (2008: XVIV). The reason for choosing these items is the difficulty they cause to foreign language learners and translation students/translators. They are idiomatic, fixed/semi-fixed word-combinations and thus in a sense cultural.

The first type of the English multi-word items covered is idioms, which are figurative expressions that cannot be understood merely by interpreting the individual words that compose them. Rather, they must be taken as a whole unit, and any deleting or altering of any of the component words would affect the intended meaning. For example, there is *kick the bucket* or *spill the beans*. The second type of English multi-word items is compounds, which are word combinations made up of two single words, such as *film society*, which can be interpreted as a kind of a society concerned with films. In English, there are three types of compounds: nominal, adjectival and verbal. The third type of English multi-word items is phrasal verbs, which are a combination of verbs followed by an adverb particle. Similarly, phrasal verbs are not to be interpreted by understanding just the sum of their combinations, such as *get over* (recover) or *run into* (meet by accident). The fourth and final type of English multi-word items is collocations, which are ready-made chunks of words a component of which has a dependent relationship, i.e., *commit suicide* or *commit theft/murder*.

In terms of Arabic multi-word items, the nature of collocations and idioms in the Arabic language is somewhat similar to their English counterparts in terms of figurative meaning and co-occurrence, such as حرب ضروس and على أحر من الجمر. The third type of the

Arabic multi-word items is prepositional verbs, which consist of a verb + preposition. Prepositional verbs can be idiomatic as in إنفجر في وجهه, or literal as in ذهب إلى المدرسة. However, they are not as idiomatic as English phrasal verbs, for example, *crack up* as in *the audience cracked up at his jokes*. The fourth and final type of Arabic multi-word items is *iḍāfa*. Similar to English compounds, *iḍāfa* have a head/modifier structure and can be idiomatic in meaning, such as طريح الفراش and شبح الحرب.

1.2. The Objective of the Study

The objective of this research is to cover the theoretical and practical aspects of two fields of linguistics; translation studies and lexicography. The former refers to the study of translation from one language to another, while the latter deals with dictionary making. In order to achieve this goal, this study addresses the field of phraseology, which refers to the study of word-combinations and their idiomatic meanings, as well. Accordingly, the goal of this interdisciplinary study is to bridge the gap between these two fields and achieve the following objectives:

- To analyse English and Arabic multi-word items and indicate the specific problems in their translations.

- To examine the relationship between the translator and the dictionary through examining previous literature and specific translation tests.

- To investigate and assess the coverage of multi-word items in translation dictionaries.

- To evaluate the extent and effectiveness of dictionary use in translation classes at university level.

1.3. Importance of the Study

The distinctive nature of this research can be pointed out in the following areas:

First, this research provides a comparative and contrastive analysis of English and Arabic multi-word items. It analyses the four types of multi-word items to indicate their syntactic forms and their semantic metaphorical forms and showcase the problems that may arise in their translations.

Second, the research recognises and discusses the lack of practicality in some of the previous studies on dictionary use in translation classes and responds by the application of translation tests in English-Arabic and Arabic-English in several undergraduate translation classes at university level. These tests are comprised of English and Arabic texts that include more than 30 multi-word items and examine not only the identification of these items in both languages but also the dictionary consultations by the translation students.

Third, the research presents a corpus of 800 multi-word items: half of this corpus is for English multi-word items, and half is for Arabic items, compiled by the researcher to use for dictionary analysis. The compilation of the items was based on corpora frequency and semantic opacity.

Fourth, this research employs two types of analysis; one is quantitative, and the other qualitative. The first type of analysis involves a statistical analysis of the documentation of multi-word items to show the detailed coverage of the multi-word items in translation dictionaries. The second analysis addresses the lexicographical treatments of the multi-

word items in the different dictionaries along with suggested treatments for the erroneous treatments.

Accordingly, based on the above, this research proposes a new lexicographical model for the documentation and treatment of four types of the multi-word items. This model will be helpful to the translator whenever s/he encounters multi-word items during his/her translation efforts.

1.4. Research Questions

This research will try to indicate the relationship between the translator and the translation dictionary, which can be achieved by assessing and analysing the translation of multi-word items. The figurative meanings of these items confuse the translator, who might need the help of a translation dictionary to achieve accurate and natural translations. The aim is to examine the efficiency and effectiveness of translating such items using translation dictionaries. In order to do so, the study has developed precise research questions, which will help in shaping a clear picture of this inter-disciplinary research. The research questions are as follows:

1. Do English and Arabic multi-word items generate problems in their translations?
2. Are translation students as language learners able to identify multi-word items in English and Arabic texts?
3. Do translation students consult translation dictionaries when they encounter multi-word items in a text?
4. To what extent do translation dictionaries cover multi-word items?
5. If so, how are these items treated lexicographically?

6. Which English-Arabic or Arabic-English dictionaries are better suited for translating multi-word items?

The first question will be answered through a comparative/contrastive analysis of English/Arabic multi-word items. The analysis will start with an explanation of the English multi-word item and then examine its Arabic counterpart, followed by an examination of the problems of their translation. This approach will be applied to all four types of multi-word items in the two languages. The second and third questions will be answered by the analysis of translated English and Arabic texts in translation classes. These two texts contain English and Arabic multi-word items. The translations by the students will show whether they can identify these multi-word items or not, and whether dictionary consultation takes place or not. The fourth question will be answered by doing a statistical analysis of the lexicographical documentation of the multi-word items. This analysis will indicate the amount of coverage of the four types of multi-word items in six translation dictionaries. In the case of the fifth question, it will be answered by the detailed analysis of the lexicographical treatment of the covered multi-word items and demonstrate the quality of this treatment along with suggested recommendations. The sixth and last question will be answered after an analysis of the fourth and fifth questions, since the analysis of the former will reveal the level of documentation of the multi-word items and the analysis of the latter will indicate the way these items are treated in the six translation dictionaries.

1.5. Structure of the Thesis

This section offers an overview of the presentation structure of this thesis. Chapter Two reviews the literature on multi-word items and explores their importance in linguistic competence and acquisition by pointing out the characteristics that distinguish multi-word items from single words. Chapter Two provides definitions, examples, and explanations of four types of English and Arabic multi-word items examined in this research: idioms, phrasal/prepositional verbs, compounds/*iḍāfa*s and collocations. Previous studies on English and Arabic multi-word items are reviewed to indicate the syntax and semantics of these items, compare their counterparts in the two languages as well as reveal the difficulties that may arise in the process of translation from the source language to the target language, and vice versa.

Chapter Three presents an overview of translation and lexicography as two fields in linguistics, their inter-relationship and their theoretical and practical aspects. It starts with general information about the history of bilingual dictionaries and highlights the contribution of translators to the evolution of bilingual dictionaries. Then, a review of the way bilingual/translation dictionaries assist translators is presented. In addition, Chapter Three surveys previous studies on dictionary use in translation classes, the linguistic competence of translation students, dictionary coverage of multi-word items and suggestions on how to improve dictionary use for translation tasks.

Chapter Four includes a description of the research methodology, addressing the design of the research along with a summary of the data collection process for the

research. It gives the source of the data collected along with the methods used for data collection and analysis.

Chapter Five provides a detailed analysis of English-Arabic and Arabic-English translation tests conducted in translation classes in the Department of English Language and Literature at Kuwait University. It highlights the rationale behind the translation tests and provides an assessment of the translation performance and non-performance in the translation classes.

Chapter Six provides the results of the analysis of the lexicographical documentation of English and Arabic multi-word items in translation dictionaries. The analysis is divided into nine sections that cover the documentation of multi-word items, their frequency in on-line corpora, examples, equivalents, definitions, synonyms, linguistic composition, back-translation and dictionary entry.

Chapter Seven presents the assessment of the documentation and treatment of the multi-word items in the translation dictionaries. The chapter is divided into four sections covering entry, equivalents, examples and meaning discrimination. The section on dictionary entry focuses on the location of the multi-word item in the entry and whether it is documented in the main entry or a subentry. In the sections on equivalents and examples, the focus is on the validity of the equivalents and the examples in the translation dictionaries. The section on meaning discrimination provides the distinctions to the equivalents of polysemous multi-word items.

Chapter Eight proposes a lexicographical model and its application to English and Arabic multi-word items. The proposed model shows the ideal manner of multi-word

items treatments in translation dictionaries, and the model consists of the entry and its various components.

Finally, Chapter Nine presents the findings of the study which act as answers to the research questions. In addition, the chapter discusses the contribution of this research to both translation studies and lexicography.

CHAPTER TWO: MULTI-WORD ITEMS

When we learn a language we must learn its vocabulary. However, the common view that the vocabulary of any given language is a combination of single words is erroneous. Vocabulary, as Schmitt and Carter (2000: 6) state, "includes many units which are larger than individual orthographic words." Indeed, these units are called multi-word items and are important in understanding language. Multi-word items have certain characteristics that distinguish them from single words and sometimes from each other as well. Most importantly, they are part of the lexicon in many languages, including English and Arabic, learners have to acquire them to achieve native-speaker level. The multi-word units under investigation in this research are idioms, compounds/*iḍāfa*s, phrasal/prepositional verbs and collocations.

2.1 Idioms

2.1.1 English Idioms

The first multi-word item covered in this research is idioms. Idioms are defined by Cacciari and Tabossi (1988: 668) as "strings of words whose semantic interpretation cannot be derived compositionally from the interpretation of their parts". Glucksberg (2001: 68) notes that the non-logical nature of idioms is what sets them apart from single words because of the "absence" of the relations between their literal meanings and their idiomatic meanings. A fine example is *kick the bucket*, in which he stresses that syntactic

and semantic analysis of this item would never produce the meaning of *to die*. The non-literal meaning of *kick the bucket* is what makes it unique, because when the meaning of individual words of the idiom are taken separately, we end up with an odd meaning and lose the idiomatic and intended meaning of the combination of words that creates the idiom. In terms of the ambiguity of the idioms, Jackson (2007: 78) notes that a speaker who encounters the idiom *beat a dead horse* may at first understand its literal meaning which is 'the beating of the carcass', which can happen in some literal cases or understand its figurative meaning 'wasting time discussing a matter endlessly'.

Glucksberg also notes that idioms are not just long words, but rather ready-made words that behave like phrases. This point echoes Newmeyer's argument that "there is far more regularity to the behaviour of idioms than is generally believed." (1974: 327). He argues that the behaviour of idioms is not chaotic and examining idioms with respect to transformational rules shows that their behaviour is not chaotic, but rather normal and natural.

The first transformational rule under investigation in the study of idioms is the passive rule. Newmeyer (1974: 329) cites idioms like *pull one's leg*, *bury the hatchet*, *spill the beans, pop the question* and *burn one's fingers* as examples of this rule where his logical argument is that all of the aforementioned idioms allow passivisation, since one's leg can be pulled literally as well as idiomatically. He goes further by stating that their idiomatic meaning contains passive-governing predicates, so we can then say that 'someone was teased' (*someone's leg was pulled*), 'the old resentment was ended' *the hatchet was buried*, 'the secret was revealed' *the beans were spilled*, and so on.

That is not to say that all idioms passivise. Newmeyer (1974: 330) also provides examples of that assertion, such as *kick the bucket*, *on pins and needles*, *shoot the bull*, *make the scene* and *blow one's top*. The verbs *kick*, *sit*, *shoot*, *make* and *blow* govern the Passive rule, and their literal meaning may allow it, but not their idiomatic meaning due to their semantic fixedness. Thus, idioms like *the bucket was kicked*, *the scene was made* or *one's top was blown* would be odd, and given that his proposal requires that both the idiomatic and the literal meaning constitute the rule, these idioms would not allow passivisation.

The second cyclic rule under investigation is Conjunct Movement where Newmeyer states that idioms like *go out with* 'to date someone', *come to terms* 'agree' allow for Conjunct Movement as in

-*Jack and Jill go out*. When we apply Conjunct Movement we get *Jack goes out with Jill*.

-*Sam and Linda came to terms*. When we apply Conjunct Movement we get *Sam came to terms with Linda*.

Newmeyer argues that both the idiomatic and the literal meaning allow Conjunct Movement. However, some idioms do not allow this rule such as:

-*Tom and I got the picture* (became aware). When we apply the rule we get **Tom got the picture with me.*

-*Ralph and Sam are mixed up* (confused). When we apply the rule we get **Ralph is mixed up with Sam* (socialising) (constituting this rule thus produces a new meaning of this idiom).

The third cyclic rule that Newmeyer investigates is Subject Raising. Kiparsky and Kiparsky (1971, cited in Newmeyer) argue that non-factive predicates like *happen* and *sure* allow Subject Raising as in:

-*It happens that Paul has had a fall – Paul happens to have had a fall*.

-*It is sure that the bus will arrive late – The bus is sure to arrive late*.

In the case of idioms, Newmeyer argues that "idiomatic predicates behave in exactly the same way as non-idiomatic ones. Non-factive idioms govern Subject Raising, factive idioms do not." (1974: 333). The four examples provided by Newmeyer support his claim:

-*It turns out that Paul has had a fall –Paul turns out to have had a fall*.

-*It is anybody's bet that the bus will arrive late – The bus is anybody's bet to arrive late*.

-*It knocks me flat that Al lost the fight - *Al knocks me flat to have lost the fight*.

-*It makes sense that Tom is speaking to Art - *Tom makes sense to be speaking to Art*.

Tough Movement and There Insertion are the last cyclic rules that Newmeyer investigates. In the case of Tough Movement, he asserts that idiomatic noun phrases that are semantically flexible govern the cyclic rule of Tough Movement. For example:

-It's a pain in the neck to humour Hugo – Hugo is a pain in the neck to humour.

-It's easy as pie to solve this puzzle – This puzzle is easy as pie to solve.

Finally, in the case of There Insertion, Newmeyer maintains that if the idiomatic meaning contains a predicate of existence or occurrence, then it may allow this cyclic rule to occur as in:

-A new development came to light – There came to light a new development.

-An interesting problem cropped up – There cropped up an interesting problem.

Newmeyer's study shows significant findings about the behaviour of English idioms, as his five transformational rules reveal that the application of these rules provides some syntactic changes to the idiom. Some idioms allow these rules, while others do not. Still, this behaviour is natural, since idioms behave like phrases. The examples provided in Newmeyer's study can show the translator as a foreign language learner how the application of each rule is accepted in some idioms, which provides him/her an understanding of the nature of idioms.

In the case of the classification of idioms, Gates (1972: 72) notes that there are different types of idioms and they are classified according to their unique feature, based on their grammatical form, constituent words or speech sounds.

The first type is semantic idioms, which Gates defines as "a fixed expression with peculiarity of meaning." (1972: 72). The meaning of this type of idiom cannot be understood by just knowing the meaning of its individual parts or the function of its grammatical construction. Gates states that what is odd about this idiom is that in order to understand its meaning; we have to understand either the extended meaning of the idiom as a whole or the unique meaning of one of the words in it. For instance, the meaning of the idiom *in the doghouse* has neither relation to *dogs* nor their *houses*; instead, it means that someone is in trouble with someone else. In another example we have the idiom *get off on the wrong foot*, which does not relate to *feet* but rather means 'to make a bad start'. Gates stresses that these idioms are very figurative and unique to their whole meaning, and we cannot understand them simply by understanding their individual parts.

The second type of idioms in Gates's classification is grammatical idioms. He defines this type as "a fixed expression with an irregularity in inflection, syntactic, or construction." (Gates, 1972: 73). He elaborates by stating that some of these idioms are signified by an odd inflectional form where there is a subject and a verb or a head and modifier which do not agree in number as in the idioms like *many is the*, *a good many* or *many a man*. In addition, Gates points out that some of these idioms have a plural noun where one would expect to have a singular one as in the idioms like *he is <u>friends with</u> John* or in *John and the new boy <u>made friends</u>*.

The third type of idioms in Gates's classification is lexical idioms. He defines this idiom as "a fixed expression containing one or more words found only in the expression or in a small set of related expressions." (Gates, 1972: 74). Examples of this kind of idiom are *to and fro*, *spick and span*, *by and by* and *cut to the quick*. Gates also argues

that other idioms of this same type may be the product of word play, for example, *helter skelter* and *hocus pocus*, or phrases borrowed from other languages such as *ad libitum* from Latin or *faux pas* from French.

Finally, the fourth type of idioms in Gates's classification of idioms is the phonological idioms. This idiom is defined as "a fixed expression which has an oddity of pronunciation." (Gates, 1972: 75). Gates argues that these contain a speech sound or a combination of sounds not ordinarily used in English. For instance, the word *tsetse* in *tsetse fly* is borrowed from an African language. According to Gates, this sequence "does not occur at the beginning of native English words." (Gates, 1972: 75). He also argues that this kind of idiom is rare in English and is the least important type, which is the reason he only provides this single example. However, this odd example does seem to be more of a lexical borrowing than an idiom. Therefore, it may not be a suitable example to use to indicate phonological idioms. However, Broeders (1987: 250) provides four valid examples of phonological idioms. These examples, where the syllable carrying the nuclear accent is capitalised, are: *the penny DROPPED* 'the remark was understood', *the mind BOGGLES* 'I can't comprehend that', *the plot THICKENS* 'the affair becomes more confused' and *where the shoe PINCHES* 'where the difficulty is situated'. Further, idioms, as Gates argue, include every form and function class. For example, idioms include not only nouns and verbs as in *a feather in one's cap* and *make believe*, but also adjectives and adverbs as in *at large*, *in vain*, and *out-and-out*.

The classification of idioms in Gate's study helps the foreign language learner understand not only the syntax and semantics of English idioms, but also their nature

based on their classifications. The examples Gate provided in his study clearly indicate the nature of each classification and support his argument.

Moving on to the processing and interpretation of idioms, scholars like Ortony et al. (1978) investigate the processing of idioms. They argue that their non-literalness is not always the factor that makes it difficult to interpret idioms. The authors maintain that familiar idioms are processed as quickly as and sometimes faster than their literal interpretations when idioms are given contextual support. However, when there is minimal contextual support, then the understanding of an idiom takes longer than its literal interpretation. Thus, the authors point out that relatedness to context and not non-literalness is what determines the difficulty of idiom processing.

Also, Ortony et al. (1978) argue that familiar idioms are processed faster than their literal interpretations, because the familiarity of idioms led to them being interpreted idiomatically before interpreting their meaning literally. The authors also raise another valid point by stating that the meaning of an idiom is stored in a similar manner to the meaning of a single lexical item; therefore, they take less time to process when found in contexts.

Other scholars like Swinney and Cutler (1979), who support the argument offered by Ortony et al regarding idiom storage in a similar way as a single lexical item, argue against Bobrow and Bell's (1973) model of idiom processing which they call Idiom List Hypothesis. According to this model, idioms are stored and accessed from a list where an attempt is made to process the literal meaning of an idiom before processing its idiomatic one. Swinney and Cutler's argument is demonstrated in their idiom processing model

called the Lexical Representation Hypothesis, which suggests that the understanding of an idiom's figurative and literal meaning occurs simultaneously and the figurative meaning of an idiom is thus stored in a discrete lexical entry (1979: 525). Swinney and Cutler point out that the figurative meaning of an idiom is retrieved following the recognition of the first part of the idiom.

Similarly, Estill and Kemper (1982) support Swinney and Cutler's Lexical Representation Hypothesis. They argue that the comprehension of the literal and figurative meanings occur simultaneously. Therefore, their argument is consistent with that of Swinney and Cutler.

In contrast, Gibbs (1980) argues against Swinney and Cutler's point of view regarding the simultaneous processing of the figurative and literal meanings of idioms. Gibbs (1980: 150) affirms that the conventionality of idioms is what affects the ease of comprehension and not the literal meaning. Gibbs notes that language learners spend more time processing idioms with literal meaning than they do with idioms with idiomatic interpretations. Moreover, Gibbs (1980: 155) states that when language learners encounter an unconventional use of an idiom, they tend to analyse the idiomatic meaning of the idiom before deciding on the appropriateness of the literal meaning. According to Gibbs, his findings contradict Bobrow and Bell's model, and also that of Swinney and Cutler in terms of the priority of the literal meaning of idioms.

Similarly, Gibbs (1985: 470) provides further arguments against Swinney and Cutler's Lexical Representation Hypothesis by stressing that if idioms are extremely familiar and hold a non-literal meaning associated with them, then people do not need to analyse the

literal interpretation of idioms. For example, idioms like *hand in hand* as in *Greed went hand in hand with corruption*, and *eyeball* as in *John eyeballed the data* cannot be interpreted literally. Thus, his logical argument against a priority given to literal meaning in understanding idioms infringes on the psychological validity of the Lexical Representation Hypothesis (1985: 470).

Indeed, the sound argument of Gibbs indicates that language learners do not need to process the literal and figurative meanings of the idiom simultaneously because some idioms cannot be interpreted literally, as pointed out in his aforementioned examples. In addition, Gibbs' argument clearly shows the flaws of both models of Bobrow and Bell and Swinney and Cutler, as these models depend on both idiomatic and literal meanings of an idiom.

Gibbs and Gonzales (1985) further refer to the effect of syntactic frozenness when processing and remembering idioms. They argue that idioms may differ syntactically, but still retain their figurative meanings. An example they provide is *throw in the towel* as in *John threw in the towel* 'to give up', which can be passivised as in *the towel was thrown in by John* and still maintain its idiomatic meaning, which means that this idiom is syntactically productive.

Gibbs and Gonzales maintain that the degree to which the syntax of idioms is frozen affects the processing of idioms and the way they are remembered. The two examples provided in the previous paragraph demonstrate that syntactically flexible idioms retain their figurative interpretations, while syntactically frozen idioms cannot do the same as they are restricted to their form. The authors surprisingly indicate that frozen idioms are

processed faster than flexible ones. Also, flexible idioms, which take longer to process, are recalled more often and easily than are frozen ones due to the fact that they are more difficult to process, which makes them memorable.

Based on these findings, Gibbs and Gonzales state that idioms are part of the normal lexicon yet are represented differently based on the degree of the syntactic frozenness they bear. For example, frozen idioms like *kick the bucket* are accessed faster than flexible idioms like *lay down the law* since they appear to be more lexicalised and do not need to account for other syntactic forms. (1985: 256). As a result, idioms will differ in terms of the speed with which they are processed. Regarding the representation of idioms in the mental lexicon, Gibbs and Gonzales maintain the possibility that idioms have representations for each of their syntactic forms. This means that flexible idioms have multiple entries for their syntactic constructions in the mental lexicon, while frozen idioms have limited entries.

Other studies by Gibbs et al. (1989: 58-60) shed further light on the matter of the degrees of syntactic frozenness of idioms and the reason why some idioms are syntactically flexible while others are frozen. They argue that the lexical flexibility of idioms is not arbitrary and depends on the parts of the idiom that contribute to its overall meaning. Gibbs et al. group idioms into two categories: one category to include decomposable idioms in which the individual components contribute to their overall meaning, and another that includes nondecomposable idioms in which the individual components do not contribute to their overall meaning. Then they subdivide the decomposable idioms into two further categories: one to include normally decomposable idioms, such as *pop the question* 'to propose marriage', in which their individual

20

components have a literal relationship to their figurative meaning, and the other to include abnormally decomposable idioms, such as *spill the beans*, in which their internal components have a metaphorical relationship to the figurative meaning of the idiom.

Gibbs et al. (1989: 65) argue that substituting a verb or a noun with a synonym is less damaging to the overall meaning of normally decomposable idioms than it is to the nondecomposable ones due to the fact that the internal components of the former contribute to the overall meaning, and replacing the word will not affect it as long as this change maintains the same contribution to the figurative meaning. For example, replacing the verb *break* in the idiom *break the ice* 'to start a conversation' with *burst* as in *burst the ice* will not impair the metaphorical interpretation of the idiom since *burst* is related to the figurative meaning. However, replacing the verb *kick* in nondecomposable idioms like *kick the bucket* with the verb *boot* as in *boot the bucket* will not make sense, since the internal component does not contribute to the figurative meaning of this kind of idiom. Gibbs et al. (1989: 65) clearly demonstrate that abnormally decomposable idioms are almost as flexible as normally decomposable idioms. For instance, replacing the verb *spill* with *drop* in *spill the beans* to form *drop the beans* may be quite disruptive, but it still maintains the figurative relation between the individual components and the figurative meaning of the idiom. This acceptance of the lexical change *spill* to *drop*, as Gibbs et al. point out, is due to the fact that the new word i.e. *drop* is from the same semantic field at the substituted word i.e., *spill*, which means that *drop* shares the nuclear concept and/or feature of *spill*.

Thus, when we replace a word with a similar one in concept and feature, we end up with an idiom that is figuratively similar to the original one (Gibbs et al, 1989: 66). Gibbs

et al. provide a couple of examples of same sense productive idioms that may occur with variants, i.e., *hit the hay* and *button your lips*. If we substitute *hay* with *sack* in the former, then we end up with the idiom *hit the sack*, which reflects the same feature of the first one, since both *hay* and *sack* share the features associated with the figurative meaning, i.e., 'bed'. The same thinking applies to the idiom *button your lips*, since substituting *button* with *fasten* will generate the same figurative interpretation of the original idiom, which means 'do not say anything'. (1989: 66).

Gibbs et al. stress that speakers make assumptions about semantic fields when determining idiom analysis and their aforementioned examples of substitution support their claim. However, these semantic fields may not be always the answer, since some examples of frozen idioms like *kick the bucket* meaning 'to die' and *chew the fat* meaning 'talk without purpose' show that their individual components are not in the same semantic fields of their non-literal meanings. The authors also state while there is a relationship between the aforementioned idioms and their figurative meanings, it is often historical and arbitrary (Gibbs et al, 1989: 66).

Gibbs et al. assert that the difference in the semantic compositions between decomposable and noncomposable idioms indicate that people may process them differently. Still, Gibbs et al. stress that this does not mean that the literal meaning of the idiom must be analysed, instead recognising that individual components reference the overall figurative meaning of the idiom. Gibbs et al. also indicate that even though unaltered decomposable idioms take longer to process than do unaltered noncomposable idioms, they permit greater flexibility in terms of comprehension for different forms with different lexical content. (1989: 66).

These key studies of Gibbs and Gonzalez and Gibbs et al help explain the idiomatic nature of English idioms, as they clearly point out that the syntactic frozenness affects the processing of idioms through the use of examples. Also, the significance of Gibbs' study is that it explains how the different categories of idiom based on their syntactic frozenness affect the overall figurative meaning of English idioms. The inclusion of practical examples of decomposable and nondecomposable idioms achieves this purpose. Both studies assist the language learner in understanding not only the behaviour of idioms, but also the way their syntax affects their figurative meanings.

Furthermore, Mueller and Gibbs point out that sometimes idioms have two intended meanings and there is a connection between the multiple meanings of these idioms. Their examples of these idioms include *break the ice* and *head over heels*, which have both literal and figurative meanings; however, an idiom like *to blow your cool* lacks a well-specified and clear literal meaning. (1987: 64).

More interestingly, Muller and Gibbs show that other idioms have linked multiple meanings, which means that both their literal and figurative interpretations refer to the same thing. For instance, the idiom *out on a limb* means that someone is in a dangerous spot both in its literal and figurative meaning. On the other hand, the idiom *kick the bucket* has little if any connection to its non-literal meaning. Mueller and Gibbs also refer to idioms with two figurative meanings like the idiom *give her a hand*, which means *help her* or *applaud her*. (1987: 64). Thus, these idioms are polysemous, which means that they have more than one meaning.

The investigation of Muller and Gibbs on the processing and understanding of these types of idioms shows that idioms with more than one intended meaning are harder to process since both the literal and figurative meanings are intended to be understood, for instance, as in the idiom *throw in the towel* where someone *tosses the towel* signalling his/her intention *to give up*. Their examples also demonstrate that processing of idioms with two well-formed interpretations such as *spill the beans*, which literally means *to tip the dish* and figuratively means *to reveal a secret*, are understood faster than are idioms, such as *shed some light*, which means to *help explain*, because the latter has no well-formed literal interpretation. (1987: 78-9). In addition, Mueller and Gibbs state that idioms like *out of order*, which has multiple non-literal interpretations (meaning *not working/broken* and *in disarray*), are understood faster than are idioms with one non-literal meaning like *on the line*, which figuratively means *in jeopardy*.

Mueller and Gibbs (1987: 79) point out too that the examples above demonstrate that idioms are part of the normal lexicon and have different representations that will depend on the meanings associated with them and thus naturally affect the number of entries in the mental lexicon.

2.1.2 Arabic Idioms

The origin of Arabic idioms, as Shivtiel (2007: 629) reveals, can be traced back to various sources: (a) The Qur'an, e.g. على قاب قوسين *ʿalā qāb qawsayn* 'very close'. (b) The Bible, e.g. كبش فداء *kabš fidāʾ* 'scapegoat'. (c) The Hadith, e.g. الغنيمة الباردة *al-ġanīma al-bārida* 'easy prey'. (d) Poetry, e.g. لا ناقة له ولا جمل *lā nāqa lahu wa-lā jamal* 'he has

nothing to do with it'. (e) Proverbs/Colloquial Arabic, e.g. جاء بقرني الحمار *jāʾa bi-qarnay al-ḥimār* 'to return empty-handed'. (f) Folklore, e.g. وتد جحا *watad Juḥā* 'foothold'. (g) Historical events, e.g. بعد خراب البصرة *baʿda xarāb al-Baṣra* 'after giving up hope'. (h) Technical terms, e.g. هنا مربط الفرس *hunā marbaṭ al-faras* 'there lies the rub'. (i) Calque, e.g. ذرّ الرماد في العيون *darra al-ramād fī al-ʿuyūn* 'to throw dust in someone's eyes'.

The significance of Shivtiel's examples is that they indicate the sources of the Arabic idioms, which are religious, literary, historical, and linguistic. These key findings allow the translator to identify not only the source of the idiom, but also the meaning behind it. For instance, the idiom وتد جحا is based on the folktale of *Juḥā*, who is a famous person in the Arabic folktales, who was attached to a peg in his old house and kept visiting the house frequently to see the peg. Consequently, a translator who knows the story behind this idiom will be aware of the figurative meaning of this idiom. Shivtiel's reference to the origin of Arabic idioms is striking, as his key study helps link the history of Arabic idioms and their comprehension.

Similar to its English counterpart, an Arabic idiom cannot be understood by its individual components, generally cannot allow alteration of its words, change the order of its words, delete or add a word or change its grammatical meaning. Similarly, Arabic idioms are semantically figurative and behave like phrases. Most importantly, Arabic idioms are similar to their English counterparts in structure. Ṣīni, et al. (1996) state that the structure of idioms in Arabic has the following three classifications based on Arabic sentence structure:

25

1-Verbal idioms: are simply idioms that begin with a verb.

e.g. أطلق ساقيه للريح *ạtlaqa sāqayhi li'l-rīḥi* 'he ran away' as in وأطلق ساقيه للريح خطف اللص حقيبتها *xạtafa al-liṣṣu ḥaqībatahā wa ạtlaqa sāqayhi li'l-rīḥi* 'the thief stole her purse and *ran away*'

2-Nominal idioms are idioms that begin with a noun.

e.g. عالي الرأس *ạ̄liy al-raʾsi* 'confident' as in عالي الرأس واجه أخي المصاعب *wājaha axī al-maṣāʿiba ạ̄liya al-raʾsi* 'my brother faced life's hardships <u>confidently</u>'.

3-Prepositional idioms: are idioms that begin with a preposition.

e.g. على قدم وساق *ʿala qadamin wa sāq* 'vigorously and ambitiously' as in سار العمل على قدم وساق *sāra al-ʿamal ʿala qadamin wa sāq* 'work was carried out <u>vigorously and ambitiously</u>'.

On the other hand, Abdou (2009: 55) points out that Arabic idioms have five different syntactic classifications. Three of those five are similar to Sīni, et al. However, Abdou (2009: 63) includes two more, which are adjectival idioms, e.g. نظيف اليد 'acting ethically' as in إنه نظيف اليد *ʾinnahu naẓīf al-yad* 'he is <u>ethical</u>' and adverbial idioms, e.g. وجهاً لوجه *wajhan li-wajh* 'face to face' as in أراد سالم أن يكلم مديره وجهاً لوجه *ʾarād Sālim ʾan yukallim mudīrahu wajhan li-wajh* 'Salem wanted to talk to his manager <u>face to face</u>'

Further, Ṣīni, et al. demonstrate that Arabic idioms, like their English counterparts, are cohesive semantic units and do allow some changes like a minor change in tense, and can

come as either the past, present or imperative: (a) Past tense, e.g. أعطاه الضوء الأخضر *aʿṭāhu al-ḍawʾ al-axḍar* 'He gave him the green light'. (b) Present tense, e.g. يعطيه الضوء الأخضر *yuʿṭīhi al-ḍawʾ al-axḍar* 'He gives him the green light'. (c) Imperative, e.g. أعطِه الضوء الأخضر *aʿṭihi al-ḍawʾ al-axḍar* 'Give him the green light'.

Moreover, Abu Saʿad (1987: 7) asserts that speakers use idioms for two reasons; one is to 'embellish' their speech and to give the full intended impact innately manifested in the metaphorical imagery in idioms. Thus, the inclusion of idioms in the speaker's linguistic repertoire, as Abu Saʿad notes, provides a 'stylistic feature' of the intended meaning. His example, يدور في حلقة مفرغة *yadūru fī ḥalaqa mufraġa* 'a person is in a vicious circle', means that what a person is in a problem that gives rise to another problem that affects the first. The second reason to use idioms is for euphemism, so a speaker does not have to say directly things like مارس الجنس معها *mārasa al-jinsa maʿahā* 'he had sex with her'. Instead, the idiom باشرها *bāsharahā* is used. In addition, idioms can be used to point out the passing of someone like لحق فلان باللطيف الخبير *laḥaqa fulān bi al-laṭīf al-xabīr* or إنتقل إلى رحمة الله, *intaqala ʾila raḥmati aḷḷāhi wa taʿāla* which means 'he passed away/died'.

Abu Saʿad (1987: 10) stresses that Arabic idioms come in three structures: first, they either comes as an expression like the examples above; secondly, they may come as two words joining together to give another word 'new' meaning. Examples of this structure are صبر أيوب *sabru Ayyūb* 'Ayyūb's endurance' which means 'endurance', قميص عثمان *qamīṣu ʿUthmān* 'ʿUthmān's shirt' which means an offering of a fake excuse and أم الخبائث

umm al-xabāʾith 'the mother of all sins' which means 'alcohol'. Finally, idioms may

appear as one word like أذن as in أحمد أذنٌ *aḥmadun ʾuðunun* which means 'Aḥmad listens

to what people say and spreads it without thinking about it.

Interestingly enough, Abu Saʿad argues that Arabic idioms can be synonymous with

their individual words. For example, ' جاء صفر اليدين *jāʾa ṣifra al-yadayni* and ' خالي الوفاض

xāli al-wifāḍ have a literal meaning, which is 'he came (back) empty handed' and is

synonymous with their individual words. Also, Arabic idioms can be antonymous with

their individual parts where an idiom has two antonymous meanings. For instance, the

idiom ' أحمد جلس بيته *aḥmad jalasa baytahu* could mean literally 'Aḥmad stayed home to

stay away from trouble', which is used as praise, or it could mean that he has no use nor

value so he stays home, which is used as a derision.

Indeed, the above discussion shows us the syntax and semantics of Arabic idioms.

Similar to English idioms, Arabic idioms have more than one structure, i.e. nominal,

verbal, etc. and allow minor changes in tense. In addition, the significant discussion of

Abu Saʿad reveals the uses of idioms in Arabic, which provide stylistic feature and

euphemism, as his examples indicate. Similar to Sīni, et al, Abu Saʿad states the different

syntactic structures of Arabic idioms, which are idioms as expressions, e.g. يدور في حلقة

مفرغة; as two words, e.g. صبر أيوب, and as one word, e.g. أذن. Although Abu Saʿad's

classification of idiom structure is different from Sīni's, both are correct, as the former

analysed the general structure of idioms, while the latter focused on the sentence structure

of Arabic idioms. Both classifications enrich the Arabic literature of phraseology, since there are limited references on Arabic idioms. Their different classifications along with their clear examples help this comparative analysis of idioms in English and Arabic.

Similar to their English counterparts, the behaviour of Arabic idioms is not chaotic, but rather normal. For example, the idioms غار بين صدوع الأرض وشقوقها and غار في باطن الأرض which both mean 'he disappeared' do not allow the deletion of one of its elements as in غار في الأرض and غار بين الأرض وشقوقها since the deleted words صدوع and باطن provide the figurative imagery of the disappearance or vanishing of a person in the respective idioms. Consequently, these idioms do not allow deletion of one of their individual components. On the other hand, some idioms allow the altering of the individual components as long as the substituted word does not affect the impact of the idiom and gives the same figurative meaning. For instance, the idiom عليم بخفايا الأمور which means 'he is aware of the secrets' allows for the substitution of خفايا with بواطن as in عليم ببواطن الأمور. The substituted word does not lessen the intended meaning of the idiom and preserves its meaning since both خفايا and بواطن are in the same semantic field. However, an idiom like جعله نصب عينيه which means 'he gave it his full attention and it became his priority' does not allow the substitution of نصب with أمام as in جعله أمام عينيه since the idiom then loses its intended figurative meaning. Thus, this idiom does not allow any substitution.

As for the figurative meaning of Arabic idioms, Abu Zalal (2007:113) divides the figurative imagery of Arabic idioms into three types: the metonymy-based, simile-based, and metaphor-based. Regarding metonymy, Abu Zalal points out that metonymy in Arabic is used to express or link two entities figuratively. For example, ' أتى عليهم الدهر *atā*

29

ʿalayhim al-dahru which means 'they vanished/passed away' or ' بيني وبين أحمد ذنب الضب'

baynī wa bayna aḥmad ðanab al-ḍab which literally means 'between me and Ahmad is a

lizard's tail'; however, the meaning of this metonymy-based idiom is that 'there is

animosity between me and Aḥmad'. Another metonymy-based idiom Abu Zalal provides

as an example is ' آكلة اللحمُ' *ākilatu al-laḥmi,* which literally means 'meat eater'; however

the intended meaning is 'السكينُ' *al-sikkīn* 'the knife'. In the case of simile-based idioms,

Abu Zalal (2007: 148) provides several examples as well. For example, ' هو ثعلب' *huwa*

thaʾlab, which literally means 'he is a fox'. Thus, the comparison between 'the person' and

'the fox' is that the person is as cunning as the fox. Other examples are ' كأنه شيطان'

kaʾannahu shayṭān which literally means 'he's like a devil'. The difference between this

example and the previous one is that the latter includes a tool of similarity, which is 'كأنه'

kaʾannahu 'like'. Thus, the meaning of this idiom is that 'he is as evil as a devil'.

Finally, the third type of figurative imagery in Arabic idioms is metaphor-based

idioms. Abu Zalal (2007: 161) provides examples, such as ' ركبه شيطان' *rakabahu shayṭān*,

which literally means 'he was mounted by the devil'. However, the intended meaning is

'he became stubborn or he snapped and does not care about the consequences'. Another

example is ' عبيد العصاَ' *ʿabīd al-ʿaṣā*, which literally means 'slaves of the stick'; however,

the intended figurative meaning is 'the humiliated and degraded'.

The importance of Abu Zalal's study is that it focuses on the figurative meanings of

the Arabic idioms and differentiates between its idiomatic types. His study is one of a few

studies that shed light on the theory and application of idiomatic meanings of Arabic idioms. Each one of the three types of figurative meanings serves a purpose in Arabic. The metonymy-based idioms provide a stylistic role, which, as Abu Zalal (2007: 143) notes, provides an exaggeration to the description of meaning. In the case of simile-based idioms, Abu Zalal (2007: 147) points out that they are used to indicate the similarity between the two entities used in the idiom, as his aforementioned examples showed. As for the metaphor-based idioms, they are used to provide clarity to entities by indicating the embodiment of one entity to refer metaphorically to the other one metaphorically, as shown in Abu Zalal's examples.

Indeed, Abu Zalal's study is a key study in Arabic idioms' literature, since it not only shows the nature of Arabic idioms, but also provides a sound explanation of figurative images of Arabic idioms. Most importantly, his study distinguishes the three different idiomatic based meanings of the idioms. These three distinctions allow the translator to understand the figurative images conjured up by the Arabic idioms, which leads to a better translation, since this understanding will not lead to literal translation of the idiom.

2.1.3 Translating Idioms

Based on the above discussion, idioms are not a group of words that can be understood by simply interpreting their individual words only. They are very complex, both syntactically and semantically. Indeed, idioms are one of the most crucial concepts that translators have to grasp because they are, as Cacciari and Tabossi 1988: 668) stress, problematic and frequent in language. On a similar note, Irujo (1986: 287) points out that due to the difficulty of idioms; whether in understanding, acquiring or translating them,

language learners tend to avoid them. Baker (1992: 65), on the other hand, notes that the main problems idioms pose in translation relate to the ability to recognise and interpret idioms in the correct way and the difficulties in rendering the idiom's meaning clearly in the target language. Furthermore, Baker notes that there are cases where idioms can be misunderstood or misinterpreted by language learners and translators where they understand only their literal meaning in a text, when the figurative meaning is actually intended. For instance, idioms like *take someone for a ride, which means* 'to cheat someone in some way' will at times "lend themselves easily to manipulation by speakers and writers who will sometimes play on both their literal and idiomatic meanings." (1992: 66). Baker states that both language learners and translators who are not aware of these kinds of idioms will interpret the literal meaning only and miss the intended figurative meaning, which then affects the coherence of the text.

Baker states that once translators recognise idioms in a text, they must decide how to translate them into the target language. However, that process of translation is not without difficulties. For example, idioms may have no equivalent in the target language because they are culture-specific. For instance, the idiom *Jekyll and Hyde* (which is used to describe someone with two different personalities) has no exact equivalent in Arabic since the meaning is culture- specific

Other scholars like Awwad (1990: 58) maintain that idioms are not only problematic due to their non-literal meanings, but also because of their cultural input, which is the reason why translators/translation students at times come up with awkward translations of idioms. In Awwad's framework, there are categories of idiom correspondence between Arabic and English idioms, which are as follows:

One is where both the form and the content of an idiom in the source and target language correspond like the idiom *play with fire* which has the same idiom in Arabic يلعب بالنار *yalʿab b'al-nār*. Awwad states that idioms like this one will result in correct translations in both languages. Awwad also indicates that sometimes idioms in the source and target language are similar in their content but completely different in their forms. The idiom *armed to the teeth* corresponds to the Arabic idiom مدجج بالسلاح *mudajjaj b'al-silāḥ* 'armed to the teeth'. In addition, there are occasions where idioms in the source and target languages also correspond in their functions but still differ slightly. For example, the English idiom *she was the apple of her father's eye* is slightly different from the Arabic idiom كانت قرة عين أبيها *kānat qurrat ʿayn abīhā* which means she was the joy of her father's eye. Finally, Awwad states that there are occasions where both the source and target language idioms differ in both form and content because they are language and/or culture specific. (1990: 59).

Arabic has several idioms which might also be difficult into translate to English. The idiom برد العجوز *bard al-ʿajūz,* which if translated literally it would be 'coldness of the old lady', which does not make sense to non-native speakers due to the fact that this idiom is culture-specific. The reason this idiom is named or used in this sense is because there was an old Arab lady who used to tell non-believing people that the weather will be extremely cold in late winter and early spring and take its toll on their cattle and farms. This idiom is used to describe the end of winter when people start wearing light clothes, thinking that spring has started even though it is still early for winter to end. Another similar culture-bound idiom is مسترعي الذئب *mustarʿī al-ðiʾb* 'a person who pastures a wolf',

which is used to describe a person who trusts a cheating or double-crossing person, hence, the usage of *wolf* to describe the unfaithful person. Again, this culture-bound idiom demonstrates the difficulty of translating idioms that have cultural connotations. However, the English idiom *to nurture a snake in one's bosom* can be the ideal translation of مسترعي الذئب since it provides similar meaning, but in a different form.

2.2 English Phrasal Verbs and Arabic Prepositional Verbs

2.2.1 English Phrasal Verbs

The second multi-word item under investigation for this research is phrasal verbs. Phrasal verbs are, as Alexander (1985: 13) defines them, "any commonly-used combination of verb followed by preposition or adverb particle.". However, Alexander argues that verbs that indicate movement and combine freely with particles and prepositions are not considered phrasal verbs. For example, the verb *went* in *He went down the hill* can be replaced with *hurried*, *ran,* or *walked*; and according to Alexander, the verb + preposition is used literally here and does not depend on common association. Alexander points out that based on his definition, the free association (non-phrasal) is distinguished from the common association (phrasal) (Alexander, 1985: 13).

In addition, Alexander argues that the combination of the verb + particle is considered phrasal if this combination generates a meaning that is either 'obvious' like *take off* in *I took off my jacket*, or 'highly idiomatic' as in *the plane took off*. Thus, the verb particle combination may not be phrasal in one context like *Please do not step on that carpet*, but can be phrasal in another like *We're late, we'd better step on it*. (Alexander, 1985: 13). Thus, the difference between the particle and the preposition in English is that a particle

34

can affect the meaning of the verb and provides a figurative meaning to the verb, but prepositions do not change the literal meaning of the verb.

Further, Alexander (1985: 13) properly distinguishes four types of phrasal verbs with different characteristics as follows:

Verb + preposition (transitive): The preposition cannot be separated from the verb, and not all phrasal verbs in this type allow passive construction. For example:

A-Non-idiomatic examples: *believe in*, *approve of*.

B-Idiomatic examples: *get over* (recover), *run into* (meet by accident).

Verb + particle (transitive): The particle here can be separated form the verb, as all transitive verbs allow passive construction. For example:

A-Non-idiomatic examples: *drive away*, *cut down* and *call out*. (Alexander stresses that the particle here and strengthen the verb's effect.).

B-Idiomatic examples: *bring up the children* and *bring off a deal*.

Verb + particle (intransitive): This type of phrasal verbs does not allow passive construction and thus cannot be followed by an object. For example:

A-Non-idiomatic examples: *hurry up* and *move out*.

B-Idiomatic examples: *break down* (collapse) and *die away* (become quiet).

Verb + particle + preposition (transitive): The passive construction is not possible here and this must be followed by an object. For example:

A-Non-idiomatic examples: *come down from* and *stay away from*.

B-Idiomatic examples: *look up to* (respect) and *run out of* (use up).

The above examples show that some phrasal verbs are idiomatic and cannot be interpreted literally, as Cowie (1993: 38) indicates. These phrasal verbs are among the most difficult lexical items for foreign language learners. Still, Cowie notes that in order to achieve native-like proficiency, language learners must acquire understanding of this multi-word unit. Furthermore, Side (1990: 144) elaborates on the difficulties of phrasal verbs that affect foreign language learners and points out that different combinations of a verb and a particle such as *make up*, *take up*, *make out*, *put out*, etc. are confusing. Also, he refers to the idiomatic phrasal verbs that cannot be interpreted by the sum of their combinations: e.g. *hang out* in *my tongue is <u>hanging out</u> to visit Europe*, which means the speaker is looking forward to visiting Europe. Similarly, Hampe (1997: 239) confirms the difficulty of idiomatic phrasal verbs. However, she argues that not all phrasal verbs are restricted in the same syntax, since some phrasal verbs do allow movement and even then although the meaning of the idiomatic phrasal verbs cannot be predicted from their parts, they are not at all arbitrary.

In addition, Side holds that whether a verb is transitive or not is another confusing area in learning phrasal verbs. Most importantly, he argues that source language interference affects a student's ability to understand phrasal verbs since interference in particles is not only linguistic, but also conceptual and cultural. For example, radios are *turned up* or *down* in English speaking countries but are *opened* or *closed* in Greek and Arabic speaking nations. (1990: 145).

36

Further, McArthur (1989: 40) states that adverbial particles such as *aback*, *about*, *along*, *over*, *past*, *round*, etc, occur in phrasal verbs. He also remarks on the variation of the uses of adverbial particles *about* and *(a)round* in British English and American English. For instance, *about* is favoured in BrE as in *running about* while *around* is favoured in AmE as in *running around*.

In addition, McArthur argues that phrasal verbs relate to positions and movement and may contain a meaning of the verb along with the meaning of the particle or a meaning generated from the union of the verb and the particle in a particular context. For instance, *get up* is intransitive in *They got up*, transitive in *Get them up* (means from lower to higher), to mean organise in *He can get up the plot of a new film in no time at all* or to mean from far to near in *He got up to him and passed him.* (1989: 40)

With regard to the relevance of the particle, Side (1990: 146) argues that the particle plays an integral part in determining the meaning of phrasal verbs, and there are indeed occasions where the meaning is carried more by the particle than by the verb. For instance, *off* in *I told him to bog off* carries the meaning of the phrasal verb, which means 'leave' in a rude way, but the intended meaning has nothing to do with *bog*, which means 'to sink in'. According to Side (1990: 146), the particle in this example carries the main communicative function and the verb conveys the depth of the feeling.

Most importantly, Side argues that the meaning of the particle cannot always be interpreted literally. For example, *up* in *give up* has nothing to do with an upward direction, and instead it means to lose interest. Still, Side points out that the particles can be interpreted either literally or metaphorically. For example, the particle *off*, which

indicates a distance in time or space, departure, removal or separation, can be interpreted very literally in cases like *strain off the liquid* =removal, *come and set me off* =departure, and *warn somebody off* =distance in space.

Still, there are occasions where phrasal verbs can be interpreted metaphorically e.g. *He was let off* =allowed to go free. It could mean by analogy separation or departure. Or *business really took off* =succeeded. It could mean by analogy to depart (an airplane

 taking off).

Further, *up*, as Side maintains, is one of the most commonly used particles, and yet, it is one of the most complex. It may indicate an upward direction, growing, improving, increasing, etc. Clear examples of *up* are seen in cases like *blow up a balloon* and *I was born and brought up here.* However, that meaning may not be the case in *business is looking up* =improving and *you'd better cough up* =pay.

Side also points out that *up* may indicate a stopping or completion of an act. For example, *we're selling up* =sell everything and *we must settle up* =pay the bill.

On a similar note, Hannan (1998: 24) confirms the several uses of *up* by noting that *up* may be used to indicate power, status, and respect; while the particle *down* may indicate failure, lack of or losing respect, and other negative concepts. Examples of these different uses of *up* include *be up* =winning, *move/come/go up* =socially, and *look/live up to* =standards or values.

On the other hand, the negative associations of *down* are illustrated in the examples *let down* =fail to reach someone's expectations, *come down* =socially, and *bring down* =lower the tone or moral level of a conversation.

Similarly, Hannan (1998: 21) notes that the particles *up* and *down* can indicate a physical posture whether in activities or in mental and emotional states. In the case of physical activities, Hannan states that we are active when we are standing and moving around, while we are not when we are lying down. Therefore, there is a connection between 'active' and *up* and 'inactive' and *down*. The following examples provided by Hannan show that connection:

-*Wake/get up* (rise in the morning).

-*Open up* (business).

-*Sit/lie* down (lay)

-*Come down* (with an illness which causes you to lie down).

In the case of a mental or emotional state, Hannan (1998: 22) notes that cheerful and lively states of mind are connected with *up* while dull, tired and sad states of mind are connected with *down*. For example, *Cheer up* =cheerful, *be up* =happy, *feel down*. =depressed, *come down*.

Indeed, phrasal verbs are some of the most complex items in English. The key studies of Hannan and Side show the importance of the particle in shaping the meaning of the verb in this verb + particle combination. The inclusion of the above examples in their studies clearly indicates that the particle can reveal the meaning of the phrasal verbs. For

instance, the particle *up* may indicate power, improvement, or high status, while *down* may be associated with low status or negative connotations. This sound analysis proves the importance of particles for the meaning of phrasal verbs, which can also puzzle the foreign language learner who may not be aware of the meaning associated with this combination.

Regarding the syntax of phrasal verbs, Dixon (1982: 22) was able to show that there are two movements that will occur in the phrasal verb. One is the leftward movement of prepositions, and the other is the rightward movement of prepositions. An example of the leftward movement of prepositions is *Put the visitors up for a night*/*Put up the visitors for a night*.

Dixon (1982: 22) argues that leftward movement cannot take place over a personal pronoun. For example, *I put you up, not Fred, for the presidency*/**I put up you, not Fred, for the presidency*. Moreover, leftward movement will take place, as Dixon argues, when a direct object noun phrase contains new information; therefore, the noun phrase will be positioned after the verb and the preposition. However, once the noun phrase is repeated, then the leftward movement cannot apply. For example, *we'll make up a parcel for them…On the morning of Christmas Eve together we'll make the parcel up*. (1982: 24).

Also, Dixon points out that a "participle, as direct object, almost demands left movement of the preposition." (1982: 24). Thus, *He gave his job/cigarettes up* will alternate with *He gave up his job/cigarettes*. Further, the preposition moves more freely across an inanimate noun phrase than across an animate noun phrase. For instance, *The*

secretary <u>took through</u> the tea to the boss is better than *The secretary <u>took through</u> the foreman to the boss.*

In the case of the rightward movement of preposition, Dixon argues that this movement is highly restricted and applies to but a few of the phrasal verbs, and most of them are literal. The following examples, provided by Dixon, show the semantic differences that are affected by the rightward movement with the preposition *over*:

-John <u>walked over</u> the field (*-to get from one side of the field to the other*).

-John <u>walked</u> the field <u>over</u> (*-looking for a wallet he dropped*).

-The director <u>ran over</u> the idea (*with the scriptwriters-to give them a general indication of how he was thinking*).

-The director <u>ran</u> the idea <u>over</u> (*in his head-to examine it very closely*).

The second and fourth examples include the rightward movement of the preposition which shows that rightward movement affects the meaning of the phrasal verb involved. That is not the case with leftward movement. Also, the rightward movement occurs over a pronoun. For example, *He <u>walked over</u> it*/*He <u>walked</u> it <u>over</u>*. (Dixon, 1982: 28).

Another example where the rightward movement affects the meaning in a phrasal verb with *over* is in *She <u>got over</u> the divorce*/*She <u>got</u> the divorce <u>over</u>*. In the latter, the phrasal verb means that she is finished with the divorce (procedures), while in the former, the phrasal verb means that she recovered from the effect of the divorce. (Dixon, 1982: 28).

The findings in Dixon's examples show an important feature of phrasal verbs in English, which is the movement of the particle. The striking results show that a certain

movement of the particle affects the meaning of the phrasal verb. Dixon raises an argument that the rightward movement does change the meaning of the phrasal verb, while the leftward movement does not. This sound argument echoes the ones provided by Side, Cowie, and McArthur which point out the importance of the combination of the verb + particle and show, based on their examples, that phrasal verbs cannot always be interpreted literally. Indeed, the foreign language learner may be aware of neither the metaphorical meaning nor the change of meaning because of the movement of the particle. This indicates that the importance of the argument of Dixon and others, as they clearly showed, with the support of their examples, the difficulty of phrasal verbs in English.

All of the above examples show that phrasal verbs are part of the English lexicon and are very complex, yet heavily semantic. The question arises then is why are phrasal verbs missing in the lexical repertoire of foreign learners and translators? Cornell's test may provide the answer to this question. He tested non-native English speakers' knowledge of phrasal verbs with a pair of sentences; one contained a phrasal verb with its particle missing, while the other was a paraphrase of the meaning. For example:

-I don't think these new bikinis will ever become popular.

-I don't think these new bikinis will ever catch ____.   (The missing particle is *on*)

Even though Cornell's test was easy to understand, the results showed that foreign language students' knowledge was poor and unsatisfactory. Cornell clearly argued that the students were exposed to grammar and vocabulary for a long time, but they were never introduced to phrasal verbs, as shown by his test results. (Cornell, 1985: 273).

Most importantly, Cornell notes the importance of phrasal verbs since they are part of the English lexicon and highly frequent. Thus, using them is an indicator of native-like proficiency. On a similar note, Jowett (1951: 154) argued that using phrasal verbs in certain contexts is more natural than using a single word. She compared two contexts, one with phrasal verbs, and the other with just single words. For example:

-He _came into_ the room, _picked up_ a book, _looked at_ it casually, _put_ it _down_, and _went out_.

-He entered the room, seized a book, examined it, discarded it and departed.

Jowett points out that the first example is easy to understand because the meaning of the phrasal verb here is the meaning of the verb along with the meaning of the particle. Jowett does not indicate that all phrasal verbs have literal meanings; however, the use of phrasal verbs in this example is more natural than single words would be and gives emphasis to the direction and movement of the entities in the text. (1951: 154).

2.2.2 Arabic Prepositional Verbs

The above discussion shows the construction, meaning and usage of phrasal verbs in English. Similarly, Arabic includes a linguistic item that shares some features of phrasal verbs and is called prepositional verbs. Like the English phrasal verbs, the Arabic counterpart includes a verb which can either be intransitive or transitive; the former does not govern a noun as in   نام الطفل _nām al-ṭifl_ which means _the baby slept_. On the other hand, the transitive, as Heliel (1995: 144) states, governs either the accusative of a noun, which means that transitive verbs "pass on their objects through themselves, like English transitive verbs", or a preposition with a noun in the genitive case and not the accusative,

which means that these verbs "pass on their objects through a preposition". For example, رجع إلى صوابه *raji'a 'ilā ṣawābihi* means *he returned to his senses*, رجع إلى بلاده *raji'a 'ilā bilādihi* means *he came back home/to his country* or there is رجع في كلامه *raji'a fi kalāmihi* means he broke his promise. (Heliel, 1995: 144). In addition, the verb in Arabic prepositional verbs retains the meaning and the preposition "retain some degrees of its literal or 'physical' meaning". For example, there is تخرج على يده *taxarraja 'ālā yadihi* means *he learned from him personally* or خرج عن صمته *xaraja 'an ṣamtihi* which means *he broke his silence*.

The aforementioned prepositions are seven and are frequent. The prepositions are إلى *'ilā*, الباء *al-bā'*, على *'ālā*, عنْ *'an*, في *fī*, اللام *al-lām* and منْ *min*, and each, as Ryding (2005: 367) states, have "a wide range of meanings.". For instance, the one-letter prepositions بـ *bi* and لـ *li* consist of one short consonant plus a short vowel and, according to Ryding, they "do not exist as independent orthographical items, and they need to be prefixed to the noun that follows." (2005: 367). For example, درى بالأمر *darā bil-amri* means *he found out* and رثى له *rathā lahu* means *he felt sorry for him*. Further, Ryding points out that بـ *bi* has a wide range of uses including instrumental, and manner adverbial. For example, *bi* is used as an instrument to accomplish something in examples like طعنه بالسكين *ṭa'anahu bi al-sikkīni* which means *he stabbed him with the knife* or in ذهب بسيارته *ðahaba b'sayyāratihi* which means *he went in his car*. Also, *bi* is, as Ryding (2005: 370) notes, "used with a noun to modify a verb phrase by describing the manner in which an action took place. When used in this way, the *bi*-phrase answers the question

"how?", and the object of the preposition is usually an abstract noun.". For instance, يدافع بشدِة مضاعفة *yudāfiᵓu bi shidda muḍāᵓafa* means *to defend with redoubled intensity,* or ينمو ببطء *yanmū bi buṭᵓin* means *he grows slowly.* In the case of لـ *li*, Ryding indicates that it is used to express a direction toward a destination as in ذهب للجامعة *ðahaba l'al- jāmiᵓati* which means *he went to the university*.

Arabic also includes two-letter prepositions, such as في *fī,* من *min* and عن *ᵓan*. First, Ryding (2005: 375) maintains that the في *fī* is an "essential locative preposition in Arabic" and used to express location, manner, or to express an abstract use. It is used to express location in an example like جلس في المقهى *jalasa fi al-maqhā* 'he sat in the café', used to express manner in cases like انفجر في وجهه *infajara fi wajhihi* 'he snapped at him' and used in an abstract way in an example like يقضي لياليه في الصلاة 'he spends his nights in prayer'. Second, the preposition من *min* also has several uses; it means 'from' when used in contexts like أطلقه من سجنه *ᵓaṭlaqahu min sijnihi* 'he released him from prison', or is used in certain contexts to mean 'through' in cases like دخل من الشباك *daxala min al-shubbāki* 'he came through the window'. Third, the preposition عن *ᵓan* has a meaning that has to do with the 'distance away from' in cases like حجب عنه التلفاز *ḥajaba ᵓanhu al-tilfāz* 'he is shielded from television'. Moreover, it has a meaning connected with the concept of 'concerning' or 'about'. For example, عبر عن تأييده *ᵓabbara ᵓan taᵓyīdihi* meaning 'he expressed his support'.

Arabic also includes three-letter prepositions, such as على *ʿalā* and إلى *ʾilā*. Ryding (2005: 382) states that *ʿalā* designates the concept of 'on' or 'upon' in cases like عثر على *ʿathara ʿalā haykal ʿaḏ̣miy,* which means *he stumbled upon a skeleton.* Also, it is used figuratively, in which it can denote a range of meanings in contexts like أخذ على عاتقه *ʾaxaða ʿalā ʿātiqihi,* which means *he took it upon himself* or أخذ على يده العلم *ʾaxaða ʿalā yadihi al-ʿilm* meaning '*he learned from him personally*'. The other three-letter preposition إلى *ʾilā* has a general meaning of 'to' or 'toward'. For example, there is ذهب إلى المدرسة *ðahaba ʾilā al-madrasa* as in '*he went to school*'. In addition, Ryding (2005: 383) indicates that "it is necessary to use *ilā* with the point of destination". For instance, there is عندما جئنا إلى هنا *ʿindamā jiʾnā ʾilā hunā* '*when we came (to) here*' or جئت إلى هنا لأنني واثق من قدرتي *jiʾtu ʾilā hunā li ʾannanī wāthiq min qudratī* which means *I came (to) here because I am confident in my ability.* Indeed, the classification of the seven prepositions in Arabic provided by Ryding is supported by a sound analysis, as she indicates in her analysis the range of uses in these seven prepositions and shows the range of meanings they bring to the prepositional verbs as shown in her examples of prepositional verbs in context. Her analysis shows that Arabic prepositional verbs are as complex as English phrasal verbs, since both are semantically affected by the particle/preposition. The meaning of the verb in both multi-word items is supported by the particles/prepositions.

The prepositions are integral in the semantics of prepositional verbs. In fact, the meaning of prepositional verbs may change completely depending on the preposition

used with them. For instance, تأهّل بـ has a different meaning from تأهّل من, as the former means 'he welcomed him warmly' as in تأهّل به, whereas the latter means 'he married somebody' as in تأهّل من فلانة. As shown in these examples, the two prepositional verbs share the same verb but with different prepositions. The meaning of the first prepositional verb has a different meaning from the second verb, which is attributed to the semantic content these prepositions have. This semantic feature indicates the complex nature of prepositional verbs in Arabic, which will affect the quality of the translation if the Arab translator is not aware of the change of meaning caused by the change of prepositions.

2.2.3 Translating Phrasal Verbs and Arabic Prepositional Phrases

Based on the above discussion, English phrasal verbs and Arabic prepositional verbs have their own syntactic and semantic structures, albeit with some similarities. Heliel (1995: 146) argues that the differences in these two linguistic items generate several problems for Arab translators. He indicates that some Arabic verbs may use more than one preposition with different meanings like ذهب إلى عمان *ðahaba ʔilā ʕumān* which means *he went to Oman*, ذهب عنه الألم *ðahaba ʕanhu al-alam* which means *pain left him* or ذهب من هذا الطريق which means *he went from this road*. However, Heliel asserts that the verb guides the translator to the meaning, and some verbs are not difficult to understand with or without the prepositions, e.g. لحق *laḥaqa* vs. لحق به *laḥaqa bihi* 'he followed' vs. 'he followed him'. Thus, Heliel argues that the verb in this verb + preposition combination is rarely idiomatic and is also used in extended ways. On the other hand, the particles in the English phrasal verbs may affect the idiomatic meaning of the combination making it difficult for the Arab translator to understand the meaning. For

instance, *burn out* 'no longer capable' is not going to make the Arab translator's task any easier since the particle *out* has no clear connection to the verb *burn* when used to generate the intended meaning.

Heliel (1995: 147) indicates that other problems might arise from English phrasal verbs. According to him, some English verbs "form a combination with almost every particle, e.g. 'get'. Others are more selective but still quite versatile, e.g. 'make' or 'do'.". Heliel stresses that some combinations are productive in the sense that new meanings are given to old ones such as *the conference took off* vs. *the plane took off* or new combinations are invented like *pig out* meaning to 'overeat'. Again, to the Arab translator, having new meanings added to old ones is nothing but trouble. Regarding such idiomatic usage, English phrasal verbs with idiomatic meanings are considered natural to the native speaker. However, this is quite odd to the non-native speaker. In this case, Heliel provides a solid example of the phrasal verb *crack up* which when used in an example like *the audience cracked up at every joke* has a quite different interpretation when the verb is used without the particle is in *the vendor cracked the coconut with a machete*.

Heliel also argues that what puzzles the Arab translator is when certain phrasal verbs take a direct object even though they are intransitive. For example, there is *the students laughed* versus *the students laughed off their failing grades*. What puzzles the translator here is that there is nothing similar in Arabic. The Arab translator must know that the meaning of transitive phrasal verbs differs based on the object, namely, whether that object is a thing as in *take something in* or whether it is a person as in *take someone in.*

Heliel demonstrates that several English phrasal verbs, whether transitively or intransitively, can have the same meaning, e.g. *they helped out at the church* vs. *they helped us out for three months*. On the other hand, there are occasions where certain transitive phrasal verbs have different meanings when they are intransitive. For example, *the engine cut out* vs. *I cut out some photographs from the magazine*. Finally, Heliel concurs that another difficulty Arab translators encounter is coming across figurative cultural-bound phrasal verbs. For instance, *the tired boy lagged behind the group* vs. *the price is rising sharply while incomes are lagging behind.* The former phrasal verb has a literal sense to it while the latter is used figuratively and is thus culture-bound.

Heliel's arguments show the problem that might arise when an Arab translator tries to translate phrasal verbs because of their figurative meanings, cultural-bound, or semantic complexity. The significance of Heliel's comments is that they always concern the Arab translator who may not be aware of the metaphorical element in phrasal verbs, as his examples clearly show. In fact, the new meaning provided by the change of the particle is what puzzles the Arab translator, who needs to know the production of new meaning in these combinations. As pointed out in his comments, Heliel's inclusion of the Arab translator when discussing the semantics and syntax of phrasal verbs indicates the importance of these items in English and how their acquisition affect native speaker-level. The same can be said about Arabic prepositional verbs, as they can be metaphorical and can be ambiguous in meaning based on the preposition, as the examples in the previous section showed. The awareness of the figurative meaning of phrasal and prepositional verbs and their importance in language will affect the quality of translation.

2.3 English Compounds and Arabic *Iḍāfa*

2.3.1 English Compounds

The third multi-word item under investigation then is compounds. Compounding, as Plag (2003: 132) argues, is "the most productive type of word-formation process in English, <and> …is perhaps also the most controversial one in terms of its linguistic analysis.". He basically defines compounds as a "combination of two words to form a new word" (2003: 133) and then elaborates more precisely by noting that a compound is "a word that consists of two elements, the first of which is either a root, a word or a phrase, the second of which is either a root or a word." (Plag, 2003: 135).

Regarding the structure of compounds, Plag states that the left-hand member modifies the right-hand member in English compounds. For instance, the compound *film society* can be interpreted as a kind of a society that is concerned with films. Other examples include *knee-deep* and *parks commissioner* where the former refers to the deepness of water, while the latter is interpreted as a commissioner occupied with parks. The structure these compounds exhibit is called a modifier-head structure, which means that the head in these compounds is modified by the other member of the compound. (2003: 135).

In addition, Plag elaborates on compound heads by pointing out the right-hand head rule, which explains how compounds function. The rule basically states that most of the syntactic and semantic information the compound inherits are from the head. Thus, a compound is a verb if the head is a verb like in *deep-fry*, a compound is a noun if the head is a noun like *beer bottle* or a compound has a feminine gender if the head has a feminine gender like *head waitress* (2003: 135). Plag also states that if the compound is

pluralised then the head is pluralised and not the non-head. For example, *park commissioners* is the plural of *park commissioner* and not *parks commissioner*.

Moreover, Plag states that there are different compounding patterns in English and it is the same in many languages, but he solidly emphasises the fact that words from all word classes do not combine freely to form compounds. According to Plag, compounding patterns can be established according to the nature of their heads, which means that compounds may have nominal heads, verbal heads, and adjectival heads. Still, Plag claims that there are occasions where classifying compounds based on the syntactic category of their heads may not be as clear as it should be because there are several words in English which belong to more than one category. For example, *walk* can be a verb and a noun; *blind* can be an adjective, a verb and a noun. Plag (2003: 142) then categorises compounds into four major categories:

1-Nominal compounds (N):

  e.g. N. film society

  e.g. V. pickpocket

  e.g. Adj. greenhouse

  e.g. Prep. afterbirth.

2-Verbal compounds (V)

  e.g. N. brainwash

  e.g. V. stir-fry

e.g. Adj. blackmail

e.g. Prep. downgrade

3-Adjectival compounds (A)

e.g. N. knee-deep

e.g. V ——

e.g. Adj. light-green

e.g. Prep. inbuilt

4-Prepositional compounds (P)

e.g. N. ——

e.g. V. breakdown

e.g. Adj. ——

e.g. Prep. into

Munat notes that that compounds belong to a word class and can be identified by their head constituent, while nominal compounds are 'part of the word class known as nouns, serving to identify objects, people, or concepts' (2002: 148). These nominal compounds, as Plag points out, fall into three subclasses and are: nominal compounds involving a noun as a non-head, nominal compounds involving a verb as a verb-head and nominal compounds involving an adjective as a non-head. In English, nominal compounds are the most common type of compounds and most are right-headed. Still, nominal compounds,

as Plag (2003. 145) maintains are not easy to analyse, e.g. *laser printer, letterhead, bookcover, redneck, loudmouth, greybeard, pickpocket, cut-throat, and spoilsport.*

The compounds *laser printer*, *letterhead*, and *bookcover* are examples of nominal compounds denoting a subclass of the referents of the head: *a laser printer* is a kind of printer, *a bookcover* is a kind of a cover and *a letterhead* is the head or top of the letter. Plag states that "the semantic head of these compounds is inside the compound, which is the reason why these compounds are called endocentric compounds." (2003: 145). On the other hand, the compounds *redneck*, *loudmouth*, *greyhound*, *pickpocket*, *cut-throat*, and *spoilsport* are not endocentric compounds but rather exocentric compounds, which, according to Plag, mean that their semantic head is outside the literal meaning of the compound. These compounds refer to persons since *redneck* is a kind of a person and not a kind of neck. Similarly, *loudmouth* and *spoilsport* denote types of persons and not a kind of a mouth or sport, as the former refers to a kind of person and the latter to a person who spoils other people's good time.

The adjectival type of compound, as Plag (2003: 152) notes, can have nouns or adjectives as non-heads. The non-heads in adjectival compounds can function as a modifier or as an argument for the head.

Plag argues that compounds such as *blood-red*, *dog-lean*, and *knee-deep* can be interpreted in various ways, depending on the semantics of the members of the compound and on the relationship between them. *Blood-red* means red like blood, *dog-lean* means lean as a dog and *knee-deep* means deep to the height of the knees. The interpretation

here involves a comparison and quite often the first element functions as an intensifier in these compounds. (2003: 152).

On the other hand, the first element in compounds like *sugar-free*, *structure-dependent*, and *girl-crazy* functions as an argument position for the adjective and appears next to a preposition when interpreted by the reader. For instance, there is *free of sugar*, *dependent on structure* and *crazy for girls*.

In the case of the verbal compounds, the following sets illustrate the three types of verbal compounds:

1-Noun as non-head

   e.g. *proof-read, chain-smoke, ghost-write*

2-Adjective as non-head

   e.g. *deep-fry*, *shortcut, blindfold*

3-Verb as non-head

   e.g. *stir-fry, dry-clean*, *freeze-dry*

Plag argues that the best way to analyse verbal compounds is through back-formation or conversion process. Therefore, the compounds in (1) are back-formations from nominal compounds such as *proof-reading* or *ghost-writer*. On the other hand, the compounds in (2) are involved with conversion as in *to take a shortcut* or *to blindfold*. However, Plag also argues that the compounds in (3) are the product of neither back-

formation nor conversion since they refer to events that involve two events joined together. For example *stir-fry* means to stir and fry simultaneously.

Even though Plag demonstrates the nature of compounds and the various types of compounds, he does not elaborate on the relationship between the two (or three) elements of the compound. On the other hand, Warren's study (1978) sheds light on this relationship and determines the nature of the semantic relationship of the two components of the compound. Warren's study does focus only on noun-noun compounds.

2.3.1.1 Warren's Semantic Patterns of Noun-Noun Compounds

Warren points out that there are four types of semantic classes for these compounds. The first type expresses the constitution and resemblance class, the second class expresses belonging to, the third class displays location and the fourth class expresses purpose and activity as follows.

2.3.1.1.1 Constitution and Resemblance

In this type, Warren (1978: 82) includes two classes of compounds. The first includes the Source-Result compounds, which Warren defines as "compounds in which what is indicated by one member is that which wholly constitutes what is indicated by the other member." (1978: 82). Also, Warren subdivides source-result compounds into the Material-Artefact, Matter-Shape, Parts-Whole and Non-Material Substance-Whole.

The second class of compounds in the constitution and resemblance is the Copula compound. They are defined as compounds "in which both members can be said to be two alternative "names" for the same referent." (Warren, 1978: 82). Similarly, this class

55

of compounds is subdivided into the Attributive, Subsumptive and Adjective-Like Modifier.

1-Source-Result compounds

The first subdivision of the Source-Results compounds is Material Artefact. Warren points out that the source noun indicates that the source "must have the feature + Material for a compound to fit in this group." (1978: 82). Examples of this compound category are *paper sack*, *leather belt*, *silver bowl* and *tin cup*. In addition, the result noun must have "the feature + Man-made and + Concrete." (Warren, 1978: 83). For example, there are *rubber boots*, *cornbread*, *steel roof* and *brick wall*. These compounds permit a prepositional paraphrase which involves *of*, for instance, *bowl of silver* and *door of metal*. Further, Warren argues that the Material-Artefact compounds are not problematic since it is possible to describe their semantic nature.

The second subdivision of Source-Result compounds is Matter-Shape compounds. The result noun here suggests the shape or form of the substance which is indicated by the source-noun. The result noun may be the result of main activity such as *gold leaf*, *land site* or *land plot*, or the shape is natural for the source-noun to occur like *raindrop*, *airwave* or *silicone fluid*. (Warren, 1978: 85).

Next subdivision is the Parts-Whole compounds. In this type of compound, A represents the parts or the whole of B. The source-noun, as Warren states, is necessarily countable like *student group*, *two-storey mansion*, *34-hour week* or *National Symphony Orchestra League*. Moreover, the result-noun is a noun that indicates a plural quantity like *class*, *group* or *team*. The result-noun may also indicate a whole of the

subcomponent as indicated by the source-noun like *two-part bridge* or *four-lane freeway*. (1978: 88)

The fourth subdivision is the Non-Material Substances-Whole compounds. Warren states that the Source-noun and the Result-noun in this kind of compound indicate an abstract entity with an abstract connection between them like *tax-exemption*, *divorce case* or *family-community*. In addition, Warren divides the Non-Material Substances-Whole into two subgroups; the Tennis-Match compounds and the Subject Matter-Whole compounds. Regarding the Tennis-Match compounds, Warren points out that "A and B are combined in these combinations to express an abstract Source-Result relation, A representing the non-material Substance, sometimes implying Cause which constitutes B, the Whole or the Outcome." (1978: 92). Examples of this compound are *tennis match*, *sandwich snacks* and *base-ball game*. Regarding Subject-Matter-Whole compounds, in this compound, A implies information about B which is the Whole of A. For example, *drainage problem* implies that drainage constitutes a problem. A similar example is *language problem* which implies that people do not understand other languages which of course is a problem. (1978: 93).

2-Copula compounds

According to Warren, these compounds "consist of nouns that are alternative names for the same referent." (1978: 98), and she divides them into Attributive, Subsumptive and Adjective-like Comment-Noun. Regarding Attributive Copula compounds, Warren states that if A indicates status, age, sex, or race of B, then B is animate as in *baby brother*, *veteran salesman*, *free-lance investigator* or *Baptist teetotaler*. However, if A

indicates the function or sometimes the kind of B, then B is inanimate like *nursery school*, *market place*, or *ransom money* or *gala concert*. In the case of Subsumptive Copula compounds, Warren argues that compounds with an animate B like *hound dog*, *codfish* or *bossman* are few. Compounds with an inanimate B are greater where which A represents B's function such as *study room* or *hotel building* or the subspecies of B like *guerilla war* or *maple trees* (1978: 101). As for Adjective-like Comment compounds, as the name says, Warren points out that adjectives are part of these compounds. The Comment-Noun here "suggests properties rather than entities, which is shown by the fact that synonyms of the comment-noun are often adjectives and not nouns." (1978: 101). For example, there are *chief store*, *fellow student*, *key issue* and *favourite painting*.

2.3.1.1.2 Belonging To

In this second type of Warren's compound classes, three divisions occur: Whole-Part, Part-Whole and Size-Whole.

1-Whole-Part

In this type of compound A indicates the whole of B which is the part of A, which is illustrated in four subdivisions. The first subdivision is Object-Part compounds. A here is concrete and so is B, however A is inanimate. There are examples of this compound where A is a building, room, plant, area or a body and B is a part of a body like *prison door*, *hotel porch*, *garlic clove*, *lobby floor* or *eyelid* or *ghetto wall*. (Warren, 1978: 126). The second subdivision is Group-Member compounds. A here is a group of people, organisation, or community and B is a member of this group like *family man* or *union member*. In addition, B may have a function as a member of a subunit like *school board*.

The third subdivision is Object-Geometrical Outline compounds. B here may be the top or base of A like *roof top*, *cigarette butts*, or may be the width or height of A like *heart girth* or *water level*, or the centre of A like *nerve centre*, or may be the front or side of A like *pool-side* or *water front*, or may be the corner of A like *street corner* or *loophole*. (1978: 131). The fourth subdivision is the Residual Cases. B here is not part of A in the same sense as in the previous divisions. However, it is linked or is belonging to A like *bank customers* or *TV audience* where B is animate. It may also be inanimate in examples like *telephone number* or *household chore*. (1978: 133).

2-Part-Whole

This second class of belonging to compounds has three subtypes of compounds under it. The first type is the OBJ-Place where B indicates the place or container of the occurring entities like *flower garden* or *featherbed*. B may also indicate the time of A in OBJ-Time type compounds like *golf season* or *springtime*. (1978: 146). The third type of the Part-Whole is the Part-OBJ where it is the reverse of Whole-Part compounds. B here may indicate the feature of A as in *high-speed buses* or *top-quality hand-gun*, or it may be the possessor and defined by the possession like *gunman* or *horseman*. (1987: 148).

3-Size-Whole

The third type of belonging to compounds has five subtypes of compounds under it. A may refer to the physical size of B like *19-foot female* or *half-mile track*. It may also indicate the duration of B as in *4-year contract*, *a ten-hour day* or *a full-time student* (1978: 153). Warren also states that it may indicate a currency as in *$200 dinner* or it may

indicate the power size as in *20-megaton bomb*. Finally it may indicate the position on a value scale like *low-class crook*. (1978: 155).

2.3.1.1.3 Location

This is the third type of Warren's compound classes and it has four classes: Goal-Object, Place-Object, Time-Object and Origin-Object. In Goal-Object, A indicates the place the aim of B is directed toward, which represents its goal. For example, *moon rocket* or *downhill trend*. (1978: 163). The second compound class is the Place-Object where A represents the place of B and may indicate a concrete place-concrete, inanimate entity like *ghetto street*, *home offices* and *island base*. It may indicate a concrete place-animate entity like *farm people*, *hospital nurse* and *classmate* and may also indicate a concrete place-abstract entity like *school dance* and *workshop session*. In addition, A may represent an abstract-place-concrete entity like *school friend* and *World Series hero*. Finally, A may represent an abstract place-abstract entity like *law degree* and *showbiz career*. (1978: 174).

The third compound class is Time-Object where A represents a period or a point of time. A here may indicate a time-animate entity like *weekend guests* and *afternoon clerk*, and it may represent a time-concrete, inanimate entity like *night club*, *Sunday paper* and *Friday mail*. (1978: 179). B may, just like A, represent a time or an event resulting from a human activity like *Thursday evening* or *summer music festival*.

The fourth compound class in the Location compounds is Origin-Object, which includes two main groups; one is the Place of Origin-Object, and the other is the Causer Result group. The former group may indicate a place of origin with an animate entity

where B is animate and A is the background like *Harlem boy* and *Hollywood girls*. A also may represent the place of origin of an inanimate entity which is B as in *hospital bill*, *welfare check* and *government funds*. (1978: 184).

The second group of Origin-Object is the Causer Result compound. A here is not the place of origin, but rather the causer of B. A may be inanimate like *bullet hole*, *hay fever* and *poll figures* or animate like *student newspaper*, *Nobel prize* and *Christian Dior shoes*. (1978: 186).

2.3.1.1.4 Purpose and Activity

The fourth and last type of Warren's compound classes expresses purpose and activity whereas in purpose-class B as Warren points out it "may be an object, an event or an animate being, is defined by the indication of its purpose." (1978: 197). Warren uses the two linguistic terms Goal and Instrumental in this class to deal with the semantic roles. B as an instrument may be a container for the goal of containing A as in *mail box*, *beer bottle,* and *salad plates*. B may also be a place for fixing or putting A like *drink tray* and *flag-stick*. In addition, B may be a vehicle for transporting A as in *sewer pipe* and *laundry truck*. (1978: 201).

Furthermore, B may be defined by A in which A indicates the intended place for B as in *tablecloth*, *bedside table,* or *table spoon*. Also, A may be used to indicate the event or social activity of B like *sports car*, *evening gown* or *emergency telephone*. However, other compounds in this class have A as the Goal or event to define B which is the time of the event as in *dinnertime* and *labour day*. (1978: 204). Moreover, A may be the Goal that is achieved by the Instrumental/Causer, which is B as in *car key* and *teaspoon*.

Finally, B may be an object intended for use by a body part, which is the Causer A, such as *football*, *hand grenade* and *mouthpiece*. (1978: 208).

In the activity class, B may refer to a single animate being, a group of people or an organisation. In the case of a single human being, it may refer to one with a specific reference like *probation officer*, *Foreign Secretary,* or *Mortgage banker*. In the case of a group of people reference, we may have compounds like *Bible Society* and *Foreign Relations committee*, while in the case of organisational reference, we may have compounds like *fire department*, *power company* and *personnel office*. (1978: 212).

The above classes demonstrate that the constituents of the compound have a semantic relationship that then affects the compound. However, Warren's pattern of nominal compounding has not been without criticism. Benczes (2006: 34) argues that this pattern covers the endocentric compounds and does not pay attention to the metaphorical exocentric ones. According to Benczes, the only way to interpret and understand these compounds is by analysing conceptual metaphor and metonomy. She states that metaphor is "based upon two entities that resemble one another." (2006: 48), while metonomy is when "we are using one entity or thing to provide mental access to another thing that is related to it in some way." (2006: 51).

Moreover, Benczes points out that conceptual metaphor and metonomy act upon compounds on either one or both of the compound constituents (modifier and profile determinant). For example, the compound *heartland* is an example of a metaphor-based modifier, which means the central part of a land or country, where heart is a metaphor for

the central location of the land. Thus, the modifier specifies the location of *land*. (2006: 91).

In addition, Benczes includes *jailbird*, which means a person serving a prison sentence, as an example of a metaphor-based profile determinant. Benczes argues that in order to interpret this compound we have to understand the concept of the two inputs involved: the source domain 'imprisoned person' and the target domain 'caged bird'. The compound here illustrates the imprisoned person as an image of a caged bird, and, therefore, links the two domains yielding a blend of the two concepts manifested in the compound. (2006: 97).

Furthermore, Benczes shows that there are occasions where both the modifier and the profile determinant are metaphorical. For example *flame sandwich,* which means a note consisting of a negative comment between two positive comments, is an example of compounds with three concepts. The first is a 'sandwich' domain, the second is a 'line of comment' domain, and the third is 'argument/fire' domain. Benczes indicates that the negative comment is situated between the positive ones which are metaphorically similar to the filling of a sandwich situated between two slices of bread. The second domain is illustrated by the following: the slices of bread are the positive ones while the sandwich filling is the negative one and the third domain is understood by linking argument to flame metaphorically. The reason for choosing flame instead of fire is because, as Benczes logically argues, there is an element of suddenness with in flame and it is not as big as fire which is followed by a positive comment (2006: 105).

In addition, Benczes argues that metonomy also plays a part in yielding creative compounding. For example, *phone neck*, *mouse wrist* and *Nintendo thumb* are compounds with metonomy in both constituents. These examples denote the pain caused by using the aforementioned gadgets, therefore, phone neck is metonymical for the pain felt in the neck caused by the holding of the phone for a long period of time. The same interpretation applies to the other compounds (2006: 156).

Indeed, the creative compounds that Benczes demonstrates are metaphorical and metonymical, which means that the only way to interpret them is that we have to understand the source and the target domains involved along with their conceptual blending. Therefore, any text that includes these compounds will puzzle translators since they carry non-literal meanings.

The two studies of Warren and Benczes focused on the semantic content of compounds. Warren's study focused on the semantic classes of nominal compounds based on the purpose, location, constitution, and belonging and provided examples for all types. This study is one of the most important studies in compounding because of the detailed classification of nominal compounds and the semantic relationship between the components. However, Warren's semantic focus was on endocentric compounds, which can be understood by interpreting the literal meaning of the components of the compound. Indeed, all the examples provided by Warren were understood by rendering the compound word for word. Yet, Warren did not cover the exocentric compounds, the ones that cannot be understood by interpreting the components of the compound. On the other hand, the study of Benczes shows that the literal interpretation of compounds is not always applicable because of the metaphorical meaning of the exocentric compounds. In

fact, the analysis of the conceptual metaphor and metonomy is the only way to interpret the meaning of the exocentric compounds, as shown in her examples. Both studies are significant because they refer to the semantic content of compounds, with each study focusing on a type of compounds (endocentric/exocentric) and indicate the meaning they have. The difference between the two studies is that Warren's study refers to the endocentric compounds only, whereas both the endocentric and exocentric compounds are included in Benczes's study. Foreign language learners can benefit from both studies, but relying on the classification of Warren is not enough for the understanding of the English compounds.

2.3.2 Arabic *Iḍāfa*

Like English, Arabic includes a two item combination in its linguistic repertoire. Emery (1988: 34) states that the components of this item in Arabic are referred to as words كلمتان *kalimatān* or as a root. However, Emery also argues that roots in Arabic cannot form compounds since they cannot occur independently. Likewise, Ryding (2005: 205) notes that "in Arabic, two nouns may be linked together in a relationship where the second noun determines the first by identifying, limiting, or defining it; thus the two nouns function as one phrase or syntactic unit". Ryding states that this Arabic linguistic item is إضافة *iḍāfa* whereas in English, the item is referred to as a 'genitive construct', 'construct phrase' or 'annexation structure'. Emery notes that *iḍāfa* in Arabic also has a head مضاف *muḍāf* /modifier مضاف إليه *muḍāf ʔilayh* type and can be divided in endocentric and exocentric *iḍāfa*, which are similar to the English ones.

Ryding (2005: 205), on the other hand, elaborates by pointing out that the first noun المضاف *al-muḍāf* has "neither the definite article nor nunation because it is in an "annexed" state, as determined by the second noun" while the second noun المضاف إليه *al-muḍāf ʾilayh* is "marked either for definiteness or indefiniteness, and is always in the genitive case." (2005: 205). Emery points out that the construct إضافة *iḍāfa* is "a typically Arabic construction. The "idafa [sic] is primarily a structure in which two nouns or nominals are linked together in a head/modifier relation" (1988: 36). Moreover, Hassan (1975: III, 3-29, cited in Emery) divides *iḍāfa* into two types: namely, pure محضة *muḥḍa* and not pure غير محضة *ghayr muḥḍa*, and points out that the head in the former is an inanimate underived noun and is not separated from the modifier, while the first element in the latter is animate and is a derived or deverbal noun and is separated from the modifier by a pronoun. This point is echoed by Al-Khateeb and Mosluh (2002: 95), who elaborate by pointing out that the reason pure *iḍāfa*s are termed 'real' *iḍāfa* is because the function of the modifier is to define or specify the head and link relation between them.

Likewise, Ryding (2005: 221) maintains that 'unreal', 'false' or 'unpure' compounds are called 'adjective' *iḍāfa* because the adjective serves as the first term where it acts as the modifier of the noun. Ryding elaborates by stating that this adjective "may take the definite article if the phrase modifies a definite noun", which then violates the general rule of genitive structure. This 'adjective' *iḍāfa*, as Ryding (2005: 222) asserts, is frequent in Modern Standard Arabic because of its use to express newly coined, 'long-range' terms.

Also, Ryding stresses that the first term of the adjective *iḍāfa* does not have the definite article when modifying an indefinite noun, e.g. *They are called evergreen trees* تسمى أشجارا دائمة الخضرة *tusammā ashjār dāˀimat al-xiḍra* (the adjective *iḍāfa* as a predicate of an equational sentence modifying an indefinite noun).

Moreover, the first term of the adjective *iḍāfa*, according to Ryding (2005: 223), does not have the definite article when serving as the predicate of an equational sentence, in which it agrees with the noun it refers to in case, number and gender, e.g. *The Earth is circular in shape* الأرض مستطيلة الشكل *al-arḍ mustaṭīlat al-shakli*

In addition, Eid (2005: 438) argues that pure *iḍāfa* can have the meaning of the preposition في *fī* (in, at, on). For example, عثمان شهيد الدار *ˁuthmān shahīd al-dār* means 'ˁuthmān the martyr in the house'. The pure *iḍāfa* can also have the meaning of the preposition من 'min' (of, from). For instance, خاتم ذهب *xātam ðahab* is 'a ring of gold', or could be a definite article اللام *al-lām* as in حضارة الأمة *ḥaḍārat al-ˀumma* meaning 'the nations' civilisation'.

Furthermore, Ryding (2005: 206) states that there are different types of *iḍāfa*. She provides examples with each type as follows:

1-Identity relationship

In this type, the second noun defines or explains the 'particular identity' of the first noun. For example:

e.g. *Starfish* نجمة البحر *najmat al-baḥr*

e.g. *A police officer* ضابط الشرطة *ḍābiṭ al-shurṭa*

2-Possessive relationship

The first noun in this type belongs to the second noun, e.g. *The leaders of the tribes* زعماء القبائل *zuᶜamāʾ al-qabāʾil*

3-Partitive relationship

Ryding states that in a partitive relationship "the annexed term (the first term) serves as a determiner to describe a part or quantity of the annexing term" (2005: 206). Ryding also notes that this should include a quantifier noun, such as 'some', 'all' or 'most', numbers and superlative constructions.

e.g. *Most of the seats* معظم المقاعد *muʓʓam al-maqāʾid* (definite)

e.g. *A quarter of a Riyal* ربع ريال *rubᶜ riyāl* (indefinite)

4-Agent relationship

The second term, as Ryding notes, is the agent of the action, while the first term is the name of the action, e.g. *The squeaking of the door* صرير الباب *ṣarīr al-bāb*

5-Object relationship

Ryding (2005: 208) points out that the second term in this type of structure is the object of an action and the first term is "either the name of the action, or an active participle that refers to the doer of the action" (2005: 208). The following examples illustrate that the first term is a verbal noun that then refers to the action.

68

e.g. *The solution of the problems*   حل المشاكل   *ḥall al-mashākil*   (definite)

e.g. *Opening fire*   إطلاق النار   *ʾiṭlāq al-nār*   (indefinite)

On the other hand, the following examples show that the active participle, which is the first term, denotes the doer of the action, e.g. *The decision-makers*   صانعو القرار   *ṣāniʿū al-qarār* (definite)

6-Compositional relationship

Ryding (2005: 209) also states that the second noun in this type of strucutre expresses the nature of the first noun, e.g. *Bouquets of flowers* باقات زهور *bāqāt zuhūr* and *A chain of mountains* سلسلة جبال *silsilat jibāl.*

7-Measurement relationship

Ryding maintains that in this type of structure, the first noun expresses "the nature of the measurement and the second (and third) the extent or the measurement itself" (2005: 209), e.g. *A stone's throw* مرمى الحجر *marmā al-ḥajar* and *a kilo of bananas* كيلو الموز *kīlu al-mawz.*

8-Contents relationship

In this type, Ryding simply states that the first noun denotes a container while the second noun denotes its contents, e.g. *Boxes of gold* صناديق الذهب *ṣanādīq al-ðahab.*

9-Purpose relationship

Here, the particular purpose or use of the first term is explained or defined by the second term, e.g. *A rescue plane* طائرة الإنقاذ *ṭāʔirat al-ʔinqāð* and *Greeting cards* بطاقات التهنئة *biṭāqāt al-tahniʔa.*

10-Quotations or Title relationship

Ryding (2005: 210) indicates that in this type the second term is a quotation or a title where "the words of the title or quotation in quotation marks are considered to be set off from the case-marking requirements of the second term of the *iḍāfa*, and are inflected independently, not necessarily in the genitive" (Ryding, 2005: 210), e.g. *The book The Thousand and One Nights* كتاب ألف ليلة وليلة *kitāb alf layla wa layla* and *A lecture entitled "The Middle East and its Challenges"* محاضرة بعنوان "الشرق الأوسط وتحدياته" *muḥāḍara bʔinwān al-sharq al-awsaṭ wa taḥaddiyātih.*

As for Emery (1988: 37), he classifies Arabic noun and adjective *iḍāfa* according to the various types of meaning relationships as follows:

1-Endocentric *iḍāfa*:

a. Noun Head + Noun Modifier

i-'Head that is a modifier', e.g. طائرة هليكوبتر *ṭāʔirat halikubtar* 'helicopter'

ī-'Head that belongs to/comes from the modifier', e.g. رأس السهم *raʔs al-sahm* 'arrowhead'

īi-'Head contains/is made up of a modifier', e.g. سفينة البضائع *safīnat al-baḍāʾiʿ* 'cargo ship'.

iv-'Head is verb-ed by modifier', e.g. سفينة بخارية *safīna buxāriyya* 'steamship'

v-'Head that is like the modifier', e.g. مسطرة طائية *masṭara ṭāʾiyya* 'T-square'

b. Deverbal / Noun Head + Deverbal / Noun Modifier

i-'Head of the modifier (modifier being the goal), e.g. صانع الأحذية *ṣāniʿ al-aḥðiya* 'shoemaker'

ī-'Head + modifier' (modifier being location, time), e.g. حلم اليقظة *ḥilm al-yaqaḍa* 'daydream' or عامل المزرعة *ʿāmil al-mazraʿa* 'farm worker'

īi-'Head that is a modifier+s), e.g. دول المواجهة *duwal al-muwājaha* 'confrontation states'

iv-'Head that is Modifier+ed), e.g. أملاح الشم *amlāḥ al-shamm* 'smelling salts'

v-'Head at / on / where something is modifier-ed', e.g. نقطة التشبع *nuqṭat al-tashabbuʿ* 'saturation point'

2-Exocentric *iḍāfa*

Emery argues that exocentric *iḍāfa* are not "apparently productive in MSA" (1988: 38). He uses a couple of examples from Classical Arabic, such as إبن آوى *ʾibn ʾāwā* 'jackal' and ذات الأجراس *ðāt al-ajrās* 'rattlesnake'.

71

Most importantly, Arabic *iḍāfa* have their own contexts as al-Hagawi (2005: 172) argues. Al-Hagawi demonstrates that the modifier of the Arabic *iḍāfa* appears after an adverb of time or place. For instance, there is قبل الظهر *qabl al-ḍuhr* 'before noon', منذ الصباح *munḍu al-ṣabāḥ* 'since morning', بين القصرين *bayn al-qaṣrayn* 'between the two castles', or خلال الإجتماع *xilāl al-ʾijtimāʿ* 'during the meeting'. In all these examples, the modifier comes after the adverbs of time and place. Thus, the modifiers are الظهر *al-ḍuhr*, الصباح *al-ṣabāḥ*, القصرين *al-qaṣrayn*, and الإجتماع *al-ʾijtimāʿ*. Also, the modifiers come after numbers such as ستة أشهر *sittat ashhur* 'six months', ألف جندي *alf jundiy* 'a thousand soldiers', ثالث موجز *thālith mūjaz* 'third news(flash)' or مليون دولار *malyawn dūlār* 'million dollars'. Another context is after the superlative adjectives as in 'the smallest creature', 'best case/condition' or 'the greatest explorer'. Clearly, the modifier in these *iḍāfa* is أصغر مخلوق *aṣghar maxlūq* 'the smallest creature', أفضل حال *afḍal ḥāl* 'best condition' and أعظم المكتشفين *aḍam al-muktashifīn* 'the greatest explorer'. Finally, modifiers may come after dependent words, as in جميع الأطراف *jamīʿ al-aṭrāf* 'all parties', كلا الشخصين *kilā al-shaxṣayn* 'both persons' or كل الناس *kull al-nās* 'all the people'. As shown in these examples, the modifiers are الأطراف *al-aṭrāf*, الناس *al-nās* and الشخصين *al-shaxṣayn*.

2.3.3 Translating English Compounds and Arabic *Iḍāfa*

Based on the above discussion, compounds and *iḍāfa* are some of the most creative linguistic entities in English and in Arabic. They make languages economical since two words or concepts can be introduced as one linguistic item. Compounds and *iḍāfa* share certain characteristics, such as having a head and a modifier as components of their

72

compounds and having endocentric and exocentric types. Most Arabic endocentric *iḍāfa*

can be translated into English with ease. For instance, قطار الصباح *qiṭār al-ṣabāḥ* has a

literal meaning and is translated 'morning train'. Other similar examples are فناء المدرسة

finā ʾ al-madrasa 'school yard' and معلمو المدرسة *muʿallimū al-madrasa* 'school teachers'.

The same concept applies when translating English endocentric compounds into Arabic.

For example, *TV audience* and *bank customers* are translated as مشاهدوا التلفاز *mushāhidū*

al-tilfāz , and عملاء البنك' *ʿumalāʾ al-bank,* respectively.

However, translating compounds that do have an idiomatic meaning can be difficult

for translators. For examples, translating exocentric compounds like *jailbird* can be quite

puzzling since the word has no literal meaning and the intended meaning is complex due

to the blending of two concepts. (Benczes, 2006: 97). This compound is an example of a

metaphor-based profile determinant and means 'a person serving a prison sentence' and

can only be understood by the two concepts involved (see above). The Arab translator

cannot understand this compound unless s/he blends the two concepts successfully.

Another puzzling example is the compound *flame sandwich* which is 'a note consisting of

a negative comment between two positive ones'. Benczes (2006: 105) suggests that this

compound has three domains (see above). When an Arab translator encounters this

compound in a text s/he will not be able to translate it mainly because of the metaphorical

element involved in its meaning. The translator needs to understand that the negative

comment lies in between the two positive ones.

Similarly, Arabic has several *iḍāfa* that can be difficult to translate into English. For

instance the *iḍāfa* شيخ المترجمين *shayx al-mutarjimīn* literally means 'sheikh of the

translators', which does not make sense to non-native speakers, as this *iḍāfa* is culture-specific. This *iḍāfa* means that a person is knowledgeable and has a high status in translation. The reason the word 'sheikh' is chosen for this *iḍāfa* is because 'sheikh' in Arab culture denotes a person of high rank or stature, and it is also honorific for people versed in religious ways or even village elders. Thus, blending the concepts of 'sheikh' and 'translator' produces this unique *iḍāfa* that emphasises both high status and knowledge in the field of translation. Other *iḍāfa* that might cause some difficulty in rendering them to English are ' ابن حرام ' *ʔibn ḥarām* and ' ابن حلال ' *ʔibn ḥalāl*. Both are used as adjectives; however, the former has a literal meaning along with the figurative one. The former literally means 'a bastard son/love child', but when used figuratively, it may mean something like 'cheater', 'deceiver' or 'disloyal', depending on the context. Therefore, this *iḍāfa* is definitely used when degrading a person. On the other hand, ' ابن حلال ' *ʔibn ḥalāl* is used to praise a person and may mean something like 'trustworthy', 'helpful' or 'kind' , again, depending on the context.

Regarding the translation of compounds and *iḍāfa*, al-ᶜAbdali's study (2002: 93) focuses on these two linguistic concepts regarding their equivalent in Arabic. Her corpus, which is the translation of an English novel *The Good Earth*, focuses on the nature of the equivalent in Arabic which took the form of *iḍāfa* and has semantic, syntactic and morphological relationships.

In the case of a semantic relationship between the components of *iḍāfa*, al-ᶜAbdali states that Y may be a part of X : e.g. أطراف البخور, which is the equivalent of *the ends of*

incense or يد الحلاق, which is the equivalent of *the hand of the barber*. al-ʿAbdali notes

that the English corpus came either with the preposition 'of' as in *the ends of incense* or

with the possessive 's as in *the hand of the barber*. al-ʿAbdali also notes that there are

cases in the corpus where Y has X, e.g., حارس البوابة and بوابة المدينة, which are the

equivalents of the English compounds *gate keeper* and *city gate,* respectively, and where

she notes that these two English examples are compounds and are translated as *iḍāfa*.

al-ʿAbdali also notes that there are cases in the corpus where Y produces X, e.g., ضوء

الشمس which is the equivalent of the compound *sunshine*. There are cases where Y is the

specification of X, e.g., دقيق الذرة and مغطس الماء which are the equivalents of the English

compounds *corn flour* and *water bath*. Other cases from al-ʿAbdali's corpus includes

examples where the equivalent is an adverb of place + Y, e.g., منتصف الحجرة which is the

equivalent of *the center of the room* or is an adverb of time + Y, e.g., وجبة/مياه الصباح and

لحظة ذعر which are the equivalents of *morning meal/water* and *moment of fear,*

respectively. The English examples here came either as compounds or with the

preposition 'of'.

In the case of a syntactic relationship between the components of *iḍāfa*, al-ʿAbdali

states that there may be a subject relationship, e.g., سعال الرجل and مشيئة السماء which are

the equivalents of *man's cough* and *heaven's will,* respectively, whereas the English

examples came with the possessive 's. Other examples of this relationship are وفاة أمه and

مضي السنين which are the quivalents of *death of his mother* and *passing of the years*

respectively, where they came with the preposition 'of'. al-ʿAbdali also notes that the

relationship between the components of *iḍāfa* may be an adjective relationship, e.g., عتمة الستائر and سكون الغرفة which are the equivalent of *the darkness of the curtains* and *the stillness of the room*. Both the English examples from the corpus came with the preposition 'of'. In addition, al-ᶜabdali notices that neither the Arabic examples of the subject and adjective relationship are equivalents of an English noun compound. Moreover, al-ᶜAbdali pounts out that the relationship between the components of *iḍāfa* may be an object relationship, e.g., تاجر القمح and صاحب الدكان which are the equivalents of *grain dealer* and *shop keeper,* respectively, and where the English examples from the corpus are noun compounds. Other examples of the object relationship are شرب الشاي and تحضير الطعام as they they are the equivalents of *drinking tea* and *cooking meals,* respectively, when these English examples take the form of infinitive/-ing participle + object.

In the case of a morphological relationship between the components of *iḍāfa*, al-ᶜAbdali (2002: 106) notes that the Arabic equivalents might be equivalents of a noun + of + noun like *the best of his field* whereas the Arabic equivalent is خيرة حقوله. al-ᶜAbdali also points out that the Arabic equivalent might be the equivalent of an adjective in-est + subject like *the farthest shop* and *nearest neighbour* where the equivalents are أبعد دكان and جاره الأدنى.

Consequently, al-ᶜAbdali (2002: 107) shows that the structure of the English corpus, whose equivalent in Arabic is in the form of *iḍāfa*, is either a noun + of + noun as in

moment of fear, has the possessive 's as in *the son's servant*, or is a noun compound as in *sunshine* or appears as an adjectival compound as in *pock-marked*.

Finally, al-ᶜAbdali (2002: 119) refers to Quirk's classification of the English compounds and points out that in order to understand the meaning of the compound, we have to identify the syntactic relationship between the components of the compound. She notes that Quirk classifies noun compounds into five classes, three of which have verbs as part of their components, while the other two classes are verbless compounds. Quirk et al. (1985) classify adjective compounds into three classes and one is verbless and the translation equivalents are of alᶜAbdaliʾs:

I-Noun Compounds:

a. verb + subject, e.g. *rattlesnake* أفعى الجرس

b. verb + object, e.g. *punch card* ورق اللعب

c. verb + adverbial, e.g. *daydreaming* حلم اليقظة

d. subject + object (verbless compound), e.g. *doorknob* مقبض الباب

e. subject + complement (verbless compound), e.g. *darkroom* غرفة التظهير

II-Adjectival Compounds:

a. verb + adverbial, e.g. *good-looking* حسن المظهر

b. verbless, e.g. *dustproof* ضد الرصاص

Based on the above classification, al-ᶜAbdali (2002: 123) demonstrates that the equivalents of Quirk's English compounds are the Arabic *iḍāfa*. There are occasions, however, where the equivalents might be single words instead of *iḍāfa*. Still, the majority of the noun and adjectival compounds will have *iḍāfa* as their equivalents, which shows that *iḍāfa* are semantically the closest thing to English compounds in Arabic.

Indeed, the comparative study conducted by al-ᶜAbdali helps show the similarity between compounds and *iḍāfa* in terms of their semantic meanings. Both consist of a combination of two words that produce a new meaning and both can be literal and metaphorical in meaning and both have a head and a modifier. However, the only difference is at the syntactic level, as compounds are made of two words that behave as one word, whereas it is different in *iḍāfa*. The latter consist of two words that give a new meaning, but they do not behave syntactically as one word. Nonetheless, the results of the sound study of al-ᶜAbdali shows that *iḍāfa* are semantically the closest item to English compounds in Arabic.

2.4 Collocations

2.4.1 English Collocations

The fourth and last multi-word unit under investigation in this research is collocations. Teubert has pointed out (2004: 187) that there is a combination of words that are "ready-made chunks of language" and different from single words; these ready-made chunks are called collocations. Collocations, as Jackson (1988: 96) defines them, are "the combination of words that have a certain mutual expectancy. The combination is not

78

fixed expression, but there is a greater than chance likelihood that the words will co-occur."

According to Sinclair (1987: 319), there are two different principles of text interpretations. One is the 'open choice principle', and the other is the 'idiom principle'. In terms of the open choice principle, Sinclair notes that "this is a way of seeing language text as the result of a very large number of complex choices." (1987: 319). This wide range of choices opens up each time a word is completed and the only thing that restrains them, as Sinclair notes, is the grammar. Sinclair considers this interpretation principle as a normal model for describing language and says it can be described as a slot-and-filler model since it looks at the text as a series of slots that need to be filled with words that satisfy the constraint.

In the case of the idiom principle, Sinclair argues that this particular model does not support the idea that words appear randomly in a text, but rather that words occur together based on a stronger chance of being together. Based on the idiom principle, language contains semi-preconstructed phrases that are treated as single choices. Collocations illustrate the idiom principle due to the fact that their constituents expect to co-occur with each other. Cruse (1986: 40) argues that collocations are easy to distinguish from idioms due to their semantic cohesion. Components are mutually selective and on occasions can be understood and interpreted from their individual parts.

Gabrys-Biskup (1990: 32) states that collocations can be either established or potential. Collocations are considered established if they have been commonly found in the usage of a certain language. For example, *fish and chips* and *eggs and bacon* are

established in English because of constant repetition by the native speakers; therefore, the familiarity of these collocations makes them established. On the other hand, collocations like *mild and bitter* or *salt and pepper* are, as Gabrys-Biskup argues, potential collocations they have not yet been commonly established in English even though they are identified by native speakers. (Gabrys-Bskup, 1990: 32).

In addition, Gabrys-Biskup states that collocations are either open or restricted. Collocations are open if they are free to collocate with many words within the syntax and semantics of the language like *nice car*, *nice weather*, *nice perfume* or *nice glasses*. Restricted collocations do not collocate as freely as open collocations, they collocate with a limited list of words. Aisentadt (1981: 54) defines restricted collocations as "a type of word combinations consisting of two or more words, unidiomatic in meaning, following certain structural patterns, restricted in commutability not only by semantics, but also by usage". Aisentadt indicates three points of interest for restricted collocability: (a) Their structural pattern. (b) The commutability restrictions. (c) The meanings of components. The following structural patterns are those for restricted collocations in English:

1-Verb + (art) + (Adjective) + Noun

e.g. *command admiration/attention/respect*, *give a (loud, low, soft, etc) laugh*

2-V + prep + (art) + (Adjective) + Noun

e.g. *leap to a (sudden, rash, etc.) conclusion, leap to a conviction.*

3-Adjective + Noun

e.g. *cogent argument/ remark*

4-Verb + Adverb

e.g. *take off, sit down*

5-I (intensifier) + Adjective

e.g. *dead tired, stark mad*

In terms of the commutability restriction in restricted collocations, Aisentadt points out two: restricted collocations where both components are restricted in their commutability, and other restricted collocations with one restricted component and one free component. Aisentadt provides examples of restricted collocations with both components being restricted, such as *shrug one's shoulder*, *shrug something off*, *pay attention*, and *attract attention*.

On the other hand, examples like *have a walk*, *have a smoke*, *give a laugh*, *take a glance* or *make a move* are of restricted collocations with one restricted component and one free component that follow the verb + (art) + N structural pattern. Aisentadt argues that the nominal component is not always restricted to one verb only, e.g. *make/take a move* and *have/take a look*.

In addition, restricted collocations like *auburn hair* and *hazel eyes* are examples where one component is restricted and the other is free in commutability. Aisentadt points out that *auburn* is restricted to *hair* and *hazel* is restricted to *eyes*. However, *eyes* and *hair* are nouns that commute freely with many adjectives. (Aisentadt, 1981: 57).

In terms of the meaning of the components, Aisentadt indicates three types of meanings: (a) A very narrow and specific meaning. (b) A secondary meaning of a word, which in its main meaning commutes freely. (c) A grammaticalised and vague meaning.

In an example like *shrug one's shoulders* the verb *shrug* has the main meaning of a person's shoulder movement, which commutes the noun *shoulders* only. Thus, the meaning of this example has a very narrow and specific meaning.

Aisentadt states that the following examples are of restricted collocations with secondary abstract meanings:

-*pay attention/heed/a call/a visit/homage*.

-*carry conviction/persuasion*.

-*command respect/attention*.

According to Aisentadt, these verbs, namely, *pay*, *carry* and *command* in their main meaning denote concrete actions and commute freely. However, in these examples they also denote secondary and abstract meanings and are thus restricted in their commutability by usage. Accordingly, we *pay respect*, but we do not *pay greetings*.

In the case of restricted collocations that have a grammaticalised and vague meaning, Aisentadt precisely uses examples of the type *have a fall*. In the case of this type of meaning, the nominal component, as Aisentadt points out, "commutes with one or more of the verbs used in such a vague meaning that sometimes they become synonymous, which they are not in their other uses." (Aisentadt, 1981: 59). For example, *shrug one's shoulders*, *grind one's teeth,* or *grit one's teeth* shows that the verbs *shrug*, *grind,* and *grit*

are restricted to one noun only. On the other hand, the nouns *shoulders* and *teeth* can collocate with several verbs.

Indeed, restricted collocations are an integral part in collocations, and the study of Aisentadt shows that restricted collocations do not collocate in the same manner as open collocations. In fact, the significance of this study is that it focuses on the syntactic structure of restricted English collocations and the semantic nature they have. The provided structures along with their examples show the complexity of restricted collocations and indicate all their different structural patterns, the place of restrictions in the components of the collocation, and the types of meanings of restricted collocations. Thus, this study reveals the complex nature of this type of collocation and links between the semantic content and syntactic form of English restricted collocations.

In addition, collocations, as Benson (1985: 61) states, can be divided into two types, i.e. grammatical and lexical. According to Benson (1985: 61), grammatical collocations are "a recurrent combination, usually consisting of a dominant word (verb, noun, adjective) followed by a grammatical word, typically a preposition.". Benson cites the eight types of grammatical collocation found in Benson's *BBI Combinatory Dictionary of English* along with their examples:

1-Noun + preposition

e.g. *blockade against, apathy towards*

2-Noun + to- infinitive

e.g. *a pleasure to do something, an attempt to do something*

3-Noun + that-clause

e.g. he made an oath he ..., we reached an agreement that we would ...

4-Preposition + noun combinations

e.g. *by accident*, *in advance*

5-Adjective + preposition combinations

e.g. *they were fond of children*, *they were ashamed of him*

6-Predicate adjectives + to-infinitive

e.g. *it was necessary to work, he was difficult to convince*

7-Adjective + that clause

e.g. *she was afraid that*, *it was nice that*

8-English verb pattern

e.g. *they began to speak*, *he kept talking*

Moreover, Benson (1985: 62) defines the other type of collocation, the lexical ones as the collocations that "contain no subordinate element, they usually consist of two equal lexical components.". Similarly, Benson cites the seven types of lexical collocations from Benson's *BBI Combinatory Dictionary*.

Benson (1985: 10) points out that there are two types of verb + noun collocations; one is CA collocations and the other is EN collocations. The former consist of a verb denoting creation and/or activation and a noun, while the latter consist of a verb denoting

eradication and/or nullification and a noun. The latter are explained in the second type of lexical collocations. Benson (1985: 11) states that CA collocations are both non-predictable and arbitrary. For instance, we can say *hold a funeral*, but not **hold a burial*, or *make a mistake*, but not **make a misprint*. Thus, Benson properly demonstrates that the arbitrary nature of CA collocations particularly indicated when translated into a foreign language. For example, the English CA collocation *give a lecture* when translated in Arabic is ألقى محاضرة *alqā muḥāḍara* which demonstrates that even though the meaning is the same, the verb used in Arabic is different from the ones used in English.

1- CA (creation, activation)

Verb + noun (pronoun, prepositional phrase)

e.g. *to reach a verdict*, *to launch a missile*.

2-EN (eradication, nullification)

Verb + noun

e.g. *to lift a blockade*, *to revoke a licence*

The second type of lexical collocations involves EN collocations. These EN collocations, as pointed out by Benson (1985: 13), consist of a verb that denotes eradication and/or nullification and a noun. For example, *reject an appeal* or *reverse a decision*.

The CA and EN collocations are the first two types of lexical collocations. The remaining types are the following:

3-Adjective + noun

e.g. *reckless abandon*, *sweeping generalisation*

4-Noun + verb (action characteristic of a person or a thing)

-e.g. *alarms go off*.

5-Noun + of + nouns

e.g. *a piece of advice*, *a bouquet of flowers*

6-Adverb + adjective

e.g. *deeply absorbed*, *closely acquainted*

7-Verb + adverb

e.g. *to apologise humbly*, *to affect deeply*

Benson's examples show that CA and EN collocations are in the verb + noun structure. However, the remaining lexical collocations are not in this syntactic form, as some have verb + adverb forms, while others have adjective + noun forms.

Benson's study is a key study of English collocations, as it focuses on the two types of collocations (grammatical and lexical) and refers to the different structures of the two types of aforementioned collocations. All of which were cited in Benson's *BBI dictionary of collocations*. Regarding the importance of the study, the citations of the various syntactic forms of grammatical and lexical collocations along with their examples help show the semantic and syntactic manner of these collocations, which assist the language

learner in knowing how these collocations behave based on their form. For instance, the EN collocation *revoke a licence*, which has a verb + noun structure, denotes nullification based on the semantic field of the verb *revoke*. Therefore, the aforementioned classifications assist the language learner understand collocations.

2.4.2 Arabic Collocations

Like English, Arabic is rich with collocations that are similar in nature to their English counterparts. Certain words in Arabic co-occur with either a range or a restricted list of words e.g. إرتكب جريمة *îrtakaba jarīma* 'commit a crime' or may be literal or metaphorical e.g. شبح الحرب *shabaḥ al-ḥarb* 'the spectre of war'. Moreover, Arabic collocations are similar to their English counterparts when it comes to their classifications, as shown by Emery's (1991: 60) classification of the types of Arabic collocations:

1-Open collocations: in this type, a literal combination of two words co-occurs with each other with no restriction involved, e.g. إنتهت الحرب *întahat al-ḥarb* 'the war ended'

2-Restricted collocations: as the name suggests in this type of Arabic collocation, two or more words co-occur in a restricted way, where a word collocates with a restricted list of other words. Emery accurately states that this type of collocation occurs in different types of syntactic configurations: (a) Adjective + noun, e.g. جريمة نكراء *jarīma nakrāʾ* 'heinous crime'. (b) Verb + object, e.g. خاض المفاوضات *xāḍa al-mufāwaḍāt* 'he embarked on negotiations'. (c) Subject + verb, e.g. اندلعت الحرب *îndalaʿat al-ḥarb* 'the war broke out'

3-Bound collocations: this type of collocation exhibits "unique contextual determination; in other words, one of the elements is uniquely selective of the other" (1991: 61), e.g. حرب ضروس 'fierce war'

Furthermore, Hoogland argues that restricted collocations are the most difficult type of collocations since the co-occurrence of words is limited and restricted, an aspect that is considered problematic to translators when rendering collocations in the target language or producing them in the foreign language. Consequently, Hoogland classifies Arabic restricted collocations into the following groups:

1-Noun + Verb, the noun being the subject

> e.g. إشتدت الأزمة   *ĭshtaddat al-azma* 'crisis increased'

2-Noun + Verb, the noun being the object

> e.g. أحرز تقدما   *ʾaḥraza taqadduman* 'to advance'

3-Preposition + Noun + Verb, the noun being the direct object

> e.g. أخذ على نفسه   *ʾaxaða ʿalā nafsihi* 'to take it upon one self'

4-Noun + Adjective

> e.g. إرادة حديدية   *ĭrāda ḥadīdiyya* 'strong will'

5-Noun + Noun

> e.g. صندوق اقتراع   *ṣandūq ĭqtirāʿ* 'ballot box'

88

6-Verb + Adverb

e.g. اعتقد واهما *iʿtaqada wāhiman* 'he mistakenly thought/believed'

7-Adjective + Adverb

e.g. محدود للغاية *maḥdūd l'al-ghāya* 'extremely limited'

8-Noun + Preposition + Noun

e.g. صراع على السلطة *ṣirāʿ ʿalā al-sulṭa* 'a struggle for authority'

9-Adjective + Noun

e.g. حسن النية *ḥusn al-niyya* 'good intention'

10-Word + Synonym

e.g. حفاوة وترحيب *ḥafāwa wa tarḥīb* 'hospitality and welcoming'

11-Word + Antonym

e.g. شحن وتفريغ *shaḥn wa tafrīgh* 'loading and unloading'

Hoogland's classification of restricted Arabic collocations enriches the Arabic literature and shows the various syntactic forms of Arabic collocations. Indeed, the above classifications assist the Arab translator in knowing the way Arabic restricted collocations behave syntactically, which allow the translator to indicate the words that collocate with each other based on the syntactic form they belong to. Similar to Aisentadt

and Benson's study, this key study of Arabic collocations helps in the understanding of collocations in their respective languages.

2.4.3 Translating English and Arabic Collocations

Collocations are part of the lexicon in languages. Thus, learning them is a must. However, several studies have revealed that collocations are a problematic area for foreign language learners and translators. A study by Bahumaid (2006: 135) classifies these collocational problems into 'intralingual' and 'interlingual'. Intralingual problems relate to problems of identification and establishment of collocations within a language. As a matter of fact, only native speakers of a language will easily distinguish between 'habitual', 'occasional' and 'unique' collocations and the figurative collocability of a certain combination. For example, Bahumaid notes that *barren* not only has material collocates like *land* and *region*, but also figurative ones like *discussion* and *argument*.

Significantly, Bahumaid (2006: 136) considers collocations that are associated with specific registers as another intralingual problem for translators. For example, *dull highlights* is a specific register collocation that relates to the registers of meteorology and photography and thus rose another intralingual problem for translators. Regarding interlingual problems, Bahumaid affirms that these problems "revolve around questions of collocability across languages" (2006: 136), and he argues that these problems are the translators' main concern to find acceptable collocations in the foreign language. He correctly argues that what constitutes a collocation in one language does not necessarily in another language and that languages will differ in the collocational range. For example, the English collocations *catch a fish/a cold/a train/fire* are different from their

يصطاد سمكة/يصاب بنزلة برد/يلحق بالقطار/تشتعل فيه النار. Other problems can constitute culture-bound collocations like the English collocation *Hercules of his time* and the Arabic collocation عنتر زمانه ʿantar zamānihi, or language specific ones like the English collocation *eat one's soup* and the Arabic collocation *drink one's soup*.

Other scholars like Shakir and Farghal (1992: 229) point out that "natural language should be looked upon as fundamentally constituting syntagms rather than paradigms, thus viewed as being highly prefabricated or preconstructed rather than original or creative.". They argue that languages do not only consist of single words, as the nature of multi-word items shows that ready-made phrases do exist in languages. Shakir and Farghal argue that translators and/or interpreters should be competent in the target language and embody a good knowledge of the multi-word items, especially collocations.

Farghal and Obiedat (1995: 320) indicate there are four strategies adopted by translation students and foreign language learners when translating collocations. These strategies are: synonymy, avoidance, transfer, and paraphrasing. When using synonymy when translating collocations, Farghal and Obiedat stress student unawareness of collocational restrictions. For instance, the student translation of *rich food* is *oily food* in Farghal and Obiedat's study. The authors precisely pointed out that students fail to recognise the collocability of *rich* with *food* because of their reliance on the open principle instead of balancing it and the idiom principle.

According to Farghal and Obiedat, avoidance is the second most used strategy, and is used when the target lexical item is avoided in favour of another that affects and alters the meaning of the collocation. The use of this strategy indicates the students' failure to

understand the collocation. For example, students avoid the translation of *heavy drinker* when they render it as *great drinker*. Here, they pick a word that is a related natural collocation, but it does not reflect the true intended meaning. (Farghal and Obiedat, 1995: 322). Moreover, the authors accurately point that students may rely on their native language when translating target language collocations and assume the existence of a one-to-one correspondence between the collocations. For instance, translating ' شاي ثقيل' *shāy thaqīl* as *heavy tea* instead of *strong tea* shows that translators relied on native language knowledge, which caused them to render an erroneous collocation.

The last strategy utilised by translation students is paraphrasing. Farghal and Obiedat point out that this strategy relies on the description of the target collocation, which may lead to the correct translation, yet one that is unnatural or unidiomatic. Students who rely on this strategy will show a deficiency in English collocations.

On a similar note, Nesselhauf (2003: 230) indicates the common types of mistakes in collocations. They are as follows:

1-verb: wrong choice of verb, e.g.*carry out race*s instead of *hold races*.

2-noun: wrong choice of noun, e.g. *close lacks* instead of *close gaps*.

3-usage 1: combination exists but is not used correctly, e.g.*take notice* instead of *to notice*.

4-usage 2: combination does not exist and cannot be corrected by exchanging single elements, e.g.*hold children within bound* instead of *show children where the boundaries lie*.

5-preposition (verb): the preposition or the prepositional verb is either missing, wrong or present but not acceptable, e.g. *fail in one's exam* instead of *fail one's exam*.

6-preposition (noun): the preposition of a noun is either wrong or present but not acceptable, e.g.*raise the question about* instead of *raise the question*.

7-determiner: the pronoun or article is wrong or present but not acceptable, e.g. *get the permission* instead of *get permission.*

8-structure: syntactic structure is wrong, e.g. *make somebody friends* instead of *make friends with somebody*.

This echoes Heliel's (1990: 131) argument about the translation errors in collocations. He iterates that the collocability of a word may be different in different languages. For example, the word *heavy* may collocate with *smoker/drinker* to indicate 'excessiveness' or *meal* to indicate 'a difficulty in digestion'. However, *heavy* may also collocate with other words like *blood* to indicate 'the dullness of a person', or *hearing* to indicate 'deafness'. Heliel argues that in order to provide the correct rendering of the collocation, translators should be aware of the differences between the two languages.

Further, Heliel states that collocations function in languages differently since each language has a system of lexical collocations that are in accordance "with its semantic, structural valencies and usage". There are verbs with wide and vague meanings, and each will collocate with different nouns in English, such as *take*, *give*, *run*, *do*, *get*, *have*, *make* and *put*. These verbs are problematic to translators since they are grammaticalised and have a weakened meaning whereas their meaning and function is expressed in the noun. For example, In English we *make a distinction*, *take an examination* or *give advice*,

whereas in Arabic, we either use specific verbs or just verbs for the whole collocation,

e.g. *to give advice* اسدى نصيحةٌ= *asdā naṣīḥa* or *to take a walk* تنزه= *tanazzaha*

The examples provided in this section show that collocations are problematic to language learners and unpredictable, restricted co-occurance can cause errors in translation. Thus, Hussein (1998: 45) suggests that foreign language students enrich their reading experience by gaining exposure to English newspapers, magazines, and novels because doing so 'not only broadens their vocabulary range but also vastly enhances their capability of collocating words' (Hussein, 1998: 45).

In conclusion, multi-word items are part of the English lexicon. Based on their frequency, they can prove that language is not just a combination of words and that language does balance the open choice principle and the idiom principle. Thus, multi-word items can be literal, idiomatic or both. Therefore, they will be nothing but trouble to foreign language learners and translators, since idiomaticity constitutes a hurdle to achieve the right interpretations of these items. To reach native-speaker proficiency, translators and learners alike must acquire the phraseological units that manifest in idioms, compounds, phrasal verbs, and collocations.

CHAPTER 3: TRANSLATION AND LEXICOGRAPHY

This chapter covers the theoretical and practical aspects of two fields of linguistics; translation and lexicography. This interdisciplinary approach has the goal of bridging the gap between the two fields. Van Hoof (1995: 229) has insightfully stated that "translators and dictionaries go hand in hand. After all, isn't the dictionary essential to the translator's work?". Clearly, translators need dictionaries whenever they are translating a text, which indicates the importance of that resource to translators. Another scholar who underscores this aspect is Newmark who resoundly claims that "the bilingual dictionary is the translator's single, first, and most important aid, and a translator who does not consult one when in doubt is arrogant or ignorant or both." (1998: 29). In short, dictionaries are not just a reference book, but rather the truly indispensable tools for precise translation.

3.1 The Relationship of Translators and Dictionaries

This argument by Van Hoof is based on the history of bilingual dictionaries, as he solidly points to the truth that translators have contributed to the evolution of bilingual dictionaries throughout history. He reports that bilingual dictionaries originated with the Sumerians; however, after the Akkadians supplanted the Sumerians, bilingualism developed. During that period, Sumerian scribes, who drew up lists of words of one language, started to include Akkadian translations of the Sumerian word and bilingual dictionaries were born. (1995: 233). Van Hoof provides a further example of the

relationship between translators and dictionaries and reports that in the West, the Church, which had the most knowledge in its hand, wanted to facilitate the process of Christianisation. In order to achieve that goal, lists of Latin expressions, that were necessary for reading the Bible, were drawn together by religious officials, who then translated them into various languages. In addition, for political, commercial and educational reasons, the interest in foreign languages grew even further in the seventeenth century, which led to the publishing of dictionaries devoted to the vernacular languages, primarily English and French. Turkish was also prominent in the era of the Ottoman Empire, as shown in the publication of the Turkish-French/French-Turkish dictionary by Francois de la Croix, who "served as interpreter to the King and who translated *A History of France* into Turkish." (1995: 235).

Van Hoof also notes that interest in Sanskrit gave a new direction to lexicography in the nineteenth century and helped the spread of dictionaries of Sanskrit, Assyrian, Persian and other languages, some of which were authored by translators. Also, Van Hoof points out that the political upheaval caused by World War II, affected the development of bilingual dictionaries and gave birth to bilingual dictionaries for many languages, including previously scarcely heard of languages. Consequently, there was as increase in the demand for translators and lexicographical work. Van Hoof's solid historical overview of bilingual dictionaries shows that the foundation of that lexicographical work came from the work of translators, a point that supports his claim that translators and bilingual dictionaries go hand in hand and the involvement of translators in lexicography has then solidified by their contributions to the development of dictionaries throughout history.

Another scholar interested in translation and lexicography and the ongoing inter-relationship of the two is R.R.K Hartmann, who generously contributed to both fields. Hartmann (1989: 9) has asserted that translation is "a complex operation which involves both paraphrase and metaphrase, or the skill to express the same thing in many different ways, either within the source language or in the target language.". Thus, bilingual and monolingual dictionaries are considered translator tools as they are, and as Hartmann rightfully finds them, also very relevant to the translation process.

Interestingly enough, Hartmann argues that the contribution of translation and lexicography in languages differs, that is, the distribution of the activities of both fields is uneven from one language to another. For instance, Hartmann notes that the larger bilingual dictionaries up to the 1960s were compiled by Germans; therefore, the profession of translation was better developed quantitatively and qualitatively in German-speaking countries than in English-speaking countries, a realization that indicates that languages also will differ in their contribution to both translation and lexicography. (1989: 10).

Hartmann delves into the relationship between the two fields by developing seven specific parameters to gain a better understanding of the missing link between translation and lexicography. These parameters are as follows:

1-WHO?

2-WHAT?

3-FOR WHOM?

4-WHEN-WHERE?

5-HOW?

6-WITH WHAT MEANS?

7-WITH WHAT EFFECT?

In the first parameter WHO?, Hartmann states that the translator or lexicographer is the person who initiates the act, which is simply what this parameter is actually. In the second parameter, WHAT? Hartmann refers to "the things that are conveyed in the act of teaching or dictionary making or translation" (1989: 12). Truly, both fields deal with contexts and the meaning of the lexical units in texts. This progression brings us to the third parameter FOR WHOM? which references the person who receives the act of translation or dictionary making. The fourth parameter WHEN-WHERE? refers to the time and place for the act of translation and dictionary making.

Hartmann elaborates here by saying that this parameter is concerned with the way translators and lexicographers perform their duties, i.e which country they work in, what sort of organisations and users they work for, which pair of languages they work with, and whether their professional training has prepared them properly for their duties. The fifth parameter in Hartmann's framework is HOW?, which refers to the methods used in the process of translating or dictionary making. The sixth parameter WITH WHAT MEANS? refers to the tools used in the process of translating or dictionary making. Hartmann finds that the primary tool for language learners and translators is the bilingual dictionary, and they make use of it in their work by double-checking certain spellings or meanings, verifyng certain lexical equivalents, or filling in gaps in their own factual

knowledge. However, he understands also that the working tool of the bilingual lexicographer is less well known. Finally, the seventh parameter in Hartmann's framework is WITH WHAT EFFECT?, which is the intended goal of the act of translating and dictionary making. According to Hartmann, what determines the success or failure of the process of translating or dictionary making is the relationship of the translator and the lexicographer with their users. Hartmann's seven parameters indeed offer an intriguing mainfistation of the sometimes missing inter-relationship between translation and lexicography. The alluring element here is that these parameters refer to all the parties involved, the action conveyed, tools used and goals planned, and these all shed important light on the connection of the two fields.

Based on his framework, Hartmann truly believes that certain parallels between translation and lexicography do indeed exist. For instance, both are involved in communication in language, as a joined reference point. However, both fields also display "an ambivalent attitude to their main parent discipline, linguistics" (1989: 14). On the other hand, translation and lexicography contrast in some areas. For example, in terms of training facilities and professional representation, the field of translation is better than that of lexicography. The field of translation has a better known role in society, and Hartmann logically elaborates here by saying that translation is concerned with 'ad-hoc acts of mediation', while lexicography is concerned with codification efforts which allows it to make a long-term impact instead. Thus, language is considered a means of communication in translation and results in text performance. However, it is considered the object in lexicography, wherein it examines the shape of text descriptions 'for the purpose of explaining usage' (1989: 15).

Hartmann's well-founded framework shows us that translation and lexicography are two fields of linguistics and they have their own distinct fields along with interesting parallels and contrasts. This view may generate a question or two regarding dependency or, for the lack of a better term, reliance of the one field on the other. In other words, how do dictionaries assist translators? To answer this question, we have to determine the purpose of the bilingual dictionary, which as Zgusta (1971: 296) notes, is "to coordinate with the lexical units of one language those lexical units of another language which are equivalent in their lexical meaning". Based on this definition, Zgusta in effect affirms and acknowledges the assistance provided by the dictionary through the equivalence in the target language. However, absolute equivalents are not that frequent. According to Svensén (1993: 143), there are various types of equivalence, however, only three types are important in lexicography: complete, partial, and no equivalence.

The first type is complete equivalence, where there is "complete correspondence between words and expressions in two languages as regards content and register" (Svensén, 1993: 143): e.g. *leap year* سنة كبيسة. In the case of partial equivalence, the agreement of the content and register of the words in the two languages is incomplete: e.g. *tv show ratings* تقدير البرامج التلفيزيونية. Finally, the third type of equivalence in lexicography is no equivalence, in which there is neither a complete nor a partial equivalence in the target language due to culture-specific concepts that relate to terms: e.g. *air guitar*, *spring break* or *sweet sixteen*.

Regarding the nature of an equivalent, Zgusta divides it into two types; one is 'translational' or an 'insertable' equivalent and the other is 'explanatory' or a 'descriptive' equivalent. Thus, the distinction is that translational equivalence is "a lexical unit that can

be immediately inserted into a sentence in the target language" (aL-Kasimi, 1983: 60), whereas the explanatory equivalent 'is chosen to give more information about the lexical unit of the target language' (Zgusta, 1971: 319). Moreover, a bilingual dictionary, which helps the user produce a sentence in a foreign language, does not, as Zgusta (1971: 320) argues, tolerate explanatory equivalents since bilingual dictionaries must indicate translational equivalents. However, the inclusion of explanatory equivalents is allowed when translational equivalent is lacking. In addition, although explanatory equivalents are not the priority of the dictionary compiler, they do have the advantage of being very general because they are "situated on the notional rather than on the purely linguistic level" (Zgusta, 1971: 320). This focus means that if the translator understands the explanation given by this type of equivalent, then s/he will adapt the translation based on the context. Indeed, Zgusta maintains that successful use of this specific equivalent is based on competence in the target language. On the other hand, the main advantage of the translational equivalent is that it is purely linguistic and the comparison between the source and target language remains on the translational equivalent and not the notion described. The other advantage of the translational equivalent is that it provides ready expressions to help the user.

Returning to the previous question then, how do dictionaries assist translators? Tarp tries to answer this question by surveying the nature and concept of the bilingual dictionary and how it is actually used during the translation process. Tarp (2004: 27) notes that the theory of lexicography is based on the idea that dictionaries are produced to satisfy the needs of certain users and emphasises that lexicographers should keep the user, user situations, and problems that cause the user to use the dictionary in mind when

compiling a dictionary. Tarp suggests there should be a methodology for making, planning, or reviewing a dictionary, where it should make a typology of users, user situations and potential problems for each user for each situation and its functions. Based on this analysis, not only can the problems be determined by the lexicographer, which s/he tries to solves them by a dictionary, but also certain corresponding items can be included and presented in the dictionary in such a way as to satisfy the needs of the user.

For the translation process, Tarp states that the generally accepted three-phase model is the proper one and supports his argument. These three phases of the translation process are:

1-Reception of the source-language text

2-Transfer of text from the source language into the target language

3-Production of target-language text

Tarp describes this translation model as simple and believes that the three phases are fundamental to the translation process. They allow lexicography to assist the translator. Thus, when translators encounter problems during these phases, they will consult dictionaries to solve these problems. However, Tarp does not state that dictionaries solve all problems that might arise in texts during the transfer from one language to another. Phases 1 and 3 correspond to two user situations, i.e. reception of the native or foreign language and production in the native or foreign language. Still, there are differences. For instance, in a reception situation, a person who only needs to understand a text is not the same as a person who needs to understand a text in order to transfer it to another language.

Furthermore, Tarp (2004: 31) asserts that dictionaries do not provide translations. They provide 'assistance' to the person who is working on the translation, as they analyse the problems encountered during the process and determine whether they are solvable by consultation of the dictionary. More importantly, Tarp's indication that problems may arise at three different situations in the translation model means that problems can arise during the reception phase, the transfer phase and the production phase. These problems may differ according to the phase it is in, which clearly influences precisely how dictionaries do provide assistance to translators.

Tarp concludes that working out a typology of all problems, hence, giving an indication of problems that are expected to be solved by dictionaries, is quite realistic. Based on this sound indication, Tarp indicates there are six phases that one can expect to be solved by dictionaries, namely, the three phases of translation from the mother tongue into a foreign language. These are the translation-related reception of a mother tongue text, transfer of a text from the mother tongue into a foreign language, and translation-related production of a foreign-language text, and the three opposite phases of translation from a foreign language into the mother tongue, namely, translation-related reception of a foreign-language text, transfer of a text from a foreign language into the mother tongue and translation-related production of a mother-tongue text.

In the case of the translation-related reception of a mother-tongue text, Tarp notes that the translator has to understand the meaning of the text as well as the phrases, the idioms, the collocations, etc. The role of the dictionary stands out here as an assistant in solving any problems that might arise when understanding the text. That assistance might be in the form of lexicographic definitions which may include synonyms, paraphrasing,

hyponyms, and text examples or explanations. Tarp signifies that a second type of problem arises, which is identifying the right entry to find the required answer once the translator decides to consult the dictionary.

In the case of the transfer of a text from the mother-tongue into a foreign language, Tarp notes that in the transfer phase, a dictionary cannot assist in transferring at text level as a whole; however, it assists the translator by providing equivalents at a word, collocation and idiom level. Additionally, the dictionary in the case of partial equivalence, as Tarp (2004: 32) asserts, provides information about difference in meaning between collocations, words in the source language and their equivalents in the target language, all of which help the translator to find the right equivalent.

In the translation-related production of a foreign language text phase, the translator has to produce or 'reproduce' a text in the foreign language from the text in the source language and do so both correctly and adequately. Correspondingly, Tarp (2004: 32) maintains that the assistance the translator get from a dictionary now is when orthographic, grammatical or pragmatic dilemmas arise at the word, collocation, idiom level. The assistance of the dictionary is manifested in lexicographic items, such as orthography, gender, irregular inflection, syntactic properties, pragmatics, collocations, idioms, and synonyms or antonyms.

Tarp believes that if the translator consults the dictionary for text production in the second or third step of consultation, then s/he has already identified the right lemma in the source language, in the earlier phases. However, Tarp's argument that if the translator encounters the problem at the production phase, then s/he will need the lexicographic

items to help identify the required lemma. Based on the assumption, Tarp expects that if the translator has not struggled with problems at the reception and transfer phases, then the translator has not yet used the dictionary for consultation. Once the translator encounters any problem at this phase, s/he must find the right lemma at the target-language section.

In the case of the translation-related reception of a foreign language text phase, Tarp states that "this first phase of translation from a foreign language into the mother tongue resembles the corresponding first phase of the translation the other way around, but also here a major difference is to be observed" (2004: 33). Tarp indicates that the foreign language takes the place of the source language in this phase, and therefore, the translator will encounter some reception-problems in semantics in the foreign language, which will be solved, as Tarp asserts, by the same items in the first phase, i.e. the translation-reception of a mother tongue text where the best solution is the mother-tongue equivalents.

In the case of transfer of a text from a foreign language into the mother tongue, the problems and the assisting lexicographic items are similar in this phase to those that occur when transferring from a mother tongue to a foreign language. Likewise, if the translator consults the dictionary during the reception phase, then the right lemma has already been determined. However, if the translator encounters the problem for the first time during this phase, then s/he needs, as Tarp (2004: 34) suggests, a brief explanation in order to identify the lemma and find the equivalents.

In the case of translation-related production of a mother-tongue text phase, Tarp affirms that text production in this phase is not different from text production in a foreign language, which is quite natural since the knowledge the translator needs to produce a correct text is the same. The translator might struggle with certain problems during this phase; however, they are likely to be less than the translation phase into a foreign language, since logically mother-tongue knowledge is greater than knowledge of a foreign language. On a similar note, if the translator consulted the dictionary in the previous steps, then s/he already distinguished the right lemma in the source language which then leads to an identification of the required lemma. However, if the translator encounters a problem during this phase for the first time, then naturally the same lexicographic items in the corresponding phase in the foreign language will be needed to assist him /her in identifying the lemma in the mother-tongue.

Based on the six phases of the translation process presented here, Tarp shows that problems can arise in different phases and although the problems encountered may arise in corresponding phases, the difference in the direction of translation from one language to another shows that these problems are not identical. Consequently, Tarp stresses that in order to solve these corresponding problems; the translator needs different lexicographic items in each phase. Most importantly, Tarp shows the importance of translation/bilingual dictionaries during the translation process. Tarp notes that if the translator encounters a problem at the reception phase, then a monolingual dictionary might still suffice. Tarp argues that bilingual dictionaries are indispensable in helping the translator in the translation process.

Tarp indicates two fundamental reasons for the significance of bilingual dictionaries. First, the bilingual dictionary actually saves the translator time because once s/he encounters a problem at the reception phase, there is the possibility that s/he might struggle with yet another problem in the transfer stage. Using one dictionary, i.e. the bilingual dictionary for the two purposes will save time. Second, when the translator translates form the foreign language into the mother tongue, then logically the mother-tongue equivalents are the ones that will provide assistance to the translator when encountering reception problems in the foreign language. Therefore, monolingual dictionaries, as Tarp fittingly contends, are not compulsory for the translated-related reception.

Tarp shows that dictionaries are essential to translators whether they are used during the reception, transfer or production phase. Translators do need the dictionary to help them produce a correct text.

3.2 Previous Translator-Dictionaries Studies

Varantola (1998: 179) also affirms that the dictionary is the translator's tool most of the time, and translation work should include dictionary consultancy, whether it is during the translation process, preceding it, or at various stages. Varantola states that to understand the needs of translators and the habits of dictionary use, we must analyse their experience in L1-L2 translation of a general text within a special field. Even though, translators do not consider the dictionary as the ultimate tool, they do acknowledge the collection of information it brings to the process, which, as Varantola (1998: 180) affirms, "facilitates their decision-making and make the results more reliable". Translators

do not always look up lexical information when consulting dictionaries. In fact, they also consult a dictionary to look up how an expression behaves grammatically and the kind of text in which it appears.

As stated here, Varantola conducted a research on dictionary use and habits by monitoring four advanced translation students and recording their dictionary use and where each looked up a word on an answer sheet. Whenever these translators looked up a word in a dictionary, they were asked for the reason for consulting dictionaries and the value of these dictionaries in translation.

Based on the analysis, there were differences in dictionary use and habits along with differences among users' English skills. Regarding user habits, the results show that one look-up in the dictionary totaled 64% and the four look-ups in the dictionary totaled 5%; 87% of the first look-ups involved a bilingual Finnish-English dictionary and 10% involved a monolingual dictionary. As far as the reasons for the dictionary look up, searching unknown L2 equivalents totaled 55% while checking for reassurance or additional information totaled 45%.

Regarding translators look-up satisfaction, 76% of the users were satisfied with their look-ups, while 24% were uncertain. Regarding the translation task, the results show that the longer the text was, the more look-ups that text generated. Interestingly enough, Varantola's translation observation shows that although the dictionaries used were often identical, the searches by users were different and did not produce identical results, Varantola (1998: 187) argues that "this reflects the interaction between the user and the

dictionary during the decision-making process, as well as the L2 competence and dictionary use skills of the user".

Furthermore, Varantola confirmed that there is a difference in user skills in terms of linguistic and translation competence. Moreover, equivalents are needed by translators, and still they need reassurance and do not like finding unrecognised equivalents. Regarding dictionary search, Varantola asserts that what determines the success or failure of a dictionary search is user skills. Most importantly, translators as dictionary users should not place high hopes on bilingual dictionaries all the time, as they need to, as Varantola suggests, consult a range of dictionaries due to the fact no bilingual dictionary can contain all the information needed or even if so, full satisfaction of the equivalent is not always attained. Varantola's experiment did come up with concrete results about dictionary consultation. The research demonstrates that bilingual dictionaries are not always to blame when producing translation errors. In fact, fingers have to be pointed at translators since they misuse the consulted dictionaries and still make mistakes in translation. Varantola's experiment offered an exceptional approach, as most of the dictionary and translation literature has ignored dictionary use to focus on the shortcomings of bilingual dictionaries. More studies should be directed at the users of those dictionaries. Indeed, the invaluable findings of this study indicate the importance of the dictionary skills of the translator who needs training for better dictionary use. The experiment shows that 76% of users were satisfied with dictionary look-up, while 24% were uncertain, which reveals that some of the translators in this experiment knew how to use dictionaries, but the remaining users did not. Therefore, training and developing the dictionary skills of translators affects the quality of translation.

On a similar note, Nuccorini (1994: 586) monitored dictionary use, but through errors made on exam papers translated from English into Italian by university students in English as a foreign language who did not have any formal instruction on dictionary activities. Nuccorini indicates that the percentage of passes and fails of these student translation tests were compared to those of the previous year who were not allowed to use bilingual dictionaries. The goal was to check whether student lack of dictionary skills could be improved. However, the rate of errors was the same. Thus, the difference, as Nuccorini (1994: 588) puts it, was between being and not being able to use bilingual dictionaries. In order to reinforce the hypothesis, Nuccorini selected student lexicographic errors that occured because of dictionary misuse, and classified them based on 'linguistic status' and 'lexicographic relevance'.

The students' lexicographic errors were divided into five categories, based on the problematic areas. The first category was polysemous and homonymic items, the second, derivatives, the third, compounds, the fourth, idiomatic expressions and phrasal verbs, and the fifth, abbreviations, false friends, etc. However, only the third and fourth categories, compounds and idioms and phrasal verbs, relate to this current research.

Compounds were recognised and successfully looked up in dictionaries, but still there were cases where ambiguity struck at the linguistic status of the compound and its lexicographic treatment. For example, *taxpayer*, which, as Nuccorini (1994: 592) notes, embodies an element of derivation, was mistranslated by some students while others simply left it blank. Another example was *belttightening*, which is not recorded in any dictionary. According to Nuccorini, the idiom *to tighten one's belt* was documented in the dictionaries used by the students under *belt* or *tighten*, but still it was correctly translated

by the majority of the students. The results shows that the idiom's linguistic status was understood and the dictionaries were consulted properly. However, five students could not translate the term and left it blank, which shows that these five students were aware of their inability and failure to analyse this word.

Regarding idioms, Nuccorini (1994: 593) notes that idioms were correctly translated, except very few students who had trouble locating them in the dictionaries. For instance, two students mistranslated *follow suit*. An interesting example of a proverb labeled as an idiom in all of the used dictionaries was *easier said than done*, which was translated by all the students. Interestingly enough, its dictionary treatment was not identical, as it was documented under *do* in one dictionary, and recorded under *easy* in another.

Regarding phrasal verbs, it was pointed out by Nuccorini (1994: 593) that phrasal verbs were not as recognised as idioms and were mistaken for prepositional verbs by students, a finding that led them to not be able to locate them in the dictionaries. Nuccorini notes that the mistaken phrasal verbs were ones with common verbs, such as *call in* and *call for*, and thus this was a case where the lexicographic abilities of students were challenged instead of their linguistic ones.

Similar to Varantola's experiment, Nuccorini's striking dictionary observations show that translation errors are not always generated by bilingual dictionaries, and there are occasions where translation students, as dictionary users, are the ones responsible for the errors. In an interesting approach, Nuccorini's classification of dictionary misuse into 'linguistic status' and 'lexicographic relevance', reflects her emphasis that translation students are less, if not totally, aware of bilingual dictionary formats. Her observation

clearly shows that most translation students correctly translated compounds and idioms. It is a finding that shows that Italian-English bilingual dictionaries do to a certain extent document multi-word items. As one of the few studies that have tackled dictionary misuse, Nuccorini's observation demonstrates that translation students with poor linguistic competence and unclear dictionary entry formats are two reasons for translator dictionary misuse.

Other scholars like Roberts (1992: 49) have focused on translation pedagogy, where Roberts focuses on improving dictionary use. According to Roberts (1992: 49), even though bilingual dictionaries are tools for translation, they have been constantly criticised in the translation literature for not assisting the translator in every problem s/he encounters. However, she maintains that the reason that bilingual dictionaries are not the 'perfect tool' for translators is because lexicographers have not paid enough attention to translators' needs, which is, as Roberts notes, their fault. Still, the fact that there are different types of translators means that they will have different needs, and it will in fact be difficult to produce a bilingual dictionary that can cater well to all of their needs.

Roberts notes that the teaching of translation techniques and approaches has further developed over the last twenty years. However, this ciccumstance has not been the case with dictionary use. Roberts (1992: 50) argues that there is importance in teaching dictionary use to translation students. Still, both professional translation courses and academic translation courses and programmes at the university level do not include this study in their curriculum, which is quite surprising since translation students need that skill so badly.

Roberts suggests strategies for improving dictionary use and divides them into four categories: (a) Familiarisation with different types of lexical items, (b) Familiarisation with different types of dictionaries, (c) Familiarisation with dictionary entry format, and (d) Illustration of ways to combine text analysis, translation and dictionary consultation.

Roberts (1992: 53) indicates that these four suggested categories address the four main problems that translation students face: (a) Knowing what to look up in a dictionary, (b) Knowing where to look for lexical information, (c) Knowing how to interpret lexical information that is provided, and (d) Knowing when and how to consult dictionaries during the translation process.

Regarding the first strategy, Roberts notes that the incapability to identify 'complex lexical' items in the source text will affect dictionary consultation, especially if the source language is the translation student's second/foreign language. She provides an example where French-English students rendered *simple soldat* into *simple soldier*, when the rendering should have been *private* instead. According to Roberts (1992: 53), students should be aware of 'bonding words'; yet, knowing all existing bonding words is not a must. However, students must distinguish between compounds, idioms and collocations, as these are all treated differently in bilingual dictionaries. Compounds, as Roberts notes, are found as headwords and they, along with idioms, are grouped into "separate subdivisions in entries for simple lexical items in bilingual dictionaries" (1992: 53), while collocations are located with free combinations in the examples section.

Accordingly, before consulting bilingual dictionaries for multi-word item look-ups, translation students must learn to identify these phraseological items. Roberts points out

that analysing specific examples of collocations, compounds, and idioms in a text, preferably a general text, is the ideal way to introduce students to these multi-word items. Roberts also suggests that tutors should include discussions after each scan of multi-word items in the text(s) to illustrate that context to those translation students who did make errors in identifying them. In addition, a clear discussion of the different types of multi-word items will be beneficial since these items are often treated differently in bilingual dictionaries.

Regarding the second strategy, Roberts (1992: 54) asserts that there are indeed different types of dictionaries. Yet, only bilingual dictionaries are known to translation students, as these students heavily rely on them in translation. Few translation students are aware of other types of dictionaries. Consequently, Roberts suggests that translation tutors and instructors should give presentations on a variety of dictionary types that can be useful for translation work and then allow the students to examine these new dictionaries in a workshop.

The instructors should also introduce students to other types of bilingual dictionaries, since bilingual dictionaries are popular among translation students. For example, tutors should learn to distinguish between general bilingual dictionaries and specialised bilingual dictionaries and between specialised bilingual dictionaries, which specialise in just one field and special purpose dictionaries, which are specialised in one aspect of language like dialect, slang, idioms, collocations or phrasal verbs. Roberts also suggest that instructors should introduce monolingual dictionaries to translation students, both in the source and target languages. Tutors should encourage translation students to use monolingual dictionaries for foreign language learners along with monolingual

dictionaries for native speakers, as these can expose them to clearer definitions and examples, and collocations. Consideration should also be given to the size of the dictionaries, as pocket dictionaries are not recommended for translation. They do not contain enough lexicographic information for good translation.

Once the translation students are exposed to these different types of dictionaries, they should use them for practical exercises. Roberts (1992: 56) suggests that instructors hand out a source text to the students that contains various underlined multi-word items and let them consult two dictionaries for translation. The reason for limiting dictionary use to two is to give translation students a chance to choose the related dictionaries. Then, students should discuss their own consultations with the instructor to become more aware of the different quality of dictionaries in use.

Regarding the third strategy, Roberts contends that entry formats will differ from one type of dictionary to another as in bilingual vs. monolingual dictionaries. Also, entry formats can differ from one dictionary of a specific type to another. Roberts (1992: 56) elaborates on this issue by indicating that bilingual specialisation in a field dictionary provides a definition, quasi-synonyms and related words, and other dictionaries do not. Roberts suggests that instructors show and expose their students to the entry formats of general bilingual dictionaries, so they can note the information given in these entries. Often, translation students err because of their own poor reading of the given information in entries. Once the students are shown the entry formats, instructors can devise a series of questions about the sample dictionary entries for the multi-word items found in the source text. These questions, as Roberts (1992: 57) stresses, should cover the meanings along with their order, the type and number of examples, the inclusion of collocations and

idioms, the way contextual information is presented, meaning discrimination devices, and the stylistic discrimination devices that are used.

Regarding the fourth strategy, Roberts contends that knowing which and when to use dictionaries and, at which stage and how to combine dictionary and text information is what defines efficient dictionary use and its success. This essential skill is better acquired with tutors' supervised guidance and practice, and it is helpful to translation students. Roberts stresses that tutors should guide translation students through the three stages of translation by utilising dictionaries for each stage. These three stages of translation are analysis of the text, translation, and revision of translation. According to Roberts (1990: 75), analysis of the source language text is the first stage of translation. The goal of this stage is a full understanding of the source language text. There are several steps translation students must take to move to the next step, they are: reading of the text, contextual analysis, and documentation and lexical research.

The second stage of translation is transfer of the text into the target language or actual text translation if we want to simplify this stage. Roberts (1990: 78) notes that the goal of this stage is the "production of a draft translation". Here, the role of the bilingual dictionary shines because it is specific for translation equivalents.

The third and last stage is the revision of translation. Roberts (1990: 79) stresses that translation students have to revise their translations in order to edit and make needed adjustments to it and improve the quality of the final translation. According to Roberts, all meaningful elements found in the original text must be included in the translation.

Roberts (1992: 58) divides the lexical items in a text into three categories: those items known by the translation students where their meanings are clear in the text; items considered vague by translation students and cause students to look them up the bilingual dictionary; and those items that are puzzling to translation students. Roberts argues that immediate consultation of the dictionary will result in inadequate translation and recommends that translation students refrain from consulting the dictionary at this stage until they have read the entire text and have a full, clear understanding of the text. Roberts also suggests that translation students should underline any puzzling lexical items as they encounter them and then go back to them once they have analysed the text. The syntactic and semantic markers in the text will help translators have a better understanding of the text.

The actual practice of translation, which is the second stage, begins after the completion of the analysis of the source text. Here, Roberts (1992: 60) warns translation students not to rush to dictionary consultation until they are unable to translate lexical items by understanding the text and making a clear distinction between the unknown lexical items as to whether they are collocations, idioms, standardised terms or non-standardised terms. Then they can proceed to look them up in the dictionary. Most importantly, at the revision stage, students should consult various types of monolingual dictionaries instead of only bilingual ones in order to attest to the validity of the equivalents provided by the bilingual dictionaries during the previous stage. Roberts (1992: 61) also suggests that translation students resort to collocational and other specialised multi-word items dictionaries to verify that they used the right collocates to reflect the intended impact of the source text.

Roberts's study offers a series of suggestions on how to improve dictionary use, and they focus not only on dictionary use, but also on the proper place of dictionary use in academic translation programmes. Her insightful argument suggests that the absence of dictionary use in these academic programmes results in ignorance toward the nature and purpose of dictionary consultation, and she warns that consulting dictionary use at the earliest stage of the translation process will result in mistakes. In a thought-provoking way, Roberts suggests observing and analysing the text and knowing the different types of dictionaries. It is a remarkable suggestion, since most of the literature focuses on the importance of dictionaries without noting when it is most appropriate to consult them.

The four strategies proposed by Roberts show a clear grasp of the translators and dictionaries and help improve the skills of multi-word item translation. Still, it would be appropriate to expand the strategies. For instance, Roberts (1992: 53) states that students should be familiarised with different types of multi-word items in a general text and that contexts of these items should be illustrated. It would be appropriate to explain the story behind idioms, for example, in order to illustrate the difference between the literal and figurative meanings of the idiom. Thus, students will be able to identify multi-word items in the text once they are aware of difference of meanings. Learning the story behind idioms will make the translators remember them and in effect makes idioms easy to identify in a text.

The second strategy of Roberts suggests that tutors should present the different types of dictionaries (monolingual/bilingual general and specialised) to students when translating multi-word items in the source text using two dictionaries. Although this strategy achieves item exposure in context in one direction, this strategy will yield better

results if the students translate multi-word items in both native and foreign language texts, e.g. Arabic and English texts, which gives them exposure to both source and target multi-word items, rather than to one direction. Applying this proposed strategy allows students to translate items using general and specialised dictionaries in both directions.

In the case of the third strategy, Roberts (1992: 56) suggests that students should be familiarised with bilingual dictionary entries because students lack the knowledge of the information in entries. According to Roberts, tutors should ask the students about the dictionary entries of the multi-word items found in the source text, the examples covered, collocations, idioms, and the different meanings in the entries. Still, this strategy focuses on the items in one direction, but it would be appropriate to focus on items in two texts because students should be familiarised with entries in bilingual dictionaries in both directions, e.g. English-Arabic and Arabic-English. In addition, tutors should encourage students to read the preface of the dictionary, as it includes the policy of covering multi-word items in the dictionary. For example, phrasal verbs are documented under the entry of the verb. Reading the preface will save time in findings the multi-word items in the text rather than looking up entries of all the components of the items.

As far as the fourth strategy is concerned, Roberts (1992: 78) suggests that tutors should guide students through the three stages of translation (analysis of the text, translation of the text and revision). Roberts state that tutors should not allow consultation of dictionaries in the first stage (analysis of the text) in order to have a full understanding of the text. The use of bilingual dictionary consultation begins in the second stage, which is the actual translation of the text. Also, Roberts suggests that students use monolingual and specialised dictionaries at the third stage (revision) to test

119

the equivalents provided by the bilingual text. Indeed, this sound strategy shows the importance of the dictionaries in the stages of translation and indicates the inter-relationship between translators and dictionaries.

Based on this discussion, it is clear that bilingual dictionaries are essential for translation; they are the translator's tool. They provide translation equivalents of a source item to their users and help them understand vague and unknown lexical items. Other scholars focus on the treatment of multiword items in bilingual and monolingual dictionaries. One scholar is Gates who covers the treatment of multi-word items (collocations, idioms, phrasal verbs or compounds) in English dictionaries (1988: 99) and states that "conventionalised phrases, clauses and sentences make up a considerable part of the English lexicon and merit more adequate treatment than has been given them in existing dictionaries". Gates states that collocations are included in dictionaries as they pose problems of understanding because they are understood literally, and dictionaries have unique grammatical features like in *in the know*, *at random*.

Regarding the treatment of multi-word items, Gates (1988: 102) argues that treating a collocation or an idiom as a single meaning is erroneous because the meaning of an idiom involves all the individual words, and each is just one of the components of an idiom. For example, *Webster's Ninth Collegiate Dictionary* (henceforth W9) does do so. For example, the idiom *pain in the neck* is treated under the entry of *neck*. According to Gates, five of six dictionaries examined include multi-word units as a main entry. Some dictionaries document compound nouns and adjectives, noun phrases like *rule of thumb*, and hyphenated verbs like *rubber-stamp* as main-entries. *Webster's New World Dictionary* (henceforth WNWD), as Gates (1988: 103) notes, has a policy of

documenting idiomatic expressions under their key words. For example, *chew the fat*, *curry favor* and *scratch the surface* are documented at the verb entry. Furthermore, location in the dictionary is a problem if the word where the multi-word item is found is unique to the lexeme. For instance, *Chambers 20TH Century Dictionary* (henceforth CTCD) documents *Achilles heel* at the related word *Achillean*. Gates maintains that not only do dictionaries differ on the placement of entries for multi-word items, but they also differ on the placement within an entry.

Regarding the form of the lemma, Gates demonstrates that dictionaries may show some variation of multi-word expressions in the lemma. For example, some dictionaries might show one variant after the other; e.g. *chew the rag (fat)*. On the other hand, W9 includes the entire phrase twice as in *chew the rag* or *chew the fat*, while WNWD includes the variant at the end of the entry after the meanings as in *bend over backward* "also lean over backwards". If there are many variants, then some dictionaries like the *Longman Dictionary of the English Language* (henceforth LDEL) include the different variants of an idiom in the entry as in the case of the idiom *up to the ears,* where it is included with its variants as in *up to one's armpits/ears/eyes/eyebrows/neck.*

Indeed, these striking findings indicate that the documentation of multi-word items in dictionaries is not always identical, as there are cases where a dictionary includes an idiom under the entry of one component, while other dictionaries document it under an entry of another component. The different lexicographical documentation of items in dictionaries will make dictionary use difficult because the Arab translator as a dictionary user might expect an idiom is included under the entry of component X, but finds it under the entry of Y. The difference in the documentation will cause the translator to check all

the entries of the components of the item, which is time-consuming. It would be appropriate for lexicographers as dictionary makers to state their policies of item documentations in the preface/introductory part of the dictionary. The clear inclusion of these policies will indicate the documentation of each multi-word item in the dictionary. For example, phrasal verbs are documented under the entry of the verb and compounds are documented in the main entry.

As for the variation of the items in the dictionary, the inclusion of the variants of a multi-word item raises awareness about the different forms of an item, but dictionaries should indicate whether the variation affects the meaning of the item or not. The Arab translator is not a native speaker of English and should be supported by information from the dictionary that states whether this alteration affects the meaning of the item or not. This can be achieved by including definitions and/or examples of the multi-word items in context in order to show the effect of the variation.

Other scholars like Ivir also discuss the documentation of collocations in monolingual and bilingual dictionaries. Ivir (1988: 46) suggests there are three approaches for documenting and treating collocations in a monolingual dictionary. One approach is where the lexicographer collects a massive corpus of collocations in order to specify their meanings. A second approach is to list all meanings of each word followed by a supply of collocations so as to discriminate between the meanings of a given word. Finally, the third approach to give the core meaning(s) of each word "and show, with suitably chosen examples of collocations, in what direction these meanings can be specified by different collocations" (Ivir, 1988: 46).

Ivir asserts that all three approaches have advantages and disadvantages, and each can serve some purposes better than another approach. If the purpose of the dictionary is to provide a 'fairly exhaustive list' of collocations to use, then the first approach is useful. The second approach is "very orderly in that meanings are individually labeled and thus kept apart" (Ivir, 1988: 48). Therefore they are easy to recognise. However, with this specific presentation, very little insight is gained into the interpretation of meaning; even the 'clear' indications of meaning are not accurate. Finally, the third approach, even though it is less easy for quick reference, still it is more instructive since it starts with a small number of core meanings and then through collocations. However, Ivir (1988: 48) argues that this presupposes a greater refinement of the techniques of semantic analysis, which is a major disadvantage.

In the case of bilingual dictionaries, Ivir maintains that the same considerations apply here. Many more examples of collocations will be needed, since the foreign learner does not possesses the same intuition and exposure to the language as the native speaker. Still, the lexicographer has to encounter the contrastive pattern of collocations in the source language and the target language, and since collocations are language-specific, then what is considered a collocation in one language may not be the same in another. Consequently, bilingual dictionaries, in the case where collocation patterns of two languages agree, will indicate a difference in meaning for collocations by listing synonyms and examples.

The significance of Ivir's discussion is that it identifies the different approaches of documenting and treating collocations in monolingual and bilingual dictionaries. Ivir's discussion of each approach along with the advantages and disadvantages should be

referred to by the Arab lexicographers when compiling bilingual (English-Arabic/Arabic-English) and/or monolingual dictionaries. It would be suitable to choose the third approach where a dictionary provides the core meaning for a word with a list of words that form collocations with it. Native speakers of English are exposed to collocations; however, Arab translators are not. Consequently, applying this approach will make dictionaries list words along with other words that collocate with them. When the Arab translator looks up a certain word in the dictionary, s/he will be able to find the range of words that collocate with the word s/he looked it up. Thus, this approach enriches his/her collocational repertoire.

On the other hand, Benson (1996: 26) accurately argues that what results from the efforts of the translators depends on the quality of available dictionaries; translators "(and language learners) have a right to expect that dictionaries which they use will give correct, essential, up-to-date information" (1996: 26). Still, Benson, as well as other researchers, argues that even though dictionaries are considered an invaluable assistant to translators, they do tend to have problems providing translators with accurate translations from the source language to the target language. Benson identifies phrasal verbs as a major translation problem that can face the compiler of any bilingual dictionary with English as the source language.

What makes phrasal verbs special is that their use in English is more complex than it is in other languages, and for that reason they have received a lot of attention from linguists, translators and lexicographers. Interestingly, Benson notes that translators do benefit from the complete and accurate treatment of phrasal verbs in English. However, Benson criticises the status of phrasal verbs in bilingual dictionaries, and he argues that

their descriptions of phrasal verbs are incomplete, which is the complex problem of word order, which is important for a translator.

Based on his analysis of phrasal verbs' entries in the *English-Serbo-Croatian Dictionary* (henceforth ESD) in his studies, Benson finds that some entries do include the different word orders of a phrasal verb, e.g. *to <u>turn</u> a lamp <u>on</u>* or *to <u>turn on</u> the lamp*; and *to <u>turn</u> the television <u>on</u>* or *to <u>turn on</u> the television*. However, Benson finds that other entries include only one word order and that will confuse the translator, since changing word order changes the meaning, which is covered in the previous chapter as leftward and rightward movements. For example, *he <u>turned on</u> the crowd* is different from *he <u>turned</u> the crowd <u>on</u>*. The former means 'he attacked the crowd' while the latter means 'he aroused the crowd'. A case like this one will definitely confuse the translator because word order shapes the meaning of the phrasal verb and will not allow an alternative. Based on the treatment of these phrasal verbs, any reviewing of examples in the bilingual dictionaries, as Benson properly suggests, should indicate the effect of particle movement on the meaning of the combination.

Indeed, phrasal verbs are one of the most problematic items in English because of their complex nature and non-literal meanings, both of which confuse the translator, who is not aware of their meanings. In this case, s/he consults the bilingual/translation dictionary in order to find any information that explains the meaning of the phrasal verbs. However, if the bilingual dictionaries document one order of phrasal verbs, which have more than one meaning based on their word order as in *turn on the crowd* vs. *turn the crowd on*, then the translator will believe that both cases have the same meaning. This confusion will lead to inaccurate translations, which can be avoided by providing the

125

different word orders of this type of phrasal verbs in the dictionary. The valid findings of Benson indicate that then can help a translator achieve natural and correct translations or cause erroneous ones.

Other scholars like Hoogland focus on Arabic collocations, particularly their documentation and representation in bilingual dictionaries that contain Arabic. Hoogland (1993: 81) raises two valid questions, the first one on the place of documentation of collocations in a dictionary, and the second about the collocation equivalent in the target language. Indeed, the answers to these two questions help translators and language learners achieve the correct rendering of collocations in the target language. Naturally, source language collocations are contained as 'a point of departure' in the bilingual dictionaries, in which the translation or paraphrase is given in the target language. Still, in a concrete indication, Hoogland notes that the rendering of the source language collocations does not have to be a collocation in the target language.

The type of bilingual dictionary, as Hoogland argues, is a factor that also affects the type and number of collocations that are included in a dictionary. Dictionaries are commonly divided into active and passive dictionaries. An active dictionary is used for production, while a passive dictionary is used for understanding. For example, an active English–Arabic dictionary targets foreigners who are writing or speaking Arabic, while a passive English-Arabic dictionary targets Arabs reading English. The same can be said about dictionaries with Arabic as a source language, depending on their type. (1993: 82). This point echoes al-Kasimi's (1983: 157) distinction of dictionaries; he also points out that there are four types of interlingual dictionaries: (a) For speakers of the first language (L1) to comprehend the target language TL texts. (b) For speakers of L1 to produce TL

texts. (c) For speakers of the second language (L2) to comprehend SL texts. (d) For speakers of L2 to produce SL texts.

In terms of dictionary effect on the treatment of collocation, Hoogland solidly finds that the type of dictionary will affect the storage of collocation. He found that an active dictionary lists the collocation with the core word, while a passive dictionary lists the collocation with the collocator. For example, when looking up the collocation *vicious crime* in an active English-Arabic dictionary, translators will find that it is listed under the core word *crime*. On the other hand, this word will be listed under the collocator *vicious* in a passive English-Arabic dictionary.

In terms of the documentation of collocations in Arabic-English dictionaries, Hoogland's test of the documentation of the small corpus of collocations clearly shows that well known passive dictionaries, such as *al-Mawrid* and *Hans Wehr* do not document the collocations of this small corpus. Similarly, Hoogland's test of an active English-Arabic dictionary, such as *al-Mawrid* unfortunately shows that it does not document the collocations of his corpus. Hoogland's test clearly shows that both active and passive Arabic dictionaries do not contain the collocations that Hoogland collected as results from his pilot study.

Similarly, Bahumaid investigated the documentation of collocations in bilingual dictionaries with Arabic as one of the two languages, and assessed the help these dictionaries give the Arab translator. Bahumaid conducted a two-part translation test that consisted of 30 sentences that contained 15 English collocations and 11 Arabic collocations. His choice of informants was four Arab university instructors. Bahumaid

127

claims the reason he chose the data he did was because "the inclusion of collocations in sentences rather than in larger stretches of discourse is made on account of the fact that the sentence is practically the maximum unit in translating" (2006: 139). Significantly, Bahumaid's test results disappointingly showed that the informants' performance of the test was not satisfactory. These results show that rendering Arabic collocations into English are more difficult than rendering English collocations into Arabic.

Bahumaid thus logically states that competence in the foreign language is not as important as it is in the mother-tongue. According to Bahumaid, the informants failed to render correct collocations in Arabic and English because of the non-existence of most of the English collocations in the English-Arabic dictionaries that were used for the study, i.e., *al-Mawrid English-Arabic Dictionary* and the *Elias Modern English-Arabic Dictionary*. Examples of the absent English collocations were *bleak prospect*, *towering palm trees*, *to make an appointment*, *domino effect*, *project rationale*, etc. The same can be said of the Arabic collocations, as most of them were not included in the bilingual dictionaries used, i.e., the *Hans Wehr Dictionary of Modern Written Arabic* and *al-Mawrid Arabic-English Dictionary*. Examples of the absent Arabic collocations were *masāʿ ḥamīda*, مساع حميدة *ṣināʿāt nāshiʾa*, صناعات ناشئة *asnān iṣṭināʾiyya*, أسنان إصطناعية *yajrī mubāḥathāt* يجري مباحثات, etc.

Based on the above findings, both Hoogland and Bahumaid affirmed that collocations present a major difficulty to an Arab translator, as most collocations cannot be understood literally. Truly, collocations can be metaphorical, and the core word and the collocator can have a figurative meaning that is completely natural to the native speaker.

On the other hand, non-native speakers find it illogical and problematic to understand the collocations, which will of course then affect the rendering of collocations into the target language. The same can be said of cultural collocations. Bahumaid accurately maintains that culture-bound collocations are the most difficult for translators to render to the target language.

In terms of the use of bilingual dictionaries in translation, both authors claim that bilingual English-Arabic and Arabic-English dictionaries are lagging behind monolingual dictionaries. However, both authors used a small corpus of collocations. For instance, Hoogland's corpus consisted of 14 Arabic collocations, while Bahumaid's corpus consisted of 15 English collocations and 11 Arabic collocations. Indeed, the results for both researchers show that the bilingual dictionaries do not document most of the collocations, a circumstance that clearly affected the performance of one of the author's informants when rendering the chosen collocations into the target language. Still, the small corpus used by Hoogland and Bahumaid does not necessarily show that all bilingual dictionaries are unsuitable for translation.

Both authors fairly argue that English monolingual dictionaries include more collocations than do English-Arabic dictionaries. Still, bilingual dictionaries cannot include all collocations, or all idioms, or all phrasal verbs for space reasons. The argument then is that in order to criticise bilingual dictionaries for their documentation of multi-word items, one need to analyse a larger corpus of phraseology. Only analysing documentation of the collocations or any multi-word items found in a small corpus like the ones used by both researchers discussed here is not enough. Further, none of the authors compared here offered a larger amount of documentation, English collocations or

Arabic ones. Most importantly, both scholars only focused on collocations, instead of including other multi-word items, such as idioms, phrasal verbs, and compounds to test the amount of documentation these phraseological items have in bilingual dictionaries and possibly rate the significance of each item in translation.

Likewise, Abu-Ssaydeh's (2005: 55) study examined the status and translation strategies of English multi-word items in English-Arabic dictionaries, i.e. *Atlas Encyclopedic Dictionary: English-Arabic*, *Munir Bālbaki's Al-Mawrid: English-Arabic,* and *Hasan al-Karmi's Al-Mughni Al-Akbar*. The scholar picked one hundred English multi-word units, including proverbs, similes, idioms, and fixed phrases to determine the depth of documentation for these multi-word units in these English-Arabic dictionaries. However, fixed phrases, proverbs, and similes are not included in this current study since their coverage is beyond the scope of this research effort. Abu-Ssaydeh notes these English multi-word items are divided into two categories. The first category is that they are borrowed into Arabic and became part of its lexicon such as *shed crocodile tears* ذرف دموع التماسيح *ðarf dumūʿ al-tamāsīḥ* or *with a stroke of a pen* بجرة قلم *bi jarrati qalamin.* The second category is multi-word units that can be translated by their equivalents in Arabic as in *a drop in the ocean* غيض من فيض *ghayḍun min fayḍin* and *run with the hare and hunt with the hounds* لعب على الحبلين *laʿiba ʿala al-ḥablayn.*

Abu-Ssaydeh (2005: 58) found that out of one hundred multi-word units, *Atlas* cites fifty-one, *al-Mawrid* cites thirty nine and *al-Mughni al-Akbar* cites sixty-two. Consequently, Abu-Ssaydeh rightfully voices his concern that these bilingual dictionaries poorly cover and document multi-word items. However, he also indicates that general-

purpose dictionaries are not capable of documenting all English multi-word units because of the space constraints, which then allows specialised dictionaries a purpose. Yet, Abu-Ssaydeh points out that English monolingual dictionaries cover multi-word units in a similar depth as single words and offers a vital case where the corpus-based *Longman Dictionary of Contemporary English* cites and documents eighty-nine out of one hundred multi-word units. Based on the low percentage of coverage of English multi-word items, Abu-Ssaydeh stresses that it gives language learners and translators the impression that these items have little or no significance for the acquisition of English and even generate the erroneous view that a language consists of only single words only.

There are five strategies to use to establish an equivalence between English and Arabic multi-word items in a dictionary. The first is including an Arabic multi-word unit which has the same form and meaning as the English counterpart like *the lesser of the two evils* بعض الشر أهون من بعض *baʿḍa al-sharr ahwan min baʿḍ*. The second strategy is to include an Arabic multi-word item that has the same meaning, but a different form like *a drop in the bucket* قليل من كثير *qalīl min kathīr*. The third strategy is one of calque or translation, in which the multi-word units have already been translated into Arabic and become common among the native speakers like *an iron fist in a velvet glove* قبضة حديدية في قفاز مخملي *qabḍa ḥadīdiyya fī qufāzin muxmalī*. The fourth strategy uses paraphrasing, where the meaning of the English multi-word item is explained in Arabic, such as *out of the frying pan and into the fire* خرج من شدة فوقع في شدة أعظم منها *xaraja min shidda fa waqaʿa fi shidda aẓam minha* and *wash his dirty linen/laundry in public* يناقش خلافاته العائلية على مسمع من الناس أو في حضرتهم *yunāqish xilāfātihi ʿalā masmaʿ min al-nās aw fī ḥaḍratihim*.

Finally, the fifth strategy used by the lexicographer to establish equivalence is providing a literal translation, in which that literal translation "usually reflects individual efforts to produce a short and (what is thought to be an) accurate translation of an English MWU" (Abu-Ssaydeh, 2005: 61). Examples of this strategy are *stick to his guns* تمسك ببنادقه *tamassaka bi banādiqihi*, *lame duck* البطة العرجاء *al-baṭṭa al-ʿarjāʾ*, or *can walk and chew gum at the same time* قادر على المشي ومضغ العلكة في الوقت نفسه *qādir ʿalā al-mashyi wa maḍgh al-ʿilka fī al-waqt nafsihi*. Interestingly enough, the first three strategies are ones that provide, as Abu-Ssaydeh (2005: 61) asserts, idiomatic, accurate and elegant translations of English multi-word items in the bilingual dictionary.

Abu-Ssaydeh does raise a valid argument, in which he indicates that even though the first strategy preserves both form and meaning, the number of multi-word items in Arabic that fall into this category is not huge. On a similar note, the strategy of paraphrasing may generate a correct translation, yet it also produces an 'awkward and lengthy' translation of the equivalence; and if the first three strategies do not apply, then paraphrasing can be applied. For instance, Abu-Ssaydeh provides the equivalent of the multi-word unit *buy a pig in a poke* found in *al-Mawrid,* which is يشتري شيئا من غير أن يراه أو يعرف قيمته *yashtari shayʾan min ghayri ʾan yarāh aw yaʿrif qīmatahu*. Furthermore, literal translation, as Abu-Ssaydeh (2005: 62) maintains, fails "to meet even the level of minimum acceptability because it produces lexical strings that are usually incomprehensible to the native speakers of Arabic" (2005: 62). Consequently, the Arab lexicographers' failure to deal with multi-word items in the bilingual dictionaries is linked to and responsible for the

translation errors of English idioms through the use of literal translation by Arab translators.

Indeed, Abu-Ssaydeh's critical investigation sheds light on the documentation of multi-word items in English-Arabic dictionaries and demonstrates how they poorly cover these lexemes. Most importantly, Abu-Ssaydeh's sharp study investigates the five strategies lexicographers do resort to when documenting English multi-word units and demonstrates that the reason translators tend to make mistakes when rendering English multi-word units into Arabic is because of some of these strategies. This insightful and unparalleled study investigated the source of translator's errors, but yet it might have been more useful if Abu-Ssaydeh had provided groundwork for further research and a clear attempt to lead Arab lexicographers into a new stage of establishing equivalence for English multi-word units. For instance, his study should have stated which multi-word items should have the most dictionary coverage or even suggest a proper lexicographical documentation of each type of multi-word items in both directions, i.e. English-Arabic and Arabic-English. In addition, his study should have indicated which strategy is best for translating items for dictionaries based on the semantic content and syntactic form of the multi-word items.

Moreover, Abu-Ssaydeh (1991: 65) suggests that specific areas, in spite of their significance to translators, are not understood and should "constitute an integral part of any general bilingual dictionary designed for translators" (1991: 65). These areas are collocations, synonymy, and phrasal verbs. Abu-Ssaydeh argues that dictionaries are compiled to be used, and even though they are used by a variety of users, translators are the most 'overlooked' users and have different and specific needs from the other groups.

In addition, translators are the ones who use the dictionaries at all levels. Moreover, Abu-Ssaydeh asserts that most translators learn a foreign language at school and at the university level, so they should be viewed as advanced learners of a foreign language. Consequently, they are exposed to idiomatic language and resort to a variety of languages to produce an accurate and idiomatic translation.

In the case of collocations, a translation is considered a good translation if the vocabulary used is similar to the vocabulary used by the native speaker in a similar context. Yet, a translator cannot reach the level of the native speaker unless s/he acquires collocations and produces acceptable collocations in the foreign language. Abu-Ssaydeh (1991: 66) demonstrates that collocations are used by lexicographers to determine 'the distributional range of lexical entries' in their dictionaries. (a) For lexical items with fixed collocations, the dictionary provides such collocations as in *barren*: (of land) not good enough to produce crops. (b) A lexical entry occurs frequently with another lexical item without being in its environment in a restricted way as in *savage*: (especially of an animal) to viciously attack. (c) A lexical entry occurs in different lexical environments as in *deport*: (e.g. an undesirable alien).

In addition, Abu-Ssaydeh (1991: 68) affirmed that intralingual errors are not the only errors in collocations. There are occasions where the errors are 'translated collocations'. These are "translations of words in the mother tongue which are used in lexical environments identical with those in which the item in question occurs in the mother tongue" (1991: 68). Example are, *commit (make) a mistake*, *finish (adjourn) a meeting*, and *the *resistance rows (ranks)*.

In the case of synonymy, Abu-Ssaydeh (1991: 69) argues that this concept is a major problem for translators since sameness in meaning does not mean that words allow 'complete interchangeability'. In addition, lexicographers tend to include synonymy as a practical solution in dictionaries in order to limit the number of equivalents and simplify their methodology. However, little attention is, as Abu-Ssaydeh (1991: 70) warns, paid to the treatment of synonymy. Because of this lack, translators may have the misconception that equivalents that are similar in meaning can be replaced without any effect on the intended meaning of the context.

As for phrasal verbs, Abu-Ssaydeh maintains that they have received some coverage by lexicographers. Still, based on his experience as a teacher of English as a foreign language and translation, Abu-Ssaydeh indicates that phrasal verbs pose problems to language learners and translators because they are difficult to master. Another problem they pose for translators is that many phrasal verbs do not correspond to their Arabic counterparts, which can lead to mistakes in translation.

In order to develop a translator-oriented dictionary, all of the above must be included and have adequate treatment, and this dictionary must list semantic, syntactic, collocational, grammatical and stylistic information. (Abu-Ssaydeh, 1991: 73). Abu-Ssaydeh maintains that a compilation of such a dictionary is not an easy task, but it will be beneficial to translators because it will include the information they need to produce a truly native-speaker level text.

Based on the above discussions, Abu-Ssaydeh's intriguing study (1991) offers specific areas in which bilingual dictionaries can be developed. Indeed, collocations and phrasal

verbs are puzzling to foreign language learners and translators, so in order to reach native-speaker level, one must acquire these multi-word units. Abu-Ssaydeh's proposed study is one of many that can help language learners and especially translators achieve correct and accurate translations. Abu-Ssaydeh's critical study can be regarded as one of the significant studies on linking the gap between translation studies and lexicography, and indeed, it focuses on the dire lexicographical needs of translators as those who most use dictionaries.

Arab lexicographers should pay attention to the needs of the Arab translator who is also a foreign language learner. Arab lexicographers should give priority to the lexicographical documentation of multi-word items, such as idioms, collocations; phrasal verbs, etc. because these items puzzle the Arab translator who may not be aware of their idiomatic meanings. The low/lack of documentation of multi-word items in dictionaries indicates the lexicographer's ignorance of the importance of these items in acquiring native speaker-level of language. Dictionaries that cater to Arab translators should include various items along with proper equivalents that lead to accurate translations of these items. Thus, to satisfy their needs, dictionaries aimed for translators are a necessity.

3.3 Lexicographical Resources for Arabic and English Translation

The previous two sections presented the overview literature on the relationship between translators and dictionaries and multi-word item documentation in these dictionaries. In this section, the focus is on the existing lexicographical resources (general/specialised) for English and Arabic multi-word items. The printed general purpose bilingual/translation dictionaries for the English-Arabic direction are

Baʿlabakki's *al-Mawrid* (e.g. 2006) (English-Arabic), Karmi's *Al-Mughni* (1996), Costantin's *al-Mounged* (1991), *Cambridge Essential English-Arabic Dictionary* (e.g. 2010), Lubbadeh's *al-Nibras* (1994) and *Concise Oxford English-Arabic Dictionary of Current Usage* (e.g. 2010). As for the printed Arabic-English dictionaries, there are a few like Bālbaki's *al-Mawrid* (Arabic-English) (e.g. 2003), Cowan's *Hans Wehr* (1979), Hava's *al-Faraid* (1964), and Elias's *Elias* (1991). In addition, few pocket dictionaries have been printed, such as *Elias* (Arabic-English), *Majani Ajaib* (English-Arabic), and a*l-Jazeera* (English-Arabic). Pocket dictionaries do cover words and multi-word items but not as much as the larger printed dictionaries due to size constraints. Thus, translators should never use pocket dictionaries as their only lexicographical references. In the case of the aforementioned printed dictionaries, some are regularly published like *al-Mawrid*, *Oxford*, and *Cambridge*; however, others like *al-Mounged*, *al-Mughni*, *Elias*, and *Hans Wehr* were published once or twice. As for *al-Nibras* and *al-Faraid*, they have been out of print for years.

In the case of specialised dictionaries, there are several dictionaries that cover English and Arabic multi-word items. Specialised dictionaries for English items are Benson's *BBI Dictionary of English Words Combinations* (1997), *Oxford Collocations Dictionary for Students of English* (2002), *Longman Phrasal Verbs Dictionary* (2002), Terban's *Scholastic Dictionary of Idioms* (1996), Spears's *NTC's Idioms Dictionary* (2000), Muwafi's *Dictionary of English Idioms English-Arabic* (1985), and Heliel's *Dictionary of Phrasal Verbs and their Idioms*. Also, there are several dictionaries that cover Arabic items, such as *al-Ḥāfiẓ*'s *Muʿjam al-Ḥāfiẓ lil-Mutaṣāḥibāt al-ʿArabiyya: ʿArabī-ʾInglīzī*

(2004), Abu Saʿd's *Muʾjam al-Tarākīb wa al-ʾIbārāt al-ʾIṣṭilāḥiyya al-ʿArabiyya al-Qadīm minhā wa al-Muwallad* (1987), Qīqānū's *Muʾjam al-taʿābīr* (2002), Qīqānū's *Al-Mutqan: Mujam taʿaddiyy al-afʿāl fī al-lugha al-ʿArabiyya* (2005), and Ṣīnī's *Al-Muʾjam al-Siyāqī l'al-Taʾbīrāt al-ʾIṣṣtilāḥiyya: ʿArabī-ʿArabī* (1996).

These specialised dictionaries cover English and Arabic multi-word items, where they define them and provide them in their context. Some of these dictionaries provide the equivalent of these multi-word items, such as Muwafi's *Dictionary of English Idioms English-Arabic* (1985), al-Ḥāfið's *Muʾjam al-Ḥāfið lil-Mutaṣāḥibāt al-ʿArabiyya: ʿArabi ʾInglīzī*, and Heliel's *Dictionary of Phrasal Verbs and their Idioms*. These three dictionaries provide equivalents of items in the target language in context along with definitions. On the other hand, the remaining dictionaries are monolingual specialised dictionaries and do not include equivalents. Still, they provide definitions and examples of the items.

As shown, the above monolingual and bilingual dictionaries cover English/Arabic idioms, phrasal/prepositional verbs, English/Arabic collocations, and *iḍāfa*. However, the lexicographical resources lack a dictionary of compounds, whether a monolingual or bilingual. Compounds are important in English learning and a compilation of a dictionary of compounds is a must, since compounds are complex and are as idiomatic as the other multi-word items. In addition, it would be appropriate to compile bilingual dictionaries of Arabic idioms, prepositional verbs, and *iḍāfa* in the direction of Arabic-English. The compilation of these dictionaries should follow the treatment of *al-Ḥāfið*'s dictionary of

Arabic collocations (Arabic-English), which includes translation equivalents and examples of collocations in context. In the case of the English items, there is an urgent need for the compilation of bilingual dictionaries of compounds and collocations in the direction of English-Arabic and should follow the lexicographical treatments of Ṣīnī and Heliel's dictionaries because they provide equivalents, definitions and examples of the multi-word items in context. This treatment shows the translator/dictionary user what the item means, how it behaves in a text, and how it should be translated. The only available bilingual dictionaries are dictionaries of Arabic collocations, English idioms, and phrasal verbs.

In sum, this chapter presented an overview of translation and lexicography and how these two fields are connected. Previous studies on the relationship between the dictionaries and translators were discussed in relation to this research along with a listing of the lexicographical resources for translators. The next chapter will indicate the methodology used for data collection, subjects, and procedures of data analysis.

CHAPTER FOUR: RESEARCH METHODOLOGY

This chapter presents the detailed methodology of this research, the goal of which is used to answer the questions posed in this study. Also, the chapter indicates the source of the gathered data and the method of collection using the methods presented and how they are analysed to achieve the goals of the research.

4.1 The Present Study

This study can be viewed as an exploratory document study that focuses on consultation of translation dictionaries, both English-Arabic and Arabic-English used when translating English and Arabic multi-word units. The aim of the current study is to examine the usefulness of these dictionaries in this regard by analysing their documentation and lexicographical treatment of multi-word items. In addition, the study provides a practical approach to the research by testing translation students. These students will translate texts that contain these lexical items by using translation dictionaries. The method will show whether the students are able to identify multi-word items in the text, and how this task affects their translation decisions. The findings of this study will bridge the gap between translation and lexicography and indicate the degree of usefulness of translation dictionaries when translators encounter multi-word items items in a text.

4.2. The Subjects

First, a systematic stratified sample was drawn from 100 undergraduate students, all of whom are undergraduate students in the Department of English Language and Literature at Kuwait University. Respondents were selected from various levels of translation classes as well as one class of lexicography. Class level is used to help indicate the students' proficiency in English, translation skills and dictionary consultation, and these levels are for higher levels of translation skills and language competence. The class levels are Principles of Translation', 'Translation Level 1', 'Translation Level 2', 'Translation Level 3', 'Translation Level 4' and 'Introduction to Lexicography' for Years 2, 3, and 4. The courses, except the lexicography class, are part of the Minor in Translation Studies at Kuwait University and are attended by those on the Major pathway in both the linguistics and literature BA degrees.

In the Faculty of Arts at Kuwait University, students in the English Department spend their first year studying Arab history in general and Kuwaiti history in particular. In addition, they attend courses in Arabic linguistics and literature and general courses in psychology, sociology, philosophy, and the mass media. In the second year, students choose their Major pathway which is either English Linguistics or Literature, and their Minor pathway in Translation Studies. Thus, all of the tested students in this study are in their second year of study and beyond.

The research sample focuses on (KU) only, even though there are several universities in Kuwait because KU is the only university that provides translation classes in the English major. Other universities like the American University of Kuwait and the Arab

Open University do offer programmes in English, but they do not offer translation classes and linguistics. Furthermore, this research focuses on undergraduate students only, and excludes postgraduate students because of the number of students involved. The MA programme has only 12 students, whereas the BA programme has 100 students. Most importantly, the reason the number of the research sample is 100 is that the total of students in the aforementioned six levels of study is 100, and that number is an appropriate number of subjects from which to draw the most meaningful conclusions. Another reason why the subjects for this study were selected from translation and lexicography classes is they fit the required sample characteristics. Their work allows both suitability and practicality in terms of the collected data. They are more suitable for this research topic than are students attending other linguistics or even literature classes. They are the best targeted audience for this research, the aim of which is to bridge the gap between translation studies and lexicography. The practicality of the sample then lies in the fact that these subjects translate texts in classes and are exposed to multi-word items and thus are the best match for the focus of this research both in total number and kind.

Second, a set of six translation dictionaries were included in this research. The research requires that the proposed compiled corpus of multi-word items be checked against bilingual dictionaries in two directions, namely English-Arabic and Arabic-English. Thus, three English-Arabic and three Arabic-English dictionaries are included as the second sample for this research. These six are included because they are the widely available printed dictionaries for use as bilingual/translation dictionaries. The six translation dictionaries are:

1- *al-Mawrid: A Modern English-Arabic Dictionary*. (2006)

2-*al-Mughni Al-Kabir: A Dictionary of Contemporary English-Arabic*. (1991)

3-*al-Mounged English-Arabic*. (1996)

4-*al-Mawrid: A Modern Arabic-English Dictionary* (2003)

5-*Hans Wehr: A Dictionary of Modern Written Arabic* (1974)

6-*Elias: A Modern Dictionary Arabic-English* (1991)

There are other English-Arabic and Arabic-English dictionaries, such as *Cambridge Essential English-Arabic Dictionary*, *Concise Oxford English-Arabic Dictionary of Current Usage,* and *Merriam Webster's Arabic-English Dictionary*. However, they are not included in this research because they are not as widely available as the above six dictionaries.

4.3. Research Tools

In this study, three research tools were used to collect the data to better help answer the research questions. The tools were: translation tests, specialised English and Arabic dictionaries and two English and Arabic corpora.

4.3.1 Translation Tests

Translation tests were used on two texts, one in English and one in Arabic. Each text contained various multi-word items in their respective languages to be translated by the subjects. The criteria for the selection of the two texts was their inclusion of figurative multi-word items that cannot be understood literally. The aim of these tests was twofold,

namely: to ascertain whether the subjects could identify the multi-word units in the two texts and translate them as a whole entity rather than translating each component as a single word and also to establish whether their translation of these lexical items would involve a consultation of the translation dictionaries.

4.3.1.1 English-Arabic Translation Test

An excerpt from a book on the effects of television titled 'Remotely Controlled' was used as the source text for the study. This 600-word text deals with the negative effects of television on television viewers and how watching television relates to obesity, violence and lack of social skills. The text includes various multi-word items.

4.3.1.2 Arabic-English Translation Test

Similar to the English-Arabic translation test, in the Arabic-English test an excerpt from a Kuwaiti novel was used, titled عاشق مهزوم (*Defeated Lover*). It is about a young boy remembering his school sweetheart with a detailed description of his first day in school. Like its English counterpart, the 486-word Arabic text used for the test, contained numerous multi-word units. The following multi-word items were found in the English and Arabic texts:

English multi-word items	Arabic multi-word items
1-*Drip, drip, drip of arguments*	1 حرك مشاعرها
2-*Television viewing*	2 احتفظ بـ
3-*Television violence*	3أفسد فرحتها
4-*Look at*	4 أثار جنونها
5-*Focus on*	5 محتويات المظروف
6-*Relay by*	6 ترك الأثر
7-*Conscious decision*	7 علاقتهما الحميمة
8-*Lifestyle*	8 يكشف لـ

English	Arabic
9-*Arise from*	9 يستمر بـ
10-*Understatement*	10 وقائع الأحداث
11-*Key studies*	11 يسترجع من
12-*Overdose*	12 المرحلة الثانوية
13-*Accepted concept*	13 يواجه صعوبة
14-*Cosy-sounding*	14 يستعد لـ
15-*Overstatement*	15 اليوم الكئيب
16-*Slob out*	16 كيفية التصرف
17-*Buy time*	17 ذهب إلى جوار ربه
18-*Straightforward*	18 أكمل دراستي
19-*Additive agents*	19 استجبت لـ
20-*Hidden fats* [sic]	20 أشعر بـ
21-*Blame for*	21 أدرى بـ
22-*Honest look*	22 أتنازل عن
23-*Tend to*	23 إلتفت إلى
24-*Base on*	24 أتباهى بـ
25-*Waiting lists*	25 تقلق على
26-*Sunbathing*	26 أرجعها إلى
27-*Sitting room*	27 يلوح لها
28-*Junk food*	28 تلاشى العتاب
29-*Passive smoking*	29 ذهبا إلى
30-*Screen time*	30 شعر أن
	31 يحدقون فيه
	32 اقترب خطوة
	33 ازداد يقيناً
	34 لمح من
	35 يبعد النظر
	36 زاد توتره
	37 يبتسمون في
	38 وقف في

Table 4.1: English and Arabic multi-word items in the two texts

4.3.2. Specialised Dictionaries

Specialised dictionaries were used to collect multi-words items. In order to evaluate and analyse these printed translation dictionaries, a corpus of both English and Arabic multi-words units were compiled. This corpus was culled from specialised English and

Arabic dictionaries of collocations, idioms, phrasal verbs, prepositional verbs, and expressions. The following specialised English and Arabic dictionaries were selected:

The English Specialised Dictionaries

1-*Oxford Collocations Dictionary for Students of English* (2002)

2-*Longman Phrasal Verbs Dictionary* (2002)

3-*Scholastic Dictionary of Idioms* (1996)

4-*NTC's American Idioms Dictionary* (2000)

5-*A Dictionary of English Idioms English-Arabic* (1985)

6-*Dictionary of Phrasal Verbs and Their Idioms* (2000)

The Arabic Specialised Dictionaries

1-*Muʿjam al-Ḥāfiẓ lil-Mutaṣāḥibāt al-ʿArabiyya: ʿArabī-ʾInglīzī* (2004)

2-*Muʿjam al-Tarākīb wa al-ʿibārāt al-ʾIṣṭilāḥiyya al-ʿArabiyya al-Qadīm minhā wa al-Muwallad* (1987)

3-*Al-Mutqan: Muʿjam Taʿaddiyy al-Afʿāl fī al-Lugha al-ʿArabiyya* (2005)

4-Al-*Muʿjam al-Siyāqī l'al-Taʿbīrāt al-ʾIṣṭilāḥiyya: ʿArabī-ʿArabī* (1996)

5- *Muʿjam al-Taʿābīr* (2002).

As shown, the specialised dictionaries were dictionaries of English and Arabic collocations and idioms, phrasal verbs, prepositional verbs, and *iḍāfa*. However, there were neither monolingual nor bilingual dictionaries that cover English compounds. Therefore, all the compiled compounds were provided by the author of this research.

4.3.3 On-line corpora

Before analysing the translation dictionaries, the compiled corpus of English and Arabic multi-word units was tested for frequency to check for the inclusion of the selected multi-word items in the corpora. For this purpose, two on-line text corpora, the British National Corpus (henceforth BNC) (www.natcorp.ox.ac.uk) and Brigham Young Arabic Corpus (henceforth BYUAC) (http://arabicorpus.byu.edu/) were used. On-line text corpora are defined by Hartmann and James as "a systematic collection of texts which documents the usage features of a language or language variety" (1998: 30). These two corpora are available on-line for free and were used to show samples of written and spoken language and their frequencies. In this research, they are used to show the frequency of the compiled multi-word items.

The BNC samples a collection of 100 million word samples from both written and spoken texts. The written sample is taken from newspapers, journals, academic books, academic essays and popular fiction, while the spoken sample is taken from informal conversations and spoken English from a variety of sources, such as radio shows and formal meetings. The BYUAC samples a collection of 68 million words that are samples of written and spoken texts. The written samples are taken from medieval science and philosophical texts, the Quran, the Penn Treebank news data, Arabic newspapers, such as

al-Ahrām, *al-Hayāt*, *al-Tajdid* and *al-Waṭan* and Arabic literature. In both of the on-line corpora, the frequency of a word is cited once it is typed in the search bar. For the BYUAC, users must register by submitting their e-mails before using it; however, the BNC can be used without any registration at all. In the BNC, the user can search the corpus by typing a word or phrase in the search box, in which the BNC then shows the total frequency of the word/phrase and up to 50 examples. In the case of the BYUAC, the search for the word/phrase is the same by typing it in the search box. In addition, the user must choose whether s/he wants to search for a noun, verb, adjective, adverb or the whole string, and whether s/he wants to search for a particular newspaper or from all sources of the BYUAC.

4.4. Procedures

4.4.1 Translation Tests

The two translation tests were distributed personally by the researcher to undergraduate students in the Department of English Language and Literature at the Faculty of Arts. Prior to the distribution of the tests, the tutors for the translation and lexicography courses were contacted for permission to test their students in the lectures using the printed translation dictionaries as needed. All the tutors agreed and suggested that both the English and Arabic texts should be divided since a single lecture hour would not be enough time for all students to translate the whole text. Accordingly, each class was divided into two groups, with each group translating half of the selected text.

After obtaining the tutors' permission, the tests were distributed to the translation and lexicography students, who were then asked to translate them within the lecture hour.

Prior to the test, the tutors told the students they would earn extra credit for their participation in the exercise. In addition, the translation students were asked by the researcher to write down on the translation sheet, if used, the dictionariy(s) consulted because it will be indicated in the section of analysis in Chapter Five whether students used translation dictionaries or not. In addition, the students were asked by the researcher to write down the words/expressions they used the translation dictionaries for in order to determine whether they consulted dictionaries for the translation of the multi-word items or not. The students might write down words which might not be part of the multi-word items; however, only the competence and performance of multi-word items is related in this research. The students were not informed about the aim of the test, as this might interfere with their identification of the multi-word items in the texts.

The subjects for the study were divided into six groups according to their course level and direction of translation. The classes of Principles of Translation, Translation 1 and 2 deal with English-Arabic translation, and the classes of Translation 3 and 4 deal with Arabic-English translation. Therefore, the English text *Remotely Controlled* was handed to the English-Arabic translation classes and the Arabic text عاشق مهزوم (*Defeated Lover*) was handed to the Arabic-English translation classes. In the case of the class of Lexicography, half the class was given the Arabic text, while the other half received the English text. This class does not focus on a specific direction of translation. Moreover, the division of subjects helped with the analysis of the variable, which will be elaborated on in the next section. The different groups are depicted in Table 4 below.

	Group 1	**Group 2**	**Group 3**	**Group 4**	**Group 5**	**Group 6**
Level	Principles of Translation	Translation 1	Translation 2	Translation 3	Translation 4	Introduction to Lexicography
Direction	English-Arabic	English-Arabic	English-Arabic	Arabic-English	Arabic-English	Both directions
Students	25	5	8	18	20	24 (12 English/12 Arabic)
Title of text	*Remotely Controlled*	*Remotely Controlled*	*Remotely Controlled*	عاشق مهزوم	عاشق مهزوم	Both texts

Table 4.2: Translation groups

4.4.2 Corpus Compilation

The 800 multi-word items were picked from specialised dictionaries. Due to the interdisciplinary approach of this study, a corpus of 800 multi-word items was deemed appropriate to determine the degree of multi-word items coverage in the six translation dictionaries. Two criteria were considered for the compilation of the multi-word items from the specialised dictionaries, namely: semantic transparency and frequency. For the former, most multi-word items were figurative in nature; however, some could be understood literally. Therefore, the compiled corpus of multi-word items would cover more figurative than literal items. As far as frequency is concerned, that element is discussed in the next section.

Accordingly, the 800 multi-word items were first selected from the specialised dictionaries based on their figurative image and were then tested for their frequency in the on-line corpora. Once the on-line corpora indicated the inclusion and existence of a particular multi-word item in its sample, it was included in the 800 multi-word corpus.

The rationale for that inclusion was that the corpus of the multi-word items must contain figurative and idiomatic items which might not be understood literally and also have a frequency in the on-line corpora. Multi-word items with no frequency were not included in the corpus because infrequent multi-word items are not normally included in dictionaries. A sample of the compiled corpus of the English and Arabic multi-word items are offered in Tables 4.3 and 4.4.

The English Multi-word Items

Idioms	Phrasal verbs	Compounds	Collocations
1-*Kick the bucket*	1-*Call off*	1-*Overtake*	1-*Commit suicide*
2-*A chip off the old block*	2-*Bottle up*	2-*Egghead*	2-*Show respect*
3-*When the chips are down*	3-*Die down*	3-*White-collar*	3-*Bad blood*
4-*Let the cat out of the bag*	4-*Even up*	4-*Redhead*	4-*Strong tea*
5-*Flash in the pan*	5-*Figure out*	5-*Brainwash*	5-*Declare bankruptcy*
6-*Hanging by a thread*	6-*Hammer out*	6-*Download*	6-*Heavy drinker*
7-*Buy a pig in a poke*	7-*Keep under*	7-*Loudmouth*	7-*Quench thirst*
8-*Tip of the iceberg*	8-*Lash out*	8-*Jellyfish*	8-*Tackle a problem*
9-*No strings attached*	9-*Turn up*	9-*Turncoat*	9-*Take advantage*
10-*Turn the tables*	10-*Wear down*	10-*Poorhouse*	10-*Raise a question*

Table 4.3: Sample of compiled English Multi-word Items

The Arabic Multi-word Items

Idioms	Prepositional verbs	*iḍāfa*	Collocations
1-بزغ نجمه	1-أبه لـ	1-أرباب السوابق	1-أبطل مفعول
2-بين نارين	2-بهم على	2-باب العلم	2-أثار حفيظةـ
3-تنفس الصعداء	3-جنح إلى	3-وجوه السياسةـ	3-ثياب رثةـ
4-بين المطرقة والسندان	4-حدب على	4-جدار الصمت	4-تكبد خسائر
5-دق ناقوس الخطر	5-صدف عن	5-تلاقح الأفكارـ	5-حرب ضروس
6-ذر الرماد في العيون	6-خال من	6-رحى الحرب	6-دليل دامغ
7-صرخة في وادي	7-طوبى لـ	7-شظف العيش	7-سد رمق
8-زاد الطين بلةـ	8-غل في	8-عيون الشعر	8-سم زعافـ
9-كالمستجير من الرمضاء من	9-كر على	9-ضرب الرمل	9-عواقب وخيمةـ
النار	10-هش لـ	10-قصب السبق	10-قض مضجع
10-على كف عفريت			

Table 4.4: Sample of compiled Arabic Multi-word Items

For the on-line corpora, the researcher used BNC and BYUAC to check the frequency of the selected multi-word items. The corpora showed how frequently a multi-word item appeared in the text corpus by citing all the contexts of the multi-word item as well as the frequency of that item in actual numbers. Moreover, the corpora revealed that frequency varied among the items; some multi-word items were more frequent than others, while other items were not frequent at all. The infrequent items were not included in the compiled corpus, while those items with low and high frequencies were all included. Regarding the specification of low and high frequencies, based on survey of the literature, there has been as yet no treatment of multi-word items based on their occurrences and frequencies in the BNC and BYUAC. Further, based on the multi-word items collected for this study, most occurrences in the on-line corpora are 10 and above. Hence, any occurrences of 9 and below would be considered to be low frequency.

4.5 Data Analysis

The analysis of the English-Arabic and Arabic-English translation tests discussed in Chapter 5 will focus on the multi-word items in the tests. The aim of these translations is to test the student identification of these multi-word items in texts and whether they are translated as ready-made chunks of words or as single words. In addition, Chapter 5 will point out whether translation dictionaries were consulted or not and also will indicate the accuracy of the equivalents provided by the translation students.

In addition, the analysis of the coverage of multi-word items in the six translation dictionaries, the object of Chapters 6 and 7, will focus on both the documentation and the treatment of the English and Arabic multi-word items. Chapter 6 contains a descriptive analysis of the documentation and treatment of the 800 multi-word items in the six dictionaries, while Chapter 7 provides a further detailed analysis of these items based on the lemmatization of the multi-word items and the accuracy of their equivalents. Each chapter focuses successively on idioms, phrasal /prepositional verbs, compounds/*iḍāfa,* and collocations.

As stated already, Chapter 6 is divided into nine sections, each section focusing on an aspect of the documentation and lexicographical treatment. The first section focuses on the documentation of the multi-word items in the dictionaries, i.e., whether they are covered or not. The second section indicates the relationship between the frequency of the multi-word items and their documentation in the translation dictionaries. The third section indicates the location of the multi-word items in the six dictionaries. The fourth section notes the types of equivalents provided in the dictionaries. The fifth, sixth and

seventh sections focus on definitions, synonyms and contextual examples, respectively. The eighth section highlights the linguistic composition involved in translaton and finally the ninth section indicates the back-translation.

In sum, this chapter has covered the focus of the study for this research, indicated the subjects of the study and how the sample of 100 undergraduate students was compiled. The chapter also focuses on the tools used for data collection which were the translation tests, the specialised dictionaries and the on-line corpora and elaborates on the procedures of data collection as well as their analysis. In the next chapter, the focus will be on the translation tests that occured in the translation and lexicography classes at KU and that data analysis.

CHAPTER FIVE: RESULTS OF THE TRANSLATION TESTS

This chapter presents an analysis of the English-Arabic and Arabic-English translation tests conducted in translation classes at the Department of English Language and Literature at Kuwait University. That analysis checks the translations of the English and Arabic multi-word items in both English and Arabic texts.

As stated in Chapter 4, the rationale behind conducting translation tests was to check the competence and performance of translation students when encountering English and Arabic multi-word items in actual texts. These tests will show whether the translation students identify the aforementioned multi-word items as ready-made phraseological items or as single words. In addition, these tests can indicate whether the students consult translation dictionaries or not, as the students were asked by the researcher to write down both the name of any dictionary(s) they consulted along with the word/expression that the dictionaries used for on the translation sheet. As noted in Chapter 4, the total number of students in the translation and lexicography classes was 100, and due to time constraints, the classes were divided into two sections for the translation test with each part translating. Of the 100 students; 91 finished and handed in their translations. The remaining 9 students were enrolled in the Introduction to Lexicography, and 4 of these were doing Arabic-English, and 5 were doing English-Arabic translation. Nevertheless, the number of completed translations was 91, a solid number of translations that can

serve as a basis for this analysis. Regarding that analysis, each multi-word item was tested and reviewed against the translation students according to their classes.

5.1 The English Multi-word Items

Drip, drip, drip of Arguments

The first English multi-word item in the text *Remotely Controlled* was the collocation *drip, drip, drip of arguments*, which was included in the first half of the text. As stated, each class was divided into two sections, and each group translated half of the text. Thus, thirteen out of twenty-five students translated the first half of the text in the Principles of Translation class; four out of eight did so in Translation 2; four out of seven translated that text in the Lexicography class. That group should have been six out of twelve, but, two students did not hand in their translation for the first part of the text, which included this multi-word item. In addition, one out of five students handed in the translation of this text in the Translation 1 class. This class contained five students, so two were supposed to translate this part of the text, while the remaining three students were to translate the other half. However, four students translated the second half of the text and only one student translated this part. Thus, the translations that were submitted show that all the students who translated this part of the text translated this multi-word item.

Most of the students in the mentioned classes consulted the English-Arabic *al-Mawrid* for the translation of *drip, drip, drip of arguments*, as three students had used this source in the Principles of Translation class, one in the Translation 1 class, two in the Translation 2 class, and two in the Lexicography class. This collocation was not documented in *al-Mawrid*. Regarding other dictionaries, two students used the

monolingual *Longman Dictionary of Contemporary English*, one in Principles of Translation, and one in the Lexicography class. Also, the *Oxford English-Arabic Dictionary* was consulted. Four used it in the Principles of Translation class, two in the Translation 2 class and one in the Lexicography class, the latter was the same student who used *Longman*.

For the translations of the multi-word item, only five students provided literal translations of *drip, drip, drip of argument*. Three were in the class of Principles of Translation and two in the class of lexicography. These were incorrect translations. However, of these four students, three consulted *al-Mawrid* and one used *Oxford*, and managed to translate the figurative meaning of the collocations such as:

- (Translation 1) الكثير من المناقشات
- (Principles of Translation) البعض والبعض من المناقشات
- (Translation 2) أدق المواضيع الجدلية والآراء المختلفة
- (Translation 2) كثرة المناقشات

Most of the translations in the classes were partially correct translations of the collocation:

- (Principles of Translation) المخاوف والخلافات
- (Principles of Translation) النقاشات والأمور المضجرة
- (Translation 2) أقل الحوارات والمواضيع
- (Introduction to Lexicography) قليل من الإهتمامات والنقاشات

157

In sum, the percentage of correct translations of *drip, drip, drip of arguments* in the Principles of Translation class was 8% and incorrect translations was 92%. In the Translation 1 class, the correct translation was 100% and the incorrect was 0%; in the Translation 2 class, the correct translation was 50% and the incorrect translations was 50%. In the Lexicography class, the percentage of correct translations was 0% while the incorrect percentage was 100%.

Television Viewing

The next multi-word item in the first half of the text was the collocation *television viewing*. All the translation students in the English-Arabic direction classes submitted their translations of the first half of the text, and all translations showed that all translated this collocation. In terms of dictionary consultation, five students did not consult a dictionary in the Principles of Translation class and one did not in the Lexicography class. Regarding the use of dictionaries, as with the previous item, most of the translation students looked up *television viewing* in *al-Mawrid*, followed by a using *Oxford English-Arabic*.

The majority of the translations in the aforementioned classes provided correct translations of *television viewing*, which would be:

- مشاهدة التلفاز / التلفزيون

However, three translation students produced incomplete translations of this collocation, one in the Principles of Translation class and two in the Translation 1 class. Their translations were:

- التلفاز

- التلفزيون

In addition, one student provided a partially-correct translation of *television viewing* as 'المشاهدة المرئية'. However, it would be more appropriate to provide the correct translation 'مشاهدة التلفاز'. Most importantly, the translation students did not have any problem translating *television viewing*.

In terms of the percentage of correct and incorrect translations, 69% were correct and 31% were incorrect in the Principles of Translation class. 0% were correct and 100% were incorrect in the Translation 1 class; 100% were correct and 0% were incorrect in the Translation 2 class. In the Lexicography class, the percentage of correct translations was 100% and there were 0% incorrect translations.

Television Violence

The collocation *television violence*, included in the first half of the text, was translated by all translation students in the English-Arabic translation and lexicography classes. Like the two collocation cases discussed above, most of the translation students relied on translation dictionaries to translate this particular collocation, *al-Mawrid* was the most used dictionary in the classes, followed by *Oxford English-Arabic*. However, six students

did not consult translation dictionaries for a translation of *television violence*, five in the Principles of Translation class and one in the Lexicography class.

In the case of the translations, few students translated this collocation literally, which shows that these students perceive language as single words joined together. Those literal translations were the following:

- عنف التلفاز
- العنف التلفزيوني
- العنف التلفازي
- التلفزيون العنف

These translations are literal translations and incorrect equivalents of *television violence*, which six students in the Principles of Translation class and two in the Lexicography class produced. Also, there were a few errors in the translation of this multi-word item by the students in the Principle of Translation and Translation 1 classes, where students provided incorrect translations of *television violence* such as:

- العنف والتلفاز
- ضرر التلفاز
- التلفزيون والعنف

These translations are erroneous translations of the multi-word item but the difference between them and the previous translations is that these translations are not literal word for word translations of *television violence*. That indicates that the translation students

recognised the metaphorical element of the collocation, but did not produce the correct translation nonetheless. Most of the translation students in the English-Arabic and Lexicography classes managed to translate this multi-word item accurately and maintain the intended meaning which is ' المشاهد العنيفة في التلفاز /العنف في التلفاز'.

In terms of the percentage of correct and incorrect translations of this collocation, 23% were correct and 77% were incorrect in the Principles of Translation class; 0% were correct and 100% were incorrect translations in the Translation 1 class; 75% were correct and 25% were incorrect in the Translation 2 class. In the Lexicography class, the percentage of correct translations was 50% and the percentage of incorrect was thus 50%

Look At

The next multi-word item was the phrasal verb *look at*, which was in the first part of the text. Like the previous cases, all the translation students in the classes Principles of Translation, Translation 1 and 2 and Lexicography handed in text translations. In the Principles of Translation class, the percentage of correct and incorrect translations was 85% and 15%, respectively. In the Translation 1 and 2 and also Lexicography classes, the percentage was 100% correct and 0% incorrect.

The majority of the students used *al-Mawrid*, which covers *look at* along with the following equivalents:

ينظر إلى-

يفحص الشيء بعناية-

The translations provided by the students show that only two students used the first equivalent, one in the Principles of Translation class, and one in the Translation 1 class. In the text, *look at* was included in the sixth line as *a study* *looking at* *the effects of television,* and was correctly translated by the majority of students. These translations were:

- عن

- تبحث في

- تتطرق إلى

- تنظر إلى

As shown, all the translations were correct and maintained the meaning of *looking at* in the text and also showed that the first equivalent covered in *al-Mawrid* was used. However, two students in the Principles of Translation did provide an flawed translation of the phrasal verb as 'لبحث', 'متجهة إلى' and ﹶ.

Focus On

The first half of the text included another phrasal verb, *focus on*. The translations showed that all the translation students in the Principles of Translation, Translation 1, Translation 2 and Lexicography classes translated *focus on*, as the majority of students used *al-Mawrid*, which does not document this phrasal verb.

In these translations, the percentages of correct and incorrect translations in the Principles of Translation class were 92% and 8%, respectively, and then 100% correct

and 0% incorrect translations in the Translation 1 class, and 75% correct and 25% incorrect translations in the Translation 2 and Lexicography classes. All the translation students in the Principles of Translation class accurately translated *focus on* except one student who rendered it as 'فكر في'. The other students translated it as 'ركزت على'. Similarly, all the students in Translation 1 and 2 classes provided the same correct translation, except for one student in Translation 2 who included the correct verb 'تركز' but picked the wrong particle as 'ب' instead of 'على'. In the class of Lexicography, three students provided correct translations, in which two students used 'اهتمت ب' and one used 'ركز على'. However, one student did provide an incorrect translation of *focus on* as 'أصبح'.

Relayed By

The phrasal verb *relayed by*, which is included in the first half of the text, shows different results than those for the previous multi-word items. All the translation students handed in their translations, and they showed some interesting results. Similar to the previous cases, the majority of students used *al-Mawrid*, however, that dictionary does not cover *relayed by*. The translations show that all the translation students translated this multi-word item, except for one student in the Translation 2 class. Moreover, the translations showed that eight of the thirteen translation students in the Principles of Translation class provided incorrect translations (62%), such as:

- المستخدمة

- المتابع

- المعتمدة على

- تناست

- المتعلق بـ

- المرحلة لـ

- تتابع

- تناوب (تتابع) على

The above translations indicate that these students did not understand the meaning of _relayed by_ in _the issue of the messages relayed by television_ in the text. However, five of the thirteen students in this same class managed to translate the correct meaning of _relayed by_ even though it was not documented in _al-Mawrid_. The correct translations (38%) were the following:

- ترسل من

- يقدمها

- المذاعة من

- المبعثة من

- نقل عن طريق

In the other classes, most of the translations by the students in the Translation 1 and 2 classes rendered _relayed by_ accurately, (100%) and (75%) for the Translation 1 and 2 classes respectively, even though they did use _al-Mawrid,_ which does not include this multi-word item. Their translations were the following:

- تنقل عبر (Translation 1)

- يبثها (Translation 2)

- تبث بـ (Translation 2)

- تعرض عن طريق (Translation 2)

On the other hand, three out of four students (75%) in the Lexicography class did not provide correct translations of *relayed by*, as they provided the following translations:

- المرحلة بواسطة

- تعتمد من قبل

This means that only one student (25%) in this class translated this phrasal verb correctly as نقل عن.

Conscious Decision

The first part of the text included the multi-word item *conscious decision*; however, that item is not covered in *al-Mawrid*. Even though this multi-word is not covered in the translation dictionaries, the majority of the translation students did produce correct translation equivalents of *conscious decision*. In the the Principles of Translation class, twelve (92%) out of thirteen students accurately translated this item as 'قرار واع' or 'قرار', 'قرار شاعر بالإثم'. The remaining student (8%), however, translated it as 'المشاهدة بشكل واع', which is not what the multi-word item means. In the Translation 1, 2 and Lexicography classes, most of the students provided the correct equivalents 'قرار واع' or 'إرادة شخصية', except for two students in Translation 2, who did not produce the whole equivalent and

165

their translations were simply 'قرار'. The percentage of correct translations in the Translation 1 and Lexicography classes was 100%, whereas correct translation was 50% in the Translation 2 class.

Lifestyle

The next multi-word item in the first half of the text was *lifestyle*. All the students submitted their translations, and they all translated this multi-word item. The students consulted *al-Mawrid* and *Oxford English-Arabic* dictionaries, but they did not cover this item. Still, all the translation students in the class of Principles of Translation translated *lifestyle* correctly as:

- أسلوب الحياة

- نمط الحياة

- أسلوب المعيشة

- طريقة الحياة

Still, two students did not succeed in their translations of *lifestyle* in this class, as they translated it as 'أسلوب العصر' and 'هيئة الحياة'. Neither consulted translation dictionaries as they indicated on their translation sheets, which indicates, judging by their translations, that they did not identify *lifestyle* as a multi-word item and thus translated it literally. In the case of the other classes, students in Translation 1, 2 and Lexicography classes, mostly consulted *al-Mawrid*, and their translations varied. One student in the Translation 1 class incorrectly rendered the multi-word item as 'طرق الحياة'. In the Translation 2 class, three out of four students who translated this first half of the text, accurately translated

166

lifestyle as 'أسلوب الحياة' and 'نمط الحياة'; however, the fourth student simply rendered it as 'أسلوب العصر'. In the Lexicography class, three out of four students translated the item as 'طريقة العيش/الحياة', whereas the fourth student incorrectly translated it as 'العصر'.

In sum, the percentages of correct and incorrect translations in the Principles of Translation class were 85% and 15%, respectively, and 0% and 100% in the Translation 1 class respectively. In both Translation 2 and Lexicography classes, the percentages of correct and incorrect translations were 75% and 25% respectively.

Arise From

The first half of the text included the multi-word item *arise from* in the line *a guilt arising from knowing that you watch too much television.* All the students in the English-Arabic classes translated this multi-word item except for one student in Principles of Translation and one student in Translation 2. The majority of students relied on *al-Mawrid* for the translation, which does not cover *arising from*. The tests show that the correct and incorrect translations in the Principles of Translation class were 54% and 46% respectively. In the Translation 1 and 2 classes, the percentages of incorrect translations were 100% and 50% respectively. In the Lexicography class, the correct translations were 25% while the incorrect translations were 75%.

The translations of the text show that some students translated *arising from* literally even though its figurative meaning was indicated in the text. Three students translated this item literally in the Principles of Translation class, one in the Translation 1 class and three in the Lexicography class. Their translations were:

- ترتفع عند (Principles of Translation)

- يزيد لدى (Principles of Translation)

- تصاعد بـ (Principles of Translation)

- بازدياد (Translation 1)

- يعلو من (Lexicography)

- ترتفع عند (Lexicography)

The above translations demonstrates that these students did not recognise *arising from* as a multi-word item and, therefore, translated it word by word, which did not maintain the figurative meaning of *arising from*. Also, the translations show that one student in the Translation 2 class provided an incorrect translation which is 'ارتفاع' and one in the Principles of Translation class which was 'يخلق عنده'. However, several students, most of whom used *al-Mawrid* and *Oxford English-Arabic*, did accurately translate *arising from* even though these dictionaries do not cover this item. Seven students in the Principles of Translation class provided the following translations:

- يظهر من (three students)

- من جراء

- يكمن بـ

- ناجم عن

- الناشئة عن

In addition, two students in the Translation 2 class and one in the Lexicography class provided the following translations:

- نابعة من

- ناجم عن

- تنشأ

The translations of *arising from* show that several students managed to understand the meaning of this item and deliver correct translations even though they were not covered in either *al-Mawrid* or *Oxford English-Arabic*. In addition, the translations show that some students did not identify the idiomaticity of *arising from*, and thus resorted to literal translations, which then yielded incorrect translations.

Understatement

The first half of the text included the multi-word item *understatement* in the fourth paragraph in the first line *to consider television as a habit forming is an understatement*. All the translation students in the English-Arabic and Lexicography classes translated *understatement* except one student in the Principles of Translation class. The tests show that the percentages of correct and incorrect translations in the Principles of Translation class were 46% and 54% respectively; 100% for correct and 0% for incorrect translations in the Translation 1 class; 75% for correct and 25% for incorrect translations in the Translation 2 class; and 50% for correct translations in the Lexicography class. The translations show that *al-Mawrid* was the most used translation dictionary in translation

classes. The dictionary covers this multi-word item and provides one translation equivalent along with its lexicographic definition in Arabic:

- التصريح (أو الحكم)المكبوح: الحقيقة تقتضيه مما أقل أو أضعف نحو على الفكرة يصور أن به مقصود تصريح.

In the Principles of Translation class, one student did not translate *understatement* even though s/he used *al-Mawrid*. In addition, the translations indicated that six out of thirteen students in this class provided incorrect translations of this item as follows:

- تصريح
- متفهمة
- شيء مقبول به
- لا تستحق النظر فيها
- لا يشكل ما يستحق الإهتمام

These translations show that the translation students did not understand the meaning of *understatement*, and that misconception affected their translations. On the other hand, six other students in this class were able to identify this multi-word item and did produce the correct translations even though most of them did not consult *al-Mawrid*, which does cover the item. The student translations were:

- تصريح ضعيف
- التصريح المكبوح
- استهانة بدوره

- تحط من القدر

- يقلل من شأنه وقدره

- تقليل من شأنه

In the other classes, the one student in Translation 1, who translated this first half of the text, provided the same equivalent that was covered in *al-Mawrid*, which was 'التصريح المكبوح'. In the Translation 2 class, one student produced an inaccurate translation of *understatement* as 'غير صحيح', whereas the other three students managed to translate it correctly as 'تصريح مكبوح'. In the Lexicography class, two students provided the equivalent covered in *al-Mawrid* and *Oxford*, whereas the other two students provided incorrect translations as 'كشف غير كامل' and 'وصف' even though they also looked it up in *al-Mawrid* and *Oxford English-Arabic*. Their translations reveal that they were not aware of the idiomatic meaning of *understatement*.

Key Studies

Key studies was the next multi-word item included in the first half of the text in the line *Jeffrey Johnson, who has published a number of <u>key studies</u> on the effects of television*. Like the previous cases, most of the students looked this item up in *al-Mawrid*, followed by searching *Oxford English-Arabic*. Both do not document *key studies*. The translations of these students showed that many students produced correct translations of *key studies* in the target language. In the Principles of Translation class, seven out of thirteen students correctly translated *key studies* even though the aforementioned

171

translation dictionaries that they used did not include this item. Three students translated
it as 'الدراسات الرئيسية', another three as 'الدراسات المهمة' and one as 'الدراسات الجوهرية'.

The tests submitted also showed that four students provided incomplete translations of
key studies as simply 'الدراسات'. In addition, two students' translations showed that they
did not identify *key studies* as a multi-word item, leading to the literal translations ' المفاتيح
في دراسات' and 'مفاتيح دراسات'. In the Translation 1 class, one student managed to translate
the item as 'الأبحاث الأساسية' and in the Translation 2 class, three out of four students
produced incomplete translations of *key studies* 'الدراسات', while one translated it literally
as 'الدراسات المفتاحية', indicating a lack of knowledge of multi-word items.

In the Lexicography class, one out of four students translating this part of the text did
not produce the complete equivalent of *key studies*, as s/he translated as 'الدراسات'. It was
correctly translated by three students as 'دراسات هامة / مهمة'. In terms of percentages, 54%
of the students managed to translate *key studies* correctly in the Principles of Translation
class, 100% provided correct equivalents in the Translation 1 class, 0% provided
inaccurate translations in the Translation 2 class, and 75% translated this item correctly in
the Lexicography class.

Overdose

The next multi-word item in the first half of the text was *overdose*. All the translation
tests demonstrated that the students were able to produce accurate translation equivalents
of this multi-word item. Most of the students in the English-Arabic translation and
Lexicography classes consulted *al-Mawrid*, which does document *overdose* with the

equivalent 'جرعة مفرطة'. In the class of Principles of Translation, all thirteen students produced accurate translations such as:

- الجرعة الزائدة
- جرعة مفرطة
- الإفراط في
- المبالغة في
- المبالغة

The same can be said for the Translation 1, 2 and Lexicography classes, as the students translated *overdose* as either 'جرعة مفرطة' or 'جرعة زائدة'. Thus, the percentages of correct translations in the classes of Principles of Translation, Translation 1, 2, and Lexicography were 100%.

Accepted Concept

The first half of the text included the collocation *accepted concept*, which was translated by the majority of translation students. The tests show that 92% of the students translated *accepted concept* correctly, 100% in the Translation 1 and Lexicography classes and 50% in the Translation 2 class.

Like the previous cases, *al-Mawrid* was the most consulted translation dictionary, followed by *Oxford English-Arabic*. In the Principles of Translation class, twelve out of thirteen students translated *accepted concept* correctly, but one students did not translate this item. The translations were:

- موضوع متقبل

- مفهوم مقبول (two students)

- فكرة قد يتم تقبلها بسهولة

- المبادئ المقبولة

- فكرة أكثر رغبة أو استعدادا أو قبولا

- مفهوم متقبل بسرعة

- المفهوم مقبول

- مفهوما مقبولا (three students)

In the Translation 1 class, one student translated the collocation as 'مفهوما مقبولا', and in the Translation 2 class, one student produced an incomplete translation 'مقبولا', one incorrect translation 'مواضيع' and two correct translations 'مفهوم مقبول / مقبول كمفهوم'. In the Lexicography class, all four students, who translated this item, correctly rendered this collocation ranging from the translation 'مفهوم مقبول' to 'فكرة أكثر تقبلا'.

Cosy-sounding

The first part of the text included the compound *cosy-sounding* in the line *is the cosy-sounding expression telly addiction really an overstatement*. The translation tests revealed that most of the translation students in the targeted classes were not aware of the idiomatic element of this multi-word item, as there where many cases where the translation students did not produce correct translations. In the Principles of Translation

class, the translation mistakes totaled 100%. One student did not provide any translation of *cosy-sounding* and four students translated this item literally, which indicates that they were not aware of the non-literal meaning of the item. The translations were:

- الأصوات المريحة
- تعبيرات الأصوات الدافئة
- الصوت الصريح
- الصوت الدافئ الذي يصلنا

In addition, tests in this class show that eight students did not produce correct translations and offered the following:

- الخدر
- الأصوات
- مفهوم
- شيئ
- التعبير الحميم
- التعبير الدافئ
- السبر التعبير
- الأسلوب التعبيري الحميمي

In the translation 1 class, the percentage of correct translations was 0%. One student translated this multi-word item literally while the translation is ‘التصريح الدافئ’. This result was similar in the Translation 2 class, as one out of four students there translated it literally as ‘الصوت المريح’. Also, two students produced inaccurate translations, namely ‘عبارة’ and ‘مصطلح’. Only one student (25%) managed to produce a correct translation of *cosy-sounding* as ‘تعبير ذو انطباع حسن’. In the case of the Lexicography class, the percentage of correct translations was 0%; two students did not translate this item, and one translated it literally as ‘تعبير الذي يبدو دافئ’ and one offered the erroneous translation ‘عبارة’.

Overstatement

The last multi-word item in the first half of the text was *overstatement*, which was translated by the majority of students. Most students looked up *overstatement* in *al-Mawrid*, which covers this item with the equivalents ‘مبالغ أو مغالي في...’. In the Principles of Translation class, all thirteen students (100%) correctly translated *overstatement* and their translations ranged from ‘مبالغ فيه’ to ‘أكبر من حجمه’. Likewise, all students (100%) in the Translation 1 and 2 classes provided the same translation equivalent of *overstatement* as ‘مبالغ فيها’. In the Lexicography class, two students (50%) chose the same equivalent as the other classes. That was not the case with the other two students who did not translate the item at all.

Slob Out

The multi-word item *slob out* was the first item in the second half of the text. This part of the text was translated by twelve out of the twenty-five students in the Principles of

Translation class, four out of five in Translation 1, four out of eight students in the Translation 2 class, and three out of seven in the Lexicography class. In terms of translation of *slob out*, one student in the Principles of Translation class did not translate this item, while six students produced incorrect translations as:

- نعود

- نميل إليه

- نعبث مع

- نتكاسل

- نقضي

- نصاب بالخمول

These translations show that the six students were not aware of the meaning of this multi-word item, which led them to use *al-Mawrid* and *Oxford English-Arabic*. However, neither *al-Mawrid* nor *Oxford* provided the item. Still, five out of the twelve students translating this part of the text managed to render this multi-word item correctly. Their translations were the following:

- الإستلقاء

- الإسترخاء

- الخلود إلى الراحة

- نأخد قسطا من الراحة

- نسترخي

In the class of Translation 1, two students used *al-Mawrid*, but to no avail, as that dictionary does not cover the item lexicographically. One out of the four students translated this item literally as 'السداجة', which indicates this student treated this item as single words joined together freely, which of course is erroneous. On the other hand, the three other students managed to provide correct translations, even though *al-Mawrid* did not cover this item. Those translations are:

- نسترخي

- نستريح

- الراحة

Next, in the Translation 2 class, one student did not translate *slob out*, one provided a literal translation as 'السادج بها', which showcased the lack of knowledge of the non-literal nature of multi-word items. Two students managed to translate *slob out* correctly as 'نرتاح' and 'نخلد للراحة', which reflects their awareness of the idiomatic feature of *slob out*. However, this was not the case in the Lexicography class, as the three students translating this part of the text did not translate *slob out* at all. The percentages of correct and incorrect translations in the classes were 42% and 58% respectively, in the Principles of Translation class; 75% and 25% respectively, in the Translation 1 and 2 classes; and 0% and 100% respectively in the Lexicography class.

Buy Time

The second multi-word item in the second part of the text was buy time in the line *we use television to occupy our children in order to <u>buy</u> us some <u>time</u>*. The majority of students looked up this item in both *al-Mawrid* and *Oxford English-Arabic*. However, neither dictionary covers *buy time*. Still, most of the students understood the metaphorical meaning of *buy time* and that understanding led to correct translations. Regarding the translations, the translation tests of twelve students translated this text in the class of Principles of Translations show that eleven students provided correct translations of *buy time*. Their translations ranged from ' لننعم بعض الوقت لأنفسنا ' to ' ليتسنى لنا الوقت لأنفسنا '. One student did not translate the multi-word item and thus ended up with the equivalent ' بعض الوقت '. It should have been like the equivalents used by the aforementioned nine students.

In the Translation 1 class, all four students translating this part translated *buy time*. One provided an incomplete equivalent ' لبعض الوقت ', while the remaining three students translated it correctly as:

- لنعطي أنفسنا بعض الوقت

- لنستغل بعض الوقت لأنفسنا

- للحصول على بعض الوقت لأنفسنا

In the case of the translations in the Translation 2 class, one out of the four translating this second half of the text translated *buy time* literally as ' شراء بعض الوقت ', which indicates a lack of knowledge of the figurative feature of multi-word items. In addition, the remaining three students provided the translations below:

- لنمنح أنفسنا بعض الوقت

- نحظى لبعض الوقت لأنفسنا

- للحصول على بعض الوقت لأنفسنا

None of the translation students attending the Lexicography class translated *buy time*, which was not the case in the other three classes Principles of Translation and Translation 1 and 2. The percentage of correct and incorrect translations in the classes were 92% and 8% respectively in the Principles of Translation class; 75% and 25% respectively in the Translation 1 and 2 classes, and 0% and 100% respectively in the Lexicography class.

Straightforward

The next multi-word item is *straightforward*, which was included in the second half of the text in the line; *however, unlike <u>straightforward</u> health debates a la Fast Food Nation*. Most of the translation students, for translation of this item, did consult *al-Mawrid* and *Oxford*, as both dictionaries documented *straightforward* and included the equivalents 'صريح' and 'مباشر'. Regarding the translations by the students, 67% translated the item correctly in the Principles of Translation class, 25% and 50% did the same in the Translation 1 and 2 classes, and 100% did the same in the Lexicography class. Eight students in the Principles of Translation class translated s*traightforward* using the equivalents found in the two referenced dictionaries. However, two other students did not translate the item even though one of the two stated that she had consulted *Oxford*. Also, two other students translated *straightforward* incorrectly as 'غير محببة' and 'المستقيمة', and neither student consulted the dictionary(s).

Moreover, the four students in Translation 1 showed mixed results, as two did not translate *straightforward*. One translated it incorrectly as 'البسيطة', but only one student rendered it accurately; he consulted *al-Mawrid* and used 'الصريحة' as the equivalent. In the Translation 2 class, two students, who did consult *Oxford*, inaccurately translated *straightforward* as 'العلنية' and 'الواضحة'. On the other hand, all three translation students (100%) in the Lexicography class produced correct translation equivalents of *straightforward*. Two of them looked it up in *Oxford,* and their translations ranged from 'الصريحين' to 'المباشرة'.

Additive Agents

In the second half of the text, the multi-word item *additive agents* was included and most of the students identified and translated it. The majority of students used *al-Mawrid* and *Oxford* for their translations of *additive agents*; however, neither reference documents this multi-word item. In the translations, the translation tests showed that most of the translation students were able to translate this item correctly, even though it was not lexicographically covered. In the the Principles of Translation class, eight of the twelve students (67%) were able to translate *additive agents* accurately as 'المواد المضافة', 'المواد الإضافية' or 'الإضافات'. On the other hand, the remaining four students (33%) had different results. Two of these students did not translate this item, one did not provide a complete equivalent as that equivalent consisted of only 'المواد'. One student translated *additive agents* and included a complete equivalent, but it was not correct, it should have been 'المواد الضارة'.

In the Translation 1 and 2 classes, the four students in the former translated *additive agents*, and three of them (75%) provided the same correct translations in the Principles of Translations class. One did not produce a complete translation as he translated *additive agents* as simply 'العوامل'. In the Translation 2 class, the four students translating this part of the text had mixed results. Two (50%) provided correct translations as 'المواد المضافة' and 'المواد الإضافية', while one did not provide a complete equivalent 'المضافة' and one did not translate the item at all. As far as the results for the class of Lexicography are concerned, the three students translating this part of the text had similar results to those in the Translation 2 class. One did not translate *additive agents*, one translated it as 'الإضافات', which is a correct translation, and one produced an erroneous translation, which is 'المندوبين'. The percentage of correct translations in this class was 33%.

Hidden Fats

The multi-word item *hidden fats* was the next item in the second part of the text translated by the translation students. Although *hidden fats* is not documented in either *al-Mawrid* or *Oxford*, the majority of students translated this item correctly. In the the Principles of Translation class, ten (83%) out of twelve students translated *hidden fats* as 'الدهون المخبئة' or 'الدهون المخفية'. The other two students did not provide satisfactory translations as one did not produce a complete translation equivalent 'الدهون' and one offered the incorrect equivalent 'البدانة'. In the Translation 1 class, all four students (100%) translating this part of the text translated *hidden fats* using the same correct equivalents used in the previous class. Similarly, three (75%) out of the four students translating this part of the text in the Translation 2 class translated *hidden fats* correctly, except for one (25%) student who did not produce the complete equivalent, which is

'الدسوم والدهون'. In addition, two students in the Lexicography class translated this item correctly (67%), and they both translated it as 'الدهون الكامنة', except one student (33%) who provided an incorrect equivalent of *hidden fats* as 'الحقائق المختفية'.

Blame For

Next, the multi-word item *blame for* was included in the second half of the text in the line *hidden fats can be revealed and <u>blamed</u> directly <u>for</u> causing cancer*. The translation tests showed that all of the students (100%) in the English-Arabic translation and Lexicography classes translated this item correctly, except for one student (25%) in the Translation 2 class. For example, all twelve students attending the Principles of Translation class managed to translate *blamed for* correctly as the equivalents ranged from 'يرجع لها السبب' to 'تؤدي'. Likewise, all four translation students in the Translation 1 class were able to render *blamed for* successfully with such translations as:

- تلام بـ
- ملامة لـ
- لومها
- يعزى إليها في

In addition, three out of the four students translating this part of the text in the Translation 2 class translated *blamed for* correctly, and their translations are the following:

- تلام

- أدوار في التسبب ...
- اللوم لـ...

Similarly, all three students working on this half of the text in the Lexicography class were able to render *blamed for* successfully, and these translations are:

- لوم لـ...
- تلام لـ...
- مسببة لـ...

Honest Look

Another multi-word item in the second half of the text was *honest look* in the line *perhaps the biggest obstacle to having an <u>honest look</u> at the effects of television.* Although most of the translation students consulted *al-Mawrid* and *Oxford English-Arabic*, neither dictionary covers this multi-word item, which may relate to the fact that almost all of the translation students in the English-Arabic Translation and Lexicography classes did not produce a correct translation of *honest look*. In fact, the majority of equivalents produced were literal translations of *honest look* like 'نظرة صريحة' or ' نظرة صادقة'. The translation tests showed that only one student (25%) attending the Translation 2 managed to understand the non-literal meaning of *honest look,* which is 'تقييم صريح'. However, this student did not provide the whole equivalent and ended up with only 'تقييم'. Indeed, the results of the translation tests demonstrate that some foreign language learners are not aware that language does not always consist of single words freely joined together.

Tend To

The next multi-word item included in the second part of the text was *tend to*. Most of the students in all the classes looked up the item in *al-Mawrid* and *Oxford English-Arabic*. Neither covers *tend to*. Nevertheless, the majority of the students managed to translate this item and provide correct translation equivalents, such as 'يميل إلى' and 'يؤدي إلى'. In the Principles of Translation class, ten (83%) out of twelve students used these equivalents, whereas the other two students did not. One did not translate this item, and the other student translated it as 'يحجب', which is not correct. In the Translation 1 class, two students (50%) offered the aforementioned correct equivalents, whereas the other two did not, as they translated *tend to* as 'يصيبنا' and 'يجلب لنا', which is not the right translation. Regarding these results of the Translation 2 class, three (75%) out of the four students who translated this item chose the equivalent 'تميل إلى'; however, the fourth student did not, as he inaccurately translated *tend to* as 'يجرنا إلى'. On the other hand, all three students (100%) who translated this item in the Lexicography class translated *tend to* as 'تميل إلى / التسبب في', which is an accurate rendition of this multi-word item.

Base On

Base on is the next multi-word item in the text presented as *if we <u>based</u> our health policies <u>on</u> how much we enjoy things*. Like the previous cases, most of the translation students used *al-Mawrid* and *Oxford English-Arabic*; however, neither dictionary covers *base on*. Nonetheless, all students, except one in the Principles of Translation class, translated this item correctly with translations like the following:

- اسندنا على

- ركزنا على

- قسنا على

- بنينا على

The percentage of correct translations was 92% for the Principles of Translation class and 100% for the classes Translation 1, 2 and Lexicography.

Waiting Lists

The next multi-word item was *waiting lists*, which was understood by most of the translation students. Most of the students used *al-Mawrid* for lexicographic consultation. It does cover *waiting list* and includes one translation equivalent ' جدول أو قائمة إنتظار'. In the Principles of Translation, Translation 1, 2, and Lexicography classes, the majority of students used the aforementioned equivalent for the translation, except for the following instances:

- عدد المرضى (in Principles of Translation, Translation 1 and 2)

- قائمة ((Principles of Translation)

- لوائح الأسماء (Lexicography)

In sum, the percentages of correct and incorrect equivalents were 75% and 25% respectively in both the Principles of Translation and Translation 1 classes and 50% in the Translation 2 class. In the Lexicography class, correct translations were 67% and incorrect translations were 33%.

Sunbathing

The second half of the text included *sunbathing*, which is covered in *al-Mawrid* with the equivalent 'أخد حمام شمسي'. Like the previous cases, *al-Mawrid* was used by most of the students who used the aforementioned translation equivalent, as the translation tests showed. The translation tests showed that nine (75%) out of twelve students attending the Principles of Translation class accurately translated *sunbathing* using the aforementioned equivalent or 'التعرض للحمام الشمسي'. The remaining three (33%) students did not translate *sunbathing* accurately as their translations were the following:

- الشمس

- تعرضنا لضربات الشمس

- الحماية من الشمس

For the other classes, all the translation students attending Translation 1, 2, and Lexicography classes translated *sunbathing* correctly using the equivalent available in *al-Mawrid* or 'التشمس'.

Sitting Room

The multi-word item *sitting room* was one of the most understood multi-word items in both the translation and lexicography classes. Most of the students consulted *al-Mawrid*, which covers this item along with the equivalent 'حجرة المعيشة'. Most of the translation students translated *sitting room* correctly, as the equivalents used in all classes were 'غرفة المعيشة', 'غرفة الجلوس' and 'صالة الجلوس'. In the the Principles of Translation class, ten students (83%) used these correct equivalents; however, one student translated *sitting*

room as 'جو عائلي', which is not the correct equivalent, and one did not provide the whole equivalent as she translated this item as 'جلوس العائلة'. In the Translation 1, 2, and Lexicography classes, all students provided the aforementioned correct equivalent, except for one (25%) student in the Translation 2 class who did not translate the multi-word item at all.

Junk Food

The next, the multi-word item *junk food* was one of the items that translation students did not have a problem understanding. In fact, most of the translation students translated it without any problem at all, even though the item is not covered in the dictionaries. All translation students in the Principles of Translation and Lexicography classes translated this item using the correct equivalent 'الوجبات/ المأكولات/الأطعمة السريعة'. In the case of the Translation 1 class, two students used the same aforementioned equivalent; however, one student did not use this equivalent and used 'الأطعمة قليلة الفائدة' instead. Also, one student provided neither 'الوجبات السريعة' nor 'الأطعمة قليلة الفائدة', as he translated *junk food* as 'أطعمة فاسدة', an incorrect translation. Similarly, in the translation 2 class, two students translated *junk food* as 'الوجبات السريعة / الأكل غير الصحي', while the other two translated it as 'الطعام قليل الفائدة' and 'الأكل الزبالة'. The equivalent 'الأكل الزبالة' shows that the student translated *junk food* literally, which is not acceptable, as the translation does not preserve the figurative sense of this multi-word item.

Passive Smoking

The second half of the text included the multi-word item *passive smoking*, which means 'involuntary inhalation of tobacco smoke by a non smoker'. It is not documented in

either *al-Mawrid* nor *Oxford English-Arabic*. The proper equivalent would be 'استنشاق دخان الغير', and the translation tests showed that none of the translation students of the Translation 1, 2, Lexicography, and Principles of Translation classes translated the intended meaning of *passive smoking*, as all the translations were inaccurate. These flawed translations were the following:

- التدخين السلبي
- التدخين المزمن
- التدخين السري
- التدخين بالخفاء

Screen Time

The last multi-word item in the second half of the text was *screen time* in the line *we will finally talk in terms of recommended limits for hours per day of screen time*. Neither *al-Mawrid* nor *Oxford English-Arabic* documents this item, which demonstrates how this lack of lexicographical inclusion affects translations by the students. In fact, most of the students did not produce the whole translation equivalent as their translations were incomplete as 'مشاهدة التلفاز'. In the the Principles of Translation class, seven out of twelve students produced the aforementioned incomplete equivalent, while one translated *screen time* literally as 'وقت الشاشة'; two produced inappropriate translations, such as 'الوقت الحامي' and 'الوقت الفاصل'. Only two students provided correct translations (17%) of *screen time,* and translated it as 'الوقت أمام شاشة التلفاز' and 'نقضيها على شاشاة التلفاز'.

In addition, all four translation students in the Translation 1 class did not translate the whole item and simply rendered *screen time* as 'مشاهدة التلفزيون' or 'للشاشة'. However, in the Translation 2 class, two students translated this item literally as also occurred in the Principles of Translation class. It was incompletely translated by the other two students. On the other hand, the three students translating this item in the Lexicography class had different results. Two incompletely translated it as 'مشاهدة التلفاز', but it was correctly translated as 'نقضيها أمام التلفاز' by the other students.

5.1.1 Translation and Dictionary Use

The previous section showed the performance and non-performance of the English-Arabic translation students. This section provides an analysis of the translations, dictionary use and rationale behind the translation mistakes and their types. Appendix II shows the percentage of correct and incorrect translation equivalents for the English multi-word items in the English-Arabic classes, with *drips of arguments* to *overstatement* as the items in the first half of the text and *slob out* to *screen time* as the items from the second half of the text. Appendix II shows that the percentage of translation varied, as there were high percentages of correct translations in most classes for certain multi-word items. For example, Appendix II shows that the multi-word items *look at*, *conscious decision*, *overdose*, *accepted concept*, *overstatement*, *blame for*, *base on* and *sunbathing* had a high percentage of correct translations in the classes Principles of Translation, Translation 1, 2, and Lexicography. These results show that the translation students in these classes were able to render the correct translation equivalent. The reason is that *look at*, *blame for*, *base on*, *accepted concept*, and *conscious desicion* were not highly figurative and can be understood easily. The results in the previous section showed that

overdose, *overstatement*, and *sunbathing* had a high percentage of correct translations because these items were included in *al-Mawrid*. Students who translated these items correctly used the equivalents included in *al-Mawrid*, which resulted in accurate translations in the test.

Moreover, Appendix II shows that the multi-word items *cosy-sounding*, *honest look, screen time,* and *passive smoking* had the lowest percentage of correct translations. In fact, most of the classes scored 0%, except for the Translation 2 class. Appendix II shows that only students in the Translation 2 class were able to provide correct translation equivalents for *cosy-sounding* and *honest look* with 25% for the former class and 75% for the latter. Even though students in the other classes did consult dictionaries, none were able to translate these multi-word items. Several students in the translation classes provided translations for these four items; however, these translations were literal, incorrect, and incomplete. These results show that the higher the metaphorical meaning of the multi-word item, the higher the percentages of translation mistakes. These translations show that students had a problem with the semantic content of these items because of their idiomatic meanings, since these translation students were foreign language learners and were not able to understand the intended meaning of *cosy-sounding*, *honest look*, *screen time*, and *passive smoking*. On the other hand, some students in the Translation 2 class were able to translate *honest look* and *cosy-sounding* even though these items were not included in *al-Mawrid*. This contrast in translation between class levels can be related to the fact that students in the Translation 2 class are at a higher level of study of translation and linguistics, which allows them to identify multi-word items more easily.

In terms of dictionary consultation, Appendix III shows that all the students in the Translation 1 and 2 classes consulted translation dictionaries for the multi-word items *look at*, *conscious decision*, *overdose*, *accepted concept* and *overstatement.* However, only half of the students in the Translation 1 class used dictionaries when they translated *blame for*, *base on* and *sunbathing,* which could be attributed to the fact that these multi-word items are easier to render than are *accepted concept*, *overstatement* or *conscious decision*. However, Appendix II shows that all students in the Translation 1 class managed to provide correct equivalents of all the aforementioned multi-word items. The multi-word items *blame for*, *base on* and *sunbathing* were items included in the second half of the English text translated by half of the class. Thus, the group that translated the second part of the text did not consult translation dictionaries as much as the group that translated the first part of the text, as Appendix III shows. The consultation of the dictionaries for items in the first half of the text were 100%, whereas the consultations for the items in the second half of the text dropped to 50%, similar to those in the Principles of Translation and Lexicography classes, where the percentage of dictionary consultation dropped from 62% to 50% and 75% to 67% respectively.

On the other hand, Appendix III show that all the students in the Translation 2 class consulted dictionaries for both the first and the second parts of the text. That finding was a bit odd since students in this class were at a higher level of coursework than those in the Principles of Translation classes. Yet, they all used dictionaries. Appendix III shows that students in the lower levels of study did not consult dictionaries as much as did those students in Translation 2. However, this difference can be related to the fact that students at higher levels are aware of the importance of translation dictionaries in translation

classes, especially for the English-Arabic direction, which supports the highest percentage of dictionary consultation in the Translation 2 class. This class had the highest level of awareness of English-Arabic translation.

In terms of the relation between class level and correct translation, Appendix II shows that the percentage of correct translations was slightly higher in the Translation 1 class than in the Principles of Translation class. In addition, the table shows that the percentage of correct translations is slightly higher in the Translation 2 class than in the classes Translation 1 and Lexicography, which is normal since the Translation 2 class is the highest level of translation study and its students are exposed to multi-word items more often than students in the lower level classes and are at a higher level of linguistic competence. Thus, their percentage of correct translations are higher than in the other classes, demonstrating that foreign language students at higher levels will have higher levels of competence and performance in language including work with multi-word items.

5.1.2 Types of Translation Mistakes

The previous section focused on the translation of English multi-word items and dictionary use in the different levels and the reason behind their variation. This section focuses on the different types of translation mistakes and the reason behind these mistakes. The results provided in this chapter show that the types mistakes were incorrect, literal, or incomplete. The most frequent translation mistake is incorrect translation equivalents, in which translation students provide erroneous equivalents in the target language. Such incorrect translations appeared for the following multi-word items:

- *Drips of arguments*

- *Look at*

- *Focus on*

- *Relay by*

- *Conscious decision*

- *Understatement*

- *Accepted concept*

- *Cosy-sounding*

- *Slob out*

- *Straightforward*

- *Additive agents*

- *Hidden fats*

- *Tend to*

- *Waiting lists*

- *Sunbathing*

- *Sitting room*

- *Junk food*

- *Passive smoking*

- *Screen time*

The translation tests showed that the above multi-word items puzzled some of the translation students and indicated their lack of understanding of the meaning of multi-word items based on the translations provided. For example, some students translated *drips of arguments* as النقاشات المضجرة, which is not correct or translated *sunbathing* as حماية من الشمس instead of أخذ حمام شمسي. These translations show that the students provided partial equivalents, in which the equivalent did not indicate the intended meaning. The concept of the multi-word item is partially included in the equivalent but it does not deliver the whole intended meaning of the multi-word item.

The second common translation mistake was literal translation, in which the translation students translate the literal meaning of the multi-word item instead of its figurative meaning. These literal translations were used for the following multi-word items:

- *Drips of arguments*

- *Television violence*

- *Lifestyle*

- *Arise from*

- *Key studies*

- *Honest look*

- *Slob out*

- *Cosy-sounding*

- *Junk food*

- *Passive smoking*

- *Screen time*

Some of the translation students were able to render these multi-word items correctly; however, several students provided unidiomatic translations. For example, some students translated *key studies* as مفاتيح في دراسات instead of دراسات مهمة/جوهرية or they translated *passive smoking* as التدخين السلبي rather than استنشاق دخان الغير. These translations show that the translation students did not identify *key studies* and *passive smoking* as multi-word items and translated them instead word for word rather than translating the sum of the whole of the multi-word items.

The third type of translation mistake was the incomplete equivalent where the translation students did not provide the whole equivalent, but rather just part of it. These incomplete equivalents were used for the following multi-word items:

- *Television viewing*

- *Conscious decision*

- *Lifestyle*

- *Honest look*

- *Hidden fats*

- *Additive agents*

- *Buy time*

- *Screen time*

The translation of the above multi-word items shows that their translations were not complete, as the translation equivalents did not provide the whole intended meaning. This could be contributed to the fact that the translation students either understood the figurative meaning of the multi-word item but chose to provide briefer translations or did not understand the meaning and resorted to translating the component of the multi-word item that they did understand. For example, *hidden fats* was translated as دهون instead of دهون مخفية.

The different types of translation mistakes show that students did not understand the metaphorical meanings of these multi-word items and had problems with the semantic content of these items, which caused the students to translate them inaccurately. For example, *conscious decision* was incorrectly rendered as in قرار شاعر بالإثم. However, correct translations like قرار واع, show that some students understood what *conscious decision* means. The literal translations discussed in this section, such as مفاتيح في دراسات and الأكل الزبالة for *key studies* and *junk food*, respectively, reveal that students who provided these translations did not identify these two items as multi-word items. These two translations indicate that these students translated *junk food* and *key studies* word for word rather than translating the whole multi-word items. On the other hand, several students translated the two items as الوجبات السريعة and دراسات مهمة, which show that these

students did identify *junk food* and *key studies* as multi-word items and understood their idiomatic meanings, which led to accurate translations.

5.2 Arabic Multi-word Items

The second text was *Defeated Lover* and is an Arabic text used for Arabic-English translation. Like the English text, the Arabic text contains various multi-word items and was divided into two parts for this translation research due to time constraints. All three classes of the direction of Arabic-English translation (Translation 3, 4 and Lexicography) were divided into half with each half translating part of the text. However, the students in the Translation 4 class, which consisted of twenty students, were the only class to translate the whole text within the lecture hour.

حرك مشاعرها

The first multi-word item in the Arabic text *Defeated Lover* is حرك مشاعرها in the line وما حرك مشاعرها هو أن مصعباً احتفظ بهذه الذكرى الجميلة كل هذه السنين. The translation tests show that few students consulted translation dictionaries and fewer students translated this multi-word item correctly. For instance, three (18%) out of seventeen students in the Translation 3 class managed to translate the intended meaning of حرك مشاعرها, whereas the remaining students (92%) did not do so, as the translations of the latter were either literal or flawed as follow:

- *Moved her feelings*

- *The movement of her feelings*

- *Her feelings were moved*

198

In the case of the Translation 4 class, two (10%) out of twenty students (90%) were able to render the correct meaning of the multi-word item, while the remaining eighteen (90%) did not. The inaccurate translations were similar to those in the Translation 3 class along with such translations such as *tickled her feelings*, *motivated her feelings*, *moved her* and *galvanize her feelings*. On the other hand, all the students in the Lexicography class produced accurate translation equivalents of حرك مشاعرها. The correct translation equivalents in the three classes were the following:

- *Arouse her feeling*

- *It stirred powerful feelings*

- *Impassioned her*

- *Touched*

- *Moved her*

- *Make her extremely happy*

احتفظ بـ

The second multi-word item in the Arabic text was احتفظ بـ, which is covered in the Arabic-English *al-Mawrid* in its main entry along with the following equivalents:

-To keep, retain, hold, maintain, keep up, sustain

-To reserve

-To preserve, conserve, save, store, put away

-To hold or have in custody, take custody of

-To guard, protect, safeguard, shelter, shield, defend

Most of the students in the Translation 3 and 4 classes did not consult translation dictionaries when they translated this multi-word item. However, the translation tests showed that the majority of students in the Translation 3, 4, and Lexicography classes managed to translate this item correctly, whether they consulted *al-Mawrid* or not, as most of the chosen equivalents were *kept this*. Regarding translation mistakes, they were but few, such as:

- *Kept memorizing* (Translation 3)

- *Holded this* (Translation 4)

The percentage of correct and incorrect translations in these classes was 82% and 18% respectively in the Translation 3 class; 95% and 5% in the Translation 4 class, respectively and 100% and 0% respectively in the Lexicography class.

أفسد فرحتها

The Arabic text includes the multi-word item أفسد فرحتها, but the item is not documented in *al-Mawrid*. Few students used the dictionary in their translation and lexicography classes; however, they were able to produce correct translation equivalents of this multi-word item. For example, nine students (53%) who attended the Translation 3 class translated the item as *ruined her happiness* or *spoiled her joy*, whereas the remaining eight (47%) students did not provide similar equivalents, and they rendered the item as *thwarted her gladness* and *corrupted her happiness*, both of which are

200

unidiomatic. In the case of the Translation 4 class, only two students (10%) provided inaccurate equivalents like *destroyed her happiness*, and the remaining eighteen (90%) managed to produce correct translation equivalents, such as *ruined her happiness* and *spoiled her joy*. In addition, the students in the Lexicography class had mixed results, and the translations were either the correct translation 'ruined her joy' (50%) or the inaccurate *destroyed her joy* (50%).

أثار جنونها

The first half of the text also included the multi-word item أثار جنونها, which is not documented in *al-Mawrid*. The translation tests show that most of the translation students managed to translate this multi-word item accurately. In the Translation 3 class, eleven students (65%) translated this multi-word item as *drove her crazy* or *made her mad*. On the other hand, the remaining six students (35%) did not provide correct translations because some of the equivalents were literal translations, such as *rouse her madness* and *enrage her madness*. Similarly, most of the students (75%) in the Translation 4 class translated this item correctly, except for five students (25%), where two did not translate this item and the other three provided literal and inaccurate translations, such as *the effects of her madness*, *aroused her craziness* and *excited her madness*. However, all the students (100%) in the Lexicography class produced correct equivalents such as *made her crazy* or *drove her crazy*.

محتويات المظروف

The next multi-word item was محتويات المظروف and it was included in the first half of the text in the line المظروف هذا محتويات ب حصل تلاعباً ثمة أن اكتشافها. Few of the translation

students in the Translation 3, 4, and Lexicography classes used *al-Mawrid*, but it also does not cover this item. In the Translation 3 class, all the translation students translated this item as *contents of the envelope*, except for one student (6%) who translated it as *the envelope*, which is an incomplete equivalent. In the case of the students of the Translation 4 class, sixteen students (80%) did provide the correct equivalent *the contents of the envelope*, with the exception of four students (20%), where two did not translate this item at all, and the other two simply translated it as *envelope*. In the Lexicography class, all the students (100%) rendered محتويات المظروف accurately.

ترك الأثر

The multi-word item ترك الأثر, which is included in the line مما ترك أسوأ الأثر على علاقتهما الحميمة is not covered in *al-Mawrid*. The translation tests show that few students consulted translation dictionaries and that revealed the quality of the translations, as most of the students did not produce the correct translation equivalent of ترك الأثر. In the Translation 3 class, only two students (12%) managed to translate this item as *made an impact* and *ruined*; the remaining fifteen students (88%) did not as most translated it literally as *leaves the effect* or *leave influence*. Similarly, the results of the translation tests for the Translation 4 class showed that only five students (25%) were able to translate ترك الأثر as *affected* or *led to deterioration*, whereas the remaining fifteen (75%) students could not, as they translated the item as *left its effect* or *made the impression*. The results for the Lexicography class show that 50% translated the item as *affected* while the other 50% of the students translated the item as *left a bruise*, which is inaccurate.

علاقتهما الحميمة

Next was the multi-word item علاقتهما الحميمة, which is another item included in the first half of the text and is not provided by *al-Mawrid*. However, the majority of students in the Translation 3, 4, and Lexicography classes were able to translate this item correctly. Thirteen students (76%) in the Translation 3 class provided the correct translation equivalent *intimate/close relationship*, but the remaining four students (24%) did not. Three did not provide a complete equivalent of *relationship* and one provided an incorrect equivalent as *warmth relationship*. Twelve (60%) out of twenty (40%) students in the Translation 4 class managed to produce the correct equivalent *intimate/close relationship*, while the rest (40%) either provided incomplete *relationship* or inaccurate equivalents like *warm/cherished relationship*. In the Lexicography class, 50% of students correctly translated this item as *close relationship*, and the other 50% translated the item incompletely as *relationship*.

يكشف لـ

The next multi-word item was يكشف لـ in the line سيكشف لنا مصعب. Like the previous cases, few translation students consulted translation dictionaries; however, this lack did not affect their translations, as most of the students in these classes produced the correct equivalents. For example, sixteen students (94%) in the Translation 3 class correctly translated this item as *reveal to*, *show* or *expose*, except for one (6%) student who did not translate the multi-word item at all. In the Translation 4 class, one student (5%) inaccurately translated the item as *find out for*. However, the remaining nineteen students (95%) did correctly translate it as *reveal/to*. On the other hand, the students translating this part of the text in the Lexicography class offered different translations, with 50%

accurately translating it as *reveal to* and the other 50% inaccurately translating the item as *discover*.

يستمر بـ

Next was the multi-word item يكشف لـ, which is not covered in *al-Mawrid*. However, the majority of translation students provided correct translation equivalents of يستمر بـ. For instance, fourteen students (82%) in the Translation 3 class correctly translated the item as *continues/to* or *keep on*, except for two (18%) who did not translate it and one who translated it as *starts*, which is not correct. In addition, seventeen students (85%) in the Translation 4 class translated this item as *continue/to* or *go on*, both of which are correct. However, the remaining three (15%) students did not translate the multi-word item at all. On the other hand, all the students (100%) who attended the Lexicography class produced accurate translation equivalents of يستمر بـ.

وقائع الأحداث

The first half of the text also included the multi-word item وقائع الأحداث, which is not covered in *al-Mawrid*. Unlike the previous case, most of the translation students were not able to provide appropriate translation equivalents for this item. For example, only six students (35%) in the Translation 3 class were able to translate this item correctly and these equivalents were the following:

- *The events and facts* (two students)

- *The events of the story*

- *Facts of these events*

- *Facts of the events*

- *Chronicle of events*

The majority of students did not provide complete translation equivalents, and simply translated it as *events*. In addition, three students did not render the multi-word item at all. Similarly, most students (70%) in the Translation 4 class did not provide the whole equivalent of وقائع الأحداث since they only translated it as *events*. On the other hand, only six students (30%) produced complete equivalents, such as the *series/facts of events*. None of the students (100%) in the Lexicography class were able to produce the whole equivalent, as they translated this item as *the events*, which is not the full equivalent for this item.

يسترجع من

The next multi-word item was يسترجع من in the line وهو يسترجع من البداية. Few students used *al-Mawrid*, which does not document this item. The translation tests showed that the results vary in both the translation and lexicography classes. For instance, six (35%) out of seventeen students in the Translation 3 class managed to translate this item correctly, as they translated it as *recall from*. The remaining students (65%) did not translate it correctly because some translated it literally as *getting back* or *retrieves*. On the other hand, the majority of students (60%) in the Translation 4 class produced correct translation equivalents of the multi-word item, as they translated it as *recalls from* or *remembers*. In the Lexicography class, 50% of the student group did not translate this item at all, while the other 50% translated it as *recalling*.

المرحلة الثانوية

Moreover, the multi-word item المرحلة الثانوية in the line المرحلة الثانوية حين تعارفا وهما في was translated by the majority of the translation students who were taking the translation and lexicography classes. For example, all the students (100%) in the Translation 3 and Lexicography classes translated this item as *high school* or *secondary school*. However, only seventeen (85%) out of twenty students in the class of Translation 4 were able to provide the aforementioned translation equivalents, as the remaining three (15%) students translated the multi-word item literally as *secondary stage*, which is not correct.

يواجه صعوبة

Similarly, the multi-word item يواجه صعوبة in the line كان دائماً يواجه صعوبة was correctly translated by all the translation students (100%) in the translation and lexicography classes even though the multi-word item is not documented in *al-Mawrid*. The translation equivalents in the Translation 3, 4 and Lexicography classes were the following:

- *Faced difficulty*

- *Experiences difficulty*

- *Had a problem*

- *Finds it difficult*

يستعد لـ

Likewise, the multi-word item يستعد لـ in the line وهاهو صديقنا يستعد الأن ليومه الدراسي الأول, was accurately translated by all the students (100%) from the translation and

lexicography classes. The translation equivalents from students in the Translation 3, 4, and Lexicography classes were the following:

- *Preparing for*

- *Getting ready for*

- *Ready for*

اليوم الكئيب

Next, the translation tests showed that most of the translation students in the translation and lexicography classes did provide correct translation equivalents for the multi-word item اليوم الكئيب. In the Translation 3 class, only three (12%) students did not do so, as two students incorrectly translated it as *depressed day* and *grief day*, and the other students did not translate the item at all. The rest of the students (88%) provided the following correct equivalents:

- *Depressing day*

- *Cheerless day*

- *Dark day*

- *Gloomy day*

- *Miserable day*

- *Bad day*

- *Dreary day*

Similarly, most of the students (85%) in the Translation 4 class and all (100%) of the students from the Lexicography class translated the multi-word item using most of the aforementioned accurate equivalents, except for three students (15%) in the Translation 3 class, where two provided the incorrect equivalents *depressed day*, and one did not translate the item at all.

كيفية التصرف

The results of the translation tests for this item showed that all the translation students attending the translation and lexicography classes managed to translate the multi-word item correctly, except for one student (6%) in the Translation 3 class, who did not translate it at all. The translation equivalents produced were the following:

- *How to act*

- *How to behave*

- *How will I act*

- *How to deal*

- *How could I cope*

ذهب إلى جوار ربه

The next multi-word item was ذهب إلى جوار ربه which was included in the first half of the text and not covered in *al-Mawrid*. The results of the translation tests showed various translations of this multi-word item that ranged from correct to literal equivalents. For example, nine (53%) out of seventeen students (47%) in the Translation 3 class translated

the multi-word item correctly as *he died* or *went to heaven/departed this life*. However, six students translated the multi-word item literally, such as *went to his vicinity*, *went to God protect* and *he is near God almighty*. This translation was not accurate. Two students did not translate the item at all. Twelve (60%) out of the twenty students in the Translation 4 class produced correct translation equivalents like *he passed away* and *he died*. Yet, eight students (40%) did not, as three of them provided literal translations, while the other five did not provide any at all. On the other hand, all the students (100%) from the Lexicography class managed to translate this multi-word item correctly with equivalents like *he died* and *he passed away*.

أكمل دراستي

The next multi-word item was أكمل دراستي in the line أن أقنع أمي بأن أكمل دراستي. The translation tests showed that all the translation students (100%) who attended the Translation 3, 4, and Lexicography classes produced accurate translation equivalents of أكمل دراستي even though the item is not documented in *al-Mawrid*. The produced equivalents were the following:

- *Complete studies*

- *Continue my studies*

- *Finish school*

- *Finish my education*

- *Pursue my study*

استجبت لـ

Similarly, the results of the translation tests here showed that all the translation students from the translation and lexicography classes accurately translated the multi-word item استجبت لـ in the line استجبت لإلحاحها حين استجبت أحمق كنت لكنني. All the students (100%) in the Translation 3, 4, and Lexicography classes produced the following correct translation equivalents:

- *I responded/to*

- *I agreed to/with*

- *Listen to*

- *Surrender to*

- *I complied with*

- *To fall for her*

- *I accepted*

أشعر بـ

Further, the multi-word item أشعر بـ had similar translation results, as the majority of the translation students were able to translate this multi-word item correctly. In the Translation 3 class, fifteen (88%) out of seventeen students translated the item correctly, except for two students (12%) who did not translate the item at all. Likewise, in the Translation 4 class, seventeen (85%) students provided a correct equivalent, with the

exception of three students (15%) who provided no equivalents. On the other hand, all the students (100%) from the Lexicography class translated this item accurately. These equivalents were the following:

- *I feel/of*

- *I am feeling*

أدرى بـ

Likewise, the results of the translation tests here showed that translation students had no problem rendering the multi-word item أدرى بـ. All the translation students in the Translation 3, 4 and Lexicography classes accurately rendered the multi-word item, except for two students; one in the Translation 3 class and the other in the Translation 4 class. The equivalents were also similar in the aforementioned classes and were the following:

- *Knows what is*

- *Know better*

- *Knows more*

- *Knows about*

- *Knows the better for*

- *Aware of*

أتنازل عن

Next came the multi-word item أتنازل عن in the line ولكنني لن أتنازل عن حلم in the first half of the text. The translation tests show that most of the translation students were able to produce the intended meaning of the prepositional verb in the text. All the translation students in all three classes were able to translate the item correctly, except for four students; two in the Translation 3 class with *give away* and two in the Translation 4 class with *disclaim*. The correct translation equivalents were the following:

- *Give up*

- *Yield*

- *Abandon*

- *Abdicate*

- *Stop (thinking about)*

التفت إلى

The next the multi-word item التفت إلى in the line التفت مصعب إلى صورة والده was the first multi-word item in the second half of the text and is documented in *al-Mawrid* along with the following equivalents:

-To pay attention to, to heed, observe, consider

-To take into consideration or account, reckon with

-To take care of, care for

None of the equivalents were the equivalent of the aforementioned multi-word item because they indicate the metaphorical meaning of this item, but the intended meaning of this item in this context was the literal meaning. In addition, few translation students consulted translation dictionaries including *al-Mawrid*. Regarding the translations, all the students (100%) from the translation and lexicography classes translated this item, and all the translation equivalents in all three classes were accurate, such as:

- *Turned over to*

- *Looked to/at*

- *Turned his face to*

- *Turned his sight towards*

- *Turned around to*

أتباهى ب

The multi-word item أتباهى بـ was the second multi-word item in the second half of the text in the line لكي أتباهى بك أمام زملائي. Regarding the translations, the tests showed that the majority of translation students did not have a problem rendering this multi-word item. For example, all the students (100%) from the Translation 3 class translated the multi-word item correctly. In the case of the Lexicography class, six (86%) out of seven (14%) students were able to render the multi-word item correctly, as the seventh student did not translate it at all. As far as students from the Translation 4 class are concerned, nineteen students (95%) produced correct equivalents, with the exception of one student (5%) who

213

provided an inaccurate equivalent, which was *to flourish about*. The correct equivalents were:

- *To show off*

- *Boast about*

- *Be proud of*

- *Crow about*

- *Proud I am to*

- *Brag of*

تقلق علي

For this multi-word item تقلق علي, there were no problems, as the majority of translation students were able to translate it. For example, all the translation students attending the Translation 3, 4, and Lexicography classes accurately translated the multi-word item as *worry* or *worry about/for*, except for one student who did not render it at all.

أرجعها إلى

Similar to the translation of the previous multi-word item, most translation students produced accurate translation equivalents of أرجعها إلى. Even though few students used the translation dictionaries, all the students (100%) in the Translation 3 and 4 classes were able to translate it, except for two students in the Lexicography class who were not able to translate the multi-word item. The produced equivalents were the following:

- *Put it back*

- *Returned it back to*

- *Placed it back*

يلوح لها

Similarly, translation students did not have a problem with يلوح لها. All the translation students in the Translation 3, 4 and Lexicography classes translated this multi-word item correctly, except for two students (29%) in the Lexicography class, who did not provide any translation. Most of the translation equivalents ranged from *waving* to *waved his hands*, which were correct equivalents.

تلاشى العتاب

The translation tests showed that the translation students had a problem translating this multi-word item تلاشى العتاب. For example, all the translation students from the Translation 3 class translated it literally without indicating the intended meaning of تلاشى العتاب. The translation equivalents were:

- *Blame faded away*

- *It disappeared*

In the case of the Translation 4 class, three students did not translate this item, and fifteen students produced literal and/inaccurate translation equivalents including:

- *The blame vanished/disappeared*

- *Anger fade away*

- *The admonition was gone*

- *(She) got cool*

- *Her satisfied*

Only two students (10%) were able to translate the intended meaning of this multi-word item and these equivalents are the following:

- *She forgave him*

- *Everything is fine*

Students from the Lexicography class had the same problem, as four students did not render the multi-word item, and one student translated it too literally. The exception was two students (29%) who did provide correct equivalents.

ذهبا إلى

In the case of this multi-word item, the results showed that the majority of translation students did not have any problem translating ذهبا إلى, as the results showed that all the translation students in the Translation 3 and 4 classes provided accurate translation equivalents, such as *they went to*, *they left for*, and *they headed to*. On the other hand, the results showed that three (43%) out of seven students did not render this multi-word item at all in the Lexicography class. The remaining four (57%) students provided the same correct equivalents as those in the Translation 3 and 4 classes.

شعر أن

Similarly, the results of the translation tests showed that all the translation students in the translation and lexicography classes had no problem when they translated the multi-word item شعر أن, except for three students (43%) from the Lexicography class. The correct translation equivalents were *felt/felt that* and *he started to have a feeling*.

يحدقون فيه

Similarly, the translation tests showed that all the students of the translation and lexicography classes accurately translated this multi-word item, except three students (43%) from the Lexicography class, as they did not render it. The correct equivalents were *staring at*, *looking at* and *being watched by*.

اقترب خطوة

Next, the translation of the multi-word item اقترب خطوة showed that most students were able to translate the item accurately in the target language. The translation tests showed that all the students (100%) in the Translation 3 class translated it correctly. In the case of the Translation 4 class, only one student (5%) provided an incorrect equivalent, which was *the more the steps*, while the rest of the class (95%) managed to produce the correct translation equivalents. In the Lexicography class, three students did not translate the multi-word item, but three (43%) managed to translate it correctly and one produced a flawed translation *he gets more closed*. The correct translation equivalents in these three classes were the following:

- *Closer he got*

- *He gets a step closer*

- *He got closer*

- *He is close by one step*

ازداد يقيناً

The results of the tests showed that the correct translation equivalents for ازداد يقيناً were not provided by all translation students. Some produced inaccurate equivalents and others did not translate the item at all. In the Translation 3 class, 50% did not translate the item; however, the other 50% did and provided a correct equivalent, i.e. *he became sure*. In the Translation 4 class, sixteen (80%) out of twenty students were able to translate the multi-word item correctly while the remaining four students (20%) translated it incorrectly as:

- *The more he is sure*

- *His certainty increases (two students)*

- *He gets a feeling*

In the Lexicography class, four students (57%) produced correct equivalents; however, the remaining three (43%) did not translate the multi-word item at all. The correct equivalents were the following:

- *He became more certain*

- *He was sure*

لمح من

The results for the tests of the multi-word item لمح من in the line لمح من بعيد احدى الفتيات show that most of the translation students in the three classes did not have a problem with its translation. All the students (100%) from the Translation 3 class translated it correctly, and fifteen (75%) out of twenty did the same in the Translation 4 class. The translation mistakes were the following:

- *He hinted from*

- *He alluded*

- *He alluded from*

- *He waived to* [sic]

- *He hinted*

In the Lexicography class, three (43%) out of seven students were able to translate this multi-word item correctly, the remaining four (57%) students did not render لمح من at all. The correct translation equivalents in these three classes were the following:

- *He saw*

- *He glanced at*

- *He noticed*

- *He caught sight of*

يبعد النظر

For the multi-word item يبعد النظر, the translation tests showed that several translation students were not able to render the required translation equivalent. Some students did not translate this item correctly, while others did not even translate it. Regarding the correct equivalents, 50% of the students managed to translate the multi-word item correctly in the Translation 3 class, while 43% did likewise in the Lexicography class and 70% succeeded in the Translation 4 class. These correct equivalents ranged from *turn his sight away* to *look away*. Translation mistakes in the three classes were the following:

- *Took his sight away*

- *Overlook them*

- *Take his sight off*

- *Take his eyes away*

- *He moves his sight from them*

زاد توتره

The results of the translation tests for this item show that most translation students in the three classes had problems when they translated this multi-word item. For instance, four students did not translate this multi-word item at all and three provided flawed equivalents in the Lexicography class, as *he was more worried*, *added to his nervousness* and *made him more nervous*. In the Translation 3 class, 50% provided flawed translation of this item, which is *made him more nervous* and 50% with a correct equivalent *raised*

220

his tension and anxiety. In the case of the Translation 4 class, only two students (10%) were able to render زاد توتره correctly, and the remaining eighteen (90%) did not. Their mistakes included *increased his tension*, *his tension and worry increased* and *make his worries increase*. The correct equivalents were the following:

- *Raised his tension and anxiety*

- *Made him really nervous*

- *He was more worried and tense*

يبتسمون في

The next multi-word item is يبتسمون في in the line يضحكون ويبتسمون في وجهه كانوا. Here the results show that the majority of students rendered this item correctly, as all the translation students from the Translation 3 and 4 classes produced accurate translation equivalents. On the other hand, only three (43%) out of seven students from the Lexicography class translated the multi-word item correctly, and four students (57%) did not even translate يبتسمون في. The correct translation equivalents in all three classes were *smiling* and *smiling to*.

وقف في

The last multi-word item in the Arabic text was وقف في in the line ووقف في مكانه ملوحاً بيديه. The results of the tests for this item show that, unlike the previous multi-word item, several students did not translate وقف في correctly. The tests show that 50% in the Translation 3 class managed to translate the item accurately; however the findings were not similar to the the class of Lexicography as only 14% provided correct translations. In

the Translation 4 class, thirteen (65%) out of twenty students (35%) managed to produce correct translation equivalents; the correct equivalents in all three classes were *he stood*, *he stood in* and *stood still*.

5.2.1 Translation and Dictionary Use

The previous section presented the results of the Arabic-English translation tests. This section focuses on the overall performance and non-performance and dictionary use, Appendix V shows the percentage of correct and incorrect translation equivalents for the Arabic multi-word items in the Arabic-English classes, while Appendix VI shows the results using dictionary consultation, with حرك مشاعرها to أتنازل عن as items for the first half of the text and التفت إلى to وقف في as items for the second half of the text. The table shows that sixteen out of the thirty-eight multi-word items had scores above 80 % for correct translations, such as المرحلة الثانوية, كيفية التصرف, أتنازل عن and اليوم الكئيب. Thus, this result indicates that the majority of translation students in the Arabic-English translation classes did not experience any difficulty in their translations, which one can relate to the fact that these multi-word items were understood by translation students, who were also native speakers of Arabic. For example, students were able to correctly translate اليوم الكئيب as *miserable/dark day*, المرحلة الثانوية as *high school*, أتنازل عن as *give up*, and كيفية التصرف as *how to act*.

On the other hand, Appendix V shows that the translation students had problems translating تلاشى العتاب, زاد توتره and ترك الأثر as the table shows that the correct translations of تلاشى العتاب were less than 30% in the Lexicography and Translation 4 classes and 0% in the Translation 3 class. In the case of زاد توتره and ترك الأثر , correct translations were

222

50% and below in the Translation 3, 4 and Lexicography classes. This result can be attributed to the fact that these three multi-word items were the most figurative and idiomatic among the Arabic multi-word items in the Arabic text *Defeated Lover*, which indicates the problem of translation manifested in the use of literal translation equivalents in most cases. As shown in the translation test, students incorrectly translated ترك الأثر as *leaves the effect*, زاد توتره as *added to his nervousness*, and تلاشى العتاب as *admonition was gone*.

In terms of use of dictionaries, Appendix VI shows that students of the Arabic-English translation classes did not consult translation dictionaries as often as the English-Arabic translation students, because the Arabic-English students dealt with texts in Arabic, their native language. Consequently, translating Arabic texts into English was easier for these than translating English texts into Arabic. This result is supported by Appendix II and III, as they both show that Arabic-English translation students scored higher in terms of correct translations than did their counterparts. Appendix II shows that students in all the English-Arabic classes scored higher than 80% on eight English multi-word items, whereas the Arabic-English students scored higher than 80% on sixteen Arabic multi-word items. These findings show that the translation of Arabic multi-word items in *Defeted Lover* was easier than translating English multi-word items in *Remotely Controlled*.

Appendix VI also shows that those students who translated the second half of the designated Arabic text consulted dictionaries less often than did those students who translated the first half of the text. For instance, students from the Translation 3 and Lexicography classes scored 29% and 100% respectively when they translated the first

half of the text. However, students who translated the second half of the text scored lower. Appendix VI shows that students from the Translation 3 and Lexicography classes scored 0% and 57% respectively with the exception of students in the Translation 4 class. They were the only students in all the translation and lexicography classes who were able to translate the whole text within the lecture hour; they were at the highest level of translation study and their score of dictionary consultation was 55%.

In terms of the relation between class levels and correct translations, Appendix V shows that students from the Translation 4 class scored slightly higher than students from the Translation 3 class in the percentage of correct translations, while students from the Translation 3 and Lexicography classes scored almost the same in translation performance. Appendix V also shows that those from the Translation 4 class had a higher percentage than both from the Translation 3 and Lexicography classes. Those from the Translation 4 class had the highest level of translation competence and performance of all the translation classes, documenting the sound translation results of its students. Like section 5.1.1, the findings in this section show that the more advanced students are in language, the better will be their competence and performance on multi-word items.

5.2.2 Types of Translation Mistakes

Similar to section 5.1.2, this section focuses on the common translation mistakes and the reason behind them. The translation tests showed that the most occurring type of mistake was the incorrect translations; the Arabic multi-word items where these incorrect translations occurred were the following:

- حرك مشاعرها

- احتفظ بـ

- أفسد فرحتها

- أثار جنونها

- ترك الأثر

- علاقتهما الحميمة

- يكشف لـ

- يستمر بـ

- اليوم الكئيب

- أتنازل عن

- أتباهى بـ

- تلاشى العتاب

- اقترب خطوة

- ازداد يقيناً

- لمح من

- يبعد النظر

- زاد توتره

- وقف في

The translation tests showed that several translation students had problems translating the above multi-word items into English, which caused them to produce erroneous translation equivalents. For example, some students translated علاقتهما الحميمة as a *warmth/cherished relationship*, which is not correct; the correct translation would be *close relationship*. Similarly, some students translated أثار جنونها as *the effects of her madness* instead of *drove her crazy*. These translations show that the translation students in these classes understood the metaphorical meaning of the Arabic multi-word items, but they did not know their accurate and natural equivalents in English. The second most frequent type of mistake was the literal translations of the following multi-word items:

- حرك مشاعرها

- أثار جنونها

- ترك الأثر

- يسترجع من

- المرحلة الثانوية

- اليوم الكئيب

- ذهب إلة جوار ربه

- تلاشى العتاب

- ازداد يقيناً

- لمح من

226

- يبعد النظر

- زاد توتره

Some of the translations of the above multi-word items were incorrect, but most importantly, various translations that students resorted to were only the literal translation of these items. For example, some translated ترك الأثر as *leaves the effect* instead of *made an impact*. A similar example would be the translation of ذهب إلى جوار ربه. Some translation students translated the item as *he is near God Almighty* rather than *he passed away*, which shows that these particular students did not identify these items as ready-made multi-word items. These results clearly show that translation students translated these items word for word, hence the unidiomatic translations.

The third type of translation mistake was the incomplete equivalent, which was not common and was used for the following multi-word items:

- محتويات المظروف

- علاقتهما الحميمة

- وقائع الأحداث

In the translation of the multi-word items, the translation students opted to provide incomplete translation equivalents instead of using a whole equivalent that would reflect the actual intended meaning. For instance, محتويات المظروف was simply translated as *the envelope* instead of *the contents of the envelope*. Similarly, وقائع الأحداث was rendered as *the events* rather than *the chronicle of events*, neither of which maintained the true intention of the multi-word item. The incomplete translation of these multi-word items

might have occurred because the students were not aware of the missing components in their equivalents. This lack indicates their lack of knowledge of accurate equivalents in the target language, i.e. English. The students might have assumed that the translation of one of the components would reveal the entire meaning of the whole multi-word items. The above examples show that the reasons of the translation mistakes in both translation directions (sections 5.1.2 and 5.2.2) were the same and indicate the same results that these mistakes were because of misunderstanding of the figurative meanings of the English and Arabic multi-word items.

In sum, this chapter offered a detailed analysis of the translation tests that were submitted by the researcher to students at the Department of English Language and Literature at KU. The tests were submitted to classes in translation and lexicography. The chapter was divided into two parts with the first part focusing on the results of the translations of English multi-word items from the English text *Remotely Controlled* and second part on the results of translations of Arabic multi-word items in the Arabic text *Defeated Lover*. Both parts of the chapter compiled the translations of each multi-word item in selected translation and lexicography classes and pointed out both the correct and incorrect translation equivalents delivered by the translation students. Moreover, tables were provided to indicate the percentages of correct translations and use of dictionaries for each multi-word item in each class (in the appendices) in order to point out the level of translation performance of the multi-word items and level of dictionary consultation. In addition, the tables helped show the link between class level and the translation of these items. The findings showed that translating Arabic multi-word items into English was easier than translating English multi-word items into Arabic. Also, Arabic-English

translation students did not consult dictionaries as often as the English-Arabic students. The findings in this chapter showed that the more advanced students are in language, the better will be their competence and performance in multi-word items.

The next chapter covers the statistical results from the analysis of the translation dictionaries. The analysis focuses on the documentation and lexicographical treatment of the English and Arabic multi-word items compiled in the translation dictionaries in both directions

CHAPTER SIX: DICTIONARY ANALYSIS RESULTS

This chapter presents the results of the analysis of the six translation dictionaries to shed further light on the documentation and treatment of 800 English and Arabic multi-word items. These results will help identify the nature of the documentation of these items and how they are treated in these dictionaries. The results are divided into sections, and each section focuses on one aspect of the documentation and lexicographical treatment. These sections cover the six translation dictionaries and are illustrated through graphs and tables. Each total occurrence of multi-word items in each dictionary is out of a total of 100 in the tables and figures.

6.1 Documentation of the Multi-word Items

This section focuses on the documentation of both English and Arabic multi-word items in *al-Mawrid*, *al-Mughni*, *al-Mounged*, *Elias* and *Hans Wehr*. These dictionaries vary in their documentation; there are cases where a dictionary documents most of the multi-word items, whereas in other dictionaries that is not the case.

6.1.1 English-Arabic Dictionaries

Table 6.1 and Figure 6.1 below demonstrate that *al-Mawrid* has the least coverage of idioms selected of the three dictionaries, as it includes only 50 out of the 100 of the corpus. On the other hand, *al-Mughni* covers 79 and *al-Mounged* provides 68 out of the 100, which means that *al-Mughni* covers the most idioms. Similarly, *al-Mughni* covers

the most phrasal verbs, which is 78 out of 100, while *al-Mounged* includes 71. In its documentation of idioms, *al-Mawrid* has the lowest amount since it only includes 68 idioms. Regarding compounds, the documentation of this multi-word item is relatively high in all three dictionaries, namely, 86 in *al-Mughni,* 83 in *al-Mawrid* and 79 in *al-Mounged,* which means that *al-Mughni* has the highest inclusion of compounds. *al-Mounged* has the lowest documentation of compounds, as it rated second in documenting both idioms and phrasal verbs.

The three dictionaries do cover most of the compounds and phrasal verbs and have a high coverage of idioms, but they have a low inclusion rate of collocations. The results, as shown in Table 6.1, reveal that the three dictionaries cover less than half of the corpus of collocations. For example, that coverage is 19 in *al-Mawrid*, 23 in *al-Mounged,* and 32 in *al-Mughni*. Still, *al-Mughni* includes the most collocations, making it the translation dictionary that has the highest coverage among the three English-Arabic dictionaries.

Dictionary	Idioms (out of 100)	Phrasal Verbs (out of 100)	Compounds (out of 100)	Collocations (out of 100)
al-Mawrid	50	68	83	19
al-Mughni	79	78	86	32
al-Mounged	68	71	79	23

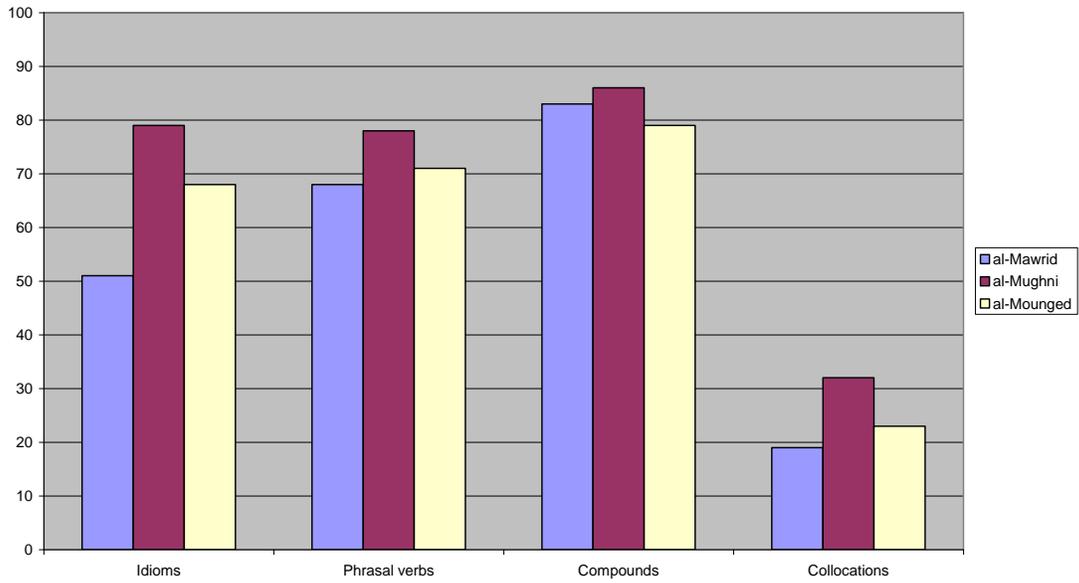Table 6.1: English MWIs documentation
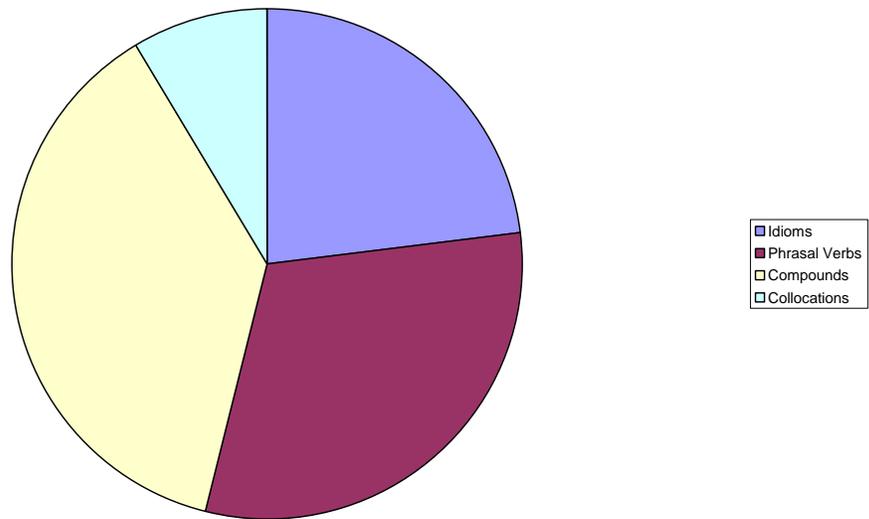
Figure 6.1: English MWIs documentation

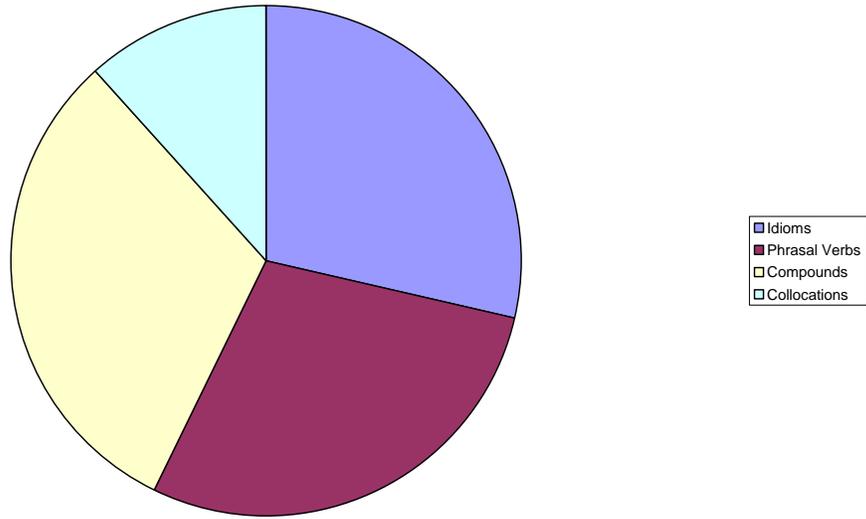Figure 6.2: Documentation in *al-Mawrid*
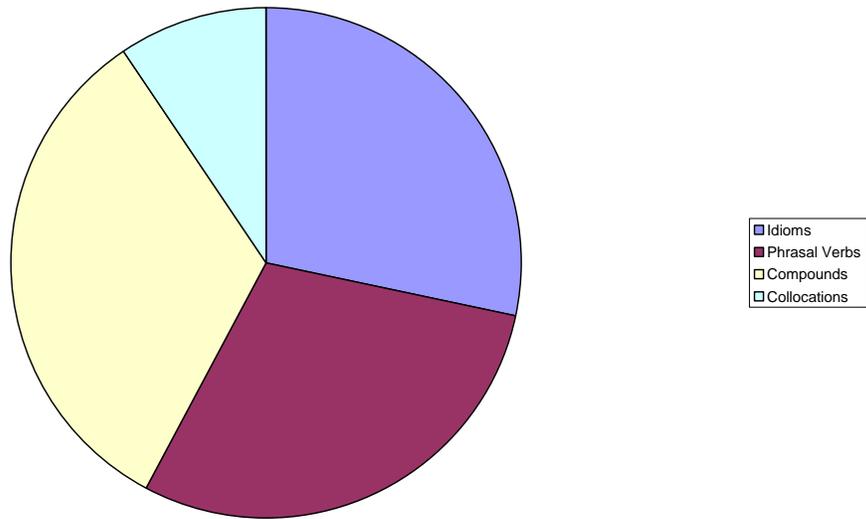
Figure 6.3: Documentation in *al-Mughni*

Figure 6.4: Documentation in *al-Mounged*

The above table and group of four charts show that even though the English multi-word items are covered in all three dictionaries, *al-Mughni* covers most of them. As shown in Table 6.1 and Figure 6.3, *al-Mughni* covers most of the idioms, phrasal verbs and compounds except for collocations since it covers less than half of that corpus, but still more than *al-Mawrid* and *al-Mounged*. Nonetheless, the documentation of collocations is still low in all three dictionaries. Regarding *al-Mounged*, Figure 6.4 shows that it is second in documenting idioms, collocations, and phrasal verbs; however, it comes in last in the inclusion of compounds. Figure 6.2 indicates that *al-Mawrid* is last in its coverage of idioms, collocations, and phrasal verbs, which is quite striking since it is the most used English-Arabic dictionary at Kuwait University.

Next, this section focuses on the documentation of the Arabic multi-word items in the Arabic-English dictionaries, *al-Mawrid*, *Hans Wehr* and *Elias*, as shown in Table 6.2 and Figure 6.5 below

6.1.2 Arabic-English Dictionaries

Table 6.2 and Figure 6.5 below show that similar to the English-Arabic dictionaries; Arabic-English dictionaries vary in their documentation of Arabic multi-word items. For example, *Hans Wehr* covers 55, *al-Mawrid* covers 51 out of 100, and *Elias* covers 39, which means that *Hans Wehr* covers more idioms than *al-Mawrid* and *Elias*. In the case of prepositional phrases, both *al-Mawrid* and *Hans Wehr* cover 72 out of 100 prepositional verbs, which is quite remarkable, due to the fact that they include more than half of the corpus. As far as *Elias* is concerned, it only includes 53, which shows that the amount of coverage is not the same in the three translation dictionaries. Regarding the

iḍāfas, Table 6.2 shows that *al-Mawrid* provides 33 out of 100, whereas *Hans Wehr* provides 40, and *Elias* covers only 29. This indicates that *iḍāfas* are not covered as much as idioms and prepositional verbs are in these dictionaries. Likewise, as presented in Figure 6.5, the coverage of collocations is not as high as the coverage of idioms and prepositional verbs as *al-Mawrid* covers 35 out of 100, *Hans Wehr* includes 30, and *Elias* provides 37.

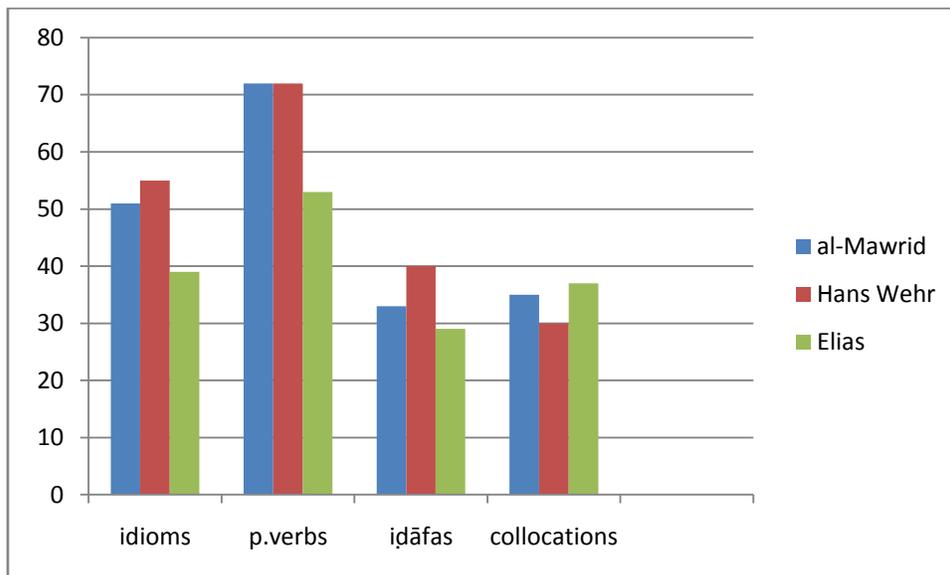| *Dictionary*	**Idioms** (out of 100)	**Prepositional Verb** (out of 100)	*iḍāfas* (out of 100)	**Collocations** (out of 100)
al-Mawrid	51	72	33	35
Hans Wehr	55	72	40	30
Elias	39	53	29	37

Table 6.2: Arabic MWIs documentation

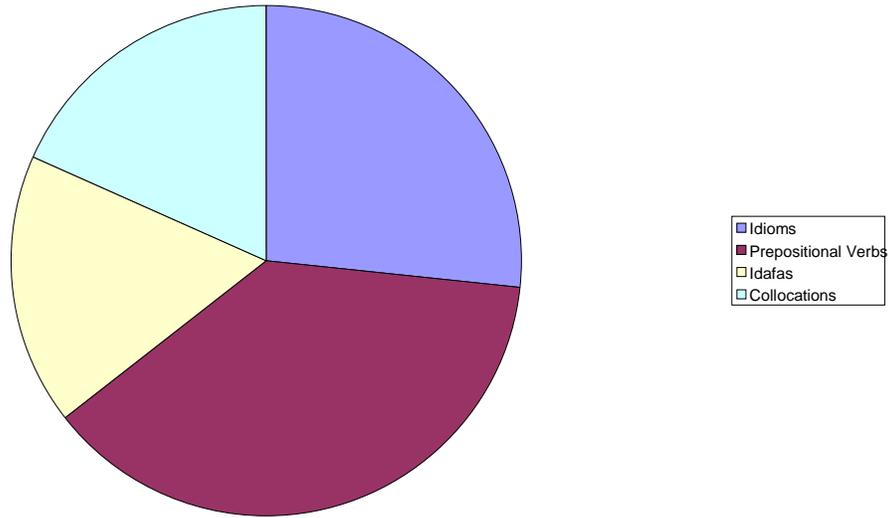Figure 6.5: Arabic MWIs documentation

Figure 6.6

Figure 6.6: Documentation in *al-Mawrid*
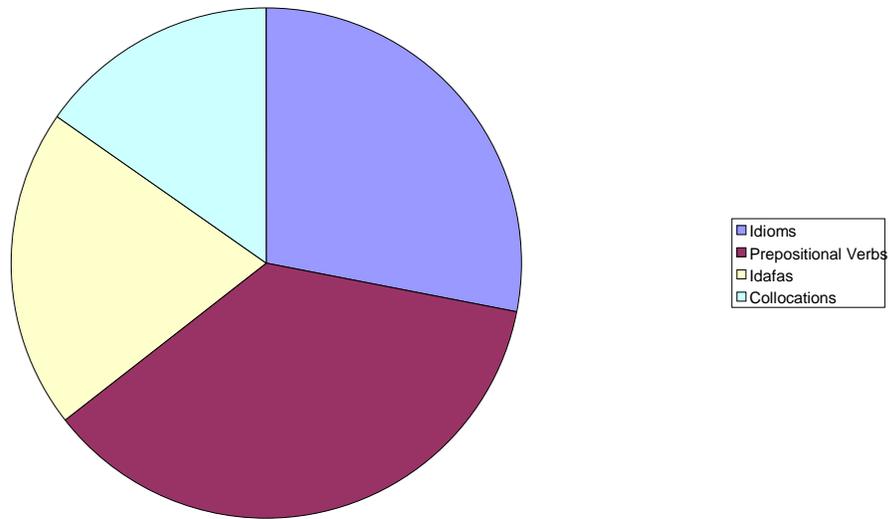
Figure 6.7

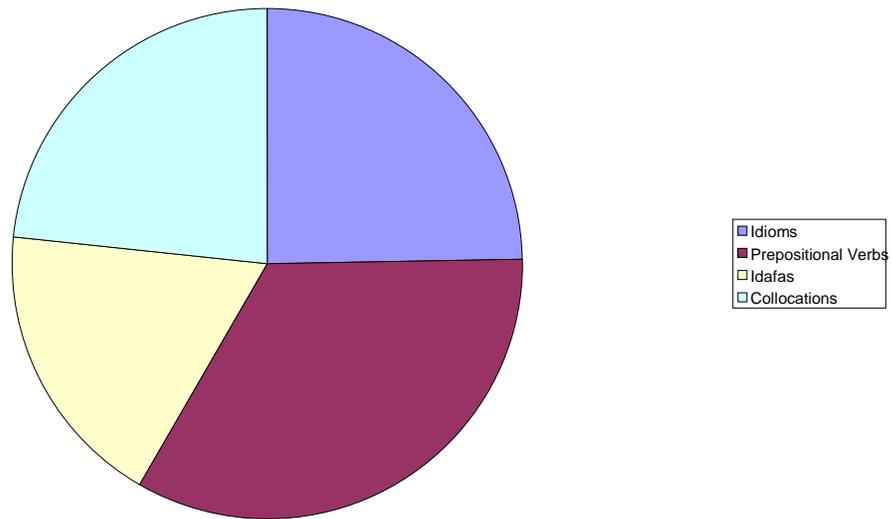Figure 6.7: Documentation in *Hans Wehr*

Figure 6.8

Figure 6.8: Documentation in *Elias*

The above three figures show that all three dictionaries cover the Arabic multi-word items. However, as shown in Table 6.2 and Figure 6.7, *Hans Wehr* covers the most multi-word items, as it covers more idioms and *iḍāfas* than both *al-Mawrid* and *Elias*. Still, Hans Wehr ties with *al-Mawrid* in prepositional verbs documentation, as shown in Figures 6.6 and 6.7. However, perhaps most importantly, *Hans Wehr* contains the least covered collocations of the three Arabic-English dictionaries, which is not the case in the other direction as stated earlier wherein *al-Mughni* covers most of the four multi-word items. *Elias*, as shown in Table 6.2 and Figure 6.8, has the least covered idioms, prepositional verbs, and *iḍāfas*. Yet, it does have the highest collocation documentation of the three dictionaries. Even though that coverage is still less than half of the corpus, the number is still higher than both *al-Mawrid* and *Hans Wehr*.

Based on the above, the documentation of multi-word items varies in the six translation dictionaries. In each direction, one dictionary has either the most coverage of all dictionaries or most of the multi-word items, *al-Mughni* in the English-Arabic direction and *Hans Wehr* in the Arabic-English direction. Overall, the charts and graphs show that the English-Arabic translation dictionaries cover more English multi-word items than the Arabic-English dictionaries do with the Arabic multi-word items.

6.2 Frequency

This section focuses on the relationship between the frequency of the multi-word items and their documentation in the various translation dictionaries. As stated in Chapter 4, the inclusion of the chosen multi-word items relates to their frequencies in the on-line corpora BNC and BYUAC. Items with either low or high frequencies were included in the compiled corpus. As stated in Chapter 4, most of the occurrences in the corpora are 10 and above; therefore, occurrences of 9 and below are considered to be a low frequency. Items with zero occurrences in the on-line corpora were not included in our compiled corpus. In terms of the link between frequency and documentation, some high-frequency items were expected by the researcher to be documented in the dictionaries due to their high frequency while the low-frequency items were not expected to be included in the dictionaries because of their low frequency. However, there were several cases where high-frequency items are not included in the dictionaries. In addition, other cases showed that some low-frequency items are included in the dictionaries, when high-frequency items were not documented at all. The tables below illustrate these three cases.

Table 6.3 references the English-Arabic dictionaries, while Table 6.4 refers to the Arabic-English dictionaries. In both tables, each multi-word item is shown along with the three cases of frequency and documentation. In both tables, 'F1' indicates high frequency/low documentation, 'F2' means low frequency/high documentation, and 'F3' refers to high frequency/no documentation. Table 6.3 for the English multi-word items shows that there are thirteen cases where high-frequency idioms are not documented in all three English-Arabic dictionaries, seven cases where the low-frequency idioms are documented in all or most of the dictionaries, and nine cases where the high-frequency idioms are not included at all. Next, Table 6.3 shows that phrasal verbs have seventeen high-frequency phrasal verbs with low documentation and nine high-frequency phrasal verbs with no lexicographical documentation at all. Interestingly enough, there were no cases of low frequency phrasal verbs that had high-documentation.

Table 6.3 also shows that the three different frequency/documentation ratios are lower in compounds. For instance, there are seven cases of low-documentation of high-frequency compounds, six cases of no documented/high-frequency compounds, and just one case of low-frequency with high documentation. Table 6.3 shows that there were fifteen cases of high-frequency collocations with low-documentation, two cases of low-frequency collocations with high documentation, and thirty cases of high-frequency collocations with no documentation at all.

Idioms			Phrasal Verbs			Compounds			Collocations		
F1	F2	F3	F1	F2	F3	F1	F2	F3	F1	F2	F3
13	7	9	17	0	9	7	1	6	15	2	30

Table 6.3: English MWIs frequency

Further, the results shown in Table 6.4 indicate that the three cases of frequency and documentation (F1 / F2 / F3) are more common in Arabic phraseology than in their English counterparts. For instance, Table 6.4 shows, in the case of idiom, that there are seventeen cases of high frequency and low-documentation of idioms, thirteen cases of low frequency idioms with high documentation in the dictionaries and seventeen cases of high frequency idioms with no documentation in the dictionaries. Regarding the prepositional verbs, Table 6.4 shows that there are thirteen high-frequency prepositional verbs with low documentation, twelve low frequency prepositional verbs with high documentation and eleven cases of high frequency prepositional verbs with no documentation.

In the case of *iḍāfa*, Table 6.4 shows that there are fourteen items in the compiled corpus with high frequency and low-documentation, thirteen with low frequency and high documentation and twenty-five cases of undocumented high frequency *iḍāfa*. For the collocations, Table 6.4 shows that the three frequency cases are lower than the ones of the English collocations. For example, there are nine collocations with high frequency and low documentation, three with low frequency and high-documentation and seventeen cases of undocumented high-frequency collocations.

Idioms			Prepositional Verbs			*iḍāfa*			Collocations		
F1	F2	F3	F1	F2	F3	F1	F2	F3	F1	F2	F3
17	13	17	13	12	11	14	13	25	9	3	17

Table 6.4: Arabic MWIs frequency

Based on the above discussion, there are three different relationships between multi-word item frequency and lexicographical documentation, and they occur with all English and Arabic multi-word items. In the English items, phrasal verbs have the most occurrences of high-frequency and low-documentation cases, whereas compounds have the least. Idioms have the highest occurrences of low frequency and high documentation. In addition, collocations have the most cases of high frequency and lack of lexicographical documentation. For the Arabic items, the most frequent cases of high frequency and low documentation was with idioms. Also, idioms and *iḍāfas* ranked the highest in low-frequency and high documentation. Moreover, the high frequency and no documentation category is at it highest with *iḍāfas*, which may relate to the nature of *iḍāfa*. *Iḍāfas* are syntactically constructed items rather than semantically constructed and are considered multi-word items in the target language. However, these results do show that even though they have high frequency in the on-line corpora, their absence in the translation dictionaries shows that Arabic lexicographers are unaware of their relationship to multi-word items. Overall, the three types of frequency/documentation relations are frequent in Arabic multi-word items, which clearly shows the arbitrary coverage of multi-word items in the Arabic-English dictionaries.

As shown above then, this section focuses on the frequency of the multi-word items and the three different types of the relationship that exist between the frequency of the items and their documentation in the six translation dictionaries. The following sections focus on the entry of the multi-word items along with their components, such as the equivalent, the definition, the synonym and the example. Each component, as well as the entry, is offered in its own section.

6.3 Entry

This section focuses on the location of the equivalent of the multi-word item in the dictionaries, i.e. where translation students/dictionary users go to look up a certain phraseological item. In all the dictionaries, multi-word items are either placed in an entry of their own, which is referred to as the 'main entry', or listed within the main entry, which is called a 'subentry'. The specific location of the multi-word items in the subentry will be discussed in detail in Chapter 7. In this chapter, the analysis of the six dictionaries sheds light on this lexicographical issue and indicates the number of items located in the two types of entries.

The two tables here provide information on the location of the multi-word items in all six dictionaries. Table 6.5 covers English multi-word items, and Table 6.4 is for Arabic multi-word items. In both tables, 'main' indicates a main entry, while 'sub' is short for a subentry. The results of Table 6.5 show that idioms in *al-Mawrid* are mostly included in subentries, which means they are listed under the entries of one of the components of the multi-word item rather than being listed on their own. The same can be said for idioms in *al-Mughni* and *al-Mounged*. *al-Mawrid* covers half of the idioms from the corpus and, as

seen in Table 6.5, thirty-six of these idioms are documented in subentries, while the rest, fourteen idioms, are documented in main entries. In the case of idioms in *al-Mughni* and *al-Mounged*, both of which cover more than half of the compiled idioms, they also include most of the idioms in subentries. Regarding phrasal verbs, all three English-Arabic dictionaries cover most of the phrasal verbs from the corpus and cover them all in subentries except for one in its own entry and two in a main entry in *al-Mawrid* and *al-Mounged* respectively. In *al-Mughni,* all of the seventy-eight phrasal verbs are in subentries. Interestingly enough, Table 6.5 reveals that compounds are mostly provided in their own main entries, rather than within entries in *al-Mawrid*, *al-Mughni,* and *al-Mounged*. For instance, *al-Mawrid* documents eighty-two compounds in their own entries and only one in a subentry, while *al-Mughni* covers eighty-five in main entries and only one within an entry, and *al-Mounged* includes sixty-six compounds in separate entries and thirteen in subentries. In terms of collocations, they are documented in subentries except for one collocation in a main entry in both *al-Mawrid* and *al-Mughni*.

English-Arabic Dictionaries	Idioms		Phrasal Verbs		Compounds		Collocations	
	Main	Sub	Main	Sub	Main	Sub	Main	Sub
al-Mawrid	14	36	1	67	82	1	1	18
al-Mughni	11	68	0	78	85	1	1	31
al-Mounged	6	62	2	69	66	13	0	23

Table 6.5: English MWIs entries

As seen in Table 6.6, *al-Mawrid* and *Hans Wehr* document half of the compiled idioms while *Elias* covers less than half; however, they all document most of the idioms

in subentries. Regarding prepositional verbs, *Elias* covers half of the items compiled while *al-Mawrid* and *Hans Wehr* document most of the prepositional verbs and include most of them within entries rather than on their own, *Hans Wehr* is the exception. It includes all seventy-two prepositional verbs covered in subentries, rather than in main and sub entries. Furthermore, the documentation of *iḍāfas* in the Arabic-English dictionaries is similar to the documentation of prepositional verbs as both *al-Mawrid* and *Elias* provide the majority of the *iḍāfas* covered in subentries while the rest are in their own entries.

Table 6.6 notes that *al-Mawrid* includes twenty-seven *iḍāfas* in subentries and only six in main entries, while *Elias* documents twenty-eight in subentries and only one item in its separate entry. Similar to the documentation of the prepositional verbs, *Hans Wehr* documents all forty *iḍāfas* in subentries. Last, the documentation of collocations is similar to the documentation of idioms, and all three dictionaries cover a few collocations in main entries and the majority in subentries. Table 6.6 shows that *al-Mawrid* includes only five collocations in main entries but provides thirty collocations in subentries. Likewise, *Hans Wehr* covers only one collocation in a main entry while the other twenty-nine collocations are in subentries and *Elias* includes three collocations in main entries and thirty-four in subentries.

Arabic-English Dictionaries	Idioms (out of 100)		Prepositional verbs (out of 100)		Iḍāfas (out of 100)		Collocations (out of 100)	
	main	sub	main	sub	main	sub	main	sub
al-Mawrid	2	49	30	42	6	27	5	30
Hans Wehr	1	54	0	72	0	40	1	29
Elias	2	37	7	46	1	28	3	34

Table 6.6: Arabic MWIs entries

Tables 6.5 and 6.6 indicate that both English-Arabic and Arabic-English dictionaries document the majority of the compiled multi-word items in separate entries and a few in main entries. There are cases in phrasal verbs, prepositional verbs and *iḍāfa*s where they are all included in subentries. However, Table 6.5 reveals that the compounds in all three dictionaries are mostly included in main entries. Further detailed discussion on main and subentries and the rationale of documenting multi-word items in them is discussed in Chapter 7.

6.4 Equivalent

In this section, the focus is on the equivalent, which is what translation students look up in the dictionary to understand the meaning of the item. The equivalent is always located in the entry and is either a translation or an explanatory equivalent. The former is a direct translation of the meaning of the item in the target language while the latter is an explanation of the meaning of the item in the target language. The translation equivalent can be used in the translation text; however, this is not true of the explanatory equivalent

because it is just a paraphrase of the meaning of the word. The two tables below indicate the number and types of equivalents provided in the six dictionaries

In both tables, 'trans' indicates translation equivalent, while 'exp' is short for the explanatory equivalent. The results in Table 6.7 show that both the translation and the explanatory equivalents are provided in both directions with some variation. Table 6.7 indicates that *al-Mawrid* provides more translation than explanatory equivalents, as it includes forty translation equivalents and only ten explanatory ones. The same can be said of *al-Mughni* and *al-Mounged*, both of which include fewer explanatory than translation equivalents. In *al-Mughni*, only four explanatory equivalents are provided, but there are seventy translation equivalents. Similarly, *al-Mounged* includes fifty translation and seven explanatory equivalents.

For the phrasal verbs, Table 6.7 reveals that the three English-Arabic dictionaries use less explanatory equivalents than they use with idioms. For instance, all three dictionaries include only one explanatory equivalent. In the case of the translation equivalents, Table 6.7 shows that *al-Mawrid* provides sixty-one translation equivalents, *al-Mughni* offers sixty-three and *al-Mounged* covers fifty-two. As far as compounds are concerned, they are similar to idioms and phrasal verbs, and the majority of equivalents provided for them are translation equivalents. Table 6.7 shows that *al-Mawrid* provides seventy-eight translation and four explanatory equivalents; *al-Mughni* includes seventy-nine translation and six explanatory equivalents, and *al-Mounged* covers sixty-nine translation and nine explanatory equivalents.

Lastly, the treatment of collocations is somewhat similar to that of idioms, phrasal verbs, and compounds. Table 6.7 shows that *al-Mawrid* covers eighteen translation equivalents but only one explanatory equivalent, while *al-Mounged* includes twenty-one translation and two explanatory equivalents. In *al-Mughni,* the translation equivalents are the only equivalents provided, but that is not the case in the other dictionaries for all other multi-word items.

English-Arabic Dictionaries	Idioms		Phrasal Verbs		Compounds		Collocations	
	trans	exp	trans	exp	trans	exp	trans	exp
al-Mawrid	40	10	61	1	78	4	18	1
al-Mughni	70	4	63	1	79	6	28	0
al-Mounged	50	7	52	1	69	9	21	2

Table 6.7: English MWIs equivalents

The results shown in Table 6.8, for the Arabic multi-word items, indicate a similar pattern of lexicographical treatment. The three Arabic-English dictionaries provide more translation than explanatory equivalents. For example, in the case of idioms, there are forty-nine translation and two explanatory equivalents in *al-Mawrid*, forty-five translation and nine explanatory equivalents in *Hans Wehr* and thirty-eight translation and one explanatory equivalent in *Elias*. Similar to idioms, prepositional verbs are treated with translation equivalents more often than with explanatory equivalents. Table 6.8 shows that there are sixty-five translation and four explanatory equivalents in *al-Mawrid*, fifty-nine translation and twelve explanatory equivalents in *Hans Wehr,* and forty-seven translation and two explanatory equivalents in *Elias*. However, Table 6.8 reveals that

both *iḍāfa*s and collocations are only treated with translation equivalents, as they are not supported by any explanatory equivalents. For *iḍāfa*s, *al-Mawrid* includes thirty translation equivalents, *Hans Wehr* provides thirty-six translation equivalents, and *Elias* covers twenty-seven translation equivalents. Likewise, collocations are treated with thirty-four, twenty-seven, and thirty-five translation equivalents in *al-Mawrid*, *Hans Wehr,* and *Elias* respectively. The results in Table 6.7 and 6.8 show that the English-Arabic and Arabic-English dictionaries both provide more translation than explanatory equivalents, because most of the English and Arabic multi-word items have ready-made equivalents and/or because the concept of these multi-word items is understood and/or exists in the other language. Normally, dictionary makers and lexicographers provide explanatory equivalents when there is no existing translation equivalent for a multi-word item. In this case, however, they refer to explanatory equivalents to explain and decode the meaning of the multi-word item; yet, these explanatory equivalents are not used for translation, which means that they cannot be included in the translation text. Otherwise, it would yield an unnatural and incoherent translation. In this case, the translator has to cope with the situation and either provide his/her own interpretation or translation equivalent, if possible, or explain the meaning of the multi-word item without compromising the cohesion and coherence of the text.

Tables 6.7 and 6.8 show that explanatory equivalents are provided for all multi-word items, except for *iḍāfa*s and Arabic collocations, which means that the concept of these Arabic items is understood in English and has ready-made equivalents in English; hence, the use of translation equivalents in all cases of documented collocations and *iḍāfa*s.

Arabic-English Dictionary	Idioms		Prepositional Verbs		*Iḍāfa*s		Collocations	
	trans	exp	trans	exp	trans	exp	trans	exp
al-Mawrid	49	2	65	4	30	0	34	0
Hans Wehr	45	9	59	12	36	0	27	0
Elias	38	1	47	2	27	0	35	0

Table 6.8: Arabic MWIs equivalents

6.5 Definitions

The previous subsections focused on the documentation of multi-word items, and their frequencies and locations. However, in this section the focus is on definitions. Lexicographic definitions or simply definitions are provided in dictionaries to explain the meaning of the item under question. Definitions are not always included in dictionaries. Yet, the support they provide cannot be denied, as definitions introduce the meaning of the word/expression to the translation student before s/he uses the available equivalent to emphasise not only the meaning, but also the intended impact the word/expression adds to context. The difference between definitions and explanatory equivalents is not that significant; but, there are two points that should be noted. First, definitions are provided at the beginning of an entry, whereas explanatory equivalents are provided in the equivalent section in the entry. Second, Zgusta (1971: 325) contends that the explanatory equivalents tend to be similar to the translation equivalent and can be a lexical item in the target text once it becomes stabilized. However, definitions and/or explanations cannot

become a lexical unit. The following charts indicate the use of definitions in the six translation dictionaries.

As noted, Figure 6.9 refers to English-Arabic dictionaries and Figure 6.10 to Arabic-English dictionaries. The results shown in Figure 6.9 reveal that definitions are not widely provided in these English-Arabic dictionaries. For instance, *al-Mawrid* only provides three definitions for idioms and twenty for compounds, but it does not provide any for phrasal verbs or collocations. Regarding *al-Mughni*, it only includes two definitions for the compounds, but it provides no definitions for idioms, phrasal verbs, or collocations. In *al-Mounged*, only two definitions are provided; one is used for the idioms and one for the compounds.
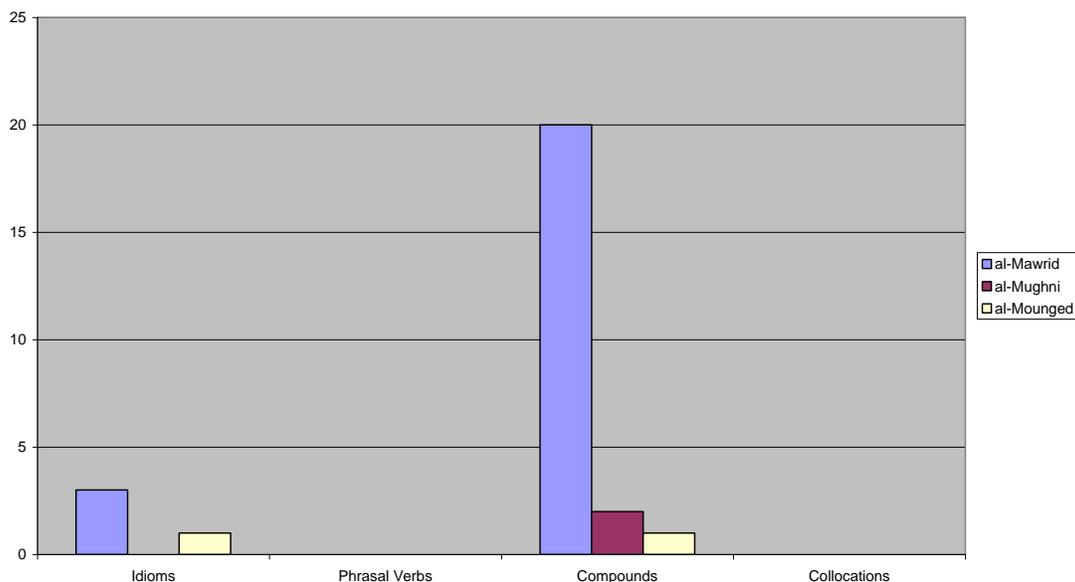

Figure 6.9: English MWIs definitions

Figure 6.10 shows that the Arabic-English dictionaries provided more definitions than the English-Arabic dictionaries. For example *al-Mawrid* provides two definitions for idioms, forty-three for prepositional verbs, and two for collocations. In the case of *Elias*,

it includes seven definitions for idioms, thirty-five for prepositional verbs, six for *iḍāfas,* and eight for collocations. Thus, definitions are provided more often in the Arabic-English dictionaries than in the English-Arabic dictionaries.
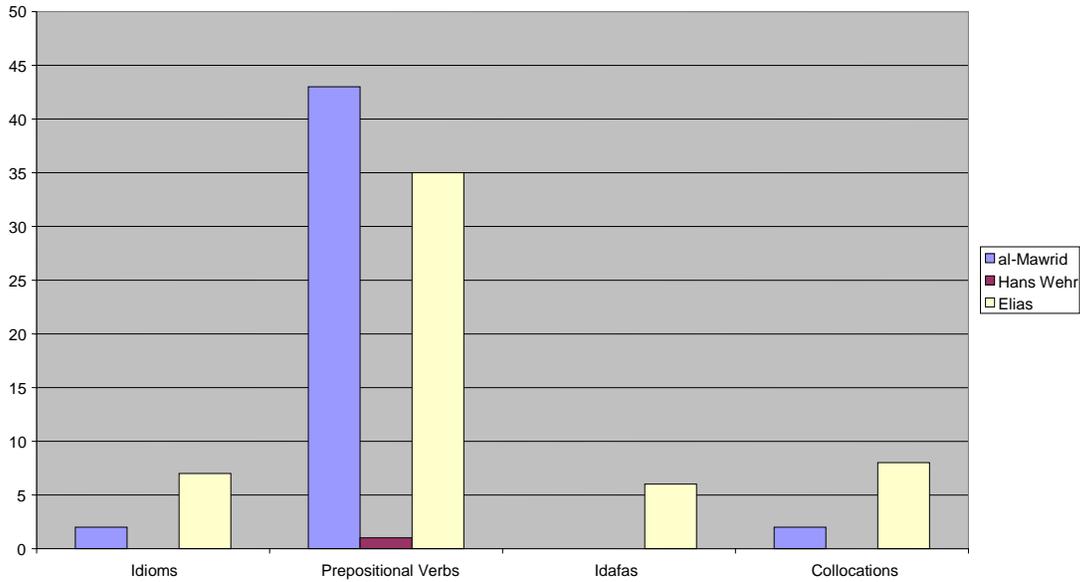
Figure 6.10

Figure 6.10: Arabic MWIs definitions

6.6 Synonyms

Synonyms are the second type of support information provided in dictionaries. Like definitions, synonyms help the translation student understand the full meaning of the looked-up word/expression in the dictionary. Synonyms are provided within an entry, and they are provided as words with similar meanings. This section sheds some light on synonyms in the six translation dictionaries in both language directions, which is shown in the two figures below.

As noted, Figure 6.11 is for the English-Arabic dictionaries. However, the results in Figure 6.11 show that synonyms are only provided in *al-Mughni,* and synonyms are not even used once in either *al-Mawrid* or *al-Mounged*. Regarding *al-Mughni*, it provides synonyms for all four different multi-word items. For instance, it provides twenty-six synonyms for idioms, twenty-two for phrasal verbs, thirty-seven for compounds, and five for collocations. On the other hand, synonyms are not provided in the Arabic-English dictionaries, which is quite odd since synonyms are more or less used in dictionaries to provide clearer interpretations of meanings.
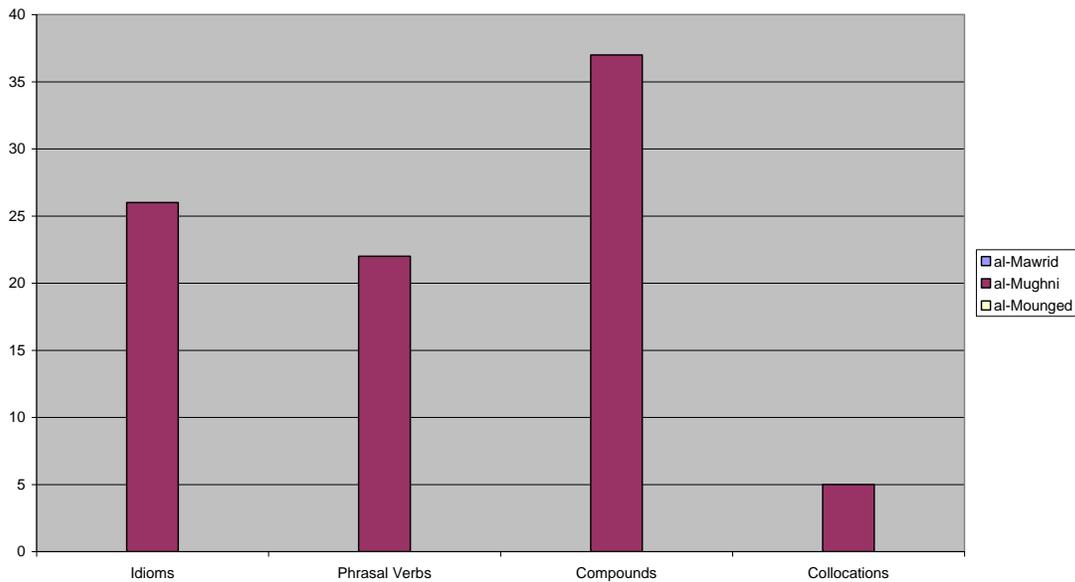

Figure 6.11: English MWIs synonyms

6.7 Examples

Examples are provided in order to indicate the context of the equivalent and/or word under investigation, which helps the translation student understand its intended meaning. The two tables and figures below indicate the coverage of contextual examples in the six translation dictionaries.

As shown, the contextual examples are provided in the dictionaries, but with variation. Table 6.9 and Figure 6.12 for the English-Arabic dictionaries show that *al-Mawrid*, *al-Mughni,* and *al-Mounged* provide examples for the four different types of multi-word items. In *al-Mawrid*, four examples are provided for idioms, in *al-Mughni*, twenty examples are included, and in *al-Mounged* fifteen examples are provided. In the case of phrasal verbs, all three dictionaries provide contextual examples, as *al-Mawrid* provides twenty-six, *al-Mughni* includes forty, and *al-Mounged* gives thirty-five. For compounds, eight examples are provided in *al-Mawrid*, seven in *al-Mughni* and fifteen in *al-Mounged*. In addition, *al-Mawrid* provides eleven examples for collocations, while there are twenty-one in *al-Mughni* and four in *al-Mounged*.

The results of the examinations shown in Table 6.10 and Figure 6.13 indicate that examples are also included in the Arabic-English dictionaries. For instance, *Hans Wehr* provides two examples for idioms, and *Elias* provides one example; however, *al-Mawrid* does not include any examples for idioms. For prepositional verbs, *al-Mawrid* provides six, *Hans Wehr* provides eleven, and *Elias* includes ten. Accordingly, for *iḍāfa*s, *al-Mawrid* provides four examples, *Hans Wehr* includes five, and *Elias* provides only one

example. As far as collocations are concerned, there are two examples provided by *al-Mawrid*, seven by *Hans Wehr,* and two by *Elias.*

Dictionary	Idioms	Phrasal Verbs	Compounds	Collocations
al-Mawrid	4	26	8	11
al-Mughni	20	40	7	21
al-Mounged	15	35	15	4

Table 6.9: English MWIs examples

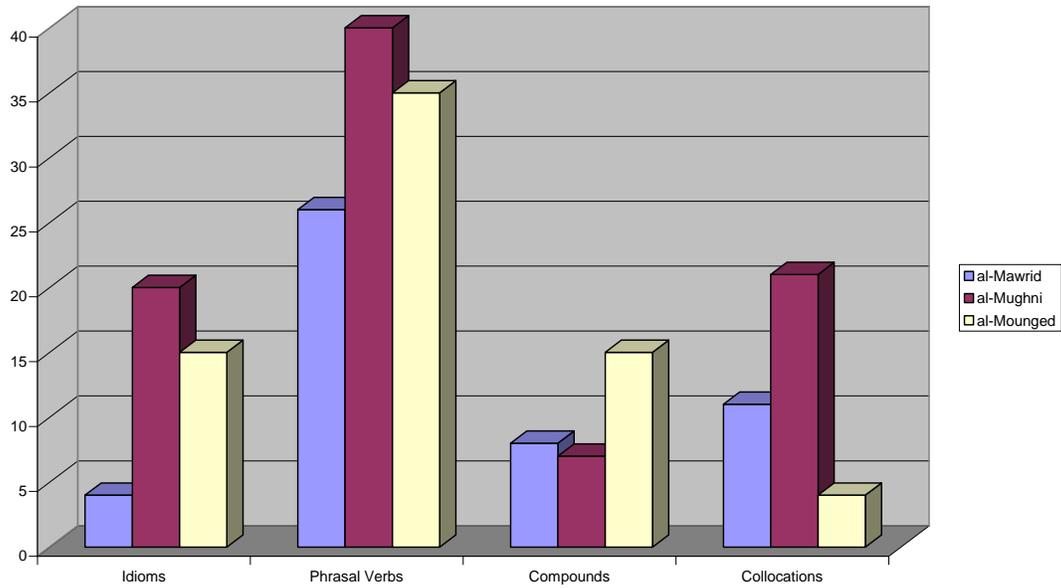| Dictionary	Idioms	Prepositional Verbs	*Iḍāfa*s,	Collocations
al-Mawrid	0	6	4	2
Hans Wehr	2	11	5	7
Elias	1	10	1	2

Table 6.10: Arabic MWIs examples
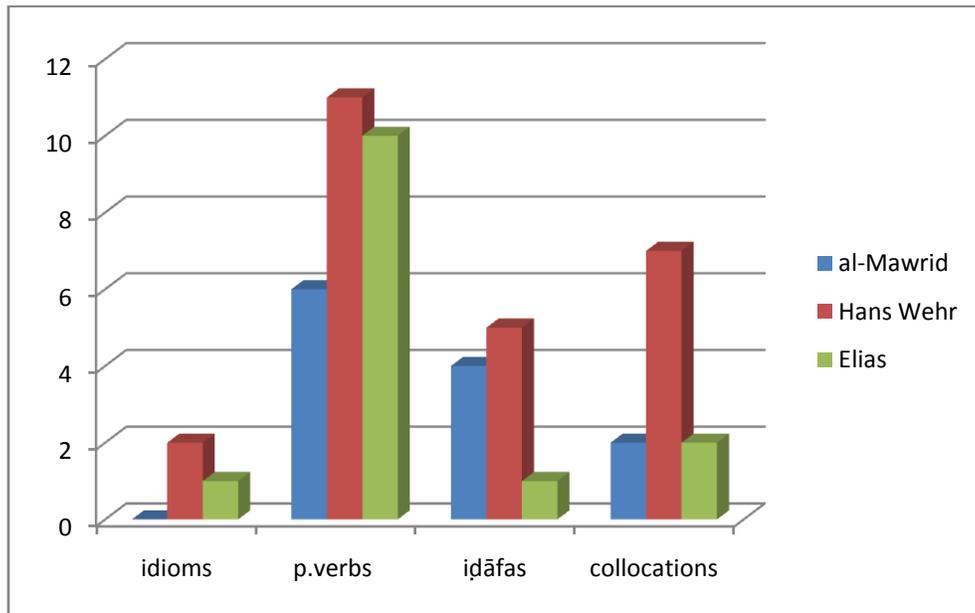
Figure 6.12: English MWIs examples

Figure 6.13: Arabic MWIs examples

As shown in Figure 6.12 and 6.13, the examples are provided in the English-Arabic

and Arabic-English dictionaries and cover the four types of multi-word items. However,

the two figures do indicate that the English-Arabic dictionaries provide more examples than do their Arabic-English counterparts. For example, the two figures show that the English-Arabic *al-Mawrid* provides examples for idioms while the Arabic-English *al-Mawrid* does not at all. This may indicate an inconsistency of lexicographical treatment in *al-Mawrid* in both directions. Overall, the examples were more used in the English-Arabic dictionaries than in the Arabic-English ones. Examples are very useful to complement and support definitions when included in bilingual dictionaries since examples can help explain the meaning of the item through the inclusion of the context of the multi-word item as well as assisting in meaning discrimination.

Table 6.9 shows that the three English-Arabic translation dictionaries provide more examples of phrasal verbs than of idioms, compounds, and collocations because of the polysemous meanings of the phrasal verbs. On several occasions, the aforementioned three dictionaries list all the polysemous meanings of the phrasal verbs. Thus, the inclusion of the examples of the phrasal verbs in context distinctively indicates the difference. Hence, the high use of examples for phrasal verbs more than for the other multi-word items. On occasion, the other multi-word items may have more than one meaning, but in most cases, one is literal, and the other is figurative. In the case of the phrasal verbs, several cases of phrasal verbs may have more than one metaphorical meaning as well as the literal one. Therefore, examples are very important in the comprehension of the multi-word items, especially phrasal verbs.

Overall, the above sections provide an insight into the nature of the documentation and treatment of the English and Arabic multi-word items in the English-Arabic. The findings show that the inclusion of multi-word items is higher in the English-Arabic

dictionaries than in the Arabic-English counterparts. The percentages of the subentries documentation are higher than the main entries documentation in both English-Arabic and Arabic-English dictionaries, except for compounds. In the case of equivalents, translation equivalents are more commonly used than explanatory equivalents, which shows that English and Arabic multi-word items have ready-made equivalents in their respective languages. In addition, the results show that Arabic-English dictionaries provide more definitions than the English-Arabic dictionaries. Moreover, the results show that synonyms are absent in all the English-Arabic and Arabic-English dictionaries, except for *al-Mughni*. With regards to examples, the findings show that examples are more used in English-Arabic dictionaries than in their Arabic-English counterparts.

The significance of these findings is that they shed light on the general direction of lexicographical documentation and treatment of the multi-word items in these translation/bilingual dictionaries. As stated, both English-Arabic and Arabic-English dictionaries tend to document items in subentries rather than in main entries. Yet, no policy of item documentation is provided in the introductory part of these dictionaries. The absence of synonyms in all dictionaries, except for *al-Mughni*, might indicate that the dictionary makers/lexicographers of these dictionaries believe that the already documented equivalents serve their purpose without the support of synonyms. In addition, the results show that definitions are provided less in the English-Arabic dictionaries. The findings in section 6.5 show that the three English-Arabic dictionaries provided few definitions for idioms and compounds; however, no definitions were provided for collocations and phrasal verbs. As for the Arabic-English dictionaries, few definitions were included for idioms, collocations, and *iḍāfa*s, except for prepositional

257

verbs. Dictionary makers of these dictionaries should have provided definitions for multi-word items to explain their idiomatic meanings, especially in the English-Arabic dictionaries, since the dictionary users for these dictionaries are foreign language learners of English and need to know what the multi-word item means, its equivalent, and its context. In the case of the latter, English-Arabic dictionaries include examples more than the Arabic-English dictionaries do, which can be attributed to the fact that the dictionary makers are aware of the importance of examples to foreign language learners. Still, Table 6.9 shows that the not many examples are provided in the English-Arabic dictionaries. For example, *al-Mawrid* includes four examples for English idioms, while *al-Mughni* and *al-Mounged* provide twenty and fifteen, respectively. The inclusion of examples for collocations and compounds are similar, however, phrasal verbs are supported with more examples than the other items. For instance, twenty-six examples are provided in *al-Mawrid*, forty examples in *al-Mughni*, and thirty-five in *al-Mounged*. These results might indicate that the dictionary makers of these dictionaries believe that phrasal verbs are more difficult to understand than the other items. Still, compounds, idioms, and collocations are as figurative as phrasal verbs and should be supported by examples to show the dictionary user their context in order for translators to translate the item correctly.

The above discussion focused on the overall assessment of the lexicographical documentation of English and Arabic multi-word items in the six dictionaries, based on the previous analysis in the above sections. In section 6.8, the focus is on the syntactic comparison between the structure of both equivalents and multi-word items.

6.8 Linguistic Composition

The previous sections focused on the documentation of multi-word items, their location, types of equivalents and the availability of supporting information. This section does not focus on the inclusion of an item, but rather on the syntactic nature of multi-word items in dictionaries. Indeed, the focus is on the linguistic composition of the equivalent provided, i.e. whether the translation equivalent is syntactically different or not from the multi-word item in the source language.

In both of the following tables, 'yes' indicates that the equivalent of the multi-word item has a changed linguistic form, while 'no' means that the equivalent has the same syntactic form as the multi-word item. The results shown in Tables 6.11 and 6.12 indicate that a change in the linguistic composition of the translation equivalents occurs in all six translation dictionaries. Table 6.11 shows that in *al-Mawrid*, the occasions of no syntactic change in the translation equivalents of idioms are greater than for translation equivalents with syntactic changes. The same can be said of *al-Mughni* and *al-Mounged*, both of which have more syntactically intact equivalents than they do syntactically changed ones. For instance, *al-Mawrid* includes seventeen syntactically changed equivalents and twenty-two syntactically intact ones. In *al-Mughni*, thirty-four equivalents are syntactically changed, while thirty-eight are not. Similarly, *al-Mounged* includes eighteen changed equivalents and twenty-seven equivalents with no syntactic changes.

For phrasal verbs, Table 6.11 shows that the case is quite the opposite from what the dictionaries provided for idioms, as *al-Mawrid*, *al-Mughni* and *al-Mounged* provide more syntactically changed equivalents than they do equivalents with no syntactic changes. For

example, *al-Mawrid* includes only two syntactically intact equivalents, but provides sixty equivalents with changes in their syntax; *al-Mounged* includes forty-eight syntactically changed items and three equivalents with no syntactic changes. Interestingly enough, all the translation equivalents provided in *al-Mughni* have a change in their linguistic form. In the case of compounds, it is like phrasal verbs where the three translation dictionaries include more syntactically changed equivalents than equivalents with no changes in syntax. In *al-Mawrid*, the changed equivalents are fifty, and the intact equivalents are twenty-eight. Similarly, *al-Mughni* provides forty-five syntactically changed equivalents and thirty-four intact ones, and *al-Mounged* includes forty-seven changed equivalents and twenty-two intact ones. Likewise, the three dictionaries provide more syntactically changed equivalents than they do intact ones. In *al-Mawrid*, thirteen form-changed equivalents are provided, and the intact-form equivalents are only five. *al-Mughni* provides eighteen syntactically changed equivalents and eleven intact ones, while *al-Mounged* includes eleven syntactically changed translation equivalents and twelve intact ones.

English-Arabic Dictionaries	Idioms		Phrasal Verbs		Compounds		Collocations	
	yes	no	yes	no	yes	no	yes	no
al-Mawrid	17	22	60	2	50	28	13	5
al-Mughni	34	38	65	0	45	34	18	11
al-Mounged	18	27	48	3	47	22	11	12

Table 6.11: English MWIs linguistic composition

Moreover, the results of Table 6.12 reveal that the three Arabic-English dictionaries provide more translation equivalents with syntactic changes than equivalents with no syntactic changes, a similar pattern to the English-Arabic dictionaries above. Table 6.12 indicates that, for idioms, *al-Mawrid* provides more form-changed equivalents than intact ones as it provides thirty-one of the former and eighteen of the latter. The ratio is the same in *Hans Wehr* and *Elias*. In *Hans Wehr*, there are twenty-five syntactically changed translation equivalents and twenty-four equivalents with no change in their linguistic composition. For *Elias*, there are twenty-four equivalents changed in form and fourteen with no syntactic change.

Similarly, the three dictionaries include more syntactically changed equivalents than form-intact equivalents of prepositional verbs. For instance, *al-Mawrid* provides fifty syntactically changed equivalents, whereas the form-intact equivalents are only fifteen. In *Hans Wehr*, fifty-three form-altered equivalents are included, whereas the form intact equivalents are only four. In *Elias*, there are thirty-four form-changed equivalents and eleven equivalents with no form change. Likewise, in the case of *iḍāfa*, the three Arabic-English dictionaries include more equivalents with syntactic changes than they do equivalents with no change at all. For instance, *al-Mawrid*, as Table 6.12 shows, provides twenty-six form-changed equivalents and three equivalents with no syntactic changes, *Hans Wehr* includes twenty-seven syntactically changed equivalents and eight equivalents with no change in linguistic form. Also, *Elias* includes twenty-five syntactically changed equivalents and only three syntactically intact ones. The same is true with collocations. In *al-Mawrid*, as Table 6.12 shows, twenty-one equivalents have a change in their linguistic form, while the form-intact equivalents are only fourteen. *Hans*

Wehr includes fourteen form-changed equivalents and sixteen equivalents with no change of linguistic form. Finally, *Elias* provides twenty-one form-changed equivalents and fourteen form-intact equivalents.

Arabic-English Dictionary	Idioms		Prepositional Verbs		*Iḍāfa*s		Collocations	
	yes	no	Yes	no	yes	no	yes	no
al-Mawrid	31	18	50	15	26	3	21	14
Hans Wehr	25	24	53	4	27	8	14	16
Elias	24	14	34	11	25	3	21	14

Table 6.12: Arabic MWIs linguistic composition

6.9 Back-translation

The above sections focused on the documentation and lexicographical treatment of multi-word items in the six dictionaries by pairing English items with English-Arabic dictionaries and Arabic items with Arabic-English dictionaries. In this section, the focus is on one-to-one correspondence at the multi-word item level, i.e. whether these items are included in the dictionaries in the other direction. For instance, the equivalent 'مات' of the English idiom *kick the bucket* in the English-Arabic *al-Mawrid* appears in the Arabic-English *al-Mawrid* as *kick the bucket* as explained in Figure 6.14. This test was also applied to *Hans Wehr,* and *al-Mounged* and *Elias* in both directions. The rationale behind back-translation is to see whether the equivalent of a multi-word item in a direction is then documented in the translation dictionaries in the other direction and with an equivalent that corresponds with the multi-word item in the previous direction.
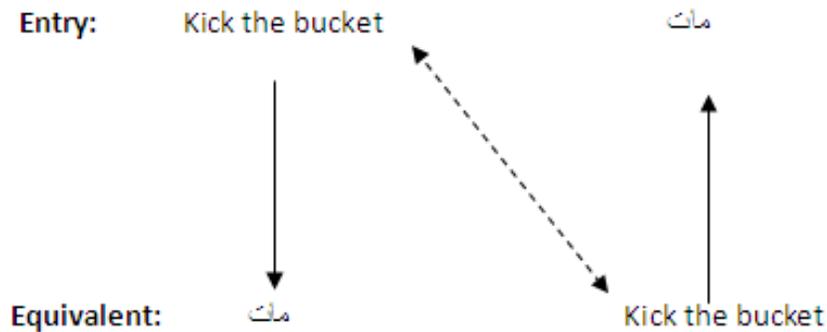
Figure 6.14: Back-translation of *kick the bucket*

In this section, the focus is on the back-translation of English multi-word items in the Arabic-English dictionaries and Arabic multi-word items in the English-Arabic dictionaries, as illustrated in Appendix VII and VIII, respectively. Appendix VII shows that only twenty-one English idioms were given a back-translation in the Arabic-English dictionaries. For example, the idiom *around the clock*, which is supported by the equivalent 'متواصل' in the English-Arabic dictionaries, is included as an equivalent of the word 'متواصل' in the Arabic-English translation. As shown in Appendix VII, *al-Mawrid* provides back-translations for twenty idioms, while *Hans-Wehr* and *Elias* provide six and seven back-translations, respectively.

In the case of phrasal verbs, Appendix VII shows that thirty-nine phrasal verbs are included in the Arabic-English dictionaries as equivalents; thirty-seven phrasal verbs are included in *al-Mawrid*, eighteen in *Hans Wehr*, and twelve in *Elias*. Regarding compounds, fifty-three compounds were provided in the Arabic-English dictionaries as equivalents; fifty-one in *al-Mawrid*, and twenty-six in both *Hans Wehr* and *Elias*. In

addition, Appendix VII shows that out of the twelve collocations, seven are included in *Elias*, while both *al-Mawrid* and *Hans Wehr* include eight back-translations.

Appendix VIII shows that thirty-seven Arabic idioms were given back-translations in the English-Arabic dictionaries; thirteen in *al-Mawrid*; seventeen in *al-Mughni*, and thirty-four in *al-Mounged*. Also, the results displayed in Appendix VIII show that twenty-seven prepositional verbs were included in the English-Arabic dictionaries. Appendix VIII shows that thirteen back-translations of the prepositional verbs were provided in *al-Mawrid*, twenty-one in *al-Mughni*, and twenty in *al-Mounged*. In the case of *iḍāfa*s, the English-Arabic dictionaries included twenty-eight *iḍāfa*s, ten were in *al-Mawrid*, seventeen in *al-Mughni* and eighteen in *al-Mounged*. As far as the Arabic collocations are concerned, the English-Arabic dictionaries provided thirty back-translations of Arabic collocations; there were thirteen in *al-Mawrid*, fifteen in *al-Mughni*, and twenty-two in *al-Mounged*.

The results shown in Appendices VII and VIII reveal that there were various back-translations of the different types of multi-word items in English-Arabic and Arabic-English dictionaries. These results indicate that dictionaries provide multi-word items as equivalents for some words, i.e. 'مات'→ *kick the bucket*, which also indicate that the lexicographers of these translation dictionaries believe not only in the existence of the multi-word items, but also of their importance and the value in meaning. In addition, their inclusion as equivalents for other words shows that the lexicographers believe that multi-word items behave as single units instead of expressions consisting of more than one word.

In sum, this chapter has covered the statistical results from the analysis of the translation dictionaries. This analysis focused on the documentation and lexicographical treatment of the compiled English and Arabic multi-word items in the translation dictionaries in both directions. The chapter was divided into nine sections with each section focusing on one aspect. The tables and figures provided helped indicate the variation in documentation and treatment between the six dictionaries and reach invaluable findings in relation to each section. The findings of this chapter showed that the English-Arabic dictionaries document more multi-word items than do the Arabic-English dictionaries. Most multi-word items were documented in subentries rather than in main entries. Likewise, translation equivalents were used more commonly than explanatory equivalents. In the case of supporting information, synonyms were generally absent in the translation dictionaries, except for *al-Mughni*. Also, definitions were used more in the Arabic-English dictionaries than in the English-Arabic dictionaries. However, English-Arabic dictionaries provide more examples than do the Arabic-English dictionaries.

The next chapter provides an assessment of the features of the documentation and treatment of the multi-word items in the English-Arabic and Arabic-English translation dictionaries along with proposed lexicographical treatments.

CHAPTER SEVEN: LEXICOGRAPHICAL TREATMENT

ANALYSIS

This chapter presents the general features of the documentation and treatment of English and Arabic multi-word items in the English-Arabic and Arabic-English dictionaries. The emphasis of this chapter is on the main dictionary parts which include the entry, the equivalent along with meaning discrimination, and examples. Each part covers both the English and Arabic multi-word items, and also the features found in the six translation dictionaries. The section on the entry sheds light on the entries of the multi-word items and the features of their documentation in the six translation dictionaries. In the sections on the equivalent and examples, the focus is on the accuracy of the equivalents and examples as provided in the six translation dictionaries. The section on meaning discrimination provides distinctions for the equivalents of polysemous multi-word items. In addition, the sections on the entry, equivalent, examples, and meaning discrimination are provided with proposed treatments.

7.1 Entry

Atkins and Rundell (2008: 200) state that "a dictionary entry is designed to present facts as clearly as possible". It is a valid statement since translation students/foreign language learners look up the entry of a word/expression when they need to know its meaning. Indeed, words and expressions are located in the entry and are supported by

equivalents, definitions, and examples in order to cover the lexical and grammatical meaning. However, the results displayed in Chapter 6 clearly reveal that the documentation of the multi-word items varies since their inclusion is not identical. In fact, not all the items are documented in their own entries since some are covered in subentries. Botha (1992: 465) argues that since multi-word items linguistically behave as a unit, then they "should be awarded lexical item status", which means that they should be documented in their own entries; however, these results show otherwise. The results in Chapter 6 show that some multi-word items are covered in their own entries (lemmas) while others are within the entries (subentries/sublemmas), that echoes the arguments of Gates (1988b: 99) who claims that dictionaries lack consistency in the documentation of the multi-word items. Interestingly enough, Atkins and Rundell (2008: 254) note that handling multi-word lexical units is complex in dictionaries, which means that dictionaries do differ in their documentation of such items. Also, Atkins and Rundell claim that there are five common options for multi-word items documentation. They are the following:

- o Include all the multi-word items in their main-entries.

- o Select types of the multi-word items to be included in their main entries.

- o Sub-lemmatize multi-word items in separate parts for each type.

- o Sub-lemmatize the multi-word items within the appropriate meaning for each type.

- o Sub-lemmatize the multi-word items within the appropriate meaning without distinguishing the type of the multi-word items.

In addition, the documentation of the multi-word items, as Nuccorini (1988: 154) argues, not only differs in the placement of the items in an entry, but also in the same method of placement. For example, the inclusion of multi-word items in sub-entries can differ since multi-word items are placed based on "the 'most' important word in the idiomatic phrase or sentence" (1988: 154). This placement clearly means that the multi-word item is placed within the entry of the most idiomatic/figurative component of the item. However, Nuccorini (1988: 154) claims that this method is time consuming for the foreign language learner and echoes Lorentzen's (1996: 415) argument that such a method might cause a problem when coinciding with the foreign language learner's expectations for the 'most figurative component'. Moreover, Lorentzen (1996: 415) suggests that the principles for the documentation of the multi-word items should be consistent in order to make dictionary use easier for the foreign language learner and suggests that the dictionary should sub-lemmatize the multi-word item under the first noun, if not, then for the first word used as a noun, which can be semantically heavy. For example, the idiom *beauty is in the eye of the beholder* should be documented in the entry of *beauty*, which is the first noun of that multi-word item.

According to Lorentzen (1996: 415), documenting a multi-word expression under the first noun is appropriate because the meaning of the phrase is heavily contributed by that noun. If the expression does not contain a noun, then the documentation is under the first verb, and if not that, then under the first adjective, then if not that, then under the first adverb. For example, the idiom *bite off more than you can chew* should be documented according to this system under the entry of its first verb *bite*.

Furthermore, Botha (1992: 466) shares the views of Nuccorini and Lorentzen and emphasises that the inconsistency of the lemmatization of the multi-word items in dictionaries is user-unfriendly due to the fact that the user has to look up the item under all meanings of the lexical phrase. Botha suggests two possible alternatives for the lemmatization of the multi-word items; an alphabetical lemmatization based on the first component and a marked lemmatization in a separate section. In the former, multi-word expressions should be alphabetically presented in main entries. However, Botha (1992: 466) believes that this method is suitable for noun phrases that do not include prepositions or definite and indefinite articles as their first components. Thus, this method, as Botha (1992: 467) contends, is not a feasible solution. In the case of the second suggestion, which is the marked lemmatization in a separate section, Botha suggests that multi-word items should be included in a separate section under the entry that best "solves the problem of how longer expressions should be entered as lemmas" (1992: 470). This suggestion, as Botha notes, makes expressions easy to find due to the convenient arrangement, as it groups multi-word items with the same main component together.

The above suggestions and statements by the various scholars reveal that they all agree that documenting phraseological lexical items (idioms, compounds, collocations and phrasal verbs) is inconsistent and is user-unfriendly to the foreign language learner/translation student. The next subsection sets out the features of the actual documentation and lexicographical treatment of the afore-mentioned English and Arabic multi-word items in the bilingual dictionaries.

7.1.1 English and Arabic Idioms

As stated by Gates (1988: 99), Atkins and Rundell (2008: 254) and Nuccorini (1988: 154) as well as determined by the results in Chapter 6, the documentation and lemmatization of multi-word items differ and are inconsistent. In Chapter 6, the results show that fourteen English idioms are documented in the main-entries (lemmas) and thirty-six idioms in subentries. The three English-Arabic dictionaries (*al-Mawrid*, *al-Mughni,* and *al-Mounged*), which do not provide a principle of documenting idioms in the introductory part, are consistent in the documentation of five out of fourteen main lemmatized idioms. The five are the following:

- o *Achilles' heel*

- o *Bread and butter*

- o *Dog days of summer*

- o *Elbow-room*

- o *Red herring*

There are other main lemmatized idioms but their documentation show an inconsistency of lexicographical inclusion due to the fact that the remaining main lemmatized idioms do not correspond with the documented idioms in the other two dictionaries. This means that an idiom might be documented in its main entry in one dictionary and sub-entried in the other two dictionaries, a practice that indicates that the principle of documenting multi-word items like idioms in the bilingual dictionaries does

not follow a shared principle. The idioms with inconsistent documentation were the following:

- o *Around the clock*

- o *With flying colours*

- o *Kith and kin*

- o *Odds and ends*

- o *Rank and file*

- o *Sweet tooth*

- o *Devil-may-care*

- o *Down-to-earth*

These listed English idioms are an example of lexicographic inconsistency in the English-Arabic dictionaries mainly because they differ in their documentation of the above idioms. In the first idiom *around the clock*, the difference in inclusion lies in the fact that it is documented in a main entry in *al-Mawrid* as shown in Figure 7.1, but is then covered in sub-entries in *al-Mughni* as shown in Figure 7.2 and in *al-Mounged*. In the case of *with flying colours*, the idiom is included in a separate entry in *al-Mawrid* and in a sub-entry in both *al-Mughni* and *al-Mounged*.

Regarding *kith and kin*, this idiom is covered in the main entry in both *al-Mughni* and *al-Mounged* and in a sub-entry in *al-Mawrid*. For *odds and ends*, both *al-Mawrid* and *al-Mughni* include the idiom in its own lemma, whereas it is covered in a sub-lemma in *al-*

Mounged. For *rank and file*, it is included in a sub-entry is in *al-Mughni* and *al-Mounged* while it is main-lemmatized in *al-Mawrid*. In the case of *sweet tooth*, both *al-Mawrid* and *al-Mughni* document it in its main-entry, whereas it is sub-lemmatized in *al-Mounged*. Similarly, both *al-Mawrid* and *al-Mughni* main-lemmatized *devil-may-care*, but it is included in a subentry in *al-Mounged*.

Figure 7.1: Main entry in *al-Mawrid*

Figure 7.2: Entry of *clock* in *al-Mughni*

Nuccorini (1988: 154) states that multi-word items are sub-lemmatized under the most idiomatic word of the phrase. Table 7.1 tests this documentation and clearly echoes that claim by Nuccorini (1988: 154), namely, that dictionaries show an inconsistency even in the same method of placement of the multi-word items. Table 7.1 covers all the idioms included in sub-entries in the three English-Arabic dictionaries *al-Mawrid*, *al-Mughni* and *al-Mounged*. However, the documentation of several idioms indicates a consistency in their lexicographic inclusion. Their consistency is in their placement in the three

dictionaries, which means that these idioms are included in the same sub-entry. This means that the three dictionaries agree that the sub-entry of the component for where the idiom is documented is the most figurative element in the idiom as Nuccorini (1988: 154) claims.

There is documentation that clearly shows that the sub-lemmatized entry is the most figurative, and Table 7.1 shows that all three dictionaries cover *as the crow flies* under the entry of *crow*, indicating that all agree that *crow* is the most important element in the idiom. For *all ears*, both *al-Mughni* and *al-Mounged* include the idiom in the entry of *ear*. Also, all three dictionaries share the same documentation of *castles in the air* as they cover it within the entry of *castle*, which is the most figurative/important word in that idiom. Similarly, *axe* is the most important component in *axe to grind*, which is where the idiom is included in all three dictionaries. In the case of *bring home the bacon*, both *al-Mawrid* and *al-Mughni* document it under the entry of *bacon*, which indicates that *bacon* is the most figurative element in the idiom since *bacon* is used figuratively to indicate both 'food' and 'livelihood'.

The idiom *full of beans* is documented in the entry of *bean* in all three dictionaries since *beans* states the metaphorical sense in *full of beans,* which means 'full of energy'. Likewise, all three dictionaries agree that *colour* is figuratively the most important element in *true colours*, which means 'real opinions'. Documenting this idiom in the entry of *colour* is also economical since the list of words occurring with *colour* is limited, whereas that is not the case with *true*. In *flash in the pan*, both *al-Mawrid* and *al-Mughni* share the same choice and include *flash in the pan* in the entry for *flash*; however, *al-Mughni* includes the idiom in both entries of *flash* and *pan*. Both dictionaries agree that

flash is the most figurative element due to the fact that *flash in the pan* means something temporary that did not last long and the metaphorical element of the idiom is thus embedded in *flash*. Interestingly enough, *al-Mughni* includes the idiom within both entries of *flash* and *pan*. In the case of *lose face*, all three dictionaries cover the idiom under the entry of *face*. However, *al-Mughni* includes the idiom under both *face* and *lose*. Regarding the similarity of documentation here, the agreement that *face* is the most important element is because it carries the meaning of the idiom which is 'pride'. Thus, it is better to include the idiom under the entry for *face* than under the entry for *lose*. The same can be said about the idiom *storm in a teacup,* as both *al-Mughni* and *al-Mounged* sub-lemmatize the idiom in the entry of *storm* since it carries the intended meaning of the idiom.

On the other hand, not only does Table 7.1 show consistency in the documentation, the table also shows that several idioms are inconsistently documented in the three dictionaries, with the English-Arabic dictionaries varying in their sub-lemmatization of the idioms. Table 7.1 shows that the dictionaries show an inconsistency in the documentation of *kick the bucket*, with an inclusion in the entry of *kick* in *al-Mawrid* and *al-Mughni*, but this is not the case in *al-Mounged* where the idiom is covered within the entry of *bucket*. In the case of *behind the times*, it is included in the entry of *behind* in *al-Mawrid* and *al-Mounged*, but it is documented in the entry of *time* in *al-Mughni*. In addition, *al-Mawrid* covers *break the ice* in the entry of *break*, and *al-Mughni* covers it in the entry of *ice*; however, *al-Mounged* includes the idiom in both entries of *break* and *ice*. The same can be said about the documentation of *at a loose end*, as it is included in the

entry of *end* in *al-Mawrid*, in the entry of *loose* in *al-Mounged*, and covered in both entries of *loose* and *end*.

Indeed, these examples show that even when the three dictionaries do document the idioms in sub-entries, they do not follow the same principle and do not share the same choice of sub-entry inclusion, which may indicate that the three dictionaries disagree on the choice of the most figurative component in the idioms. Table 7.1 echoes Botha's (1992:466) claim that "expressions consisting of more than two components are rarely included as main entries" as most of the idioms included in Table 7.1 below are indeed long phrases.

Idioms	Place of word (entry)		
	al-Mawrid	*al-Mughni*	*al-Mounged*
As the crow flies	*crow*	*crow*	*crow*
All ears	--------	*ears*	*ears*
At the drop of a hat	*drop*	--------	--------
Back to square one	--------	*square*	--------
Castles in the air	*castle*	*castle*	*castle*
Actions speak louder than words	--------	*actions*	--------
In the air	*air*	*air*	*air*
Make amends	*amends*	*amends*	*amends*
Axe to grind	*axe*	*axe*	*axe*
Take a back seat	--------	*back*	--------
Kick the bucket	*kick*	*kick*	*bucket*

Spill the beans	--------	*spill*	*beans*
Behind bars	--------	--------	*behind*
Throw in the towel	--------	*towel*	--------
Behind the times	*behind*	*times*	*behind*
Wet blanket	*blanket*	--------	*blanket*
A chip off the old block	*chip*	*chip*	*chip*
At first glance	--------	*glance*	--------
Let the cat out of the bag	*bag*	*bag*	*bag*
Bring home the bacon	*bacon*	*bacon*	--------
Bitter pill	--------	*bitter / pill*	*pill*
Full of beans	*beans*	*beans*	*beans*
Draw the lines	--------	*draw / line*	--------
Chapter and verse	--------	*chapter*	*chapter*
Fight tooth and nail	*tooth*	*tooth / nail*	--------
Best bib and tucker	--------	*tucker*	*bib*
Blessing in disguise	--------	*blessing/disguise*	*blessing*
Break the ice	*break*	*ice*	*break/ice*
When the chips are down	--------	*chip*	--------
Come full circle	--------	*circle*	*circle*
Around the clock	--------	*clock*	*clock*
Behind closed doors	--------	--------	*door*
Get/have cold feet	--------	*cold*	*cold*
True colours	*colour*	*colour*	*colour*

Cool as a cucumber	cucumber	cucumber	cucumber
Devil-may-care	--------	--------	devil
Down-to-earth	--------	--------	down
At a loose end	end	end/loose	loose
The end justifies the means	--------	end/means	end/means
Green with envy	--------	green	green/envy
More than meets the eye	--------	--------	meet
Face the music	music	face/music	face/music
Flash in the pan	flash	flash/pan	--------
Flotsam and jetsam	flotsam	--------	flotsam/jetsam
Follow your nose	--------	nose	--------
Food for thought	--------	food	food
Go against the grain	grain	grain	grain
Raise an eyebrow	--------	eyebrow	eyebrow
Lose face	face	lose/face	face
Fall on deaf ears	--------	ear	--------
Curry favour	curry	curry	curry/favour
Under fire	fire	fire	--------
Follow suit	follow	suit	follow/suit
Change hands	change	change/hand	change/hand
Hanging by a thread	--------	hang/thread	thread
Under the influence	--------	under/influence	influence
In the same boat	--------	boat	boat

277

Jump the gun	--------	*jump*	--------
Jump on the bandwagon	*jump*	*jump/bandwagon*	*bandwagon*
Left out in the cold	*cold*	*cold*	*cold*
Learn by heart	--------	*learn/heart*	*learn/heart*
A new lease on life	*lease*	*lease*	*lease*
In the light of	*light*	*light*	*light*
Odds and ends	--------	--------	*odd*
Buy a pig in a poke	*pig*	*pig*	*pig*
Rank and file	--------	*rank*	*rank*
Run amok	*amok*	*amok*	*amok*
Scratch the surface	--------	*scratch*	*scratch*
Still waters run deep	--------	--------	*still*
A shot in the arm	--------	*shot*	--------
Out of sorts	*out*	*sort*	*out/sorts*
Sweet tooth	--------	--------	*sweet*
Storm in a teacup	--------	*storm*	*storm*
Tongue-in-cheek	--------	*tongue/cheek*	*cheek*
The writings on the wall	--------	--------	*writing*
No strings attached	*string*	--------	*string*
Turn the table	*table*	*table*	*table*
With kid gloves	--------	*kid/glove*	*kid*
On tenterhooks	*Tenterhook*	*tenterhook*	*tenterhook*

Table 7.1: English idioms entries

In the case of the Arabic idioms, all three Arabic-English dictionaries do not provide any principle for how idioms are documented or treated in them. This lack is similar to their English-Arabic counterparts. This leads to the fact that the principles for documenting idioms in the Arabic-English dictionaries are vague. However, Table 7.2 does show that most of the verb phrase idioms are documented under the entry of 'verb'. For example, أثقل كاهل is included in the entry of اثقل in both *al-Mawrid,* as shown in Figure 7.3, and *Hans Wehr,* أسلم الروح is covered in the entry of أسلم and أثلج صدر is within the entry of أثلج. Figure 7.3 illustrates the documentation of أثقل كاهله in the entry of أثقل in the Arabic-English *al-Mawrid* with one definition and a list of equivalents.

On the other hand, there are occasions where a verb phrase idiom is documented under the noun. For instance, زاد الطين بلة, حائط ضرب به عرض الحائط is included under حائط is in the entry for طين, and طيب الله ثراه is within the entry of ثرى. This principle may be similar to the one utilised for the English idioms as idioms are documented under its most figurative components.

weighting, making heavy or heavier, adding weight to — إثقال: جَعْلُ الشَّيْءِ ثَقيلاً

(over)burdening, (over)loading, weihing down on, bearing down on, encumbering, oppression — إثْقـال (عـلى)، إثقالُ كاهِلِ كَذَا: إرهاق

disturbance, molestation, harassment, vexation, annoyance, irritation — إثقال (على): إزعاج، مُضَايَقَة

to light, kindle, ignite — أثْقَبَ النّارَ: أوْقَدَها

to weight, make heavy or heavier, add weight to — أثْقَل: جَعَلَهُ ثقيلاً

to (over)burden, (over)load, weigh down on, bear down on, encumber, oppress, overtax, surcharge; to exhaust, fatigue — أثْقَلَ على، أثْقَلَ كاهِلَهُ: أرْهَقَ

to disturb, trouble, inconvenience, molest, pester, vex, harass, bother, annoy, irritate — أثْقَلَ على: أزْعَجَ، ضَايَقَ

to bereave a mother of her child — أثْكَلَ الأُمَّ وَلَدَها

consequence, result, effect, aftermath, sequel — أثر: نَتِيجَة

tradition, Prophetic tradition — أثَر: حَدِيث، الحَدِيثُ الشَّرِيف

scar, cicatrix, mark — أثَرُ الجُرْح

footstep, footprint, footmark, vestige, track, trace — أثَرُ القَدَم

retroactive effect or force — أثَرٌ رَجْعِيّ

work (of art or literature); objet d'art — أثَرٌ فَنّيٌّ أو أَدَبِيّ

aftermath, aftereffect — آثَارُ حادِثَةٍ أو كارِثَةٍ إلخ

museum (of antiquities) — دارُ الآثار

archeology — عِلْمُ الآثار

immediately afterwards — على الأَثَر

immediately after, (directly) after, following, in the wake of — على أَثَرِ كَذَا، في أَثَرِ كَذَا

far-reaching — بَعيدُ الأَثَر

Figure 7.3: Entry of أثقل in *al-Mawrid*

To confirm; strengthen. — أَكَّدَ: أوْثَقَ وشَدَّ (راجع وكَد)

To assert; affirm; aver. — قَرَّر وأثْبَت

To ascertain; make oneself sure of. — تأكَّدَ، تَوَكَّـدَ: تَوَثَّق

To be confirmed. — تَقَرَّر وتحقق

To be certain of. — من الأمرِ

Certain; sure. — أكِيدَ: مُحَتَّم

Confirmation. — تأكِيد: تَوْكِيد، تَحقيق وتَوْثِيق

أُكْرَم (في كرم) أُكْرَة (في كره)

Knob; handle. — كُرَةُ الباب: جِسْمُدانة

Eczema. — أكْزيما: بُثُور جِلْدِيَّة

Weeping eczema. — رَخْوَة او دامِعَة

Express train. — إكْسبِرسّ، إكْسبرِيس: عاجِلة، قِطارٌ سَريع

To rust; make rusty. — أكْسَدَ: صَدَّأ

To oxidize; oxidate. — حَوّلَ الى أكسِيد

Liar. — أفّاك: كَذّاب

To set; sink; recede; submerge. — أفَلَ النَّجْمُ أو القَمَرُ: ضد بَزَغ

Setting; sinking. — آفِل: ضد بازِغ

Setting; declination. — أفُول: ضد بُزُوغ

Plato. — أفْلاطون: فَيْلَسوف إغريقي (عظيم تِلْميذ سُقراط)

Platonic. — أفلاطونيّ

Platonic love. — حُبّ — : حب عُذري

Mister; Mr. — أفَنْدي: سَيِّد

Blight; bane. — آفَة (في اوف)

Ephod. — أفُود: صِدْرَة عَظيم أحبار اليهود

Lawyer; solicitor; attorney. — أفُوكاتو: مُحام

Opium. — أفْيون: صمغ الخَشخاش

Laudanum; tincture of opium. — صِبْغَة الـ

Acacia. — أقاقيا، آفاصيا: شَجَرُ السَّنْط

أقالَ (في قيل) أقامَ (في قوم) إقتاتَ (في قوت)

إقتِيسَ (في قبس) إقتَحَمَ (في قحم) إقتَدى (في قدو)

Figure 7.4: Entry of أفل نجمه in *Elias*

280

Regarding the placement of the idioms in the Arabic-English dictionaries, the idioms قرير العين and شذر مذر, رأب الصدع, أفل نجمه are the only main-lemmatized idioms. Still, the inconsistency in documenting these idioms is quite apparent, as they are main entried in one dictionary and sub-entried in the others, except for أفل نجمه since it is covered in *Elias* as shown in Figure 7.4. Figure 7.4 shows that *Elias* includes أفل نجمه in the main entry with a definition and four translation equivalents There are cases where the Arabic-English dictionaries do follow a consistent policy of documenting Arabic idioms. For example, both *al-Mawrid* and *Hans Wehr* cover أطلق ساقيه للريح under the entry of أطلق, and all three dictionaries include اقشعر بدنه within the entry of اقشعر. Similarly, انفرط عقدهم is documented under the entry of انفرط in *al-Mawrid*, *Hans Wehr,* and *Elias*. Likewise, ضرب أطنابه is documented in the entry for ضرب in all three dictionaries.

Still, Table 7.2 shows that even though the Arabic-English dictionaries are consistent in documenting some idioms, they are not consistent with other idioms. For example, بيت القصيد is covered in the entry of بيت in *al-Mawrid* and *Hans Wehr*, but placed within قصيد in *Elias*. Also, ثاب إلى رشده is documented in the entry of ثاب in *al-Mawrid* and *Elias*, but in the entry of رشد in *Hans Wehr*. In addition, both *al-Mawrid* and *Hans Wehr* cover على قيد أنملة in the entry of قيد whereas it is included in the entry of نملت in *Elias*.

Idioms	Place of word (entry)		
	al-Mawrid	*Hans Wehr*	*Elias*
أثقل كاهل	أثقل	أثقل	--------
أثلج صدر	أثلج	ثلج	ثلج
أسلم الروح	أسلم	سلم	سلم

أطلق ساقيه للريح	أطلق	طلق	--------
اقشعر بدنه	اقشعر	اقشعر	قشع
انفرط عقدهم	انفرط	فرط	فرط
بيت القصيد	بيت	بيت	قصيد
بين نارين	--------	--------	نور
اكفهر وجهه	--------	--------	اكفهر
بعيد الغور	بعيد	بعيد	--------
تحت أمرة	--------	أمرة	--------
تنفس الصعداء	صعداء	صعداء	صعداء
ثابت الجنان	جنان	--------	جنان
ثاب / عاد إلى رشده	ثاب	رشد	ثوب
ثارت ثائرته	ثار	ثور	ثور
جال في نفس / خاطر / ذهن	جال	جال	--------
جزاء سنمار	--------	جزاء	--------
حرك ساكنه	--------	حرك	--------
حفظ ماء الوجه	حفظ	--------	--------
حل العقدة	حل	--------	حلل
حامي الوطيس	وطيس	وطيس	وطيس
حملة الآقلام	حامل	حامل	--------
خالي الوفاض	وفضة	وفضة	وفضة
دقّ ناقوس الخطر	دق	دق	--------
دق عنقه	--------	دق	--------
ذهب أدراج الرياح	ذهب	درج	ذهب

ذر الرماد في العيون	ذر	ذر	ذرر
رأب الصدع	رأب	--------	--------
رغم أنفه	رغم	رغم	رغم
رهن الإشارة	رهن	رهن	رهن
زاد الطين بلة	طين	طين	طين
سحابة صيف	--------	--------	سحب
شريعة الغاب	شريعة	--------	--------
شذر مذر	--------	--------	شذر
شمّر عن ساعده	شمر	شمر	شمر
ضاقت به السبل	--------	سبيل	--------
ضبط نفسه	ضبط	ضبط	ضبط
ضرب أطنابه	ضرب	ضرب	ضرب
ضرب به عرض الحائط	حائط	حائط	--------
ضربة معلم	ضربة	--------	--------
طاش عقله	--------	طيش	--------
طلاع الثنايا	ثنية	طلاع	--------
طويل الباع	طويل	طويل	طويل
طيب الله ثراه	ثرى	ثرى	--------
عقد لسانه	عقد	عقد	عقد
عكر صفوه	--------	عكر	--------
على أحر من الجمر	جمر	جمر	جمر
عن بكرة أبيهم	بكرة	بكرة	بكر
على قيد أنملة	قيد	قيد	نملت

283

قلب	قلب	حفظ	عن ظهر قلب
--------	--------	عنق	عنق الزجاجة
زيتون	--------	--------	غصن الزيتون
-------	--------	غلب	غلب على أمره
-------	فلذة	--------	فلذة كبده
-------	خبر	--------	في خبر كان
-------	ظل	ظل	في ظل
-------	مهب	--------	في مهب الريح
قوب	قاب	قاب	قاب قوسين
قرر	قرير	--------	قرير العين
--------	قطع	شوط	قطع شوطاً
قلب	قلب	قلب	قلباً وقالباً
--------	رمضاء	--------	كالمستجير من الرمضاء بالنار
--------	--------	كبش	كبش فداء
جمح	كبح	--------	كبح جماح
غبر	غبار	غبار	لا غبار عليه
--------	--------	نزع	نزع فتيل
--------	هب	--------	هبت ريحه
--------	وزر	وضع	وضعت الحرب أوزارها
--------	ندو	--------	بندى له الجبين

Table 7.2: Arabic idioms entries

284

Tables 7.1 and 7.2 show that there are no clear policies for idiom documentation in any of the translation dictionaries, as some idioms are documented under the entry of the verb while others are covered under the entry of the noun. In this case, a proposed documentation provides a clear policy of idiom documentation based on Lorentzen's suggestion that idioms should be documented under the entry of the first noun, and if not, then under the entry of the first verb, if not, then under the entry of the first adjective, if not, then under the entry of the first adverb (1996: 415). Table 7.3 proposes this same policy for English and Arabic idioms

Idioms	Proposed place of word (entry)
a.English idioms	
As the crow flies	*crow*
All ears	*ears*
At the drop of a hat	*drop*
Back to square one	*square*
Castles in the air	*castle*
Actions speak louder than words	*action*
In the air	*air*
Make amends	*amends*
Axe to grind	*axe*
Take a back seat	*seat*
Kick the bucket	*bucket*
Spill the beans	*beans*

Behind bars	*bar*
Throw in the towel	*towel*
Behind the times	*time*
Wet blanket	*blanket*
A chip off the old block	*chip*
At first glance	*glance*
Let the cat out of the bag	*cat*
Bring home the bacon	*home*
Bitter pill	*pill*
Full of beans	*beans*
Draw the lines	*line*
Chapter and verse	*chapter*
Fight tooth and nail	*tooth*
Best bib and tucker	*bib*
Blessing in disguise	*blessing*
Break the ice	*ice*
When the chips are down	*chip*
Come full circle	*circle*
Around the clock	*clock*
Behind closed doors	*door*
Get/have cold feet	*feet*
True colours	*colour*
Cool as a cucumber	*cucumber*

Devil-may-care	devil
Down-to-earth	earth
At a loose end	end
The end justifies the means	end
Green with envy	envy
More than meets the eye	eye
Face the music	music
Flash in the pan	flash
Flotsam and jetsam	flotsam
Follow your nose	nose
Food for thought	food
Go against the grain	grain
Raise an eyebrow	eyebrow
Lose face	face
Fall on deaf ears	ear
Curry favour	curry
Under fire	fire
Follow suit	suit
Change hands	hand
Hanging by a thread	thread
Under the influence	influence
In the same boat	boat
Jump the gun	gun

Jump on the bandwagon	*bandwagon*
Left out in the cold	*cold*
Learn by heart	*heart*
A new lease on life	*lease*
In the light of	*light*
Odds and ends	*odds*
Buy a pig in a poke	*pig*
Rank and file	*rank*
Run amok	*amok*
Scratch the surface	*surface*
Still waters run deep	*water*
A shot in the arm	*shot*
Out of sorts	*sorts*
Sweet tooth	*tooth*
Storm in a teacup	*storm*
Tongue-in-cheek	*tongue*
The writings on the wall	*writing*
No strings attached	*string*
Turn the table	*table*
With kid gloves	*kid*
On tenterhooks	*tenterhook*
b.Arabic idioms	
أثقل كاهل	كاهل

288

أثلج صدر	صدر
أسلم الروح	روح
أطلق ساقيه للريح	ريح
اقشعر بدنه	بدن
انفرط عقدهم	عقد
بيت القصيد	قصيد
بين نارين	نار
اكفهر وجهه	وجه
بعيد الغور	غور
تحت أمرة	أمرة
تنفس الصعداء	صعداء
ثابت الجنان	جنان
ثاب / عاد إلى رشده	رشد
ثارت ثائرته	ثائرة
جال في نفس / خاطر / ذهن	نفس/ذهن/خاطر
جزاء سنمار	جزاء
حرك ساكنه	ساكن
حفظ ماء الوجه	ماء
حل العقدة	عقدة
حامي الوطيس	وطيس
حملة الأقلام	قلم
خالي الوفاض	وفاض
دقّ ناقوس الخطر	ناقوس

دق عنقه	عنق
ذهب أدراج الرياح	ريح
ذر الرماد في العيون	رماد
رأب الصدع	صدع
رغم أنفه	أنف
رهن الإشارة	إشارة
زاد الطين بلة	طين
سحابة صيف	سحابة
شريعة الغاب	شريعة
شذر مذر	شذر
شمّر عن ساعده	ساعد
ضاقت به السبل	سبيل
ضبط نفسه	نفس
ضرب أطنابه	طنب
ضرب به عرض الحائط	عرض
ضربة معلم	معلم
طاش عقله	عقل
طلاع الثنايا	ثنايا
طويل الباع	باع
طيب الله ثراه	ثرى
عقد لسانه	لسان
عكر صفوه	صفو
على أحر من الجمر	جمر

عن بكرة أبيهم	بكرة
على قيد أنملة	قيد
عن ظهر قلب	ظهر
عنق الزجاجة	عنق
غصن الزيتون	غصن
غلب على أمره	أمر
فلذة كبده	فلذة
في خبر كان	خبر
في ظل	ظل
في مهب الريح	مهب
قاب قوسين	قوس
قرير العين	عين
قطع شوطاً	شوط
قلباً وقالباً	قلب
كالمستجير من الرمضاء بالنار	رمضاء
كبش فداء	كبش
كبح جماح	جماح
لا غبار عليه	غبار
نزع فتيل	فتيل
هبت ريحه	ريح
وضعت الحرب أوزارها	حرب
بندى له الجبين	جبين

Table 7.3: Proposed idiom entries

7.1.2 Phrasal Verbs and Prepositional Verbs

The results in Chapter 6 show that English phrasal verbs and Arabic prepositional verbs are covered in both English-Arabic and Arabic-English dictionaries. Interestingly enough, the English-Arabic dictionaries cover more phrasal verbs than do their Arabic-English counterparts. Yet, neither the English-Arabic nor the Arabic-English dictionaries provide any explanation in their introductory parts regarding the treatment of these verb particles. Atkins and Rundell (2008: 254) note that the dictionary user should look up the verb particle in the entry of the verb in case it is not main-lemmatized. In the case of the English-Arabic dictionaries, there are only three phrasal verbs documented in the main-entries:

- o *Sell out*

- o *Black out*

- o *Ease off*

Although the three phrasal verbs above are included in the main-entries, they are not main-lemmatized in all three dictionaries. For example, *sell out* is documented in its entry in *al-Mawrid*, but is sub-entried under *sell* in *al-Mughni* and *al-Mounged*. In addition, *black out* is covered in a separate-entry with equivalents of the different meanings of the phrasal verb in *al-Mounged,* as shown in Figure 7.5, but is sub-lemmatized in *al-Mawrid* and *al-Mughni* under *black*. Likewise, *ease off* is included in its main-entry in *al-Mounged*, but is covered within the entry of *ease* in both *al-Mawrid* and *al-Mughni*. Other than that, the rest of the phrasal verbs are documented in sub-entries in all three English-Arabic dictionaries under the entry of the verbs.

— paint دِهان قارّي

bivalent adj., chem. ثُنائيّ التَّكافؤ

bivalve n. ، ذو صَدَفَتَيْن (سَمَك صَدَفيّ
بَطْلينوس) ، حَيَوان ذو صَدَفَتَيْن

adj. (bot.) ذو صِمامَيْن (غِلاف بِزْرة)

bivouac n. مُعَسكر مُؤَقَّت للجُنود في
العَراء

v.i. عَسكَر مُؤَقَّتًا في العَراء

bi-weekly adj. نِصْف شَهْريّ || نِصْف
أُسبوعيّ (مَجَلَّة ، نَشْرة)

n. مَجَلَّة نِصْف شَهْريّة || مَجَلَّة نِصْف
أُسبوعيّة

bizarre adj. شاذّ ج شُذّاذ وشَواذّ ،
غَريب الأطوار ، خارج عن المألوف (لَوْن ،
أُسلوب)

blab v.t. أفشى سِرًّا بلا رَوِيّة

v.i. ثَرثَر ، هَذَر

blabber n. ثَرثار

black adj. أسوَد ج سُود (لَوْن) || زِنْجيّ
أو زِنْجيّ ج زُنوج (أميركيّ) || فَحْميّ
(سَواد) || مُتَّشِح بالسَّواد (إمرأة) || مُظلِم ،
حالِك (لَيْل) || مُظلِم (نَظرة إلى الحياة)
|| عابِس (وَجْه) ، مُتَجَهِّم (نَظرة) || شِرّير
(أعمال) ، روح || قَذِر (يَدان) || صِرْف
[من غَيْر حَليب] (قَهْوة)

—-beetle خُنْفُس ، صُرصُر أسوَد
ج صَراصِر

—-coated worker مُستَخْدَم في أعمال
كِتابيّة

blackamoor n. زِنْجيّ ، أسوَد البَشَرة

black and blue adj. أسوَد مُزْرَقّ
(بِسَبَب سَقْطة أو لَكْمة)

black art n. سِحْر/أسوَد/للأغراض شِرّيرة

blackball v.t. صَوَّت ضِدّ (مُرَشَّح)

black bear n. دُبّ أسوَد [دُبّ أميركيّ
كَثيف الوَبَر أسوَدُه]

blackberry n. عَوْسَج شائع [نَبات
تُؤْكَل ثِماره]

blackbird n. شُحْرور [طائر أسوَد حَسَن
الصَّوْت]

blackboard n. سَبّورة ، لَوْح أسوَد

blackcap n. قُبّعة سَوْداء [يَلْبَسها القاضي
البِريطانيّ عِندما يَحْكُم على مُتَّهَم بالإعدام]

black death n. الطّاعون الأسوَد
(عام ١٢٤٨ - ١٢٤٩ م)

blacken v.t. سَوَّد (الحائط) || ذَمَّ ، شَوَّه
سُمعة (فُلان)

v.i. اسوَدَّ (الحَطَب في النّار)

black eye n. عَيْن مُتَوَرِّمة (نَتيجة لَطْمة)

black flag n. راية القُرصان (تُمَثَّل
جُمْجُمة وعَظْمَتَيْن مُتَصالِبَتَيْن)

blackguard n. ، وَغْد ج أوْغاد ووُغْدان
نَذْل ج أنْذال

v.t. شَتَم ، ثَلَب (شَخْصًا)

blackhead n. ، بَثْرة سَوْداء على البَشَرة
حَبّ الشَّباب

blackhearted adj. شِرّير ، أسوَد القَلْب

black measles n. ، حَصبه السَّوْداء
الحَصْبة الخَبيثة

blackness n. سَواد ، ظُلْمة || خُبْث
(نَفْس ، نَظْرة)

black-out n. إطْفاء الأنْوار ، تَعْتيم ،
إظْلام (تَحَسُّبًا لغارة جَوِّيّة) || فُقْدان الوَعْي أو
الذّاكِرة مُؤَقَّتا

v.t. مَحا ، شَطَب (الرَّقابة —ت بَعْض
الفِقَر من مَقاله السّياسيّ) || عَتَّم ، أظْلَم ،
غَطَّى مَنافِذ الضَّوْء (خَوْفًا من غارة جَوِّيّة)

v.i. أُغْمِيَ عليه ، فَقَد وَعْيه مُؤَقَّتًا

black sheep n. شَخْص/تافِه/عَديم
القيمة

Blackshirt n. ، ذو القَميص الأسوَد
فاشِيستيّ

blacksmith n. حَدّاد

blacksmithing n. حِدادة

bladder n., ، مَثانة || كيس يُمْلأ ماءً أو
هَواء

blade n. شَفْرة ج شَفَرات وشِفار
(سِكّين) ، حِلاقة) ، نَصْل ج نِصال وأنْصُل
(سَيْف) || وَرَقة عُشْب ، الجُزْء العَريض من
وَرَقة النَّبات || الطَّرَف العَريض من المِجْداف

blah n., U.S., sl. ثَرْثَرة ، كَلام فارِغ

blain n. ناسور ج نَواسير (في اليَد)

blame v.t. لام ، وَبَّخ (شَخْصًا) ||
اعتَبَر (شَخْصًا) مَسؤولًا عن

— s.th. on s.o. ألْقى عليه اللَّوْم

he has only himself to — لَيْس له أنْ

Figure 7.5: Entry of *black* in *al-Mounged*

In the case of the Arabic prepositional verbs, the policy for their documentation is not included in the preface section of the three Arabic-English dictionaries. Regarding the documentation, Chapter 6 shows that there is a consistency in the documentation of the prepositional verbs, as most are included in sub-entries. There are various prepositional verbs documented in their own entries, but that is not done in the English-Arabic dictionaries. However, inconsistency does exist since the dictionaries do not provide the same documentation for the prepositional verbs. Table 7.4 shows that inconsistency in detail. Table 7.4 shows all the main entried prepositional verbs in the Arabic-English dictionaries. Most of the main-lemmatized prepositional verbs are covered in *al-Mawrid*,

but it still does support the notion that the policy for the multi-word items in the bilingual dictionaries is inconsistent. One dictionary might lemmatize an item while it then may be included under the entry of a verb in the other dictionaries. For example, أبه لـ is main-lemmatized in both *al-Mawrid* and *Hans Wehr*, but it is covered in a subentry in *Elias*. In addition, أنف من is documented in its own entry in *al-Mawrid*, whereas it is included in a sub-entry in both *Hans Wehr* and *Elias*. Also, ذب عن is covered in *Elias* in a separate entry, but it is documented in a sub-entry in both *al-Mawrid* and *Hans Wehr*. This shows that the documentation of prepositional verbs is inconsistent and does not follow any specific principle. *Hans Wehr* does not include a single prepositional verb in a main-entry, while *al-Mawrid* and *Elias*, on several occasions, do document some prepositional verbs in main-entries. Table 7.4 shows that the Arabic-English dictionaries document several Arabic prepositional verbs in the main-entries more than their English-Arabic counterparts do for the English phrasal verbs.

Prepositional Verbs	Place of word (entry)		
	al-Mawrid	**Hans Wehr**	*Elias*
أبه لـ	main entry	subentry	main entry
تأثر بـ	main entry	--------	--------
أستأثر بـ	main entry	--------	--------
أنف من	main entry	subentry	subentry
انبثق من	main entry	--------	--------
بادر إلى	main entry	subentry	subentry
بصر بـ	main entry	subentry	--------
جبل على	main entry	subentry	--------
جنح إلى	main entry	subentry	--------
أجهز على	main entry	--------	--------
تحرج من	main entry	--------	--------

حري بـ	main entry	subentry	main entry
حض على	main entry	subentry	subentry
حاق بـ	main entry	subentry	subentry
ذب عن	subentry	subentry	main entry
ربأ بـ	main entry	subentry	--------
رنا إلى	main entry	subentry	subentry
تزلف إلى	main entry	subentry	main entry
سطا على	main entry	subentry	subentry
سعى لـ	main entry	subentry	subentry
طرأ على	subentry	subentry	main entry
طمح بـ	subentry	subentry	main entry
طاف على	main entry	subentry	subentry
تطير بـ	main entry	subentry	subentry
أعرض عن	main entry	subentry	subentry
عن لـ	main entry	subentry	subentry
تقول على	main entry	subentry	subentry
كر على	main entry	subentry	subentry
لج على	main entry	subentry	subentry
نأى عن	main entry	subentry	subentry
نجم عن	main entry	subentry	subentry

Table 7.4: Prepositional verbs entries

Table 7.4 shows that the Arabic-English dictionaries will vary in their documentations of prepositional verbs, as some include them in the main entires while others put them in sub entries. However, the researcher proposes that all prepositional verbs should be documented under the entry of the verb, as Atkins and Rundell suggest (2008: 254).

Prepositional verbs	Proposed place of word (entry)
أبه لـ	أبه
تأثر بـ	تأثر
أستأثر بـ	أستأثر
أنف من	أنف
انبثق من	انبثق
بادر إلى	بادر
بصر بـ	بصر
جبل على	جبل
جنح إلى	جنح
أجهز على	أجهز
تحرج من	تحرج
حري بـ	حري
حض على	حض
حاق بـ	حاق
ذب عن	ذب
ربأ بـ	ربأ
رنا إلى	رنا
تزلف إلى	تزلف
سطا على	سطا
سعى لـ	سعى
طرأ على	طرأ
طمح بـ	طمح

296

طاف على	طاف
تطير بـ	تطير
أعرض عن	أعرض
عن لـ	عن
تقول على	تقول
كر على	كر
لج على	لج
نأى عن	نأى
نجم عن	نجم

Table 7.5: Proposed prepositional verbs entry

7.1.3 Compounds and *iḍāfa*s

The principle(s) of including compounds and *iḍāfas* are not included in the introductory part in the English-Arabic or in Arabic-English dictionaries. Gouws (1988: 91) states that lexicographers are confronted with a 'wide range' of linguistic problems when documenting compounds in the bilingual dictionaries. In addition, Gouws (1988: 92) argues that compounds should be included based on their semantic value or idiomaticity, since literal compounds can be understood from their respective components and the entry that contains a compound should provide the metaphorical meaning of the compound instead of the individual components. Most importantly, Gouws (1988: 91) stresses that compounds qualify for main-entry inclusion because they function as single words even though they are made up of two individual components.

Moreover, Rādik (1996: 452) notes that the first element of the compound is the one given the 'headword status' in the dictionary and this headword status belongs to complex

compounds. Furthermore, there are, as Rādik (1996: 452) mentions, three categories of compounds: main-lemmatized compounds, sub-lemmatized compounds or left-out compounds. This means that not all compounds are included in the dictionary because of space constraints. Those that are included are either documented in their own entries or within an entry of one of the components of the compound. In the case of the English-Arabic dictionaries, most of the compounds are documented in their main-entries except for thirteen compounds.

Table 7.6 shows in detail the sublemmatization of the compounds in the three dictionaries. Table 7.6 shows the thirteen sub-lemmatized compounds in the English-Arabic dictionaries along with their places in the dictionaries. As shown, most of the sub-lemmatized compounds are in *al-Mounged* whereas *al-Mawrid* sub-lemmatizes only one compound, namely, that of *duty-free*. Table 7.6 shows that *al-Mounged* includes compounds in the entry of the first component of the compound. For instance, *al-Mounged* documents *letter-head* under the entry of *letter* as shown in Figure 7.6. Rādik (1996: 452) claims that compounds are given headword status based on their complexity. Thus, as shown in Table 7.6, all the listed compounds are complex in meaning and not really understood literally, yet, they are covered under the entry of the first component of the compound, that concurs with Gates's (1988: 99) claim that the documentation of the multi-word items in the bilingual dictionaries is inconsistent

Compounds	Place of word (entry)		
	al-Mawrid	*al-Mughni*	*al-Mounged*
Knee-deep	main entry	main entry	*knee*
Darkroom	main entry	main entry	*dark*
Awe-inspiring	--------	main entry	*awe*
White-collar	main entry	main entry	*white*
Spoilsport	main entry	main entry	*spoil*
Checkpoint	main entry	main entry	*check*
Babysitter	main entry	main entry	*baby*
Duty-free	*duty*	main entry	main entry
Letter-head	main entry	main entry	*letter*
Loudmouth	main entry	main entry	*loud*
Mastermind	main entry	main entry	*master*
Bittersweet	main entry	main entry	*bitter*
Daredevil	main entry	main entry	*dare*

Table 7.6: Compounds entries

— fly (at) قَذَفَ ه بِ (– وا العدوَّ بسهامهم) || قَذَفَ ه بِ (ه بلواذعه)	lethargy n. نُوام ، سُبات (أفاق من – ه) || خمول ، فُتور (عَقل ، نَفْس)	leukemia, leukaemia, leucemia لُوكيميا ، إبْيِضاض الدّم ، سَرَطان الدّم n.
— go أَطْلَقَ (فريسته ، حمامًا)	letter n. حَرْف ج حُروف وأَحْرُف	leukemic adj. إِبْيِضاضيّ
— in أَدْخَلَه ، سَمَحَ له بالدُّخول	(هجائيّ ، مَطْبعيّ) || رسالة ج رَسائل (تَسَلَّمتُ – لك)، مَكْتوب ج مكاتيب ،	Levant n. الشَّرق ، المَشْرِق ، البِلاد الواقعة في شَرْقِ البَحْر الأَبْيَض المُتوسط
— someone in for وَرَّطه في (صُعوبات)	كِتاب ج كُتُب ، خِطاب (تَسَلَّم – أً ، تبادُل	v.i. إنسلَّ هارِبًا (دون دَفْع دُيونه في
— into أَدْخَلَه إلى	– ، نُسْخَة –)	القِمار)
— into one's secret أَطْلَعه على سِرّه	pl. أَدَب ج آداب (إجازة في الـ –)	Levantine adj. شَرْقيّ ، مَشْرِقيّ
— it go at that لا تَقُلْ شَيْئًا أَكْثر عن ، إِصْرِف النَّظَر عن (الموضوع)	v.t. كَتَبَ أو نَقَشَ (عُنْوان كتاب) على غِلافه	n. أَحَد أَبْناء الشَّرْق
— it pass! غُضَّ النَّظَر [في صيغة الأَمْر] !		levee n. إسْتِقْبال مَلَكيّ رسميّ (قديمًا كان في الصَّباح) || سَدّ ج سُدود (لأَمْواج
— loose أَطْلَقَ (سَراح سَجين) ، فكَّ (قَيْدَه)	— box صُنْدوق البَريد	البَحْر ومياه الأَنْهُر)
— me alone دَعْني وشَأْني	— card بطاقة مَظْروفة ، بطاقة بريد	v.t. أقام سَدًّا على (نَهْر)
— off خَلَّى سبيله ، عفا عنه || أَطْلَقَ	— head وَرَقة يُطْبع في رَأْسِها اسم الشَّركة وعُنْوانها تُطْوى وتُلْصَق حاقّاتها	— en masse هَيَّة/هُبوب/الشَّعْب (للدِّفاع)
	— of credit (com) كِتاب اعْتِماد	level n.

Figure 7.6: Entry of *letter* in *al-Mounged*

Regarding the Arabic-English dictionaries, they also do not indicate the principles applied for the documentation of *iḍāfa*s in the introductory part. The results in Chapter 5 show that the Arabic-English dictionaries do not lemmatize *iḍāfa*s in the same way that the English-Arabic dictionaries do with compounds, as most *iḍāfa*s are included in sub-entries rather than in main-entries. Also, the results presented in Chapter 6 show that only seven *iḍāfa*s are included in main-entries. Table 7.7 provides the details. As shown in Table 7.7, the documentation of *iḍāfa*s in Arabic-English dictionaries is not like the documentation of compounds in English-Arabic dictionaries. Clearly, the choice of lemmatization is different in the dictionaries in both directions, as English-Arabic dictionaries tend to cover most of the compounds in the main entries while their Arabic-English counterparts cover the majority of *iḍāfa*s in sub-entries. Table 7.7 shows that there are only seven *iḍāfa*s included in their own main-entries; six are in *al-Mawrid* and one is in *Elias*. Still, the documentation of *iḍāfa*s does reveal an inconsistency in the

lexicographic documentation, as the seven main-lemmatized *iḍāfa*s are not consistent in their documentation in all three dictionaries. For example, سقط المتاع is included in its main separate entry, but it is documented within the entry of سقط in both *Hans Wehr* and *Elias*. Similarly, استراق السمع is covered in a main entry in *Elias*, whereas it is documented under the entry of سرق/استراق in *al-Mawrid* and *Hans Wehr*.

Moreover, Table 7.7 shows that the inconsistency is not only between main-sub-lemmatized items, but also between the sub-lemmatized *iḍāfa*s in the three dictionaries. For instance, *al-Mawrid* covers شديد البأس in the entry for بأس, whereas it is included in the entry of شديد in *Hans Wehr* and *Elias*. Likewise, رأي العين is included in the entry of رأي in *al-Mawrid*, but it is covered in the entry of عين in *Hans Wehr* as shown in Figure 7.7. Furthermore, Table 7.7 shows that the majority of sub-lemmatized *iḍāfa*s are documented under the first component, which is similar to the sub-lemmatized compounds in Table 7.6. However, there are a few occasions where the sub-lemmatized *iḍāfa*s are included in the second component. For instance, أرباب السوابق is covered in the entry of سابقة in *al-Mawrid*. Also, سمو الأخلاق is documented in the entry of خلق instead of سمو. The aforementioned examples prove that the documentation of *iḍāfa*s is not consistent and indicates that *iḍāfa*s are not given headword status even though they are as complex and figurative as compounds are, which does not support Rāndik's (1996: 452) claim that compounds are given a headword status based on their complexity.

Iḍāfa	Place of word (entry)		
	al-Mawrid	*Hans Wehr*	*Elias*
أرباب السوابق	سابقة	رب	--------
استراق السمع	استراق	سرق	استراق السمع
أطراف الحديث	--------	طرف	--------
انكسار النفس	--------	--------	نفس
تجاوز الحد	--------	--------	تجاوز
تقادم العهد	--------	قدم	قدم
توحيد الكلمة	--------	كلمة	--------
تنكيس العلم	تنكيس العلم	--------	--------
توكيد الذات	توكيد	--------	--------
حضور الذهن	حضور	حضور	حضر
حطام الدنيا	حطام	حطم	حطام
خط النار	خط	--------	--------
خيار الناس	--------	خير	--------
دماثة الخلق	--------	--------	دمث
وجهات النظر	--------	وجه	وجه
عزيز الجانب	عزيز الجانب	عزز	عزز
رائعة النهار	رائعة	روع	روع
رأي العين	رأي	عين	--------
واسع الصدر	--------	واسع	--------
رث الهيئة	رث	رث	رث
رحى الحرب	رحى	رحى	--------

ربات الحجال	حجلة	حجلة	حجل
رغد العيش	رغد العيش	--------	رغد
رهن التحقيق	رهن	رهن	--------
روائع الفن	--------	رائعة	--------
ريعان الشباب	--------	ريعان	--------
زمام الأمور	زمام	زمام	--------
سقط المتاع	سقط المتاع	سقط	سقط
سلاطة اللسان	سلاطة	--------	--------
سمو الآخلاق	خلق	سمو	--------
شبح الحرب	--------	--------	شبح
شديد البأس	بأس	شديد	شديد
شديد الوطأة	--------	شديد	شديد
شظف العيش	شظف العيش	شظف	--------
صروف الدهر	صرف	صرف	صرف
صندوق الدنيا	صندوق	--------	صندوق
ضرب الرمال	ضرب	ضرب	--------
تضييق الخناق	--------	تضييق	ضيق
ضيق النطاق	--------	ضيق	-------
طريح الفراش	طريح	طريح	طريح
طلق اليدين	طلق	طلق	طلق
طلق المحيا	طلق	طلق	طلق
عفو الخاطر	--------	عفو	عفو
عيون الشعر	--------	عين	--------

303

--------	غزير	--------	غزير المادة
--------	قاصم	قاصمة الظهر	قاصمة الظهر
--------	--------	قرض	قرض الشعر
-------	قصب	قصب	قصب السبق
لمح	لمح	لمح	لمح البصر
لين	لين	لين	لين العريكة
ماء	ماء	--------	ماء الشباب
مكسور	--------	--------	مكسور الخاطر
مشق	--------	--------	ممشوق القوام
نفح	--------	نفحة	نفحة الطيب

Table 7.7: *Iḍāfa* entries

عين *ʿain* f., pl. عيون *ʿuyūn*, اعين *aʿyun*
eye; evil eye; spring, source, fountain-
head (of water); scout, reconnoiterer;
hole; mesh; flower, choice, prime (of
s.th.); — (pl. اعيان *aʿyān*) an eminent,
important man, used esp. in pl.: people
of distinction, important people, leading
personalities, leaders, notables, prominent
persons; substance, essence; self, individ-
uality; — chattel, object of material
value, (corporeal or personal) property,
personalty, capital asset (*Isl. Law*); —
ready money, cash; name of the letter ع |
عين السمكة *ʿa. as-samaka* corn (on the toes);
عين شمس *ʿa. šams* Heliopolis; سواد العين
sawād al-ʿa. eyeball; شاهد عين eyewitness;
طرفة (لحظة) عين (ما) (*ṭarfata, laḥzata*) not
one moment; اسم العين *ism al-ʿa.* concrete
noun (*gram.*); مجلس الاعيان *majlis al-a.*
senate (*Ir.*); فرض عين *farḍ ʿa.* individual
duty (*Isl. Law*); بام عينه *bi-ummi ʿainihī*
with one's own eyes; بعيني رأسه *bi-ʿainai
raʾsihī* do.; بعينه *bi-ʿainihī* in person, per-
sonally; exactly the same, the very same
thing; هو بعينه *huwa bi-ʿainihī* none other than he, pre-
cisely this one; هو هو بعينه it's none other
than he; (شخص بعينه *šakṣun*) he is a real
person, a man who actually exists; للسبب
عينه *li-s-sababi ʿainihī* for the same
reason; على العين والرأس very gladly! with
pleasure! رأى رأي العين *raʾā raʾya l-ʿain*
to find out, or see, with one's own
eyes; اعاده اثرا بعد عين (*aʿādahū aṯaran*) to

عينية *ʿainīya* identity; ○ (pl. *-āt*) eye-
piece, ocular (*opt.*)

عين *ʿayyin* easily crying, tearful, cry-
babyish

عينة *ʿayyina* pl. *-āt* sample, speci-
men

عيني *ʿayyinī* serving as a sample

عوينات *ʿuwaināt* eyeglasses, spectacles;
pince-nez

معين *maʿīn* spring, source (of water)

تعيين *taʿyīn* specification, particular-
ization, itemization, designation; fixation,
determination, appointment, assign-
ment, scheduling; nomination, appoint-
ment; stipulation; allotment, apportion-
ment, assignment, allocation, appro-
priation; (pl. *-āt*) ration, food | مراقب تعيين
murāqib t. a military rank, approx.:
quartermaster staff sergeant (*Eg.* 1939);
صول تعيين *sol t.* do. (*Eg.*)

معاينة *muʿāyana* view(ing), examination,
survey(ing); inspection; surveillance, su-
pervision, control; observation

عيان *ʿiyān* (eye)witnessing, seeing (with
one's own eyes), view(ing); clear, evi-
dent, plain, manifest | شاهد العيان eyewit-
ness; بدا للعيان to come to light, come in
sight, be before one's eye

عياني *ʿiyānī*: شاهد عياني eyewitness

Figure 7.7: Entry of عين in *Hans Wehr*

Table 7.6 shows that thirteen out of a hundred compounds are documented in sub-entries instead of main entries. In addition, Table 7.7 shows that only seven *iḍāfa*s are included in main entries. Gouws (1988: 91) argues that compounds should be placed in main entries because of their complexity and single word behavior, which is applied in the researcher's proposed documentation of compounds and *iḍāfa*s in Table 7.8. This table reviews the compounds and *iḍāfa*s covered in Tables 7.6 and 7.7, all of which need amendments.

Compunds and *Iḍāfa*s	Proposed place of entry(word)
a.Compounds	
Knee-deep	*knee-deep*
Darkroom	*darkroom*
Awe-inspiring	*awe-inspiring*
White-collar	*white-collar*
Spoilsport	*spoilsport*
Checkpoint	*checkpoint*
Babysitter	*babysitter*
Duty-free	*duty-free*
Letter-head	*letter-head*
Loudmouth	*loudmouth*
Mastermind	*mastermind*
Bittersweet	*bittersweet*
Daredevil	*daredevil*
b. *Iḍāfa*s	
أرباب السوابق	أرباب السوابق
استراق السمع	استراق السمع
أطراف الحديث	أطراف الحديث
انكسار النفس	انكسار النفس
تجاوز الحد	تجاوز الحد
تقادم العهد	تقادم العهد
توحيد الكلمة	توحيد الكلمة
تنكيس العلم	تنكيس العلم
توكيد الذات	توكيد الذات
حضور الذهن	حضور الذهن
حطام الدنيا	حطام الدنيا
خط النار	خط النار
خيار الناس	خيار الناس
دماثة الخلق	دماثة الخلق
وجهات النظر	وجهات النظر

عزيز الجانب	عزيز الجانب
رائعة النهار	رائعة النهار
رأي العين	رأي العين
واسع الصدر	واسع الصدر
رث الهيئة	رث الهيئة
رحى الحرب	رحى الحرب
ربات الحجال	ربات الحجال
رغد العيش	رغد العيش
رهن التحقيق	رهن التحقيق
روائع الفن	روائع الفن
ريعان الشباب	ريعان الشباب
زمام الأمور	زمام الأمور
سقط المتاع	سقط المتاع
سلاطة اللسان	سلاطة اللسان
سمو الأخلاق	سمو الأخلاق
شبح الحرب	شبح الحرب
شديد البأس	شديد البأس
شديد الوطأة	شديد الوطأة
شظف العيش	شظف العيش
صروف الدهر	صروف الدهر
صندوق الدنيا	صندوق الدنيا
ضرب الرمل	ضرب الرمل
تضييق الخناق	تضييق الخناق
ضيق النطاق	ضيق النطاق
طريح الفراش	طريح الفراش
طلق اليدين	طلق اليدين
طلق المحيا	طلق المحيا
عفو الخاطر	عفو الخاطر
عيون الشعر	عيون الشعر
غزير المادة	غزير المادة
قاصمة الظهر	قاصمة الظهر

قرض الشعر	قرض الشعر
قصب السبق	قصب السبق
لمح البصر	لمح البصر
لين العريكة	لين العريكة
ماء الشباب	ماء الشباب
مكسور الخاطر	مكسور الخاطر
ممشوق القوام	ممشوق القوام
نفحة الطيب	نفحة الطيب

Table 7.8: Proposed compounds/*iḍāfa* entries

7.1.4 English and Arabic Collocations

As in the case of idioms, phrasal/prepositional verbs and compounds/*iḍāfa*, the applied principles applied to collocations are discussed in neither the English-Arabic nor the Arabic-English dictionaries. The results presented in Chapter 6 show that both English-Arabic and Arabic-English dictionaries do not cover many collocations and that they do vary in their documentation. Tables 7.9 and 7.10 provide this detailed documentation. Like the other multi-word items, Table 7.9 shows that collocations are varied in their documentation in the English-Arabic dictionaries. As shown in Table 7.9, only one collocation is documented in its own entry and that collocation is *bad blood*. Still, even though both *al-Mawrid* and *al-Mughni* main-lemmatize it, this is not the case in *al-Mounged* since it is covered within the entry of *bad* and is supported with two translation equivalents as shown in Figure 7.8. There are occasions when the three dictionaries are consistent in the documentation of the collocations. For example, all three dictionaries cover *take shape* under the entry of *shape*. Also, *take a walk* is covered in all three dictionaries in the entry of *walk*. In addition, both *al-Mawrid* and *al-Mughni* cover *dim light* in the entry of *dim*. However, Table 7.9 shows that although the dictionaries share a

308

common documentation of some collocations, they are still generally inconsistent when documenting collocations. For instance, *raise a question* is covered in the entry of *raise* in *al-Mughni*, whereas it is included in the entry of *question* in *al-Mounged*. Moreover, *take advantage* is covered in the entry of *advantage* whereas it is covered in both entries of *take* and *advantage* in *al-Mughni* and *al-Mounged*.

Furthermore, Cop (1990: 42) claims that collocations are often documented under the entry of the collocator, which is the second component of the collocation and less often under the entry of the base, which is the first component and very rarely in both entries. Table 7.9 shows that the English-Arabic dictionaries cover many collocations under the base as well as under the entry of the collocator and in same cases under both, a finding that does not support Cop's claim that dictionaries tend to include collocations more under the entry of the collocator than the entry of the base. In fact, Table 7.9 shows that they are several cases where the dictionaries cover the collocation under both entries of the base and collocator. For instance, *pay attention* is covered in both entries of *pay* and *attention* in *al-Mawrid* and *al-Mounged*.

Collocations	Place of word (entry)		
	al-Mawrid	*al-Mughni*	*al-Mounged*
Sound asleep	--------	*asleep*	--------
Rapid growth	--------	*rapid*	--------
Commit suicide	*commit*	--------	*commit/suicide*
Make a move	*move*	*move*	*make/move*
Take a walk	*walk*	*walk*	*walk*

Pay attention	attention/pay	pay	pay/attention
Have a look	have	look	--------
Reach an agreement	--------	agreement	--------
Reckless driver	--------	reckless	--------
Good chance	--------	chance	--------
Integral part	integral	integral	--------
Bad blood	main entry	main entry	Bad
Strong tea	strong	strong	--------
Confirmed bachelor	--------	confirmed	--------
Dim light	dim	dim	--------
Balance the budget	--------	balance	--------
Written consent	--------	--------	written
Easy prey	prey	prey	--------
Administer justice	--------	administer	justice
Heavy drinker	heavy	--------	--------
Maiden speech	--------	--------	maiden
Harbour a grudge	--------	harbour	--------
Set a fire	fire	set/fire	set/fire
Mother tongue	mother	tongue	mother/tongue
Heavy traffic	heavy	heavy	heavy/traffic
Make a progress	--------	progress	progress
Quench thirst	quench	--------	quench
Foreseeable future	--------	foreseeable	--------

Team spirit	--------	team	team
Fill the gap	--------	gap	--------
Stroke of genius	stroke	--------	stroke
Catch a glimpse	--------	catch/glimpse	glimpse
Earn a living	living	--------	living
Tackle a problem	tackle	--------	--------
Take advantage	advantage	take/advantage	take/advantage
Meet the requirement	--------	meet/requirement	meet/requirement
Raise a question	--------	raise	question
Have an effect	--------	effect	effect
Take shape	shape	shape	shape
Keep control	--------	control	--------

Table 7.9: English collocations entries

مَشرَح) ، وَراء الكَواليس || سِرًّا
backstair adj., fig., — influence
نُفوذ خَفيّ
backstairs n. pl. دَرَج أو سُلَّم خَلْفيّ
backstroke n. ضَرْبة السَّابِح في الماء
وهو يَسْبَح على ظَهْره
back talk n. وَقاحة ، رَدّ وَقِح
backtrack v. i. تَراجَع ، عاد من حَيْث
أتى || غَيَّر مَوْقِفه ، اتَّبَع سِياسَة مُعاكِسة
backward adj. تَقَهْقُريّ ، تَراجُعيّ
(حَرَكة ، سَيْر) || خَجول ، مُتَردِّد (في إبْداء
آرائه) || مُتَخَلِّف عَقْليًّا (وَلَد) || مُتَخَلِّف عن
رَكْب الحَضارَة (بَلَد ، شَعْب)
backward(s) adv. إلى الوَراء ، إلى
الخَلْف (سار – ، خَطا خُطْوَة –) || باتِّجاه
عَكْسيّ ، مَقْلوبًا (تَهَجَّأ إسْمه –) || في

bad adj. || سَيِّئ ، رَديء (سُلوك) ||
بَهْرَج ، زائِف (عُمْلة ، ذَهَب) || هالِك ، لَنْ
يُدْفَع (دَيْن) || طائِش ، لا يُصيب الهَدَف
(رَمْية) || باطِل (إدِّعاء) || مَذِر ، فاسِد
(بَيْضة) || كَريه (رائِحة ، نَفَس) || مُزْعِج ،
غَيْر سارّ (خَبَر) || بَذيء (لُغَة ، كَلِمات) ||
شَكِس ، رَديء الطَّبع (وَلَد) || قاسٍ ، شَديد
(بَرْد) || غَيْر مُؤاتٍ (طَقْس) || مُسَوِّس
(سِنّ) || سَيِّئ ، مَشْؤوم (حَظّ)
n. السَّيِّئ ، الرَّديء ، القَبيح ، الغَثّ
to take the — with the good / تَقَبَّل
سوء الحَظّ مع حُسْنه/القَبيح مع الحَسَن/الغَثّ
مع السَّمين
adv. || بطَريقة سَيِّئة (صُنِع – ، عُومِل –)
جِدًّا ، كَثيرًا جِدًّا ، بِشِدَّة
— blood ضَغينة ، شَحْناء

Figure 7.8: Entry of *bad* in *al-Mounged*

311

As far as the Arabic-English dictionaries are concerned, their documentation of the Arabic collocations is not that extensive, as they cover only around thirty to thirty-four, as shown in Chapter 6. Regarding the documentation, the Arabic-English dictionaries, like their English-Arabic counterparts, document some collocations in their own separate entries, which are حذا حذو, ذرف دمع, سم زعاف, عدو لدود, غض طرف, كظم غيظ, and وعكة صحية.

These listed collocations are the only main lemmatized items in the Arabic-English dictionaries. Still, there is an inconsistency in the documentation since the above collocations are not main lemmatized in all three dictionaries except for ذرف دمع, which is main entried in both *al-Mawrid* and *Elias*. Nevertheless, the inconsistency is still evident. For example, حذا حذو is main-lemmatized in *al-Mawrid* only, as it is included in the entry of حذو in both *Hans Wehr* and *Elias*. The same can be said for سم زعاف, which is main-lemmatized in *Hans Wehr* only, as it is covered within the entry of زعف/زعاف in *al-Mawrid* and *Elias*.

Moreover, Table 7.10 shows that even the sub-lemmatized collocations are inconsistently documented, which means that the collocations are not included in the same entry in all three dictionaries. For example, *al-Mawrid* covers بخس حق in the entry of بخس, but then, it is documented in the entry of حق in *Hans Wehr*. Similarly, حجر عثرة is documented in all three dictionaries; however, it is documented in the entry of حجر in *al-Mawrid* and *Elias* and in the entry of عثرة in *Hans Wehr*. Likewise, هواء طلق is documented in the three dictionaries, but it is not consistent in the documentation since it is covered in the entry of طلق in *al-Mawrid* and in the entry of هواء in *Hans Wehr* and *Elias*. As far as Cop's statement regarding the entry of documentation, the Arabic-English dictionaries vary in the base and collocator inclusion (Cop, 1990: 42). For example, all

three dictionaries include حقن دماء in the entry of the base which is حقن as shown in Figure 7.9, where the collocation is provided at the end of the entry of حقن along with two translation equivalents. On the other hand, all three dictionaries cover حرب ضروس in the entry of ضروس which is the collocator. There are some cases where all three dictionaries vary in the inclusion of the same collocation. For instance, ضاق ذرعاً is found in the collocator (ذرع) in *al-Mawrid* and *Elias*, but it is included in the entry of the base (ضيق) in *Hans Wehr*.

Collocations	Place of word (entry)		
	al-Mawrid	*Hans Wehr*	*Elias*
أبطل مفعول	أبطل	--------	--------
اتخذ إجراء	اتخذ	اجراء	--------
اختل توازن	اختل	--------	--------
إراقة دماء	إراقة	--------	--------
بخس حق	بخس	حق	--------
بنات أفكار	بنت	إبنة	--------
بديهة حاضرة	حضور	بده	--------
تسرب خبر	--------	--------	سرب
تفويض كامل / مطلق	تفويض	تفويض	فوض
تكبد خسائر	--------	--------	كبد
تولى منصب	منصب	--------	--------
جام غضب	جام	--------	--------
جس نبض	جس	جس	نبض
جمع غفير	غفير	--------	غفير

حجر عثرة	حجر	عثرة	حجر
حذا حذو	حذا حذو	حذو	حذو
حرب ضروس	ضروس	ضروس	ضروس
حقن دماء	حقن	حقن	حقن
خسارة فادحة	--------	--------	فادحة
خلف وعد	--------	--------	خلف
دس سم	--------	دس	--------
ذرف دمع	ذرف دمع	--------	ذرف دمع
سد رمق	سد	سد	رمق
سدد خطا	سدد	سد	--------
سم زعاف	زعاف	سم زعاف	زعف
سل سيف	--------	--------	سل
شبت حرب	شب	شب	شب
شتت شمل	--------	شت	--------
شفى غليل	شفى	شفى	غليل
صدر رحب	رحابة	صدر	صدر
ضاق ذرعاً	ذرع	ضيق	ذرع
طوع بنان	بنان	بنان	بنان
ظلام دامس	--------	--------	دامس
عدو لدود	عدو لدود	عدو	لدود
عنفوان شباب	--------	عنفوان	عنفوان
غض طرف	غض طرف	غض	غض طرف
فاضت روح	فاض	فيض	فيض

فسخ عقد	--------	--------	فسخ
فك أسر	فك	--------	فكاك
قصارى جهد	بذل	قصارى	--------
قض مضجع	قض	قض	قض
كظم غيظ	--------	--------	كظم غيظ
لزم بيت	--------	لزم	لزم الشيء
لفق تهمة	--------	--------	لفق
لقي حتفه	لقي	--------	حتف
محض إرادة	--------	محض	--------
محط أنظار	محط	محط	حطط
نقض عهد	--------	--------	نقض
هباء منثور	هباء	--------	هبو
هواء طلق	طلق	هواء	هواء
وعكة صحية	وعكة صحية	--------	--------

Table 7.10: Arabic collocations entries

field; agrarian, agricultural, farm-   زِرَاعِيّ : حَقْلِيّ

to inject, shoot, syringe, give an injection to زَرَقَ : حَقَنَ

to withhold, hold (back), keep (back),   حَبَسَ : حَقَنَ
detain, retain; to restrain, suppress, repress

to spare someone's blood   حَقَنَ الدِّمَاءَ ، حَقَنَ دَمَ فُلَان
or life; to prevent bloodshed

to save face   حَقَنَ مَاءَ وَجْهِه

injection, injecting, shooting   زَرْق : حَقْن

withholding, holding (back), detention,   حَبْس : حَقْن
retention; restraint, suppression, repression

prevention of bloodshed; sparing the   حَقْنُ الدِّمَاء
blood or life of

   حُقْنَة راجع – حَقْنَة

injection, shot; hypodermic, hypodermic   زَرْقَة : حُقْنَة
injection

Figure 7.9: Entry of حقن in *al-Mawrid*

Based on the results seen in Tables 7.9 and 7.10, the policies for English and Arabic collocation documentations are arbitrary, as some dictionaries document the collocation under the entry of the base, while others include it under the entry of the collocator. However, the researcher proposes a policy that is based on the suggestions of Svensén (2009: 176), namely, that collocations should be documented under the entry of the collocator in the L2→L1 dictionaries because they are the most problematic and under the entry of the base in the L1→L2 dictionaries because 'it is about the base that one wants to say something' (2009: 177).

Collocations	Proposed placed of entry (word)
a.English collocations	
Sound asleep	*asleep*
Rapid growth	*growth*

316

Commit suicide	*suicide*
Make a move	*move*
Take a walk	*walk*
Pay attention	*attention*
Have a look	*look*
Reach an agreement	*agreement*
Reckless driver	*driver*
Good chance	*chance*
Integral part	*part*
Bad blood	*blood*
Strong tea	*tea*
Confirmed bachelor	*bachelor*
Dim light	*light*
Balance the budget	*budget*
Written consent	*consent*
Easy prey	*prey*
Administer justice	*justice*
Heavy drinker	*drinker*
Maiden speech	*speech*
Harbour a grudge	*grudge*
Set a fire	*fire*
Mother tongue	*tongue*
Heavy traffic	*traffic*

Make progress	*progress*
Quench thirst	*thirst*
Foreseeable future	*future*
Team spirit	*spirit*
Fill the gap	*gap*
Stroke of genius	*genius*
Catch a glimpse	*glimpse*
Earn a living	*living*
Tackle a problem	*problem*
Take advantage	*advantage*
Meet the requirement	*requirement*
Raise a question	*question*
Have an effect	*effect*
Take shape	*shape*
Keep control	*control*
b. Arabic collocations	
أبطل مفعول	أبطل
اتخذ إجراء	اتخذ
اختل توازن	اختل
إراقة دماء	إراقة
بخس حق	بخس
بنات أفكار	بنات
بديهة حاضرة	بديهة

تسرب خبر	تسرب
تفويض كامل / مطلق	تفويض
تكبد خسائر	تكبد
تولى منصب	تولى
جام غضب	جام
جس نبض	جس
جمع غفير	جمع
حجر عثرة	حجر
حذا حذو	حذا
حرب ضروس	حرب
حقن دماء	حقن
خسارة فادحة	خسارة
خلف وعد	خلف
دس سم	دس
ذرف دمع	ذرف
سد رمق	سد
سدد خطا	سدد
سم زعاف	سم
سل سيف	سل
شبت حرب	شبت
شتت شمل	شتت
شفى غليل	شفى
صدر رحب	صدر

ضاق ذرعاً	ضاق
طوع بنان	طوع
ظلام دامس	ظلام
عدو لدود	عدو
عنفوان شباب	عنفوان
غض طرف	غض
فاضت روح	فاضت
فسخ عقد	فسخ
فك أسر	فك
قصارى جهد	قصارى
قض مضجع	قض
كظم غيظ	كظم
لزم بيت	لزم
لفق تهمة	لفق
لقي حتفه	لقى
محض إرادة	محض
محط أنظار	محط
نقض عهد	نقض
هباء منثور	هباء
هواء طلق	هواء
وعكة صحية	وعكة صحية

Table 7.11: Proposed collocations entries

320

7.2 Equivalent

This section focuses on the equivalents of the multi-word items and the accuracy of the translations along with proposed treatments by the researcher. This section covers the English and Arabic multi-word items and indicates whether the equivalents are correct or partial equivalents, where the former is an accurate rendition of the multi-word item and the latter is a partial translation of the meaning of the item and does not indicate the whole intended meaning. In this section, only flawed/inaccurate treatments of equivalents will be assessed along with proposed equivalents by the researcher. In all sections, English items will be assessed first, then followed by the Arabic items.

7.2.1 English and Arabic Idioms

The results in Chapter 6 showed that both English-Arabic and Arabic-English dictionaries covered idioms. English-Arabic *al-Mawrid* included 50 idioms, *al-Mughni* covered 79, and *al-Mounged* included 68. The results in this chapter show that only 27 idioms had inaccurate equivalents; 17 in *al-Mawrid*, 23 in *al-Mughni*, and 18 in *al-Mounged*.

The first case is for the idiom *as the crow flies* is documented in *al-Mawrid*, *al-Mughni* and *al-Mounged* as follows:

(*al-Mawrid*) في خط مستقيم ، بأقصر الطرق-

(*al-Mughni*) قاصداً = عامداً = على خطٍّ مستقيم-

(*al-Mounged*) في (أو على) خطٍّ مستقيم (مسافة)-

Although all three dictionaries provide equivalents for the idiom, the equivalent in *al-Mughni* is not as accurate as the synonyms (عامداً/على خط مستقيم) provided with it. The synonym is similar to the equivalents provided in *al-Mawrid* and *al-Mounged* and covers the intended meaning of the idiom, which is 'by the shortest and direct route'. Therefore, *al-Mughni* should use it as an equivalent rather than as a synonym.

Similarly, the idiom *Achilles' heel* is documented in all three dictionaries and its equivalents are the following:

-عقب أخيل: موقع غير منيع (*al-Mawrid*)

- وهية (أو) غميزة ، ضعف خصلة ، هبتة (أو) ضعف موطن (الخلق أو) الشّخصيّة في) (*al-Mughni*)

- عقب أخيل (بطل إلياذة هوميرس) ، نقطة ضعف في (أخلاق الإنسان) (*al-Mounged*)

As shown here, the equivalents do vary among the dictionaries. For example, *al-Mawrid* provides a literal meaning of the idiom عقب أخيل, while *al-Mughni* and *al-Mounged* include the figurative meaning of *Achilles' heel* as a 'weakness' موطن ضعف. The consultation of the idiom in *al-Mawrid* will not help the translation student produce an accurate and natural translation in the text since the intended figurative meaning is missing. *al-Mawrid* should provide the figurative meaning instead of the literal since the latter is not helpful to translation students.

Moreover, the idiom *castles in the air* is documented in the three English-Arabic dictionaries. The equivalents of this idiom are the following:

-في الهواء: مشاريع أو آمال لن تتحقق أبداً (*al-Mawrid*)

-قصور في الهواء (موهومة) . (*al-Mughni*)

قصور في الهواء، أضغاث أحلام. (*al-Mounged*)

Based on the metaphorical meaning of *castles in the air*, the only dictionary that provides the correct equivalent is *al-Mounged*, e.g. ' أضغاث أحلام ' since the equivalents in *al-Mawrid* and *al-Mughni* are literal and are not helpful to the translator. However, the definition provided in *al-Mawrid*   مشاريع أو آمال لن تتحقق أبداً does explain the intended meaning of *castles in the air*.

Next, the idiom *make amends* is documented in all three dictionaries along with translation equivalents:

يقدم تعويضاً أو ترضية. (*al-Mawrid*)

تلافى (أو تدارك) النقص. (*al-Mughni*)

قدّم ترضية عن ، عوّض عن (ضرر ، إهانة). (*al-Mounged*)

The three dictionaries provide different translation equivalents for *make amends*, but only those in *al-Mawrid* and *al-Mounged* are suitable. The problem with the equivalent in *al-Mughni* تلافى النقص is that it does not indicate the intended meaning of the idiom 'to compensate for loss/injury/insult', which is what the equivalents in *al-Mawrid* and *al-Mounged* do indicate.

In the case of *take a back seat*, it is documented in *al-Mughni* only along with three translation equivalents:

تواضع (كالذي يختار أن يكون متباعداً عن الصدر) ، احتشم ، انزوى.

As apparent, there are three equivalents provided for this idiom; however, they are inaccurate since the correct meaning of the idiom is 'to occupy an inferior position/spot'. The above equivalents refer to the concepts 'humility/decency'. To make up for the missing equivalent, *al-Mughni* should include the following equivalent:

‑ احتل أقل أهمية من...

The idiom *wet blanket* is documented in *al-Mawrid* and *al-Mounged* only along with explanatory equivalents:

‑ شخص يفسد بكآبته سرور الآخرين (*al-Mawrid*)

‑ شخص يعكّر بكآبته سرور أو أفراح الآخرين (*al-Mounged*)

As indicated, *al-Mawrid* and *al-Mounged* do not provide translation equivalents since there are no ready-made equivalents for this idiom. That is the reason the dictionaries resort to explanatory equivalents. Although translation students cannot use the explanatory equivalents directly in the texts, they can use them to provide emphasis to the meaning of the idiom in the text.

Next, the idiom *let the cat out of the bag* is documented in all three dictionaries with translation equivalents and a synonym provided as follows:

‑ يفشي سرّاً من غير قصد (*al-Mawrid*)

‑ فضح السرّ = أفشاه (*al-Mughni*)

‑ أفشى سرّا بدون تعمّد (*al-Mounged*)

All three dictionaries provide the corresponding equivalent of *let the cat out of the bag*, but only *al-Mawrid* and *al-Mounged* provide the whole meaning of the idiom, as the idiom means 'a person reveals a secret by accident'. That meaning is not indicated in *al-Mughni,* because the element of 'by accident' is omitted. Other than that difference, the equivalents are correct, natural and can be used in a text for translation.

Furthermore, even though *al-Mawrid* and *al-Mughni* do document the idiom *bring home the bacon*, they provide inaccurate translation equivalents, such as:

ـ ينجح ، يفوز بالجائزة .

ـ فاز بالظفر ، أنجز مهمته (.colloq)

These equivalents indicate that *bring home the bacon* is about 'winning a prize', which is not what the idiom actually means. The idiom means to 'earn a living'. Therefore, a proposed more accurate equivalent would be:

ـ كسب رزقه

On the other hand, the idiom *chapter and verse*, which is covered in *al-Mughni* and *al-Mounged*, does not have as an accurate treatment as the previous idiom does. In *al-Mughni*, one equivalent and its synonym are provided:

ـ السورة والآية = إشارة إلى مكان وجود العبارة (في مرجع ما) بالتحديد والتدقيق

It can be argued the inaccuracy of this equivalent is a literal translation of the idiom. Even though *al-Mughni* includes a correct explaining synonym إشارة إلى مكان وجود العبارة, it does not use an accurate equivalent. The dictionary could simply use the following proposed equivalent instead:

جميع التفاصيل.

The next idiom is *blessing in disguise*, which is documented only in *al-Mughni* and *al-Mounged*. The included translation equivalents are the following:

(*al-Mughni*) نعمة مخفيّة = نعمة في زي نقمة.

(*al-Mounged*) رُبّ ضارّة نافعة ، (وعسى أن تكرهوا شيئاً وهو خيرٌ لكم).

As noted, both dictionaries provide equivalents that are significantly correct and are supported by a synonym نعمة في زي نقمة and a quotation from the Quran وعسى أن تكرهوا شيئًا is رب ضارة نافعة وهو خيرُ لكم. Regarding the equivalents, the one included in *al-Mounged* more accurate than the one provided in *al-Mughni* نعمة مخفية mainly because the former preserves the intended meaning of the idiom. Yet, this does not mean that the equivalent in *al-Mughni* is not accurate, but rather that, when used in a text, it should be explained according to context.

Next, the idiom *get/have cold feet* is documented in both *al-Mughni* and *al-Mounged* along with translation equivalents and synonyms:

(*al-Mughni*) جبن = لم يجد في نفسه الشجاعة = أحجم = هاب.

(*al-Mounged*) جبن ، أحجم عن...

Both dictionaries provide equivalents, but the synonyms هاب،أحجم، لم يجد في نفسه الشجاعة are only included in *al-Mughni*, which is quite helpful, as the translation student can choose the adequate one based on context. Regarding the equivalents, even though they are correct translation equivalents of the idiom, there should one more equivalent like this proposed equivalent:

326

تردّد وارتبك.

This equivalent should be included because all the provided equivalents cover the sense of 'cowardice', which is not always what *get cold feet* means, as it may be used to indicate the sense of 'hesitation' and the 'doubt of committing' something.

In the case of the idiom *with flying colours*, it is documented in *al-Mughni* and *al-Mounged* where translation equivalents and contextual examples are provided:

- أعلام منشورة احتفالاً ، مظفّرية ، نجاح (*al-Mughni*)

-*To come <u>with flying colours</u>*   أتى بقصب السبق = أتى ظافراً (أو) موفقاً (*al-Mughni*)

-*To come off <u>with flying colours</u>*   حقق نجاحاً كبيراً

The above shows that *al-Mughni* is the only dictionary of the two that includes translation equivalents. The equivalents are correct, as they indicate the concept of 'success', but they should be included as a corresponding equivalent as the translations of the contextual example of the idiom in the same dictionary (حقق نجاحاً كبير أ/أتى بقصب السبق/أتى ظافراً).

Moreover the idiom *elbow-room* is covered in *al-Mawrid* and *al-Mughni* with translation equivalents provided:

- متّسع ، مجال واسع للحركة أو للعمل ، حرّية (*al-Mawrid*)

- فسحة واسعة ، مجال واسع ، وّساع (*al-Mughni*)

As shown above, all equivalents provided in the two dictionaries are accurate translation equivalents of *elbow-room* and show that both *al-Mawrid* and *al-Mughni*

maintain the meaning of the idiom by providing several equivalents that are synonymous and can be used in all contexts of the idiom except for the equivalent 'حرية'. The equivalent is provided in *al-Mawrid* because it is not as specific as the other equivalents in terms of 'space'.

Next, *at a loose end* is documented in the three dictionaries with equivalents and an example:

(al-Mawrid) عاطل عن العمل (مؤقتاً)-

1-فارغ من العمل (ليس لديه ما يشغله أو ما هو جدير بالاهتمام).   2-في وضع غير   *To be at a loose end-*
(al-Mughni) مستقر

(al-Mounged) غير مشغول بعملٍ ما ، غير مستقر ، لا يدري ماذا يفعل (شخص) -

Like the previous cases, the equivalents in this case are correct equivalents of the idiom. The equivalents in *al-Mughni* and *al-Mounged* are similar in meaning, whereas the equivalent in *al-Mawrid* عاطل عن العمل covers the sense 'unemployed', which is correct if used in the right context.

The idiom *the end justifies the means* is documented in *al-Mughni* and *al-Mounged* along with equivalents:

الغاية تبرّر الواسطة- (al-Mughni and al-Mounged)

As shown, both *al-Mughni* and *al-Mounged* provide the same translation equivalent, which is not as correct as the proposed translation should be:

الغاية تبرر الوسيلة-

328

In the case of *more than meets the eye*, it is documented in *al-Mounged* only:

-There is <u>more than meets the eye</u>   الأمر أخطر ممّا يبدو

The dictionary provides both an example of the idiom and its translation. However, the example does not indicate the whole use of *more than meets the eye*, which might confuse the translation student, who is in dire need of every detail about the multi-word items. The above translation   الأمر أخطر ممّا يبدو   cannot be used with all uses of the idiom. Thus, a proposed translation of the idiom should be:

-أكثر ممّا هو ظاهر.

Moreover, the idiom *flash in the pan* is documented in *al-Mawrid* and *al-Mughni* along with equivalents:

-إخفاق ، جهد مخفق   (*al-Mawrid*)

-(*al-* دون جدوى ، وري بلا نار = همّة ما لبثت أن حبطت،   كأنّه لمع السّراب (سرعان ما يسفر عن لا شيء) *Mughni*)

As shown, the equivalents provided in the two dictionaries are not precisely correct since all equivalents do not provide the intended meaning of the idiom, which refers to only having 'brief success'. The above equivalents indicate that the meaning of *flash in the pan* is 'failure', which is not correct at all. *The Dictionary of Idioms English-Arabic* suggests two translation equivalents that emphasise on the figurative meaning 'temporary success', which are:

فقاعة ، شهاب خبا۔

The idiom *go against the grain* is documented in *al-Mawrid*, *al-Mughni* and *al-Mounged* with the following equivalents:

(*al-Mawrid*) ضد مزاج المرء أو ميله الفطري۔

(*al-Mughni*) ضدّ الطبيعة ، ضدّ الطبع (أو) السجيّة۔

(*al-Mounged*) سار ضدّ / رغبته / ميله۔

Although the equivalents are correct, they are not entirely accurate since they do not include the concept of 'going against the natural/direction/mainstream'. The equivalents above indicate instead the concept of 'going against one's inner choice' The dictionaries should provide the following proposed equivalents in order to contain the whole intended sense of *go against the grain*:

يسبح عكس التيار ، مشى في درب غير متعارف عليه ، يقوم بشيء مخالف للعرف۔

In the case of *fall on deaf ears*, it is documented in *al-Mughni* only with one equivalent:

لم تلق آذاناً واعية۔

Even though the equivalent does maintain the meaning of the idiom, it should be translated as 'لم تلق آذاناً صاغية' instead of 'لم تلق آذاناً واعية'

Further, the idiom *change hands* is covered in all three dictionaries, but with equivalents only. Those equivalents are the following:

(al-Mawrid) ينتقل من يد إلى يد أو من مالك إلى آخر.

(al-Mughni) تداولته (أو تبادلته) الأيدي ، انتقل من يد إلى يد ، تعاورته الأيدي ، تداولته وتناقلته.

(al-Mounged) انتقل من مالك إلى آخر (ملكيّة).

The equivalents of *change hands* in the three dictionaries are valid and do assist the translation student in understanding the meaning of the idiom. Yet, some of these equivalents are more adequate than others. For example, ' انتقل من مالك إلى آخر' serves the metaphorical meaning of *change hands* better than ' تعاورته الأيدي' even though they both provide the meaning of the idiom as 'successive ownership'. Indeed, the former equivalent is more specific than the latter is, as it refers to a 'property' that has a new owner rather than one that is borrowed, which is what تعاورته الأيدي might entail.

On the other hand, the equivalents of *hanging by a thread* provided in *al-Mughni* and *al-Mounged* are not accurate. These equivalents are the following:

(al-Mughni) معلّق بفرد خيط ، معلّق بخيط واحد (كمصير إنسان) ، (حياته) معلقة بشعرة.

(al-Mounged) كان في وضع خطر أو مقلقل.

As noted, all the equivalents are invalid, with the exception of the one listed in *al-Mounged* معلّق بخيط and حياته معلّقة بشعرة and كان في وضع خطر, mainly because are literal translations of the idiom, which is not understood by interpreting its parts. The equivalents provided in *al-Mughni* are not as valid as the one in *al-Mounged*, which does indicate the intended figurative meaning of the idiom 'being in a dangerous spot/position'. Any use of the equivalents in *al-Mughni* by the translation student will

331

result in an unnatural translation in the text. Therefore, the equivalent included in *al-Mounged* is the only valid equivalent of *hanging by a thread*.

The next idiom is *jump the gun* and it is documented in *al-Mughni* with one equivalent:

استبق أوان بدء السباق = سارع إلى بدء السباق قبل الأوان.

Although this equivalent is an adequate equivalent of *jump the gun*, it is context-specific since the meaning of the idiom does not refer to a race, etc. Indeed, the idiom covers the concept of being 'premature' and the equivalent reflects that, but it should be

استبق الأوان...

In the case of *rat race*, it is documented in *al-Mawrid* with an equivalent and its synonym:

سباق الجرذان: تنافس عنيف أحمق.

The translation equivalent سباق الجرذان and its synonym تنافس عنيف أحمق are invalid since the equivalent is a literal translation of *rat race* and does not indicate what the idiom means and the synonym is erroneous. The idiom means 'a struggle for success' and has nothing to do with 'rats'. Therefore, the proposed translation equivalent should be the following:

الكفاح للنجاح ، المشقة في سبيل الحصول على لقمة العيش.

In contrast, *al-Mawrid* and *al-Mughni* document *red herring* along with equivalents and an example as the following:

(al-Mawrid) سمكة رنكة مدخّنة ، شيء يراد به صرف الإنتباه (عن المسألة الحقيقية)-

(al-Mughni) سمكة الفسيخ المدخّنة ، شيء يستعمل للفت الإنتباه وإشغاله عن الأمر الحقيقي-

The treatment in the two dictionaries shows that both *al-Mawrid* and *al-Mughni* provide both translation and explanatory equivalents of *red herring*. Regarding the translation equivalents ' سمكة رنكة/فسيخ مدخنة ', they cannot be used by the translation student because they are literal translations as in 'pickled fish' and does not reflect the underlying meaning of the idiom as 'something misleading that is used to divert attention'. However, both explanatory equivalents in the dictionaries are precise and do indicate the intended meaning of the idiom.

Next, the treatment of *run amok* in the three dictionaries shows that it consists of translation and explanatory equivalents and synonyms. The treatment in the dictionaries is the following:

(al-Mawrid) يندفع إلى الشارع كالمجنون (ويقتل كل من يصادفه)-

(al-Mughni) شمق = تشمّق = عار مستقتلاً (كالمجنون)-

(al-Mounged) اندفع إلى الشارع كالمجنون وقتل كلّ من صادفه-

The three English-Arabic dictionaries provide inconsistent translation equivalents of the idiom because they differ in their choice of equivalents. In fact, the equivalents provided in *al-Mawrid* and *al-Mounged* are accurate only if they are used to describe a specific context like 'a murder'. On the other hand, the equivalent شمق and the synonyms تشمّق/عار مستقتلاً كالمجنون provided in *al-Mughni* are correct since they state the specific meaning of *run amok,* which is to 'act in an uncontrolled manner'. Thus, for clarity, both

al-Mawrid and *al-Mounged* should provide similar equivalents to the one used in *al-Mughni*.

Next, the treatment of *sweet tooth* in the three dictionaries includes the following equivalents:

‐حبّ الحلويات أو الولوع بها (*al-Mawrid*)

‐اشتهاء الأشياء الحلوة الطعم = ولع بها (*al-Mughni*)

‐حبّ الحلويات أو الولوع بها (*al-Mounged*)

All three dictionaries use explanatory equivalents of *sweet tooth* to explain the meaning of the idiom and do so accurately. However, the translation student/dictionary user cannot use these for translation since they are explanatory rather than translation equivalents. In this case, the translation student can resort to the strategy of paraphrasing depending on the context to render *sweet tooth* accurately and keep the figurative meaning of this idiom intact.

In the case of *no strings attached*, its treatment in *al-Mawrid* and *al-Mounged* includes the following:

‐شرط (*a proposal with <u>no strings attached</u>*) (*al-Mawrid*)

‐بلا قيد ولا شرط *With <u>no strings attached</u>* (*al-Mounged*)

Both dictionaries provide examples of *no strings attached* in context, but only *al-Mawrid* provides a translation equivalent of the idiom (شرط) that is not a complete

equivalent 'condition'. The correct equivalent should instead be 'بلا قيود أو شروط', which means 'with no conditions'

As for Arabic idioms, Chapter 6 showed that the Arabic-English *al-Mawrid* covered 51 idioms, *Hans Wehr* provided 55, and *Elias* included 39 idioms. Chapter 7 shows that the Arabic idioms with flawed/inaccurate equivalents were 11; 8 in both *al-Mawrid* and *Hans Wehr*, and 7 in *Elias*.

First, the idiom بين نارين, which is included in *Elias*, is documented with two translation equivalents:

-*Between two fires*

-*Between the devil and the deep sea*

The two translation equivalents provided are full translation equivalents and portray the intended meaning of the idiom. However, the first equivalent *between two fires* is more of a literal translation than a direct equivalent in the target language. On the other hand, the second equivalent *between the devil and the deep sea* is a direct equivalent in the target language and can convey the metaphorical element of بين نارين 'under a threat from two sides' as a corresponding idiom in English.

Next, the idiom دق ناقوس الخطر, is an idiom covered in both *al-Mawrid* and *Hans Wehr*, and is documented with the same translation equivalent:

-*To sound the alarm*

The equivalent provided in both *al-Mawrid* and *Hans Wehr* is a complete translation equivalent, as it portrays the intended meaning of دق ناقوس الخطر 'warning of approaching danger' in English and thus does preserve the meaning of the idiom.

Moreover, the documentation of رأب الصدع in *al-Mawrid, Hans Wehr,* and *Elias* is supported by the following equivalents:

-*Patching (up), healing, making up, mending, repairing, reparation* (*al-Mawrid*)

-*Reconciliation, conciliation, peacemaking* (*Hans Wehr*)

-*To repair, mend, put right* (*Elias*)

The above equivalents show that there are some full and partial equivalents provided in the dictionaries. In *al-Mawrid* and *Elias*, *healing*, *mending*, *repairing* and *reparation* are partial equivalents because they are not full equivalents even though they convey the meaning of the idiom 'mend/repair'. Using any of the aforementioned equivalents will cause some flawed translation in the text; however, the equivalents *reconciliation*, *conciliation* and *peacemaking* in *Hans Wehr* are full translation equivalents and maintain the direct lexical corresponding meaning in English 'settle a dispute'.

Furthermore, the documentation of زاد الطين بلّة is included with the following equivalents:

-*To aggravate (complicate, worsen) the situation, make things (even) worse, add fuel to the fire, add yeast to the brew* (*al-Mawrid*)

- *To make things worse, aggravate or complicate the situation* (*Hans Wehr*)

- *To add fuel to the fire, add insult to injury* (*Elias*)

The above equivalents show that all three dictionaries include correct full translation equivalents of زاد الطين بلّة which are also corresponding equivalents of the idiom in the target language like *add fuel to the fire* and *add insult to injury*. The use of these equivalents in the text will produce a natural translation in the text.

Next, the idiom سحابة صيف is covered in *Elias* along with one equivalent:

-قلع: cumulus

This equivalent does not maintain the intended meaning of سحابة صيف. In fact, the equivalent provided is a literal translation of the idiom 'cloud' which by nature loses the figurative element of the idiom 'a passing event' and once used in a text, it will lead to an unnatural and confusing translation. The proposed equivalent should, therefore, indicate the intended meaning of the idiom, which is used to describes a passing and temporal event. The proposed translation equivalent is:

-*Temporal, passing*.

The next idiom is شريعة الغاب and is documented in *al-Mawrid* along with one translation equivalent:

-*Law of the jungle*

Although the equivalent is correct, it should have been included with other equivalents that might paint a clearer picture about the figurative meaning of شريعة الغاب. The inclusion of the other equivalents does not indicate that the already included equivalent is

337

an inaccurate equivalent, but more of a support. The proposed equivalents are then the following:

-*The stronger survives* or s*urvival of the fittest*

Moreover, the documentation of شمر عن ساعده in the three dictionaries is provided with various equivalents, which are the following:

-*To get ready for, prepare oneself for, gird oneself for, gird (up) one's loins for, to buckle down to, knuckle down to, apply oneself to, get to work, embark upon, set out to (al-Mawrid)*

-*To bare the upper arm (by rolling up the sleeve), get to work (Hans Wehr)*

-*To turn up one's sleeves, put one's best leg foremost (Elias)*

As shown, all three dictionaries include equivalents of the idiom and even more than one, as in *al-Mawrid* and *Elias*; however, they differ in their meanings. The equivalents provided in *al-Mawrid* are full translation equivalents and the same can be said about the second equivalent in *Elias put one's best leg foremost*, but *to bare the upper arm (by rolling up the sleeve)* in *Hans Wehr* is not since it is a literal translation. The inclusion of the literal translation of شمر عن ساعده does not transfer the meaning of the idiom in the target language 'to be ready to do something'. On the other hand, the equivalents provided in *al-Mawrid*, *Elias* and *get to work* in *Hans Wehr* do. Providing the literal translation of the idiom will not help the translator, as the dictionaries should provide full corresponding translation equivalents only.

Furthermore, the idiom ضرب به عرض الحائط documented in *al-Mawrid* and *Hans Wehr* is supported by the following equivalents:

-To brush aside (away, off), throw aside (away, off, out), discard, refuse, reject, to belittle, make little of, make light of, undervalue, think nothing of, attach no importance to, not take seriously, to disregard, neglect, pay no attention to, ignore (*al-Mawrid*)

-To make little of something, scorn, disdain, despise something, to reject something, discard something, throw something overboard, to ruin, thwart, foil something (*Hans Wehr*)

The above equivalents show that both *al-Mawrid* and *Hans Wehr* include various translation equivalents for ضرب به عرض الحائط; however, they vary in their suitability, as equivalents of this idiom because some of the equivalents are not full equivalents. The equivalents provided in *al-Mawrid* are all full equivalents and indicate the metaphorical meaning of the idiom 'to think unworthy of', but some of the equivalents in *Hans Wehr* are not. In *Hans Wehr*, *to reject/discard/throw overboard* are the only full equivalents provided whereas *to ruin/thwart/foil/scorn/disdain*, which are also in *Hans Wehr*, are not because they do not project the intended meaning of the idiom specifically.

Similarly, the idiom طويل الباع documented in all three dictionaries is covered with these equivalents:

-Mighty, powerful, strong (*al-Mawrid*)

-Able, capable, efficient, learned, well-informed, generous, liberal, openhanded, freehanded (*al-Mawrid*)

339

-Mighty, powerful, capable, efficient, generous, liberal, openhanded (*Hans Wehr*)

-Capable, powerful (*Elias*)

The equivalents above show that the three dictionaries provide not only similar equivalents, but also both full and partial equivalents. Indeed, the equivalents *powerful*, *generous*, *liberal*, *openhanded* and *strong* are not as reflective of the meaning of the idiom as are *capable*, *efficient*, *learned* and *well-informed*. The latter equivalents are full translation equivalents and state what طويل الباع exactly means 'having the capacity'. Thus, dictionaries should never include all these equivalents, as it may confuse the translator who needs the right equivalents in order to produce a natural translation of طويل الباع.

In the case of the idiom على قيد أنملة, it is covered in all three dictionaries with the following examples:

-Hairbreadth, hair, hair's breadth, inch (*al-Mawrid*)

لا على قيد أنملة- *not one inch, not one iota* (*Hans Wehr*)

-An iota, jot (*Elias*)

The above equivalents show that the three dictionaries provide more than one equivalent. Still, some of these equivalents are not complete as they miss certain components. For example, the equivalents included in *al-Mawrid* are partial equivalents of على قيد أنملة because they all miss the component '*away'* The same can be said about the equivalents in *Elias*. In order to point out the whole figurative meaning of على قيد أنملة 'the slightest/closest', the proposed equivalents should be as follows:

340

-Hairbreadth away, an inch away.

On the other hand, the equivalents *not one inch/iota* in *Hans Wehr* are full translation equivalents of the idiom. However, they are equivalents of the idiom in a specific context and are so noted with the Arabic contextual example لا على قيد أنملة.

Next, the idiom في مهب الريح, which is documented in *Hans Wehr*, is included with the translation equivalents:

-Storm-swept, exposed to storms, threatened by storms

Although the dictionary covers the idiom and provides equivalents for it, they are not correct equivalents. In fact, the equivalents provided in *Hans Wehr* are literal translations of في مهب الريح, which is not what the idiom means exactly 'in danger'. The translation equivalent should be the following:

-In danger, exposed to danger or difficulty

7.2.2 Phrasal Verbs and Prepositional Verbs

The results in Chapter 6 showed that the documentation of phrasal verbs in the English-Arabic dictionaries is 68 in *al-Mawrid*, 78 in *al-Mughni*, and 71 in *al-Mounged*. Also, the documentation of the prepositional vebs in the Arabic-English dictionaries is 72 in both *al-Mawrid* and *Hans Wehr*, and 53 in *Elias*. All the documented prepositional verbs are provided with correct equivalents; however, six phrasal verbs in this chapter are supported with flawed equivalents; 3 in both the English-Arbic *al-Mawrid* and *al-Mounged*, and 4 in *al-Mughni*.

The first case of phrasal verbs is *accede to*, which is covered in *al-Mughni* along with an equivalent and three English examples:

تولّج سلطة (أو) منصباً-

The English examples are:

1-*To <u>accede to</u> a treaty*   إنضمّ إلى المعاهدة = وافق عليها

2-*To <u>accede to</u> his request*   أجابه إلى طلبه

3-*To <u>accede to</u> the throne*   توليّ العرش

The equivalent provided in this dictionary is accurate, but the dictionary fails to include the other sense of *accede to*, which is:

وافق على ، أجاب إلى طلب-

Interestingly enough, even though *al-Mughni* provides one correct sense of *accede to*, it includes all of its three senses in examples along with their translations. The three examples reflect different contexts of the phrasal verb, which assist the translation student in knowing how *accede to* functions in each context.

In the case of *balk at*, its treatment in *al-Mawrid* provides an equivalent of *balk at*:

يتوقف فجأة-

Although the dictionary provides an equivalent, it is not the only sense of *balk at*. The dictionary should have provided the two different senses of *balk at*:

يتوقف فجأة ، يرفض-

342

Further, the treatment of *beat down* in *al-Mughni* and *al-Mounged* reveals that the translation is covered in both dictionaries, whereas the contextual example is provided in *al-Mughni* only as follows:

-*To <u>beat</u> him <u>down</u> (in price)* ماكسه حتى نقص الثمن (*al-Mughni*)

-(*al-Mounged*) إنهمر (المطر)-

This treatment shows that each dictionary provides only one of three senses of *beat down*. In addition, an example of one of the senses is included in one of the two dictionaries. The dictionaries should have covered all three different senses of *beat down* as:

- انهمر المطر ، ساوم ، هبّت الرياح -

In the treatment of *fit in* in *al-Mughni* and *al-Mounged*, two examples and their equivalents are provided:

-*To <u>fit in</u> with* تلافق (مع) = تلائم وانسلك (*al-Mughni*)

-<u>*Fit in*</u> *perfectly with* يتفق تماماً مع (*al-Mounged*)

Although the equivalents are correct translation equivalents, they are not the only senses of *fit in*. The dictionaries should include all the senses of this phrasal verb in order to indicate the ambiguous meaning of *fit in*, which are the following:

-يتسع (وقت) ، (مكان)-

-يتماشى (مع)-

Next, the coverage of *hammer out* in the three dictionaries includes a translation

equivalent and examples of *hammer out* along with their translations:

 -(to *hammer out* a policy) يحدث بمثل الطرقات المتكررة (*al-Mawrid*)

طرّق = دقّ حتى جعل كالصفائح = رقّق (*al-Mughni*)-

-*To hammer out a solution*   تعمّل حتى استخرج حلا (*al-Mughni*)

-*Hammer out a plan*   توصل إلى وضع خطة بعد محاولات متواصلة (*al-Mounged*)

The equivalent provided in *al-Mughni* is the equivalent of the literal sense of *hammer*

out, which is correct, but this literal sense should be included along with the figurative

sense of the phrasal verb, which is 'reach a solution':

توصل إلى حل-

Additionally, the phrasal verb *send up* is documented in *al-Mawrid* with the following

translation equivalents:

يحكم بالسجن ، يسوق إلى السجن-

Although the dictionary provides two translation equivalents, both are inaccurate and

do not indicate the intended meaning of *send up*. The following equivalents should be

included instead:

فجّر ، قلّد بتهكم ، رفع من القيمة-

As for the prepositional verbs, they are better treated in the Arabic-English

dictionaries than are phrasal verbs in the English-Arabic dictionaries. Prepositional vebs

are all provided with full equivalents that precisely carry the figurative meaning of the prepositional verbs. The following cases demonstrate the full translation equivalents that are included:

The prepositional verb أبه لـ, which is covered in *al-Mawrid*, *Hans Wehr* and *Elias*, is documented with the following equivalents:

- اكترث ، اهتمّ:   *to take notice of, pay attention to, mind, heed, care for or about, take an interest in* (*al-Mawrid*)

-To heed, to take notice (*Hans Wehr*)

-To notice, to take notice of (*Elias*)

As shown, all three dictionaries provide translation equivalents of the prepositional verbs, and all are full and correct translation equivalents. Using the above equivalents will result a natural and accurate translation of the multi-word item in the text.

Similarly, تزلّف إلى is documented in all three Arabic-English dictionaries with equivalents provided:

-To fawn on, curry favour with, ingratiate oneself with, toady, bootlick, to adulate, flatter (servilely), coax, cajole, wheedle, blandish, sweet talk (*al-Mawrid*)

-To flatter, fawn, curry favour, ingratiate oneself (*Hans Wehr*)

-To fawn upon (*Elias*)

The three dictionaries support the prepositional verb with full translation equivalents, some of which are corresponding translation equivalents in the target language like *fawn on* and *fawn upon*.

Likewise, all three dictionaries cover the prepositional verb شبّب بـ along with the following equivalents:

-To celebrate in love poems, rhapsodize about (*al-Mawrid*)

-To rhapsodize about a beloved woman and one's relationship with her, celebrate her in verse, to flirt with a woman (*Hans Wehr*)

-To laud, sing the praises of (*Elias*)

The above shows that the three dictionaries provide different equivalents of شبّب بـ. The ones in *al-Mawrid* and *Hans Wehr* are explanatory equivalents, whereas the equivalent in *Elias* is a translation equivalent. Indeed, all are correct equivalents and maintain the meaning of the prepositional verb شبّب بـ.

7.2.3 Compounds and *iḍāfa*s

The results in Chapter 6 showed that 83 compounds were documented in *al-Mawrid*, 86 in *al-Mughni*, and 79 in *al-Mounged*. In this section, seven compounds were included with incorrect equivalents; 6 in *al-Mawrid*, 5 in *al-Mughni*, and 4 in *al-Mounged*.

The first case in the compound section is *couch potato*, and it is covered in *al-Mawrid* with one equivalent, which is:

الكسول ، الكسلان-

Although the meaning of the compound relates to the concept of 'laziness', it also revolves around 'sitting on the couch and watching television for a long period of time'. The problem with this compound is that it may be understood in the target language, but then not contained effectively in a ready-made translation equivalent. This means that the above equivalent is not valid enough for the compound, an issue that can be rectified by the inclusion of a proposed explanatory equivalent as in:

يجلس على الأريكة ويشاهد التلفاز لمدة طويلة.

The next case is *egghead*, which is covered in *al-Mawrid* and *al-Mughni* with the following equivalents:

(*al-Mawrid*) الرفيع الثقافة ، الواسع العلم.

(*al-Mughni*) مفكر (من رجال الفكر).

The equivalents provided in *al-Mawrid* are accurate, as they note the exact meaning of *egghead* as indicated in the adjectives 'رفيع' and 'واسع'. On the other hand, the equivalent included in *al-Mughni* is not exactly accurate, as it does not indicate the intended meaning of the compound as that of being 'an intellectual'. *al-Mughni* should have provided an equivalent similar to the ones included in *al-Mawrid*. Nevertheless, the equivalents provided in *al-Mawrid* are suitable for the translation of the compound and should be provided instead of 'مفكر' in *al-Mughni*.

Next, the compound *darkroom* is covered in the three dictionaries along with the following equivalents and definitions:

(*al-Mawrid*) الغرفة المظلمة: غرفة مظلمة لتظهير الأفلام (فو).

347

-(al-Mughni) غرفة مظلمة (يكون النور فيها مغمى لتنشئة الصور الفطغرافية)-

-(al-Mounged) غرفة مظلمة (للتصوير)-

Although the dictionaries cover *darkroom* and provide its equivalents, they are not valid equivalents mainly because they are literal translations of *darkroom*, which does not make sense in the target language. The inclusion of such literal translations in a text for translation will cause an unidiomatic translation. However, the definitions provided in *al-Mawrid* (غرفة مظلمة لتظهير الأفلام) *al-Mughni* and (يكون النور فيها مغمى لتنشئة الصور) are accurate and do indicate the correct meaning of *darkroom* as a 'room used for developing pictures'. Still, this is not the case for the equivalents. Thus, the proposed equivalents should be included in the three dictionaries as follows:

-غرفة التحميض ، غرفة تحميض الصور-

-غرفة تظهير الصور-

In the case of *awe-inspiring*, its coverage in *al-Mughni* and *al-Mounged* reveals a difference in the choice of equivalents, which are the following:

-(al-Mughni) مهيب ، رائع ، يدخل الروعة في النفس-

-(al-Mounged) رهيب ، مريع (منظر ، مشهد)-

The above treatment shows that the translation equivalents provided in the two dictionaries do indeed differ. For instance, the equivalents provided in *al-Mughni* are correct equivalents of *awe-inspiring*, whereas the ones in *al-Mounged* are not. The equivalents in *al-Mounged* denote a meaning of 'terrible' and 'frightening' while the equivalents in *al-Mughni* indicate the meaning of being 'positive'. It would thus be

348

appropriate to include equivalents similar to the ones in *al-Mughni* in any dictionary that covers *awe-inspiring*.

In the treatment of *white-collar*, the three dictionaries provide the following:

- الذين (.الخ الموظفين أو كالمدرسين) الرواتب ذوي من فئة (بـ متعلق أو) على دال :القبة أو الياقة أبيض ، منشى
أنيق بمظهر الناس أمام الظهور وظائفهم تقتضيهم (*al-Mawrid*)

-*white-collar jobs* (*al-Mawrid*)

-التجارية الأعمال (أو) المحاماة (أو) الكتابية الأعمال بأصحاب خاص (*al-Mughni*)

-*A white-collar job* (إداري مكتب في الكاتب كعمل) عمالي غير عمل (*al-Mughni*)

-*A white-collar worker* عمالي غير = الياقة أبيض موظف (*al-Mughni*)

-*White-collar crimes*: الياقات ذوي جرائم (*al-Mounged*)

-*White-collar jobs*: البيضاء الياقات وظائف (*al-Mounged*)

-*White-collar worker*: كتابيا عملا يؤدي موظف (*al-Mounged*)

The above treatment of this compound shows that the three dictionaries vary in their lexicographical treatment of *white-collar*. For instance, the equivalent provided in *al-Mawrid* is a translation equivalent, whereas the one in *al-Mughni* is explanatory. Regarding these equivalents, the one in *al-Mawrid* is not an accurate equivalent of *white-collar* even though its supporting definition accurately describes the meaning of the compound as 'jobs belonging to office and professional tasks'. On the other hand, the explanatory equivalent in *al-Mughni* correctly describes the intended meaning of the compound.

Moreover, the compound *blueprint* is covered in *al-Mawrid*, *al-Mughni* and *al-Mounged* with the following equivalents:

- (*al-Mawrid*) الطبعة الزرقاء: صورة فوتوغرافية بسيطة عن رسم ميكانيكي أو تصميم معماري ، مخطط ، برنامج عمل

-(*al-Mughni*) مخطط (بخطوط بيضاء على أرض زرقاء)

-(*al-Mounged*) صورة رسم (أو تصحيح) هندسي ، مخطط تفصيلي

The provided equivalents in the three dictionaries vary in their accuracy or validity. For instance, the equivalents included in *al-Mounged* are correct and indicate the meaning of *blueprint,* which is 'a photographic print used for architecture'. However, this is not the case in the other dictionaries. The equivalent covered in *al-Mughni* is incomplete 'مخطط' and should be similar to the one in *al-Mounged* 'مخطط تفصيلي', whereas the one in *al-Mawrid* is a literal translation of *blueprint*. *al-Mawrid* includes three equivalents; one is the same equivalent that is provided in *al-Mughni*, which is incomplete 'مخطط', while the other is fitting 'برنامج عمل'. However, the first equivalent 'الطبعة الزرقاء' is a literal translation of the compound and may not assist the translation student even though it is supported by an accurate definition that describes the intended meaning. Thus, *al-Mawrid* should provide an equivalent like the ones in *al-Mounged*.

In the case of *download*, this compound is covered in *al-Mawrid* with one explanatory equivalent, which is:

-ينقل المعلومات إلى كمبيوتر أصغر

The explanatory equivalent describes the meaning of the compound *download* 'transfering data/information from a larger to a smaller computer', which is correct, but it would be appropriate to include the use of the compound as a noun too. A proposed equivalent of *download* as a noun is:

الملف أو المعلومات المنقولة إلكترونياً إلى الكمبيوتر-

Regarding *iḍāfa*s, Chapter 6 showed that 33 *iḍāfa*s were covered in *al-Mawrid,* 40 in *Hans Wehr*, and 29 in *Elias*. However, there are only two cases where the documenting dictionaries provide inaccurate equivalents of the multi-word items. The two cases are in *al-Mawrid* and *Elias*.

The first case is تجاوز الحد and it is documented in *Elias* only along with one translation equivalent:

تعدّ-: *trespassing*

Although *Elias* provides an equivalent for تجاوز الحد, it is not the correct equivalent of the *iḍāfa*. The dictionary provides the literal translation equivalent *trespassing*, which is acceptable in certain contexts of 'trespassing a property'. However, it does not convey the intended meaning of تجاوز الحد 'overstep/provoke', which should be:

-*To cross the line*

In the second case, *al-Mawrid* and *Elias* document رغد العيش along with the following equivalents:

-*To be or become pleasant, comfortable, easy* (*al-Mawrid*)

-Ease, comfort (*Elias*)

Although *al-Mawrid* and *Elias* do cover the equivalents for رغد العيش, they are still only partial equivalents because they are not complete even with the correct adjectives provided in the two dictionaries. Therefore, the equivalent(s) should be the following:

-Comfortable/easy life

7.2.4 English and Arabic Collocations

In Chapter 6, the results showed that 19 English collocations were included in *al-Mawrid*, 32 in *al-Mughni*, and 23 in *al-Mounged*. In this section, seven English collocations have incorrect equivalents.

The first case is the collocation *rapid growth* and is covered in *al-Mughni* along with one translation equivalent:

نموّ سريع (أو) عاجل-

The equivalent provided is an accurate translation equivalent of *rapid growth* but it would be also appropriate to include a synonym like 'تطور سريع' to indicate that this collocation can be used in a context of industries and not in a context of physical growth.

The collocation *strong tea* is documented in both *al-Mawrid* and *al-Mughni* with the following equivalents:

مركز- (*al-Mawrid*)

شاي ثقيل- (*al-Mughni*)

The above treatment shows that the dictionaries do differ in their selection of equivalents. For example, the translation equivalent شاي ثقيل provided in *al-Mughni* is an accurate corresponding translation equivalent of *strong tea* in the target language, but the same cannot be said for the equivalent مركّز in *al-Mawrid*. In fact, the translation equivalent provided in *al-Mawrid* is not a complete equivalent of *strong tea,* as it provides the adjective 'مركّز' without including the accompanying noun 'شاي'. Therefore, dictionaries that cover *strong tea* should use شاي ثقيل as the equivalent.

In the case of *confirmed bachelor*, its treatment in *al-Mughni* is similar to the treatment of *strong tea* in *al-Mawrid,* as *al-Mughni* provides only half of the equivalents of *confirmed bachelor* and they are:

-مدمن ، مزمن

The two translation equivalents are not only incomplete, but also inaccurate, as they do not indicate the intended meaning of *confirmed bachelor* as 'a person who stays single for a long time', but the equivalents provided in *al-Mughni* mean 'chronic', which is not the correct meaning of *confirmed bachelor*. The equivalents should be like the following equivalent:

-أعزب دائم ، ثابت

Next, the collocation *dim light*, which is covered in *al-Mawrid* and *al-Mughni*, is supported with the following equivalents, an example and a synonym:

-ضعيف   (*dim light*) (*al-Mawrid*)

-نور (أو ضوء) عاتم = غير ساطع (*al-Mughni*)

The equivalent نور عاتم provided in *al-Mughni* is an accurate corresponding equivalent of *dim light*, however, the one in *al-Mawrid* is not. The equivalent included in *al-Mawrid* is wrong since it means 'weak' and should be treated like the one in *al-Mughni*, which should be 'نور ضعيف'.

The next collocation is *heavy drinker*, which is covered in *al-Mawrid* with one equivalent:

-مسرف

As shown, the translation equivalent is invalid due to the fact that it is incomplete. Indeed, the equivalent does not maintain the whole meaning of *heavy drinker* as an 'excessive drinker of alcohol', so the dictionary should include ' مدمن الخمر / معاقر للخمر' instead. The equivalent provided in *al-Mawrid* does not indicate the excessivenss of alcohol consumption, which does not serve its purpose.

In the case of *mother tongue*, it is covered in all three dictionaries with these equivalents:

-قومي   (*mother tongue*) (*al-Mawrid*)

-اللغة الأصلية (*al-Mughni*)

- لغة المولد ، لغة مولد (العربية لغة مولده) (*al-Mounged*)

All three dictionaries provide equivalents of *mother tongue*; however, they vary in their accuracy. For instance, the translation equivalents provided in *al-Mughni* and *al-Mounged* are accurate corresponding translation equivalents, as they maintain the meaning of the collocation as 'native language'. On the other hand, *al-Mawrid* includes

not only an incomplete, but also an invalid equivalent, which should be like those in *al-Mughni* and *al-Mounged*. The equivalent included in *al-Mawrid* indicates that *mother tongue* means 'nationalistic', which does not explain the real meaning of the collocation. Thus, the equivalents in *al-Mughni* and *al-Mounged* are the appropriate equivalents of *mother tongue*.

Next, the collocation *heavy traffic* is covered in all three dictionaries along with the following:

‫كثيف‬ (*heavy traffic*) (*al-Mawrid*)‪-‬

‫حركة سير مكتظة (أو) مزدحمة‬ (*al-Mughni*)‪-‬

‫إزدياد حركة المرور.‬   *Heaviness of traffic* (*al-Mounged*)‪-‬

The above reveals that *al-Mughni* and *al-Mounged* provide precise equivalents of *heavy traffic* as 'traffic congestion'. On the other hand, *al-Mawrid* includes the invalid equivalent 'heavy'. *al-Mawrid* should have included the proposed equivalent:

‫زحام خانق‬‪-‬

Thus, this equivalent is a corresponding equivalent of *heavy traffic* in Arabic and should be provided in all dictionaries.

In the case of Arabic collocations, the findings in Chapter 6 showed that 35 Arabic collocations were covered in *al-Mawrid*, 30 in *Hans Wehr*, and 37 in *Elias*. There are three cases where some dictionaries provide flawed equivalents for the Arabic collocations; 1 in *Elias*, and 2 in both *al-Mawrid* and *Hans Wehr*.

The first case is the collocation أبطل مفعول and it is documented in *al-Mawrid* only with these equivalents:

-To neutralise, counteract, make ineffective, put out of action

-To thwart, frustrate, foil

Although *al-Mawrid* provides various equivalents of the collocations, only the ones in the first line are the appropriate translation equivalents of أبطل مفعول because they indicate the intended meaning of the collocation as 'make something inaffective'. On the other hand, the equivalents provided in the second line do not maintain the meaning. Thus, only the equivalents used in the first line are the appropriate ones for the translation of أبطل مفعول.

In the second case, all three dictionaries cover سد رمق with several equivalents:

-To keep barely alive, keep body and soul together, provide with a bare existence, keep at subsistence level, allay someone's hunger (*al-Mawrid*)

-To keep someone or oneself barely alive, eke out an existence, to provide someone with a bare existence, to allay someone's hunger (*Hans Wehr*)

-To keep soul and body together (*Elias*)

As shown here, the three Arabic-English dictionaries provide various equivalents of سد رمق, all of which are full and correct translation equivalents except for *to keep body and soul together,* which is included in *al-Mawrid* and *Elias*. This equivalent is not a full equivalent because it represents only a partial meaning of سد رمق, whereas the rest of the equivalents maintain the intended figurative meaning of the collocation as 'to allay

356

hunger'. Therefore, *to keep body and soul together* should not be included as an equivalent of سد رمق because it will confuse the dictionary user/translator who needs an equivalent that indicates the sense 'to allay hunger'

The third and last case is هباء منثور, which is covered only in *Hans Wehr* with one equivalent provided:

-Atoms scattered in all directions

The above equivalent cannot be used as a translation of the collocation هباء منثور because it is a literal rendering of the form of the Arabic collocation and will result in an inconsistency of the meaning in the text. *Hans Wehr* provides an Arabic example of هباء منثور in its context along with its translation, both of which are accurate and they are the following:

-ذهب/ضاع هباء منثوراً *to go up in smoke*, *fall through*, *come to nought*, *dissolve into nothing*.

The Arabic example indicates the exact context of the collocation in Arabic and is supported by its full and corresponding translations, all of which should be used as translation equivalents of هباء منثور instead of using *atoms scattered in all directions* to insure that the translator renders هباء منثور in the target language appropriately.

7.3 Examples

Atkins and Rundell (2008: 454) state that bilingual dictionaries provide examples in the entry in order to explain the meaning of the word and elucidate meaning. They point out that examples "illustrate usage and are often a helpful complement to the definition",

which is true since examples explain the meaning of the item by providing it in a context. Atkins and Rundell (2008: 454) also note that examples are useful when dictionaries provide polysemous words, which are achieved through the indication of the different meanings of the item. In addition, examples, as Atkins and Rundell (2008: 454) maintain, do illustrate the contextual features of an item, such as syntax, collocation and register. That means that examples show the words that collocate with the item and their collocational behaviour. This echoes Drysdale's (1987: 215) statement about the functions of examples:

- o   To supplement the information in a definition

- o   To show the entry word in context

- o   To distinguish one meaning from another

- o   To show other typical collocations

The examples provided in bilingual dictionaries assist the translation student/language learner in understanding the definition since they explain the meaning of the item by providing its context. Also, examples, as Drysdale (1987: 216) points out, have a purpose to "aid interpretation and encourage imitation by placing the word in a typical and acceptable semantic environment". This means that examples help indicate the specific context of the item and alert the dictionary user/translation student to the lexical surroundings of the word/multi-word item. In addition, examples can distinguish the meaning of one item from another, which is critically important for items with more than one translation equivalent. Such polysemous items may confuse the translation student who is not aware of the different meanings. In this case, examples can be included for all

the different meanings and show not only the different contexts for the item, but also the different senses of the item. Moreover, the examples can also indicate words that collocate with a certain item or phrase in a language, assisting the translation students by rendering a grammatical and sound lexical equivalent in the target text.

The results presented in Chapter 6 show that examples are provided in both English-Arabic and Arabic-English dictionaries; however, English-Arabic dictionaries provide more examples than do Arabic-English dictionaries. Although this section focuses on examples, only the examples that are incomplete and/or inaccurate are assessed.

7.3.1 English and Arabic Idioms

Chapter 6 shows that all three of the English-Arabic dictionaries include examples for idioms. 4 idioms are supported with examples in *al-Mawrid*, 20 in *al-Mughni,* and 15 in *al-Mounged*. However, not all of the examples are accurate and some are incomplete. The erroneous examples of English idioms in this section are nine; 4 in both *al-Mawrid* and *al-Mughni*, and 3 in *al-Mounged*. Although this section focuses on the incomplete examples, one correct example is included in this section in order to show what constitutes a good example in the translation dictionaries. The idiom *back to square one* is covered in *al-Mughni* with the following example:

-*All my papers were lost, so now I'm <u>back to square one</u> with the work*   رجعت عودي على

بدئي = من الأوّل

As shown, this example is not only an accurate example of the idiom, but also a useful one. It shows the entire context of the idiom and indicates the intended meaning of *back to square one* to the dictionary user/translation student who may not be aware of the

meaning and context. Drysdale (1987: 215) states that examples should show the context of the entry word and this example does along with its translation in the target language. In this case, the translator not only has the idiom placed in its context to assist him/her in understanding it, but also has the translation of the whole context which leads to a correct translation in the translation text.

The first inaccurate example provided for an idiom is for *cool as a cucumber*, an idiom covered in all three dictionaries but only supported by an example in *al-Mounged*. The example provided is:

-*As cool as a cucumber*

The above example shows that although *al-Mounged* includes an example of the idiom, it is not a good example in that it is an incomplete example of *as cool as a cucumber* because it is decontextualised. This example will not be helpful to the translation student who is not only unaware of the figurative meaning of the idiom, but also unaware of the context in which it functions. It would be useful if *al-Mounged* would include an example and its translation, as proposed by the researcher, which show the meaning of *as cool as a cucumber* by specifying its context like the following:

-*Although the reporters grilled him, the Prime Minister was <u>as cool as a cucumber</u>*.

ـ كان رئيس الوزراء <u>رابط الجأش</u> على الرغم من مساءلة المراسلين له.

Next, the idiom *fish out of water* is covered in *al-Mughni* twice in two subentries; one includes an equivalent, and the other provides an example as well as an equivalent. The example and its equivalent are:

-To be like a <u>fish out of water</u>   كالسمك خارج الماء = في مكانٍ لا يلائمه

Although the dictionary does provide an example of *fish out of water* along with a translation equivalent كالسمك خارج الماء and a synonym في مكان لا يلائمه, it would be better to provide the whole context of *fish out of water* in order to show the translation student how the idiom behaves in its context as in this proposed example and its translation:

Fred does not like working in the archives department, he feels like <u>a fish out of water</u>.

‎-لا يحبذ فريد العمل في قسم الأرشيف لإحساسه بأنه <u>في مكان لا يلائمه</u>.

Moreover, the idiom *food for thought*, documented in *al-Mughni*, is provided with two translation equivalents and an example:

-This is <u>food for thought</u>   ‎1-شيء حريّ بالتفكير فيه. 2-غذاء للفكر

The dictionary provides one literal equivalent غذاء للفكر and one correct translation equivalent of the idiom شيء حريّ بالتفكير فيه as well as an example. However, the example does not reveal the full context of the idiom which is not helpful to the translation student who needs to know that context. The equivalent شيء حري بالتفكير فيه is an accurate translation of *food for thought*, but it needs to be supported by a complete example like the following proposed one:

-My boss told me that I could work on the project from another angle, which I think is <u>food for thought</u>.

‎-أطلعني مديري بأنه يمكنني العمل بهذا المشروع من منظور آخر، أعتقد بأنه <u>حري بي التفكير بهذا الإقتراح</u>.

Furthermore, the idiom *curry favour* is documented in all three dictionaries, but is supported by an example in only *al-Mawrid*. *al-Mawrid* provides an example of *curry favour* along with one translation equivalent as follows:

-*To curry favour* *(with)* يتملّقه كسباً لرضاه

Like the previous case, *al-Mawrid* provides an uncontextualised example of the idiom which may be confusing for the translation student who is not aware of the full context of *curry favour*. Providing the whole context of *curry favour* would indicate its figurative meaning and support the correct translation equivalent as the proposed example here shows:

-*Sam was currying favour with the boss in order to get the promotion*.

إن سام يتملق مديره من أجل الحصول على الترقية.

The next case of incomplete example is of *kith and kin*, which is included in *al-Mawrid* along with a translation equivalent:

- أنساب (*kith and kin*)

The dictionary provides an example of *kith and kin*; however, it is just the idiom itself without any contextualisation, and that is not useful for the translation student. The inclusion of a decontextualised example will not provide any value simply because it is an idiom that is provided in the example section. The translation equivalent provided is a correct equivalent, but it would be more appropriate to support it with a contextualised example like this proposed one:

362

-Tim invited every one of his <u>kith and kin</u>, as he wants it to be a close and small dinner party.

دعى تيم جميع <u>أقربائه ومعارفه</u> لرغبته بحفلة عشاء محفوفة بمعارفه.-

The idiom *left out in the cold*, which is documented in all three dictionaries, is provided with an example in *al-Mughni* along with three translation equivalents:

-To be <u>left out in the cold</u> (لا رفيق له) 3-مهملاً .متروكاً وحده-2 .1-أخرجوه من شركتهم

In this case, the example provided in *al-Mughni* is not incomplete, but it still needs the whole context in order to indicate its figurative meaning as this supplements the included translation equivalents. Therefore, a proposed example and its translation, such as the following, should be provided in that dictionary:

-The team did not want Vicky to travel with them, so they traveled without her. She was <u>left out in the cold</u>.

سافر الفريق من دون فيكي لعدم رغبتهم بها، مما أدى إلى <u>تركها وحيدة</u>.-

Similarly, the idiom *storm in a teacup* is documented in both *al-Mawrid* and *al-Mughni*, but only *al-Mughni* provides an example of the idiom and its translation:

-It was only <u>a storm in a teacup</u> لم تكن إلا زوبعة في فنجان

Like the treatment of *left out in the cold*, *al-Mughni* provides an example of *storm in a teacup* without a wider context that would be helpful to indicate the use of this idiom in a text. It would be easier for the translation student to understand the intention of the use of

storm in a teacup if the dictionary could provide its wider context like this proposed example along with its translation:

-The general manager insisted that the rumours were just <u>a storm in a teacup</u>.

أصر المدير العام بأن الإشاعات ليست سوى <u>زوبعة في فنجان</u>-

Likewise, the documentation of *the writing on the wall* in *al-Mounged* constitutes an example of the idiom with its translation provided:

-To see <u>the writing on the wall</u>   شعر بقرب النهاية

Like the examples provided for *storm in a teacup* and *left out in the cold*, the example provided for *the writing on the wall* does not entail the whole context of this idiom either. This example indicates the verb that collocates with this idiom, which is *see*, as noted by Drysdale's (1987: 215) argument for the functions of examples. Still, this example does not show when this idiom is used in a text, which might confuse the translation student who is a foreign language learner and is not aware of all the multi-word items in English. Thus, the researcher proposes an example and its translation that can indicate the whole context of this idiom, and that is the following:

-Tom heard about the next firing in the company. He sees <u>the writing on the wall</u> and thinks that he is next.

نمى إلى علم توم بأن الشركة ستقوم بطرد شخص آخر <u>فشعر بقرب النهاية</u> وظن بأن طرده آت لا محالة ـ

Next, the idiom, *no strings attached* is documented in *al-Mawrid* and *al-Mounged* as both dictionaries provide examples for this idiom:

شرط‐ (*a proposal with <u>no strings attached</u>*) (*al-Mawrid*)

‐*With <u>no strings attached</u>* بلا قيد ولا شرط (*al-Mounged*)

As shown, both dictionaries cover *no strings attached* and include examples, but only *al-Mawrid* provides a translation equivalent, even though it is an incomplete equivalent. Regarding these examples, although both dictionaries include examples of *no strings attached*, only the example in *al-Mawrid* fits because it covers the whole context of the idiom. The example in *al-Mounged* does not indicate the context at all. *al-Mounged* should have provided a contextual example to show the whole context of the idiom and thus to assist the dictionary user/translation student in knowing not only the meaning of the idiom, but also how to use it in a text.

As for the Arabic idioms, the results in Chapter 6 showed that *Elias* provided 1 example, *Hans Wehr* included 2; however, no examples were provided in *al-Mawrid*. In terms of the erroneous examples, only one example is incomplete and it is in *Hans Wehr*. In *Hans Wehr*, the idiom على قيد أنملة is documented with one translation equivalent and its Arabic example:

1‐لا <u>على قيد أنملة</u> not one inch, not one iota

Although the Arabic example is provided in the dictionary, it is not useful for the translation student since the example does not indicate the meaning of the idiom because the context is not provided. It is helpful to provide an example of the idiom in the source language, and it would be better to include its translation in the target language, i.e. English. A proposed example of the Arabic idiom على قيد أنملة and its translation should be similar to the following:

لقد كانت <u>على قيد أنملة</u> من تحقيق هدفها. -

-She was <u>an inch away</u> from achieving her goal.

7.3.2 Phrasal Verbs and Prepositional Verbs

The results presented in Chapter 6 show that 26 examples were provided in *al-Mawrid*, 40 in *al-Mughni*, and 35 in *al-Mounged*. In terms of incomplete/flawed examples, 8 examples of phrasal verbs are assessed in this section; 6 in *al-Mawrid*, and 7 in both *al-Mughni* and *al-Mounged*. The first case of incomplete examples of phrasal verbs is *bear out*, which is documented in all three English-Arabic dictionaries with the following:

-To <u>bear</u> somebody <u>out</u> يوافق فلاناً أو يقرّه على (*al-Mawrid*)

-To <u>bear out</u> what somebody says يؤيد ما يقوله فلان (*al-Mawrid*)

-To <u>bear out</u> صدّق ، أثبت صحّته (*al-Mughni*)

-To <u>bear</u> somebody <u>out</u> وافق (فلاناً) على ، أقره على (*al-Mounged*)

The above list shows that all three dictionaries provide examples of *bear out*. However, the examples provided in *al-Mawrid* and *al-Mounged* do cover the contexts of *bear out*, whereas the example in *al-Mughni* does not. The example in *al-Mughni* does not indicate the meaning of the phrasal verb, because it does not provide the context of *bear out*, and that lack is not helpful to the translation student. On the other hand, the examples in *al-Mawrid* and *al-Mounged* show the whole context and allow the translation student to understand the phrasal verb because of the inclusion of the context.

Next, the documentation of *boil down* in the three dictionaries shows that all three

dictionaries provide the following examples:

-To boil down   ‫يختصر‬-2 .‫بالغلي‬ ‫ينقص‬-1 (*al-Mawrid*)

-To boil down   (‫)من‬ ‫خلْص‬ (‫)أو‬ ‫محّص‬ (*al-Mughni*)

-To boil down to   ‫خلاصته‬ (‫)او‬ ‫حاصله‬ (*al-Mughni*)

-Boil down   ‫بالغلي‬ (‫)الماء‬ ‫تناقص‬ (*al-Mounged*)

Even though the three dictionaries include examples of *boil down*, these examples are

not helpful due to their decontextualisation, which does not distinguish the ambiguous

meanings of *boil down*. There are two meanings for this phrasal verb, and the examples

in these dictionaries do not show the distinction, but the translation does. Still, without

that contextual distinction, the different meanings of *boil down* will not be indicated.

Thus, the researcher proposes two different examples of *boil down* in their different

contexts with their translations provided:

-I boiled down the sauce.

‫الصلصة‬ ‫غليت‬ ‫لقد‬-

-The whole argument boiled down to whether we should vote for this candidate or not.

‫لا‬ ‫أم‬ ‫للمرشح‬ ‫التصويت‬ ‫وجوب‬ ‫مدى‬ ‫هي‬ ‫النقاش‬ ‫خلاصة‬ ‫إن‬-

The same can be said about the phrasal verb *boil over*, which is covered in all three

dictionaries along with examples and their translations. They are the following:

-To _boil over_   1-يفور أثناء الغليان. 2-ينفجر غاضباً   (al-Mawrid)

-To boil over   1-غلى وفاض. 2-هاج غضبه   (al-Mughni)

-_Boil over_   1-فار (الماء) أثناء الغليان. 2-عجز عن كبت غضبه   (al-Mounged)

Similar to the treatment of _boil down_, the three dictionaries cover _boil over_ and support it by including decontextualised examples that do not distinguish between the two different meanings of the phrasal verb. The translations provided for the example indicate that _boil over_ has two different meanings, but the examples do not. This treatment does not alert the translation student to the ambiguous meaning of _boil over_, which can lead to the choosing of the wrong equivalent of the phrasal verb in a text. In this case, two different proposed examples and their translations should be provided to distinguish the different senses of _boil over_:

-_The tea in the pot boiled over_.

-فار الشاي أثناء غليانه

-_The politician boiled over when the reporters asked him about his scandal_.

-عجز السياسي عن كبت غضبه عندما سأله المراسلون عن فضيحته

The two proposed examples and their translations help the translator understand both the literal and metaphorical meanings of _boil over_ and how these meanings are in context.

Furthermore, the phrasal verb _book in_ is documented in _al-Mounged_ is supported by the following example:

-_Book in (out)_   سجل الدخول في (فندق) أو الخروج منه

368

Although *al-Mounged* includes an example of *book in* along with its translation, the example, like the previous treatments of examples, is not contextualised, which makes the example incomplete and not supportive to the translation student. The inclusion of the translation of the example is the only information provided to indicate the meaning of the phrasal verb. Therefore, the proposed context of *book in* and its translation should also be included:

-I <u>booked</u> the guests <u>in</u> that hotel.

-لقد <u>سجلت دخول</u> الضيوف في ذلك الفندق.

The next case is one for the phrasal verb *burst into*, which is documented in all three dictionaries with the following examples:

-To <u>burst into</u> tears   ينفجر بالبكاء   (*al-Mawrid*)

-To <u>burst into</u>   شبّ   (*al-Mughni*)

-<u>Burst into</u> tears   إنفجر / أجهش بالبكاء   (*al-Mounged*)

-<u>Burst into</u> the room   إقتحم الحجرة   (*al-Mounged*)

The provided examples of *burst into* in the three dictionaries show an inconsistency in the use of examples since the examples provided in *al-Mawrid* and *al-Mounged* include examples of *burst into* in their own contexts, whereas the example provided in *al-Mughni* does not. In addition, the examples included in *al-Mounged* provide not only the context, but also the different senses of *burst into* (اقتحم الغرفة/أجهش بالبكاء) along with their translations, leading to an accurate translation of *burst into* in the target language. The example in *al-Mughni* indicates neither the context nor the different sense of *burst into*,

369

which can be shown by following the same lexicographical treatment as found in *al-Mawrid* and *al-Mounged*.

Next, the phrasal verb *bowl over* is documented in *al-Mawrid*, *al-Mughni,* and *al-Mounged* and supported by examples in all three dictionaries as the following:

-*To bowl over*   في ورطة يائسة 1-يصرعه و يطرحه أرضاً. 2-يربكه أو يوقعه (*al-Mawrid*)

-*To bowl over*   شقلب = (رأساً على عقب) قلب (*al-Mughni*)

-*Bowl somebody over*   صعقه (نبأ) -أدهش (فلاناً) ، تغلب عليه. -أسقط (فلاناً) ، أذهله ، (*al-Mounged*)

The three dictionaries provide examples of *bowl over* along with translations. Still, the examples provided in *al-Mawrid* and *al-Mughni* do not assist the translation student in understanding the use of *bowl over* in its context, as the aforementioned examples do not contain their contexts. On the other hand, the example provided in *al-Mounged* shows the context to supplement the included translations and produce an accurate translation in the target language. Following the lexicographical treatment of *al-Mounged* will indicate the use of *bowl over* in context.

Moreover, the phrasal verb *carry away* is documented in *al-Mawrid*, *al-Mughni* and *al-Mounged* with the following examples:

-*To carry away* (*al-Mawrid*)

-*To carry away with enthusiasm* (*al-Mughni*)

-*Carry away* (*al-Mounged*)

Like the previous cases, the documentation of *carry away* in the English-Arabic dictionaries involves the inclusion of three examples of the phrasal verb. Yet, only one of these examples is provided with a context, in *al-Mughni*. The examples documented in *al-Mawrid* and *al-Mounged* are decontextualised and do not indicate the context in which *carry away* is used. Both *al-Mawrid* and *al-Mounged* should treat the examples of *carry away* as *al-Mughni* to show the translation student/dictionary user its context in the clearest way.

In the case of *paper over*, its treatment in *al-Mughni* consists of an example and its translation:

-*To <u>paper over</u> the cracks*   عمل على ستر العيب بدلاً من إصلاحه = موّه العيب = طلاه

This example is a valid example because it covers the context of the phrasal verb, but it would be still appropriate to include the entire context, like this:

-*The manager tried to <u>paper over the cracks</u> of the project.*

حاول المدير أن <u>يستر عيب</u> المشروع-

Regarding the translation of the example in *al-Mughni*, it is an explanatory translation that indicates the intended meaning of the *paper over*. It is precisely supported by two correct synonyms موّه العيب and طلاه, which clarify the meaning even further for the dictionary user.

In the case of the examples of prepositional verbs, the findings in Chapter 6 show that 6 examples were included in *al-Mawrid*, 11 in *Hans Wehr*, and 10 in *Elias*. However, only two examples were incomplete. The first case is عزّعلى in *Hans Wehr* and *Elias*.

Both dictionaries provide Arabic examples and their translations, and they are the following:

عزّ عليه أن he is sorry that… (*Hans Wehr*)

يعزّ عليّ أن- it pains me to (*Elias*)

As shown, although both dictionaries include examples of عزّ على in the source language and their translations, they are not complete since they do not offer the whole context of the item. The translations of the two examples are correct; however, it would be more suitable to include the whole context along with their translations as in these proposed examples:

عزّ عليّ أن أفارقك.

-*It pains me to leave you*.

عزّ عليها أن تراه تعيساً.

-*She is really sorry to see him so miserable*.

Next, the prepositional verb عنّ لـ is documented in all three Arabic-English dictionaries, but only *Hans Wehr* provides an example of this prepositional verb:

عنّ له أن- it occurred to him that…1

As in the case of عزّ على, the example provided for the prepositional verb عنّ لـ is an incomplete example as well as its translation. Although the translation student is a native speaker of Arabic, s/he should have access to both the Arabic example and its translation

as it shows the way this prepositional verb is translated in the target language, as in the proposed example and translation below:

<u>عنّ لخاطره</u> أنه يجب عليه مراسلة المدير ـ

-it <u>occurred to</u> him that he should contact the manager.

7.3.3 *Iḍāfa*

In Chapter 6, the findings showed that the English-Arabic *al-Mawrid* covered 8 examples, *al-Mughni* included 7, and *al-Mounged* provided 15. All of these examples were correct and served their purpose. In the case of the examples in Arabic-English dictionaries, 4 examples were in the Arabic-English *al-Mawrid*, 5 in *Hans Wehr*, and 1 in *Elias*. Only 1 example of *iḍāfa* is incomplete. The *iḍāfa* رأي العين is documented in *al-Mawrid* and *Hans Wehr* and is supported by both equivalents and examples and translation. These examples are as follows:

رأى <u>رأي العين</u>- to see with one's own eyes (*al-Mawrid*)

رأى <u>رأي العين</u>- (*Hans Wehr*)

Similar to the examples provided for the idioms and prepositional verbs, the above examples of رأي العين are not complete examples even though they provide the verb رأى which collocates with رأي العين. Like the proposed treatment for the previous cases, both *al-Mawrid* and *Hans Wehr* should include a wider context of the *iḍāfa* رأي العين along with its translation to show the translation student/dictionary user how this multi-word item is translated in its context in the target language. Here are the proposed examples:

يمكنك أن ترى الفن السريالي <u>رأي العين</u> في هذا المتحف.

-You can see the surreal art in this museum <u>with your own eyes</u>.

رأيت الحادث <u>رأي العين</u> في الشارع.

-I saw the accident <u>with my own eyes</u> at the street.

7.3.4 English and Arabic Collocations

The documented English collocations are supported by examples in the English-Arabic dictionaries, as shown in Chapter 6, as 11 examples were included in *al-Mawrid*, 21 in *al-Mughni*, and 4 in *al-Mounged*. However, the incomplete examples in this section are only 7: 3 in *al-Mawrid*, 4 in *al-Mughni*, and 1 in *al-Mounged*. The first case of incomplete examples of collocations is *balance the budget*, which is documented in *al-Mughni*:

-To <u>balance the budget</u>

This example cannot be considered an example because it does not show the context of the collocation *balance the budget*. It simply states the collocation. This is a fine case of an incomplete and decontextualised example. In this case, the translation student will not be able to indicate the context of *balance the budget*, but that problem can be solved by adding the proposed context along with its translation:

-Due to the economic recession, many companies cut their employees to <u>balance the budget</u>.

قامت عدة شركات بخفض نسبة موظيفها <u>للتوفيق بين الدخل والخرج</u> اللتي سببها الركود الإقتصادي -

Providing an example of *balance the budget* with a translation of the example allows the translation student to see how this collocation behaves in context and how it should be translated. This treatment allows the translator to understand the collocation in order to translate it accurately in the target language.

Next, the collocation *mother tongue* is documented in *al-Mawrid*, *al-Mughni* and *al-Mounged*. However, an example is provided in *al-Mawrid* only:

-*Mother tongue*

Like the previous case, the collocation *mother tongue* is included without its context, and thus it is not the clear treatment the translation student needs in order to understand the meaning of the collocation. Thus, the researcher proposes examples that offer a complete context with their translations such as:

-*Khaled speaks English but his <u>mother tongue</u> is Arabic*.

يتحدث خالد اللغة الإنجليزية ولكن <u>لغة مولده</u> هي اللغة العربية-

-*Nobody understood Lee because he switched from English to his <u>mother tongue</u>*.

لم يفهم أحد كلام لي لتحدثه <u>بلغة مولده</u> بدلاً عن اللغة الإنجليزية -

Similarly, the documentation of the collocation *heavy traffic* in *al-Mawrid* provides an incomplete example, which is the following:

- *heavy traffic*

Like *mother tongue* and *balance the budget*, the treatment of *heavy traffic* in *al-Mawrid* does include an incomplete example since this example is only the collocation

itself without its context. This lexicographic treatment is not what the translation student needs since s/he needs to know how the multi-word item behaves in its context to clarify its meaning. Therefore, the researcher proposes a contextual example and its translation instead of a decontextualised example like the one above:

-*Even though I live 5 minutes away from work, I was two hours late because of the <u>heavy traffic</u>.*

تأخرت لمدة ساعتين عن عملي بسبب <u>الزحام الخانق</u> على الرغم من قرب سكني اللذي لا يبعد خمس دقائق عنه -

The next case is *foreseeable future*, which is documented in *al-Mughni* with one example:

-*In the <u>foreseeable future</u>*

The example provided in *al-Mughni* is correct because it includes *in the* as part of the context, but the context is not complete, which would not be as helpful as indicating the entire context. In this case, the researcher suggests the inclusion of the following example and its translations:

-*In the <u>foreseeable future</u>, the company will buy all the necessary equipment*.

سوف تشتري الشركة جميع المعدات المطلوبة في <u>المستقبل القريب</u>-

Moreover, the collocation *take advantage* is documented in *al-Mawrid*, *al-Mughni* and *al-Mounged* with the following:

-*To <u>take advantage</u> of an opportunity* ينتهز فرصة (*al-Mawrid*)

-*To <u>take advantage</u> of somebody* يخدعه ، يحتال عليه (*al-Mawrid*)

-To <u>take advantage</u> of… (*al-Mughni*)

-<u>Take advantage</u> of an opportunity انتهز / اغتنم / الفرصة (*al-Mounged*)

-<u>Take advantage</u> of some one احتال عليه ، استغله لمنفعته (*al-Mounged*)

As shown here, all three English-Arabic dictionaries cover the collocation *take advantage,* along with examples of *take advantage*. However, the example provided in *al-Mughni* does not indicate the context of the collocation, whereas the examples in *al-Mawrid* and *al-Mounged* do. The above shows that both *al-Mawrid* and *al-Mounged* provide examples to indicate the entire contexts and even indicate the different meanings the collocation has in different contexts. Also, both *al-Mawrid* and *al-Mounged* provide translations of the examples based on their different contexts and thus assist the translation student in knowing the context of use of the collocation as well as knowing how to translate each context accurately.

On the other hand, the collocation *have an effect* is documented in *al-Mughni* and *al-Mounged*. The example of the collocation is included in *al-Mughni*:

-To <u>have</u> <u>an</u> <u>effect</u>

This case is like all the previous cases in which a dictionary documents a collocation and its example, but without any indication of its context of use, which does not add any value to the example. The researcher proposes two different examples of *have an effect* in context and their translations to note its use in text. They are the following:

-Eating fast food will <u>have an effect</u> on your body.

سيأثر تناول الوجبات السريعة على جسدك.

-Tim neglected his injury, but it will <u>have an effect</u> on his athletic career.

أهمل تيم إصابته ولكنها <u>ستؤثر على</u> مهنته الرياضية.ـ

Likewise, the documentation of *keep control* in *al-Mughni* shows a similar treatment, as this dictionary documents the collocation *keep control* along with its translation equivalent and its example as follows:

-To <u>keep control</u> of   حافظ على تحكمه به (أو) سيطرته عليه

However, the example provided is not complete enough since there is no context. The problem can be solved by providing the following proposed examples:

-The girl could not <u>keep control</u> of her emotions after the break up.

لم <u>تتمالك</u> الفتاة نفسها بعد الإنفصال ـ

-The police surrounded the area to <u>keep control</u> of the situation.

حاوطت الشرطة المكان من أجل <u>فرض سيطرتها</u> على الحالة.ـ

As for Arabic collocations, 2 examples are covered in bth *al-Mawrid* and *Elias*, and 7 in *Hans Wehr*. In the case of incomplete examples, there are only 2 cases. The first case of an incomplete example of collocations in the Arabic-English dictionaries is for جسّ نبض. This collocation is documented and covered in *al-Mawrid*, *Hans Wehr,* and *Elias*, but only *Hans Wehr* provides an example as follows:

جسّ نبض الشىء to probe, sound out, try to find out something (fig.)ـ

The treatment of the examples of collocations is even similar to the treatment of the examples of idioms, prepositional verbs and *iḍāfas,* as they are incomplete examples. The example provided in *Hans Wehr* is supported by its translation, which indicates the figurative meaning of جس نبض. Still, the collocation is decontextualised, a problem that can be solved by referring to the context as well as providing its complete translation:

أراد المرشح أن <u>يجسّ نبض</u> ناخبيه-

-*The candidate wanted to <u>sound out</u> his voters*.

Moreover, the documentation of the collocation هواء طلق in the three dictionaries shows that *Hans Wehr* is the only dictionary that provides an example of the collocation, which is:

<u>في الهواء الطلق</u> outdoors, in the open, in the fresh air-

As with the previous treatments, the provided example of هواء طلق does not indicate the context of this collocation. That can be achieved by stating the whole context as proposed below:

قرأت سوسن الكتاب في <u>الهواء الطلق</u>-

-*Sawsan read the book <u>outdoors</u>*.

In sum, the results in Chapter 6 show that both the English-Arabic and the Arabic-English dictionaries provide examples of English and Arabic multi-word items and demonstrate that English-Arabic dictionaries provide more examples than do their Arabic-English counterparts. The results in the examples section show that English-Arabic dictionaries provide more incomplete examples than the Arabic-English ones do.

For example, in the case of English multi-word items, there were 9 incomplete examples of idioms, 8 for phrasal verbs and 7 for collocations, but no incomplete or inaccurate examples of compounds. In the instance of the Arabic multi-word items, there was 1 incomplete example of idioms, 2 for the prepositional verbs, 1 for *iḍāfa*s and 2 for collocations. These results indicate that although the Arabic-English dictionaries provide fewer examples than do the English-Arabic dictionaries, the incomplete examples are included more often in the English-Arabic dictionaries than they are in their Arabic-English counterparts. The problems with the examples provided in English-Arabic and Arabic-English dictionaries is that they are incomplete examples of the multi-word items, which means that these items are out of context. Thus, they have no value to the dictionary user/translator who needs to know how these items behave in their contexts. Therefore, proposed examples of these items in context along with translations of these examples were provided in this section as suggestions for better lexicographical treatments of these items that would lead to better translations of multi-word items. All the proposed examples in this section were invented examples rather than corpus-based because the examples provided in the these six dictionaries were invented, hence, they preserve the policy of treatment followed by the dictionary makers.

7.4 Meaning Discrimination

In all the dictionaries, the entries provided translation equivalents of items and there were cases where the dictionaries provided more than one equivalent. In the case of a polysemous word/multi-word item, some dictionaries listed all the different senses without distinguishing between the translation equivalents. This listing confuses the translation student who, as a foreign language learner, may not be aware of the

difference. Thus, once a dictionary covers a polysemous multi-word item, then it should distinguish between its different senses as well. Iannucci (1967: 202) argues that meaning discrimination can be achieved by definitions, which are used in monolingual dictionaries, by synonyms, or by examples. In this section, the focus is only on polysemous multi-word items with a list of equivalents that are not distinguished from each other along with proposed meaning discriminations by the researcher. In this section, meaning discriminations will be provided for 4 cases of English idioms, 11 cases of phrasal verbs, 12 of compounds, and 1 case of English collocations. Regarding Arabic multi-word items, only 4 cases of prepositional verbs are included in this section, as there are no cases in the other types of Arabic items.

7.4.1 English Idioms

The first case was of the treatment of *flotsam and jetsam*, and it is documented in *al-Mawrid* and *al-Mounged* along with translation equivalents:

- أ-أناس متشردون أو تافهون. ب-أشياء مختلفة ضئيلة الأهمية ، حطام السفينة (أو حمولتها) الطافي على سطح الماء (*al-Mawrid*)

- حطام سفينة وجدت حمولتها إما عائمة وإما منجرفة إلى الشاطئ ، مقذوفات طافية، البؤساء والمتشردون (بسبب الحرب) (*al-Mounged*)

The equivalents above cover the different senses of this idiom and are accurate, but the problem lies in the fact that the translation student does not know when to use each equivalent. The lexicographical solution is to include more than one example of the idiom to distinguish between the different senses as in:

-The coast guard found the <u>flotsam and jetsam</u> floating near the beach.

عثر خفر السواحل على <u>حطام السفينة</u> طافحاً بالقرب من الشاطئ ‑

-Do not think about <u>flotsam</u>, it is not that important.

إياك والتفكير <u>بتوافه الأمور</u> ، فهي ليست بتلك الأهمية ‑

Similarly, the idiom *under fire* is covered in *al-Mawrid* and *al-Mughni* with precise translation equivalents:

معرّض لنيران العدو ، مهاجم ، ملوم‑ (*al-Mawrid*)

تحت وابل من الانتقاد ، مستهدف لنيران العدو (*al-Mughni*) ‑

Both dictionaries use correct translation equivalents of *under fire*, but they still need to use examples of the idiom to show not only the context, but also differentiate between the different senses (ملوم/معرّض لنيران العدو) of the *under fire* such as:

-Soldiers are <u>under fire</u> in the battlefield.

إن الجنود معرضون <u>لنيران العدو</u> في ساحة القتال‑

-The director was <u>under fire</u> because of his film.

تعرض المخرج <u>لوابل من الإنتقاد</u> بسبب فيلمه ‑

Likewise, the three English-Arabic dictionaries cover *left out in the cold* with valid translation equivalents that indicate the meaning of the idiom. However, the example of the idiom that is used does not show the whole function of the idiom in the text. The following equivalents and example are included in the dictionaries:

مهمل ، محروم من المنافع المسبغة على الآخرين۔ (al-Mawrid)

أخرجوه من شركتهم ، متروكاً وحده ، مهملاً (لا رفيق له) To be left out in the cold- (al-Mughni)

أهمل شأنه۔ (al-Mounged)

The example provided in *al-Mughni* should show the whole use of the idiom, which should be an example like this one:

-Jason invited all my friends, but I was <u>left out in the cold</u>.

دعى جيسون جميع أصحابي ماعداي فقد <u>تركت لوحدي</u>۔

Moreover, the treatment of *rank and file* shows that all three dictionaries cover the idiom with equivalents without the support of examples as in the following:

الجنود العاديّون ، ضبّاط الصّف والجنود ، القاعدة: جمهور أفراد المؤسسة أو الجمعية أو الدولة تمييزاً لهم عن القادة والزعماء (al-Mawrid)

عامّة الجنود / الشعب۔ (al-Mughni)

الجنود ، عامة الشعب تمييزاً عن القادة والزعماء۔ (al-Mounged)

Although the equivalents are correct, they might confuse the translation student who needs an example to show him/her how the idiom precisely functions in a text in order to distinguish between the two different senses of *rank and file*. Examples like the following should be included in the dictionaries:

-The general has ordered the <u>rank and file</u> to move.

أمر الجنرال <u>ضبّاط الصف والجنود</u> بالتحرك۔

-In the meeting, the <u>rank and file</u> signed the contract extension.

وقع أفراد المؤسسة تمديد العقد-

In contrast, *al-Mawrid* and *al-Mughni* document *red herring* along with both the equivalents and an example, as follows:

(*al-Mawrid*) سمكة رنكة مدخّنة ، شيء يراد به صرف الإنتباه (عن المسألة الحقيقية)-

(*al-Mughni*) سمكة الفسيخ المدخّنة ، شيء يستعمل للفت الإنتباه وإشغاله عن الأمر الحقيقي-

The English contextual example is:

1-To draw a <u>red herring</u> across the path عرّض له بشيء يلهيه ويصرفه عمّا كان فيه من أمر مهم

The treatment in the two dictionaries shows that both *al-Mawrid* and *al-Mughni* provide both translation and explanatory equivalents of *red herring*. The translation equivalent cannot سمكة الفسيخ المدخّنة be used by the translation student because it is a literal translation and does not reflect the underlying meaning of the idiom. However, both explanatory equivalents in the dictionaries are precise and indicate the intended meaning of the idiom. In addition, the inclusion of an example of *red herring* and its translation will assist the translation student in knowing how the idiom functions, i.e. what it means and how it should be translated. Yet, *al-Mughni* should have provided another example in order to indicate the literal meaning of *red herring*, which will show the translation student both meanings of the idiom. A proposed example and its translation would be the following:

-I saw a <u>red herring</u> while I was diving.

شاهدت <u>سمكة الفسيخ</u> أثناء غوصي-

7.4.2 Phrasal Verbs and Prepositional Verbs

The first case of providing equivalents of a phrasal verb without distinction is *call on*. The treatment of *call on* in the three dictionaries covers the two senses of this phrasal verb without including their examples. The equivalents provided in the three dictionaries are:

يسأل ، يطلب من ، يعرج على ، يزوره زيارة قصيرة- (*al-Mawrid*)

زار- (*al-Mughni*)

ناشده ، طلب منه (إلقاء خطاب في حفلة مدرسية) ، قام بزيارة قصيرة (لصديقه) - (*al-Mounged*)

Like the previous case, the equivalents in the three dictionaries are accurate translation equivalents, but they need to be accompanied by a few examples in order to show the translation students the different uses of *call on* (يزوره/ناشده) in different contexts as in:

-*Sam went to the town to <u>call on</u> his sick friend*.

<u>قام سام بزيارة قصيرة</u> لصديقه المريض في البلدة-

-*The tutor <u>called on</u> the student to give a speech on the topic*.

<u>طلب</u> المدرس من الطالب <u>أن يلقي خطاباً</u> عن الموضوع-

In the case of *sell out*, the three dictionaries provide all the different senses of the phrasal verb; however, one example provided in *al-Mughni* covers one sense only:

يبيع كامل المخزون من سلعة ما ، يبيع ممتلكات المدين وفاء للدّين ، بيع المرء كامل حصته (أو بعضها في شركة)، - (al-Mawrid) خيانة ، حفلة الخ. نفدت بطاقاتها كلها

(al-Mughni) خذل = قلب له ظهر المجن ، باع وتخلص (من) ، تخلص (من...) بالبيع-

-To sell out his country تبايع على الخيانة لوطنه (al-Mughni)

(al-Mounged) باع كل ما يملك ، نفد-

As shown, the three dictionaries cover the various senses of *sell out*, but only one sense is covered in the example provided in *al-Mughni*. It is recommended that dictionaries provide not only the different meanings of the phrasal verb, but also include the phrasal verbs in their own contexts in order to show the translation student when to use each sense. Examples like the following should be included in the dictionaries:

-All the tickets for the gig are sold out.

نفدت بطاقات الحفلة كلها-

-Everybody hates Jim because he sold us out to management.

إن جيم لمكروه من الجميع لخيانته لنا عند الإدارة-

-The shop was sold out of all the DVD players.

باع المحل كل أجهزة تشغيل أفلام الأسطوانات-

Next, the three dictionaries' treatment of *black out* involves the inclusion of equivalents only. These equivalents are the following:

- يفقد الوعي أو الذاكرة ، إ-إطفاء الأنوار كلها (على خشبة المسرح). ب-فترة التعتيم (تفرض خلال غارة جوية) ،
(al-Mawrid) فقدان الوعي أو الذاكرة مؤقتاً ، كبت (للرأي أو الخبر) من طريق الرقابة على المطبوعات

(al-Mughni) أطفأ (أو كمّ) الآنوار (استتاراً من العدو)-

- إطفاء الأنوار ، تعتيم ، إظلام (تحسباً لغارة جوية) ، فقدان الوعي أو الذاكرة مؤقتاً ، محا ، شطب (الرقابة شطبت
بعض الفقرات من مقاله السياسي) ،عتّم ، أظلم ،غطى منافذ الضوء (خوفاً من غارة جوية) ، أغمى عليه ، فقد وعية
(al-Mounged) مؤقتاً

The dictionaries may cover all the different meanings of *black out*, but the chances that the translation student will choose an erroneous sense are high. The only solution is to provide an example of the phrasal verb for every sense to make the choosing task easier for the translator. Examples like the following should thus be included:

-I *blacked out* after he hit me.

لقد فقدت وعيي بعد تعرضت للضرب منه-

-The editor *blacked out* a few words submitted by the controversial writer.

شطب المحرر بعض كلمات الكاتب المثير للجدل-

-The whole country was *blacked out* due to a potential air raid.

تم إطفاء الأنوار في كافة أرجاء الدولة تحسباً لغارة جوية-

The treatment of *give up* in the three dictionaries shows that all the different senses of the phrasal verb are covered, but there is only one contextual example. The treatment in the three dictionaries is as follows:

يتخلى / يكف عن ، ينقطع لعمل ما أو يستسلم لشعور ما ، يخصص شيئاً لغرض ما ، يعلن أن شيئاً غير قابل للشفاء -

(al-Mawrid) أو الحل ، ييأس من رؤية كذا ، ينسحب من عمل ما ، يقر بعجزه ، يسلم إلى الشرطة

سلم ، قطع (الأمل) ، عيي (وترك المباراة) ، ترك ، هجر ، انقطع (أو) كفّ (عن) ، تفرّغ = تفرّغ (أو) انقطع -

(al-Mughni) (للمسرات مثلاً)

تخلى عن ، تنازل عن (حق) ، صرف النظر عن (مشروع) ، أقلع عن (عادة التدخين) ، عدل عن (رأي) يئس ، -

(al-Mounged) قطع الرجاء

The English example is:

1-*Give* oneself *up* to study   كرّس نفسه للدراسة

As stated, all of the different correct senses of *give up* are provided in the three dictionaries; however, only one example is covered, which may not be helpful to the translation student who needs to know how to distinguish the different senses from each other. Therefore, the dictionaries should include several examples to support the various senses of the multi-word item and indicate the difference of every sense and clarify the matter. The translation student should be aware of every context of the senses. The following examples and their translations would be helpful if they are included in the three dictionaries:

-I *gave up* on her, as she would not listen to my advice.

لقد يأست منها فهي لا تصغي لنصائحي-

-The boxer *gave up* in the third round.

إستسلم الملاكم في الجولة الثالثة-

-*Jeff gave up smoking last month.*

-أقلع جيف عن التدخين منذ شهر.

-*The criminal gave himself up to the police.*

-سلّم المجرم نفسه للشرطة.

-*Tracey will give herself up to scuba diving*.

-كرّست تريسي نفسها لرياضة الغوص.

-*Stan liked this girl, but he had to give her up*.

-هجر ستان هذه الفتاة على الرغم من إعجابه بها.

 The inclusion of these proposed examples and their translations show the different meanings of *give up*. This treatment allows the translator to choose the correct equivalent of the sense.

   In the case of *break away*, the three dictionaries cover it with various accurate translation equivalents of the polysemous senses of *break away*. Still, the inclusion of a list of equivalents is never enough unless it is accompanied by several contextual examples to support them and distinguish between them. The equivalents provided are:

(*al-Mawrid*) ينفصل (عن رفاقه إلخ) ، يقلع عن عادة ، يفر ، يفلت.

(*al-Mughni*) أفلت ، انفضّ (أو) انسلخ (عن) ، فارق ، ولى هارباً ، ندّ.

(*al-Mounged*) أفلت ، فرّ.

Indeed, the equivalents are correct and maintain the meaning of the phrasal verb, but without any distinction to indicate their specific use. Thus, the translation student will end up choosing an erroneous equivalent due to some confusion. A set of equivalents should be supported by contextual examples and their translations like the following:

-*The lead singer <u>broke away</u> from the band*.

<p dir="rtl">ـإنفصل المغني الرئيسي عن رفاقه في الفرقةـ</p>

-*The roof <u>broke away</u> when we were painting*.

<p dir="rtl">انفض السقف عندما كنا نصبغ-</p>

Similarly, the treatment of *break down* in the English-Arabic dictionaries provides a set of equivalents, which are accurate, with no examples to indicate the difference in them. Although *al-Mounged* provides an example with a translation, without covering all the senses as in *al-Mawrid* and *al-Mughni*, one meaning is not enough, as dictionaries should include all of them. The treatment in the three dictionaries is as follows:

<p dir="rtl">- يعطل ، يحل أو يحلّل (مركباً كيميائياً) ، يدمر ، يسحق ، تتعطل (الآلة) ينحل ، يتفكك ، تعتل (الصحة) ، تخفق (الخطة) (al-Mawrid)</p>

<p dir="rtl">- لم يتمالك نفسه ، عطب = انقطع عن العمل ، انفسخت (صحته) ، خار (عزمه أو همته) ، تجوّر = انهد (al-Mughni)</p>

-<u>*Break down*</u> *resistance* حطم المقاومة (*al-Mounged*)

The above list shows that the equivalents are included without any distinction, which may lead to an erroneous translation once the translation student picks an unrelated

equivalent. The inclusion of examples here shows the translator what *break down* means in different contexts. Therefore, a set of contextual examples of the set of equivalents is proposed and is the following:

-*My job in this firm is to <u>break down</u> the annual data*.

-إن عملي في الشركة يتطلب <u>تحليل</u> البيانات.

-*The burglar <u>broke down</u> the door and robbed the entire house*.

-حطم السارق الباب وسرق المنزل بأكمله.

-*My car <u>broke down</u> in the middle of the road*.

-<u>تعطلت</u> سيارتي في منتصف الطريق.

-*The peace initiations for the two countries <u>broke down</u>*.

-انحلت مبادرات السلام بين البلدين.

-*She <u>broke down</u> when she found out that her cat ran away*.

-<u>لم تتمالك</u> نفسها عند علمها بهروب قطتها.

    Furthermore, both *al-Mawrid* and *al-Mounged* cover *catch on* along with its equivalents:

-(.الفكرة الخ) يدرك أو يفهم (*al-Mawrid*)

-(ع) ينشر ، يروج ، يصبح شعبياً أو كثير الإستعمال (*al-Mawrid*)

-(المعنى) أدرك ، فهم (*al-Mounged*)

-(al-Mounged) شاع ، راج (أغنية ، زي)

Indeed, the above equivalents are precise equivalents of *catch on* for its two different senses, but without the examples to guide the translation student, s/he might end up choosing the wrong equivalent. Both *al-Mawrid* and *al-Mounged* provide collocates for راج (أغنية) and فهم (المعنى), but it would be appropriate then to include examples and their translations in order to make the distinction clear as in:

-This song will <u>catch on</u> with the youth.

سوف <u>تروج</u> هذه الأغنية عند الشباب۔

-When he joined the advertising agency, he tried hard to <u>catch on</u> to our method.

ـ لقد حاول <u>إدراك</u> أسلوبنا عند انضمامه لوكالة الدعايات

In the case of *chip in*, its coverage in the three dictionaries shows equivalents only and they are:

-(al-Mawrid) يقدم المال أو العون إلى ، يقاطع (شخصاً يتحدث) ، يتدخل (في الحديث)

-(al-Mughni) (colloq.) قطع الحديث۔

-(al-Mounged) تبرع بمال ، تدخّل في حديث۔

This treatment provides accurate equivalents of the senses (تبرع بمال/قطع الحديث), but it did not inform the dictionary user when to use each, so the translation student may use the wrong equivalent. Thus, two examples should be included to distinguish between the two senses as in:

-They all <u>chipped in</u> and bought him a present.

لقد <u>ساهموا</u> كلهم في شراء هدية له.

-He <u>chipped in</u> while I was talking, and that was rude.

يا له من فظ، لقد <u>قاطع حديثي</u>.

Likewise, the coverage of *clean out* in the three dictionaries provides equivalents only, and they are the following:

(*al-Mawrid*) ينظف ، يستهلك ، يستنفذ ، يفرغ أو يخلي (مكان) من السكان أو المحتويات الخ.

(*al-Mughni*) عزّل = أفرغ = خلّى (من).

نظف تنظيفاً تاماً ، أزال القاذورات (من الإسطبل ، من خزانة الأطعمة واللحوم ، من مصرف للمياه) ، سلب (فلانا   - ماله من القمار) (*al-Mounged*)

Like the previous case, *clean out* has more than one meaning, which cannot be understood by using only the precise translation equivalents listed above. Precision can be achieved by the inclusion of various examples of *clean out* in context that indicate the context for each sense as in:

-I <u>cleaned out</u> the entire house.

لقد <u>نظّفت</u> البيت بكامله.

-I found out that the burglars <u>cleaned</u> the house <u>out</u>.

لقد اكتشفت بأن السارقين قد <u>سلبوا</u> المنزل بأكمله -

-The casino <u>cleaned</u> him <u>out</u>.

لقد <u>استولى</u> الكازينو على كل أمواله.

Next, the coverage of *die down* in *al-Mawrid* and *al-Mughni* includes the following:

<u>يخمد</u> (wind <u>*died down*</u>) (*al-Mawrid*)-

- (*al-Mughni*) خفت حدّة الشيء ، همد (أو) خمد (كالنار) ، انخفض تدريجياً -

The above coverage shows that the equivalents in both dictionaries are correct translation equivalents, especially those provided in *al-Mughni* as they indicate the different senses of *die down*. Still, only one contextual example is included, and it is in *al-Mawrid*. The dictionary should include examples for the other senses to distinguish between them. It would be appropriate to provide examples and their translations like the following:

-The chants of the cheering fans <u>died down</u> after the match.

لقد <u>خفت حدة</u> تشجيع الجماهير بعد المباراة.

-The fire <u>died down</u>.

لقد <u>خمدت</u> النار.

The two examples clearly indicate when to use the two different senses of *die down*, which then lead to correct rendering of this phrasal verb in the target language.

The next case is the treatment of *ease off* in the three dictionaries. The phrasal verb is included with several translation equivalents of the different senses along with one example:

-يرخي   (to *ease off* a rope) (*al-Mawrid*)

-أرخى ، فرّج ، حلحل   (*al-Mughni*)

-سكن (ألم) ، خفف توتر (العلاقات)   (*al-Mounged*)

All the equivalents provided in the three dictionaries are precise and to the point, but without contextual examples to support them, the translation student might not use the appropriate equivalent in translation. As for the examples, only one is provided in *al-Mawrid*, and is valid because it indicates the context of *ease off*. Still, a few more examples are needed in order to cover the ambiguity of *ease off*. Therefore, these proposed examples should be considered:

-I saw Randy shout at his brother, and I told him to ease off.

-رأيت راندي يصرخ بوجه أخيه فطلبت منه أن <u>يخفف من</u> حدة صراخه

-I visited him in the hospital, and he told me that the pain had finally eased off.

-أخبرني عند زيارتي له في المستشفى بأن الألم قد <u>سكن</u>.

In the case of prepositional verbs, the treatment by Arabic-English dictionaries of the Arabic multi-word items shows that only 4 cases of prepositional verbs with polysemous meanings are not distinguished.

The first case is the prepositional verb بادر إلى, which is documented in *al-Mawrid*, *Hans Wehr,* and *Elias* as the following:

-To take the initiative, make the first step or move, to begin, start, be the first (person) to, to set out to, embark upon, enter upon, set about, undertake, to proceed to, move, act,

take action, begin to act, resort to, to hurry to, hasten to, rush to, run to, to come early to, to get ahead of, forestall, anticipate, act in advance of, to surprise, take by surprise, come unexpectedly or suddenly upon, overtake (*al-Mawrid*)

-To do something promptly, without delay, hasten to do something, to fall upon someone (*Hans Wehr*)

-أسرع: *to hasten to or towards* (*Elias*)

This list shows that all three Arabic-English dictionaries provide correct translation equivalents of the prepositional verb. However, the dictionaries do not discriminate the polysemous meanings of بادر إلى, except for *Elias*, which only provides one sense along with its synonym أسرع. Thus, the proper solution for discriminating the different senses is to propose synonyms in Arabic, the source language in this case, for each sense of the translation equivalents of the prepositional verb in the aforementioned dictionaries. This is effective because the dictionary user of the Arabic-English dictionaries is a native speaker and can understand the different meanings based on the synonyms provided for each different sense. The proposed synonyms are:

-ظهر منه فجأة: *to surprise, take by surprise, come unexpectedly or suddenly upon.*

-سارع إلى: *to do something promptly, without delay, hasten to do something.*

Next, the prepositional verb بغى على is documented in *Hans Wehr* and *Elias* along with the following:

-To wrong, treat unjustly, oppress, commit outrage, whore, fornicate (*Hans Wehr*)

ظلمه: *to wrong, injure* (*Elias*)

Like the previous case, *Hans Wehr* and *Elias* provide more than one translation equivalent of the prepositional verb without any indication of their different meanings, which then can be solved by proposing the following synonyms:

-ظلم ، جار على: *to wrong, oppress*

-زنا: *to whore, fornicate*

Moreover, the prepositional verb أطبق على is documented in *al-Mawrid*, *Hans Wehr* and *Elias* with the following:

- هجم على، ضيق الخناق على: 1-*to fall upon, bear down upon, swoop down upon, rush upon, attack, assail, assault, charge*. 2-*to close in on, clamp down on* (*al-Mawrid*)

-أجمع على: *to agree unanimously on, be agreed on, concur in* (*al-Mawrid*)

-*To cover, cover up something, to surround, encircle, encompass someone, to be agreed, agree, come to an agreement (on) or (about), to be applicable, apply (to), fit, suit someone, something, hold good for, be true of, to be in conformity, be consistent, be compatible* (*Hans Wehr*)

-أجمع على: *to agree upon* (*Elias*)

As shown above, all three dictionaries cover the prepositional verb أطبق على as well as including various translation equivalents. However, meaning discrimination is provided in *al-Mawrid* and *Elias,* whereas the equivalents in *Hans Wehr* are not distinguished from each other. The equivalents in *Hans Wehr* are listed without any discrimination between them, which might not be dictionary user-friendly. *Hans Wehr* should have treated the prepositional verb the same way *al-Mawrid* and *Elias* did by distinguishing between the

different meanings of أطبق على by using synonyms and short definitions. Such a lexicographical treatment alerts the translation student/dictionary user to the polysemous meaning of this prepositional verb and results in him/her choosing the right translation equivalent.

In a similar manner, the prepositional verb طوح بـ is documented in *al-Mawrid*, *Hans Wehr,* and *Elias* along with the following:

-ألقى: *to fling*, *hurl*, *throw*, *cast*, *toss* (*al-Mawrid*)

-عرّض للخطر: *to endanger*, *expose to peril* (*al-Mawrid*)

-*To throw, cast, fling, hurl, toss, carry away, sweep away, to cause to or let perish, to endanger, expose to peril, to throw away, toss away, hurl away, to carry away, transport* (*Hans Wehr*)

-حمله على ركوب المهالك: *to endanger*, *expose to peril* (*Elias*)

-ألقاه: 1-*to fling*. 2-*hurl*. 3-*throw away* (*Elias*)

The treatment of طوح بـ shows that it is covered with translation equivalents of its ambiguous meanings and with definitions حمله على ركوب المهالك/عرّض للخطر and synonyms ألقاه/ألقي included for meaning discrimination. However, the meaning discrimination, like the previous case, is included in *al-Mawrid* and *Elias*, whereas the equivalents in *Hans Wehr* are not supported by any. The above list shows that *Hans Wehr* provides several translation equivalents of the prepositional verb without distinguishing between them, as they do not have the same semantic sense. Therefore, the only solution is to treat this prepositional verb the same way *al-Mawrid* and *Elias* did, which is by using definitions

and synonyms to show the translation student how each translation equivalent is for a different meaning.

7.4.3 Compounds

In the case of compounds, the equivalents of *uplift* in the three dictionaries indicate the meaning of the compound and are as follows:

- (*al-Mawrid*) يرفع ، ينهض بـ ، يرقى ، يرتفع ، ارتفاع ب ، رفع ، ترقية ، نهوض ب ، حركة انهاض (أخلاقي أو ثقافي)

- رفع ، تعلية ، ارتفاع ، اصطلاح (أو تحسن) أخلاقي ، حركة إصلاح أخلاقي ، رفع (إلى الأعلى) ، أصلح الأخلاق أو الحالة الإجتماعية (*al-Mughni*)

- إنهاض ، نهوض ، رفع / أنعش الروح المعنوية (*al-Mounged*)

The above equivalents are provided in the three dictionaries and are accurate and precise, but they are listed without any distinction of the three senses of *uplift*, which may not help the translation student as s/he may not be aware of the differences. The listed equivalents are not identical and cannot be used for the same contexts. Therefore, these proposed examples and their translations of *uplift* in context should help clarify the differences between the equivalents as is:

-*His speech uplifted my spirit*.

رفع خطابه من معنوياتي-

-*The bulldozer uplifted the pipes*.

رفعت الجرافة الأنابيب-

-Theatre is a social and artistic <u>uplift</u>.

يعد المسرح <u>حركة إنهاض</u> اجتماعية وفنية۔

In the case of *overtake*, its coverage in the three dictionaries reveals that its treatment consists of equivalents as follows:

(al-Mawrid) يتجاوز ، يتخطى ، ، يدرك ، يلحق ، يفاجئ ، يباغت ، يستبد به (الخوف أو العجب الخ)

(al-Mughni) لحق ، أدرك ، دارك ، ألم (ب) ، غشي ، رهق ، وافي۔

(al-Mounged) أدرك (هارب) ، لحق بـ، فاجأ(ته عاصفة في الطريق) ۔

All the provided equivalents of the polysemous meanings of *overtake* are precise and correct equivalents of *overtake*, but students still need examples of *overtake* in context in order to be able to choose an equivalent without resulting in an unidiomatic translation. The listed equivalents do not have the same meaning, i.e. فاجأ (surprise), يتجاوز (pass). It would thus be appropriate to include the following proposed contextual examples and their translations:

-I was <u>overtaken</u> by surprise when he was let go.

لقد <u>تفاجأت</u> من خبر طرده۔

-The Internet is <u>overtaking</u> television.

<u>تخطى</u> الإنترنت التلفاز ۔

-Road accidents occur because drivers try to <u>overtake</u> each other.

تقع حوادث الطرق بسبب <u>تجاوز</u> السائقين بعضهم البعض۔

Furthermore, *knee-deep* is documented in *al-Mawrid*, *al-Mughni* and *al-Mounged* with these equivalents:

-knee-high. منهمك أو مشغول جدا ، مغمور إلى الركبتين (*al-Mawrid*)

-(*al-Mughni*) إلى الركبة (عمقا) ، إلى حد الركبة (عمقاً)

-(*al-Mounged*) حتى الركبة (كان الماء حتى الركبة).

The above list shows that all these equivalents are correct translation equivalents of *knee-deep*. However, they are literal translations of the compound, which is appropriate. Still, the dictionaries fail to indicate the ambiguity of *knee-deep*, with the exception of *al-Mawrid*. It provides both the literal and figurative senses. The inclusion of these two senses indicates the competence and performance of the metaphorical element of the multi-word item, which is what the translation student needs. Still, *al-Mawrid* should have covered both examples and their translations of the literal and metaphorical senses of this compound as in:

-This swimming pool is <u>knee-deep</u>.

ـ إن حمام السباحة <u>إلى حد الركبة عمقاً</u>

-He cannot join us because he is <u>knee-deep</u> in homework.

-لن يستطيع الحضور معنا لكونه <u>منهمك بالواجب المنزلي</u>

These examples and their translations show the translator when to use the literal and figurative senses of *knee-deep*.

In the case of *upgrade*, *al-Mughni* and *al-Mounged* document the compound along with the following equivalents:

رفع السعر ، رقّى = رفع درجته (أو) مرتبته ، صعود = صفح صاعد (من الجبل) ، في رقي ، في ارتفاع ، في   -
صعود (on the upgrade) (*al-Mughni*)

رقّى/رفع/درجته (*al-Mounged*)

The translation equivalents provided in *al-Mughni* and *al-Mounged* are fitting and maintain the meaning of the compound, but it would be appropriate to support these equivalents with examples and their translatons of each sense of *upgrade* as in:

-I *upgraded* my economy ticket to a business class one.

لقد قمت برفع درجة السفر السياحية الخاصة بي إلى درجة رجال أعمال.

-I saw an ad on TV for the *upgraded* Mercedes; it is better than the previous model.

لقد شاهدت إعلان سيارة المرسيدس المطورة في التلفاز ، إنها أفضل من سابقتها.

-I got this basic computer, but I suppose I should *upgrade* it now.

لقد حصلت على هذا الحاسوب البسيط ولكنني أظن أنه يجب علي أن أطوره.

-The officer was *upgraded* after working fifteen years on the force.

تمت ترقية الضابط بعد خدمة دامت خمسة عشر عاماً .

The inclusion of these examples and translations will not make the translator use the provided equivalents in the wrong context.

The next compound is *powerhouse* and it is documented in the three dictionaries with the following equivalents:

(*al-Mawrid*) أ-محطة توليد القوة الكهربائية. ب-مصدر تأثير أو إلهام ،شخص الخ. عظيم القوة أو النفوذ ـ

(*al-Mughni*) مبنى توليد قوة كهربائية = بيت القوت ـ

(*al-Mounged*) (elect) محطة توليد القدرة أو الطاقة الكهربائية ـ

The three dictionaries cover the equivalent of *powerhouse* in the target language, but only *al-Mawrid* includes two equivalents of *powerhouse* (شخص عظيم القوة/محطة توليد القوة الكهربائية). The inclusion of the two senses of the compound is correct, but it may confuse the translation student who may not be aware of the difference. Therefore, proposed contextual examples and their translations like these two should be included in the dictionaries in order to have the dictionary user/translator distinguish between the two senses:

-*This wrestler is a <u>powerhouse</u>; he lifted a 200 pound man with ease*.

إن هذا المصارع <u>لعظيم القوة</u> فقد حمل رجل يزن مئتا رطل بكل يسر ـ

-*The electricity for the city comes from the <u>powerhouse</u>*.

إن الكهرباء تأتي من <u>محطة توليد الطاقة الكهربائية</u> ـ

The same can be said for the treatment of *henchman*, which is covered in the three dictionaries with several equivalents:

(*al-Mawrid*) تابع أمين أو موثوق ، تابع سياسي تحدوه المصلحة الذاتية في المقام الأول ـ

زينة = أحد الزبانية (أو) الأتباع الأطياع ، آمل = تابع لزعيم سياسي (طمعاً في منفعة) = زافر- (al-Mughni)

تابع أمين ، نصير سياسي ، ذنب جمعها أذناب ، إمّعة- (al-Mounged)

Like the previous example, *henchman* is supported with two or three different equivalents in the dictionaries, which is the appropriate treatment for an ambiguous multi-word item. However, the equivalents are not distinguished from each other. Thus, all three English-Arabic dictionaries should include contextual examples and their translations of *henchman* in order to indicate the difference of each sense clearly as in:

-*The mob consists of a Don and his <u>henchmen</u>*.

تتكون العصابة من رئيسها وزبانيته-

-*Every dictator has his trusted <u>henchmen</u>*.

يحظى كل ديكتاتور ب<u>أتباعه</u>-

In the case of *broadcast*, the three dictionaries cover the compound with the following equivalents:

-   ينثر (الحب) ، ينشر (إشاعة) ، يذيع (الأخبار أو الموسيقى الخ) بالراديو أو التلفزيون ، يتحدث أو يمثل في برنامج إذاعي أو تلفزيوني ، إذاعة الصوت أو الصور بالراديو أو بالتلفزيون ، برنامج إذاعي ، منثور في جميع الجهات ، مذاع بالراديو أو التلفزيون ، واسع الإنتشار (al-Mawrid)

- *broadcast discontent* (*al-Mawrid*)

- أذاع (بالراديو) ، بثّ ، بذر ، مذاع ، مبثوث ، مبذور ، منثور فوق مساحة فسيحة ، بذراً ، منشر انتشاراً واسعاً (او) مبثوثاً في كل مكان (al-Mughni)

1- نثر ، بذر (حباً) ، أذاع ، بث بالراديو (رسالة ، نبأ ، موسيقى) ، أذاع/بث برامج ، إذاعة ، بث (تلفزي) ، برنامج
إذاعي ، بذر الحبوب ، مذاع بالراديو/ بالتلفزيون (رسالة ، خطاب ، موسيقى) / إذاعي ، خاص بالإذاعة ، واسع
الإنتشار (سخط ، استياء) (*al-Mounged*)

-*Live broadcast*   بث مباشر ، إذاعة مباشرة (*al-Mounged*)

-*Outside broadcast* إذاعة خارجية (*al-Mounged*)

The above list shows that all three dictionaries document *broadcast* with various translation equivalents, i.e. ينثر (sprinkle) and ينشر (spread), but they may confuse the translation student who needs to know when to use each sense. The only solution is to provide examples, which are utilised by *al-Mawrid* and *al-Mounged*. The proposed examples and their translations of the other senses are needed as in:

-*Laura broadcast the rumours after hearing them from Lisa*

- نشرت لورا الإشاعات بعد سماعها من ليزا

-*Charity organisations broadcast appeals to help the unprivileged.*

-وجهت المؤسسات الخيرية النداء لمساعدة المحتاجين

-*I will broadcast the seeds in this garden.*

-سوف أزرع البذور في الحديقة

-*The news will be broadcast shortly.*

-سوف تذاع الأخبار قريباً

405

Moreover, the treatment of *jellyfish* in the three dictionaries involves the inclusion of both equivalents and synonyms:

(*al-Mawrid*) رئة البحر ، السمك الهلامي ، شخص ضعيف الشخصية ـ

(*al-Mughni*) شلق = سمك هلامي ليس له عظم فقاري = قنديل البحر = خلام البحر = رئة البحر ـ

(*al-Mounged*) رئة البحر ، قنديل البحر ، سمك هلامي ، شخص ضعيف الشخصية أو العزيمة ـ

The three dictionaries cover the equivalents of *jellyfish*, but with variation. For example, *al-Mughni* provides one correct translation equivalent with four different synonyms رئة البحر , خلام البحر , قنديل البحر, and سمك هلامي ليس له عمود فقاري . However, *al-Mawrid* and *al-Mounged* include two different equivalents of the two senses of *jellyfish*. The two equivalents are accurate equivalents of *jellyfish*, but without the contextual examples, the translation student will not be able to distinguish between the senses, i.e. شخص ضعيف الشخصية (a weak person) and رئة البحر (jellyfish). Thus, including the proposed examples and their translations as in these two below will clarify the ambiguity of the compound:

-I need to go the hospital, as I have been stung by a jellyfish.

ـ علي الذهاب إلى المستشفى فقد لدغني قنديل البحر

-John is such a jellyfish, everybody laughs at him

ـ إن شخصية جون ضعيفة جداً فالكل يضحك عليه

Likewise, the treatment of *moonshine* in the three dictionaries consists of different equivalents, which are as follows:

(al-Mawrid) ضوء القمر ، حراء ، كلام فارغ ، مسكر وبخاصة ويسكي تستقطر بطريقة غير شرعية.

(al-Mughni) نور القمر ، هراء = تفقيع كلام = فند.

(al-Mounged) ضوء القمر ، ثرثرة ، هراء ، ويسكي مهرب أو مستقطر بطريقة غير شرعية.

As shown already, the three English-Arabic dictionaries provide more than one equivalent of *moonshine*, which are all accurate and emphasise the ambiguity of this compound. Still, the translation student may find these equivalents confusing as they are not clearly differentiated, i.e. ضوء القمر (moon light) and هراء (nonsense). That problem can be solved by including the proposed examples and their translations of *moonshine* in context such as:

-*The <u>moonshine</u> adds some romance to the setting*.

إن <u>ضوء القمر</u> يضيف طابع الشاعرية في المكان.

-*What you are saying is <u>moonshine.</u>*

إن ما تقوله <u>هراء</u>.

-*The customs found cases of <u>moonshine</u> in an abandoned car*.

وجد رجال الجمارك بعض صناديق <u>الويسكي المهرب</u> في سيارة مهجورة.

Next, *bittersweet* is covered in *al-Mawrid*, *al-Mughni* and *al-Mounged* with the following equivalents:

- شيئ مر حلو وبخاصة: متعة مشوبة أو ممزوجة بألم ، المغد الحلو المر: نبات عشبي من الفصيلة الباذنجانية ،
الكلسطروس المتسلق ، الحرابية (أو شجرة الحراب) المتسلقة ، حلو مر ، خاص بنوع الشوكولا يشتمل على قليل من
السكر ، لذيذ مؤلم (al-Mawrid)

- (al-Mughni) (شيئ) حلو في مبدئه مرّ في نهايته ، فيه حلاوة مشوية بمرارة ، صاف لا يخلو من كدورة

- (al-Mounged) مر ، بين الحلو والحامض ، مزيج من السعادة والألم

The above list shows that all three translation dictionaries provide accurate translation and explanatory equivalents of *bittersweet*. Each dictionary includes more than one equivalent in order to cover the various different senses of the compound. However, the translation student needs to know when to use each sense to produce a correct translation and avoid picking an unrelated equivalent. This goal can be achieved by proposing examples and their translations for the dictionaries like the following:

-I never liked <u>bittersweet</u> chocolate.

- لا أحبذ الشوكولاة ذات الطعم المر والحلو

-Many teenagers consider their lives full of <u>bittersweet</u> memories.

- يعتبر العديد من المراهقين حياتهم بأنها <u>مزيج من</u> الذكريات <u>السعيدة والأليمة</u>

-I told my friends about the <u>bittersweet</u> plant, but they never believed me.

- لقد أخبرت أصحابي عن <u>شجرة الحراب</u> ولكنهم لم يصدقونني

Likewise, the treatment of *downfall* in the three dictionaries includes equivalents, such as:

سقوط مفاجئ (من منزلة رفيعة إلخ) ، سقوط مطر أو ثلج ، سبب السقوط ـ (*al-Mawrid*)

-*Drink was his downfall* (*al-Mawrid*)

ـ سقوط ، انهدام ، نكبة ، انهمار ـ (*al-Mughni*)

إنهيار (إمبراطورية ، آمال ، ثروة) ، سقوط (حكومة) ، سقوط المطر/الثلج ـ (*al-Mounged*)

Like the previous case, all three dictionaries cover *downfall* with several different equivalents which are correct. However, they should be distinguished to indicate the clear context of each sense. *al-Mounged* provides collocates (ثلج/حكومة/ثروة/آمال/إمبراطورية) for the different equivalents (سقوط/إنهيار), which is helpful, but the other dictionaries do not. This issue can be solved by the inclusion of examples and their translations as in the following:

-*Alcohol, drugs, and fame are the <u>downfall</u> of many celebrities.*

ـ يعد إدمان العقاقير والمخدرات والشهرة سبب <u>انتكاسة</u> المشاهير ـ

-*Tom was a clever politician, but his scandal was his <u>downfall</u>.*

ـ لقد كان توم سياسياً حذقاً ولكن فضيحته كانت سبب <u>نكسته</u> ـ

-*The <u>downfall</u> of snow is the cause of many accidents.*

ـ يعد <u>سقوط</u> الثلج سبب العديد من الحوادث ـ

The last case of meaning discrimination of compounds is that of *watertight*, which is covered in *al-Mawrid* and *al-Mughni* along with these equivalents:

ـ مسيك ، سدود الماء (*al-Mawrid*)

مانع ، لا لبس فيه ، لا يحتمل غير تفسير واحد- (*al-Mawrid*)

al-) لا ينكر ، لا يدحض ، دامغ (كالحجة) ، محكم السد (فلا يدخل إليه أو يخرج منه ماء) ، منفصل تمام الإنفصال -
Mughni)

Both *al-Mawrid* and *al-Mughni* cover the two different senses of the compound *watertight*, which are محكم السد 'impervious to water' and لا يدحض 'impossible to defeat'; all of which are accurate translation equivalents of *watertight*. However, the meanings of the compound are not distinguished, which can be puzzling for the translation student who might not be aware of the difference between them. Thus, two proposed definitions and examples and their translations should be provided:

لا ينكر ، لا يدحض ، لا لبس فيه : impossible to evade.-

سدود الماء ، محكم السد : impervious to water.-

-*The lawyer has prepared a watertight contract.*

أعد المحامي عقداً لا لبس فيه-

-*Most ships have watertight cabins.*

يوجد لدى معظم السفن كبائن محكمة السد-

7.4.4 English Collocations

Unlike the other multi-word items, there is only one case of collocations where the translation dictionaries do not provide meaning discrimination to the polysemous multi-word item, and it is for the collocation *make a move*. In this case, the collocation is covered in the three dictionaries with equivalents and an example and they are as follows:

(al-Mawrid) ينتقل إلى مكان آخر ، يبدأ العمل.

(al-Mughni) انتقل ، اتخذ إجراء ، عمل عملاً.

-Unless we <u>make a move</u> now, we shall miss the opportunity   إذا= إذا لم نبادر إلى اتخاذ أيّ عمل

(al-Mughni) لم نبادر إلى العمل

(al-Mounged) بدا منه حركة ، بدأ العمل ، انتقل إلى مكان آخر.

As shown here, all three translation dictionaries provide precise equivalents of the two senses of *make a move*. In *al-Mughni*, one contextual example of *make a move* is included along with its translation. However, the example covers only one sense of the collocation, which is اتخذ إجراء, and the dictionary(s) should have included an example of the other sense, which is بدا منه حركة, as in this example:

-The cops pulled the suspects over because they <u>made a move</u>.

أوقفت الشرطة المشتبه بهم حيث <u>بدا</u> منهم <u>حركة</u> مشبوهة.

The above results show that the translation English-Arabic and Arabic-English dictionaries have some lexicographical problems with their treatments in the case of the equivalents, examples, and meaning discrimination. Translation dictionaries are not expected to cover and document all the multi-word items of languages due to size constraints. However, the documented items should be provided the proper lexicographical treatment.

The above subsections show that even though English-Arabic dictionaries provide more examples, many of these examples do not contain the whole context. Similarly, the equivalents provided in English-Arabic dictionaries have more problems than the ones in

411

Arabic-English dictionaries. Likewise, English-Arabic dictionaries may provide many equivalents for the polysemous items; however, many of these are not distinguished. In the case of Arabic-English dictionaries, only the prepositional verbs need meaning discrimination.

In sum, this analysis shows that Arabic-English translation dictionaries treat the multi-word items better than English-Arabic dictionaries do even though English-Arabic dictionaries document more multi-word items than their counterparts. This can be attributed to the fact that the lexicographers of these dictionaries are native speakers of Arabic, except for *Hans Wehr*, which was compiled by a German dictionary maker. Consequently, there are no problems in providing accurate definitions and/or equivalents of Arabic multi-word items in the translation dictionaries. On the other hand, the Arabic lexicographers encountered several problems with the English multi-word items in the English-Arabic dictionaries, as indicated in this chapter. The treatment of the English multi-word items was not complete, and there were cases where the equivalents were inaccurate, examples were decontextualised, and no meaning discrimination provided for the polysemous items. Proposed treatments for these cases were provided by the researcher. Proposed correct equivalents were provided for the flawed equivalents, and examples of the multi-word items in context were proposed for the decontextualised examples. In addition, meaning discrimintation of the polysemous/ambiguous multi-word items were proposed in the form of examples and their translations for the English items and synonyms and definitions for the Arabic items. The dictionary user is a native speaker of Arabic and his/her use of definitions and synonyms can distinguish the different senses of the Arabic item. In the case of the examples and their translations,

their inclusion shows the dictionary user the difference between each sense of the English item based on the context. Synonyms and definitions can be helpful, but examples of each sense in context allow the dictionary user to see what a certain equivalent from the provided list means based on the context. The findings in this chapter show that English-Arabic items are more polyesemous than their Arabic counterparts. Thus, the use of definitions, synonyms, and examples achieve this purpose.

This chapter assessed the general features of the lexicographical treatment of the English and Arabic multi-word items in English-Arabic and Arabic-English dictionaries with an emphasis on the dictionary entry, the equivalent, the examples, and meaning discrimination. The next chapter will focus on the proposed model of lexicography along with its application to English and Arabic multi-word items.

CHAPTER EIGHT: A LEXICOGRAPHICAL MODEL

This chapter presents a proposed lexicographical model and a discussion of its application for the English and Arabic multi-word items. The analysis shown in Chapter 7 indicates a flawed lexicographic treatment of multi-word items in the English-Arabic and Arabic-English dictionaries. This proposed model will provide a translator-friendly documentation and treatment of these multi-word items and help provide correct translations of the items in the target text. The proposed model consists of the dictionary entry and its components which the translator needs for that production.

8.1 The Proposed Model

8.1.1 Entry

The proposed model is mainly a combination of the suggestions by Atkins and Rundell (2008) and Svensén (2009) with a few from the researcher. Both books focus on the compilation of dictionaries, both monolingual and bilingual. Both books pay attention to the entry and its planning and point out that the components of the entry, the ones that assist in the process of translation, are the lemma headword, the definition, the equivalent and examples.

8.1.1.1 Lemma Headword

Most scholars argue about the placement of multi-word items in dictionaries, both monolingual and bilingual. For example, Nuccorini (1988: 154) suggests that multi-word

items should be documented under their most important component, whereas Lorentzen (1996: 415) states that idioms and/or other multi-word items should be placed under the first noun. If not, then they should be documented under the first word used as a noun since the meaning of the idiom and other multi-word items is contributed by the noun. If the multi-word item does not include a noun, then it should be documented under the first verb, and if not, then under the first adjective, and if not, then under the first adverb. Svensén (2009: 195), on the other hand, states that if there is no noun in the idiom, then the placement should be under the first adjective, and if not, then under the first verb.

In the case of the documentation of phrasal verbs, Atkins and Rundell (2008: 254) note that the dictionary user should look up the phrasal verb under the entry of the verb in case the phrasal verb is not main lemmatised. On the other hand, compounds should be documented in their own main lemmas because they behave as single words even though they consist of two words according to Gouws (1988: 91). This view echoes Rāndik's argument that the complexity of compounds is what gives them a headword status (996: 452).

For collocations, Svensén (2009: 176) argues that collocations in the L2→L1 dictionaries (English-Arabic dictionaries in this research) should be documented under the entry of the collocator (second component of the collocation) since it is problematic, while the base (first component of the collocation) is not since it rarely causes any problems of interpretations. However, Svensén states that L1→L2 dictionaries (Arabic-English dictionaries in this research) should place the collocation in the entry for the base because 'it is about the base that one wants to say something' (2009: 177). The above

415

suggestions of these scholars are directed toward English multi-word items, but they will apply to Arabic multi-word items as well.

8.1.1.2 Definition

In dictionaries, a definition is the second component in the entry after the lemma headword. The definition is provided 'in order to catalogue the meanings in a language' (Atkins and Rundell, 2008: 407). Atkins and Rundell stress that dictionary users rely on definitions when they encounter unknown words or expressions to explain their meanings or when users want to produce a word or an expression in the target language. (2008: 407). In addition, Atkins and Rundell argue that there are certain requirements of a good definition. They are the following:

- To help explain the word in context, the definition should provide enough information to the dictionary user.

- Definitions should allow the dictionary user to interpret the word or expression in any applicable context.

- Definitions should allow the dictionary user to use the word or expression correctly in any context.

Atkins and Rundell (2008: 414) state that the content of the definition should traditionally consist of a superordinate word or expression and/or additional information to indicate the uniqueness of the item that is being defined. However, they found that this might lead to either too long definitions or ones that are too short and vague. In some cases, it is preferable to include synonyms of the item under the definition in order to convey the content and also be economic in space. Yet, synonyms as definitions are not

always a good choice for definition because, as Atkins and Rundell (2008: 421) argue, no two words are exactly the same, and this means that some synonyms are not appropriate for every situation.

8.1.1.3 Equivalent

Next, once the definition is included to support the headword, the equivalent is provided in the target language so as to be used in the target text by the translator. Atkins and Rundell (2008: 467) argue that it is rare to have a perfect translation of a source language (henceforth SL) item in the target language (henceforth TL), except for names of a real object in the real world such as places, artefacts, etc. In the case of multi-word items, the scholars maintain that there are occasions where the SL multi-word item matches the TL multi-word item in form and content like *all ears*, which has a matching equivalent in form and meaning in the TL which is كلي آذانٌ صاغية. However, there are cases where the TL equivalent matches the SL item in meaning but not in form. For instance, the TL multi-word item قرة عينه does not match the form of the SL item *apple of his eyes*; however, it does match the meaning.

Moreover, equivalents provided in the dictionary are either translational or explanatory equivalents, as Zgusta points out (1971: 319). The former can be inserted into the translation text, whereas the latter gives information about the lexical word. According to Svensén (2009: 257), explanatory equivalents have a higher degree of explanation, but a lesser degree of insertability and vice versa. Furthermore, once the type of equivalent is settled on, then the presentation of the equivalent(s) should be decided for those cases where the multi-word item is polysemous. This can be solved by

417

indicating both polysemous meanings along with their definitions and equivalents as in the following example:

-**Bump into**:

-1-Meet someone unexpectedly: إلتقى مصادفة.

2-hit against something: ارتطم بـ.

8.1.1.4 Examples

In monolingual dictionaries, examples of the headword in context are common; however, they are not always included in the bilingual dictionaries. Examples should also be included in bilingual dictionaries because, as Atkins and Rundell (2008: 454) point out, they elucidate meaning and complement the definition. The inclusion of such examples in dictionaries can also help distinguish between the different meanings of a polysemous word. Each example of each meaning provides the context and allows the translator/dictionary user to understand the difference in the meanings. In addition, Atkins and Rundell (2008: 454) note that examples illustrate the contextual features and collocational range. For example, *television* is 'watched' and not 'looked at'.

Also, Atkins and Rundell (2008: 458) stress that naturalness/typicality, informativeness and intelligibility are characteristics that make a good example. By typicality, they mean that the example should show the context, syntax, and collocational pattern of the headword; by naturalness, they mean that the context of the example is natural, which does not mean that the example cannot be made up, but rather have a normal amount of context in the example. In the case of informativeness, examples

418

should support and complement the definition to help explain the meaning of the headword to the translator. As for intelligibility, it connects with comprehensible examples, as examples that are not understood by the dictionary user are useless. Thus, examples should be easy to understand to reach the end goal of indicating the context and complementing the definition clearly.

8.1.1.4.1 Authentic vs. Invented Examples

The source of examples, as Svensén (2009: 283) maintains, is a controversial area, as there are types of examples. They are either authentic or invented. Authentic examples are extracted from English corpuses, such as COBUILD and BNC, while invented examples are those made up by lexicographers without input from the corpuses. Svensén (2009: 284) notes that lexicographers who support the corpus-based examples do not approve of invented examples because these examples do not exist in the corpus. Thus, they regard them as less typical. However, Svensén (2009: 284) believes that invented examples convey 'necessary' information and are not as space-consuming as authentic examples. The authentic corpus-based examples are generally longer than the invented examples.

Most importantly, Svensén states that lexicographers are native speakers of the language and can produce reliable examples, an aspect that indicates the significance of the invented examples. What distinguishes the authentic examples from the invented examples is that the former are natural and part of the corpus, which is comprised of existing spoken and written language. On the other hand, invented examples are not natural-sounding even though they are grammatically and semantically correct. In this

proposed model, priority will be given to authentic corpus-based examples in all entries. That focus is consistent with multi-word items compiled from the same on-line corpus (BNC and BYUAC). However, invented examples will be provided as well in any case where the corpus-based authentic examples are difficult to understand and/or space-consuming. Therefore, invented examples will be used in this model when authentic examples fail, and will be indicated as such accordingly.

8.2 Application of the Model

In this section, the proposed lexicographic model is applied based on the suggestions offered in section 8.1 on English and Arabic multi-word items. Each type of multi-word item in this model consists of the four most frequent multi-word items from the corpus compiled in this research. For example, the idioms included in this section are the four most frequent idioms in the corpus. The same criterion applies to all other types of multi-word items. The proposed entry consists of the lemma headword (and sub-headword in some cases) in bold, followed by a definition and then the equivalent, followed by the examples.

8.2.1 English Multi-word Items

8.2.1.1 Idioms

The documentation of idioms in the dictionaries is not as simple as with other multi-word items. Lorentzen (1996: 415) stresses that idioms should be placed under the entry of the first noun, if there is no noun in the idiom and then under the first verb, and if not, then under the first adjective, and if not, then under the first adverb. Regarding idioms,

the four most frequent idioms from the compiled corpus are the following (the figures in brackets refer to their frequencies):

- *In the light of* (1809)

- *In the air* (1789)

- *Under the influence* (313)

- *Bread and butter* (204)

The first idiom is *in the light of*, which is the highest ranked idiom in the compiled corpus in the BNC. As stated by Lorentzen (1996: 415), the placement of that idiom is in the entry of the first noun, which is *light* in this case:

Light:
Idiom: *In the light of*. Taking into account: على ضوء
Thus, in the light of the particular facts, the patient may be discomforted by the doctor's conduct.
لذلك، وعلى ضوء هذه الحقائق، فقد يكون المريض غير مرتاح لسلوك الطبيب

The next idiom is *in the air*, which is the second most frequent idiom of that compiled corpus. Like the previous case, the documentation of the idiom will be in the entry of the first noun, which is *air*.

Air:
Idiom: *In the air*. In circulation: منتشر
War in the air.
إن الحرب منتشرة

The third idiom is *under the influence* and has a frequency of 313 in the BNC. Regarding its dictionary documentation, the idiom should be placed under the entry of

influence rather than the entry of *under* because the former is the first noun in the idiom, whereas *under* is a preposition:

Influence
Idiom: *Under the influence*. The state of being under the effect of alcohol/drugs: تحت تأثير الكحول/المخدرات
She seems under the influence of a drug, I think.
أظن أنها قد تكون تحت تأثير المخدرات

The idiom *bread and butter* is the fourth idiom in this model and the fourth highest in the compiled corpus. In the case of its documentation, the placement of the idiom is under the entry of the first noun *bread* and the example provided is invented because of the complexity of the examples already in the BNC:

Bread:
Idiom: *Bread and butter*. The source of livelihood: رزق/مصدر رزق
Trading was the bread and butter of Arabs.
لقد كانت التجارة مصدر رزق العرب

8.2.1.2 Phrasal Verbs

Regarding the documentation of the phrasal verbs, Atkins and Rundell (2008: 254) note that phrasal verbs should be documented in the entry of the verb in case it is not documented in a main entry. Therefore, this model will document all four phrasal verbs in the entry of their respective verbs. The four most frequent phrasal verbs from the compiled corpus are the following (the figures in brackets refer to their frequencies):

- *Set up* (8502)

- *Make up* (2359)

- *Carry on* (2029)

- *Give up* (1717)

The first phrasal verb is *set up*, which is the most frequent phrasal verb from the compiled corpus. The lexicographic documentation of this phrasal verb should be under the entry of the verb, which is *set* in this case:

Set:
Phrasal verb: *Set up*. 1-To arrange a meeting for two people in order to establish a relationship:حدّد موعد غرامي بين شخصين
This is the bloke they are trying to set me up with.
إن هذا هو الشخص الذي يحاولون تحديد موعد غرامي معه
2-To form: شيّد
The home secretary announced plans to set up a special police unit to investigate suspects.
أعلن وزير الداخلية عن خطط لتشييد وحدة شرطة خاصة للتحقيق مع المشتبه بهم
3-To establish and make the necessary arrangements happen: شكّل
A new fund would be set up with pensioners and staff making up half the trustees.
سوف يقام صندوق جديد ويشكل المتقاعدون والموظفون نصف مجلس أمناءه
4-To make people think that someone is guilty or did something illegal: نصب له فخاً
They set me up as a target.
لقد نصبوا لي فخاً

The second phrasal verb is *make up* and is the second highest phrasal verb in the compiled corpus. As stated by Atkins and Rundell (2008: 254), phrasal verbs are placed under the entry of their verbs. In this case, *make up* is included in the entry of *make* and all the examples are invented except for the one used for the second meaning, which is 'to compensate':

> **Make**:
> **Phrasal verb**: *Make up*. 1-To settle the difference and reconcile: سوى الخلافات.
> *James and Tina made up after ten years of separation.*
> سوّى جيمز و تينا خلافاتهما بعد أن استغرق انفصالهما عشرة أعوام
> 2-To compensate for: عوض
> *A two week tour of Europe was organised for late-June/July in order to make up for the shows cancelled at the end of last year.*
> تم تنظيم رحلة لأوروبا لمدة أسبوعين لتعويض العروض الملغاة في نهاية العام الماضي
> 3-To decide: صمم عزمه.
> *I told Jennifer to make up her own mind because I cannot buy her all three dresses.*
> لقد أخبرْت جينيفر بأن تقرر وتصمم عزمها فيما يخص الفساتين و ذلك لعدم قدرتي على شراء الثلاث معاً
> 4-Made of, comprised: شكّلَ
> *The merchants make up half of the country.*
> يشكل التجار نصف عدد سكان الدولة
> 5-To invent (sometimes used in a negative situation): اختلق (عذراً)
> *The tutor did not forgive Tim for making up the excuse.*
> لم يغفر المعلم لتيم لاختلاقه العذر

Next is the phrasal verb *carry on*, which appears 2029 times in the BNC and is included in the entry of *carry* in our proposed model:

> **Carry**:
> **Phrasal verb**: *Carry on*. 1-To continue doing something: استمرّ
> *I'll eat until I feel sick and even then carry on eating.*
> سوف آكل حتى أشعر بتوعك وسوف أستمر في الأكل
> 2-To manage: أدار (عملاً)
> *He seems to have been trained, along with his three brothers, to carry on the family business.*
> يبدو أنه قد تدرّب مع أشقاءه الثلاث لإدارة أعمال العائلة
> 3-To be in an affair: على علاقة غرامية
> *My God… you're still carrying on with her.*
> يا إلهي...إنك لا تزال على علاقة غرامية معها

The fourth phrasal verb is *give up*, which has the lowest frequency of the four phrasal verbs. Like the above cases, *give up* is covered in the entry of *give.* All the examples provided are authentic except for the one for the meaning 'to surrender' and 'to devote' because of space-consuming examples found in the BNC:

<div style="border:1px solid black">

Give:

Phrasal verb: *Give up*. 1-To surrender: استسلم.

The military gave up after the air raid.

استسلم الجيش بعد الغارات الجوية

2-To abandon hope: قطع الأمل/الرجاء.

Don't try to give up at a time when you are already stressed.

لا تقطع الأمل عندما تتعرّض للضغوطات

3-To stop doing some activity or bad habit: أقلع عن

You may be able give up gradually, or decide one day to remove everything connected with smoking from your house --; and give up from that day on.

قد يمكنك الإقلاع تدريجياً أو إزالة كل ما يتعلق بالتدخين من منزلك ابتداءً من اليوم

4-To devote to something: تفرغ لـ

I give up valuable time to read the study

لقد تفرّغت لقراءة البحث

</div>

8.2.1.3 Compounds

The compiled corpus shows that the following compounds are the most frequent compounds that appear in the BNC (the figures in brackets refer to their frequencies):

- *Background* (6060)

- *Landlord* (2763)

- *Undertake* (1735)

- *Broadcast* (1483)

The first compound included here is *background,* as it has the highest frequency of the compiled compounds in the BNC. According to Gouws (1988: 91) and Rāndik (996: 452), compounds should be documented in the main lemma because of their complexity; therefore, they will be included in this proposed model. In addition, two translation equivalents will be provided along with examples. The first sense of *background* is supported by an invented example instead of the long examples provided in the BNC, while the second and third senses are supported by authentic examples:

> **Background:**
> 1-The area in the rear: خلفية
> *Susan's portrait is with a blue background.*
> إن صورة سوزان ذات خلفية زرقاء
> 2-Social and / or historical causes of a certain event: جذور إجتماعية أو سياسية
> *With a background of socialism, these PTAs were not averse to spending public money on promoting public transport.*
> لم يكن اعضاء منظمة النّقل العام هؤلاء ضد إنفاق المال العام لتعزيز النقل العام كونهم ذو جذور اشتراكية
> 3-A previous experience or education of a person: بيئة الشخص أو ثقافته
> *There is a heavy reliance on family background characteristics as indicators of treatment need.*
> هنالك اعتماد كبير على خصائص بيئة العائلة باعتبارها مؤشراً لإحتياجات العلاج

The second compound is *landlord*, which has the second highest frequency of the four compounds. Like *background*, *landlord* is documented in a main lemma headword because of the nature of the compound, and should be as follows:

> **Landlord**:
> 1-A person who leases his / her property to another person: صاحب العقار.
> *My landlord chucked me out.*
> لقد طردني صاحب العقار

The third compound is *undertake,* and it is included in its lemma headword with the following:

> **Undertake:**
> 1-To accept the responsibility of something and work on it: قام بـ.
> *Why did these three young men undertake this task?*
> لماذا تولى هؤلاء الشبان الثلاثة هذه المهمة؟
> 2-To promise to do something: تعهد
> *He had decided to undertake an epic enterprise.*
> لقد تعهد بإقامة مشاريع ضخمة

The last compound is *broadcast,* and it has the lowest frequency of the four compounds in the BNC. The entry of *broadcast* is the following:

8.2.1.4 Collocations

In the case of collocations, the four highest collocations from the compiled corpus in the BNC are the following (the figures in brackets refer to their frequencies):

- *Have a look* (1920)

- *Take advantage* (1126)

- *Foreseeable future* (294)

- *Rapid growth* (243)

As shown, the most frequent collocation from the compiled corpus is *have a look*. Svensén (2009: 176) argues that collocations should be documented under the entry of the collocator in the L2→L1 dictionaries because they are the most problematic. In this case, *have a look* should be included in the entry of *look* in a section dedicated to that collocation:

> **Look**:
> **Collocation**: *Have a look*. To look with attention: ألقي نظرة.
> *We'll just have a look at what we've got.*
> علينا أن نلقي نظرة على ما لدينا

The second most frequent collocation is *take advantage,* and in our model, it is documented in the entry of *advantage*:

Advantage:
Collocation: *Take advantage*. 1-Take advantage of an opportunity: انتهز الفرصة
Dental treatment is free during your pregnancy and until your baby is one year old, so take advantage of this!
إن علاج الأسنان مجاني خلال فترة حملكِ وحتى بلوغ طفلكِ عامه الأول ، فانتهزي الفرصة
2-Take advantage of someone: استغل
People he looked on as friends took advantage of him.
لقد استغلّه من كان يعدّهم أصدقائه

Next is the collocation *foreseeable future*, which has a frequency of 294 in the BNC. It is the third collocation in this model and documented in the entry of *future*:

Future:
Collocation: *Foreseeable future*. As far as one can see: في المستقبل القريب.
The US's foreign trade deficit was likely to continue for the foreseeable future, he said
وذكر بأنه من المرجح استمرار عجز التجارة الخارجية للولايات المتحدة الأمريكية حتّى في المستقبل القريب

The last collocation is *rapid growth*, which has a frequency of 243 times in the BNC. It is covered in the entry of *growth* in this model:

Growth:
Collocation: *Rapid growth*. A quick rise: نمو سريع/عاجل.
An outstanding feature of the UK economy in recent years has been the rapid growth in employment in the service industries.
لقد كانت السمة البارزة في اقتصاد المملكة المتحدة خلال السنوات الأخيرة هي النمو السريع في التوظيف في قطاع الخدمات

8.2.2 Arabic Multi-word Items

8.2.2.1 Idioms

The documentation of the Arabic idioms should be the same as the documentation of their English counterparts, and idioms should be documented under the first noun. If not, then they should be documented under the first verb; if not there, then under the first adjective, if not there, then under the first adverb. The four most frequent Arabic idioms in the compiled corpus are as follows (the figures in brackets refer to their frequencies):

- في ظل (17575)

- نزع فتيل (372)

- كبح جماح (333)

- على المحك (322)

The first idiom in this proposed model is في ظل since it is the highest idiom in frequency in the compiled corpus. Its documentation should be placed under the entry of ظل:

ظل:
تعبير إصطلاحي: *في ظل.* تحت رعاية أو حماية: Under the protection of/auspices of/patronage of
في ظل قيادة ثقافية تمثلها الدكتورة نجاح العطار.
Under the esteemed patronage of Dr. Najah Al-Attar

The second idiom is نزع فتيل, which appears 372 times in the BYUAC. Although the first component of this idiom is the verb نزع, the placement of the idiom should be under the entry of فتيل since this noun is part of the idiom:

فتيل:

تعبير إصطلاحي: نزع *فتيل*. أزال الخطر : To defuse

تسعى الحكومة إلى الاتفاق على حل وسط في شأن الاستجواب بنزع فتيل التوتر وينهي الإحراج الذي تواجهه الحكومة من التداعيات السياسية.

The government seeks to reach a compromise regarding the interrogation by defusing the situation and ending the embarrassment caused by the political repercussions

The next idiom كبح جماح has a frequency of 333 in the BYUAC and is covered in the entry of كبح in this model:

كبح:

تعبير إصطلاحي: كبح جماح. سيطر عليه ، تحكم فيه: To curb/repress someone

سوف يكون من الصعب علي أية عاصمة عربية أن تكبح جماح الغضب فيها خلال الشهور المقبلة.

It will be difficult for any Arab capital to repress people's anger in the coming months.

The fourth idiom in this model is على المحك. It is the fourth most frequent Arabic idiom in the compiled corpus. The documentation of this idiom should be placed in the entry of المحك:

محك:

تعبير إصطلاحي: *على المحك*. في الاختبار : At stake

في عام 1990 وُضعت قدرات الأمم المتحدة على الوفاء بالتزاماتها ومسؤولياتها على المحك.

In 1990, the ability of the United Nations to hold on to its commitments and responsibilities were at stake.

8.2.2.2 Prepositional Verbs

In this proposed model, the documentation of the prepositional verbs will be like the documentation of the phrasal verbs, in which the multi-word item is documented in the

430

entry of the verb. The four most frequent prepositional verbs in the compiled corpus are the following (the figures in brackets refer to their frequencies):

- رف على (2783)

- عمل في (1867)

- تاح لـ (721)

- صار إلى (650)

The first prepositional verb is رف على, which has the highest frequency in the compiled corpus. In terms of its lexicographic documentation, رف على is placed under the entry of رف:

رف:
فعل متعد بحرف جر: رفّ على. عطف عليه: Have sympathy for
رفّ عليه.
He had sympathy for him.

The second prepositional verb is عمل في, which has a frequency of 1867 in the BNC, and is documented in the entry of عمل:

عمل:
فعل متعد بحرف جر: عمل في. أثر فيه: To affect something
إنها مادة هلامية بلا شكل و لا لون ، بل إنها تعمل فيه تشويهاً.
It is a gel with no colour or shape, and it causes disfigurement.

Next, the prepositional verb تاح لـ, which is the third prepositional verb in this model and its documentation is in the entry of the verb تاح:

<div dir="rtl">

تاح:
فعل متعد بحرف جر:*تاح لـ. قدّر له ، سمح له*: To be granted/given
أشارت نتائج الاستطلاع إلى أن 100% يشرّفهم ويسعدهم أن تتاح لهم الفرصة لخدمة مصر.

</div>

Results of the poll indicated that 100% are honoured to be given an opportunity to serve Egypt.

The fourth and last prepositional verb is صار إلى and it appears 650 times in the BUYAC. Like the above prepositional verbs, صار إلى is documented in the entry of صار in this model along with an invented example since the examples in the BNC are long and difficult to understand:

<div dir="rtl">

صار:
فعل متعد بحرف جر: *صار إلى. إنتهى إلى الغاية*: To end/wind up in
صار الملاكم إلى هذا الوضع بعد تلقي العديد من الضربات.

</div>

The boxer ended up in this shape after receiving several blows.

8.2.2.3 *Iḍāfa*s

Similar to the documentation of compounds, *iḍāfa*s should be documented in their own main lemmas because of their complexity. The four most frequent *iḍāfa*s in the compiled corpus are as follows (the figures in brackets refer to their frequencies):

- وجهات النظر (2641)
- لقمة العيش (435)
- صندوق الدنيا (389)
- تطبيق الشريعة (369)

The first *iḍāfa*s is وجهات النظر and it is the most frequent in the compiled corpus. Its frequency in the BNC is 2641. As pointed out above, *iḍāfa*s should be lexicographically

documented in the main lemmas; thus, the entry of وجهات النظر (documented in the singular form) is:

وجهة النظر (جمعها وجهات النظر): رأي :Point of view
أكد المسئول أن وجهات النظر الأمريكية والأندونيسية بدت متفاوتة للغاية حول هذه المسألة.
The official stressed that the American and Indonesian views differed regarding this issue.

The second *iḍāfa* is لقمة العيش, which appears 435 times in the BNC. As in the previous case, لقمة العيش is placed in its lemma headword in our proposed model:

لقمة العيش: الرزق أو قوت يوم :Livelihood
يتحول البشر إلى حيوانات كاسرة تتقاتل في غابة من أجل لقمة العيش ونقطة المياه.
Humans turn into wild animals fighting for their livelihood.

The *iḍāfa* صندوق الدنيا is the third most frequent *iḍāfa* in the compiled corpus, and it is placed in its main lemma in the proposed model:

صندوق الدنيا: نوع من أنواع الفن :Kaleidoscope
لنا أمل كبير ان يرعى صندوق الدنيا إلى الحب والتآخي والتبرع بالدم يقدم عليها الاصحاء.
We have great hope that kaleidoscope could bring harmony and brotherhood to the people which could inspire the healthy ones to donate blood.

The fourth *iḍāfa* is تطبيق الشريعة and it is the fourth most frequent *iḍāfa* in the compiled corpus and is placed in its main lemma as follows:

تطبيق الشريعة: تطبيق ما شرعه الله لعباده من الدين :The application of Sharia
أن علماء الاسلام يقولون إن تطبيق الشريعة بالصورة التي أنزلها الله ستؤدي الى تحقيق كل تلك المبادئ.
Muslim scholars state that the true application of Sharia as regarded by God will achieve and serve its purposes.

8.2.2.4 Collocations

Unlike their English counterparts, Arabic collocations should not be placed in the entry of the collocator. Svensén states that L1→L2 dictionaries should place a collocation in the entry of the base because 'it is about the base that one wants to say something' (2009: 177). Consequently, all the collocations in this model will be documented in the entry of the base. The four most frequent Arabic collocations in the compiled corpus are the following:

- قصارى جهد (318)

- عواقب وخيمة (249)

- حجر عثرة (222)

- إراقة دماء (220)

The first collocation in this model is قصارى جهد, which is the most frequent collocation in the compiled corpus. As Svensén stressed, L1 collocations should be placed in the entry of the base, which is قصارى in this particular case:

قصارى:
متلازم لفظي: قصارى جهد. كل طاقته: Go to a great length
سوف ابذل قصارى جهدي لإثبات براءة موكلي من هذه التهمة الخطيرة.
I will go to great lengths to prove that my client is not guilty of this outlandish allegation.

The second collocation is عواقب وخيمة. It appears 249 times in the BYUAC. The placement of عواقب وخيمة should be in the entry of the base (the base in the singular form):

<div dir="rtl">

عاقبة
متلازم لفظي: عاقبة وخيمة (جمعها عواقب وخيمة). نتائج سيئة: Bad results
إن التخفيض في حد ذاته يمكن أن يؤدي إلى عواقب وخيمة على الإقتصاد القومي ككل
Devaluation could lead to serious consequences on the national economy as a whole.

</div>

Next, the collocation حجر عثرة, which has a frequency of 222 in the BYUAC and is covered in the entry of حجر in this proposed model:

<div dir="rtl">

حجر:
متلازم لفظي: حجر عثرة. عقبة أو عائق: An obstacle
وتمثل مشكلة الموارد المائية الشحيحة في المنطقة وسبل ادارتها حجر عثرة امام المفاوضات في الشرق الأوسط.
The problem of scarce water resources is considered an obstacle to negotiations in the Middle East.

</div>

The last collocation in this model is إراقة دماء and it is the fourth most frequent collocation in the compiled corpus. As in the previous three cases, إراقة دماء is placed in the entry of إراقة with an invented example provided as well since the examples from the corpus are out of context and do not clearly indicate the specific context of this collocation:

<div dir="rtl">

إراقة:
متلازم لفظي: *إراقة دماء*. إشعال الحروب والمعارك وكثرة القتل: Bloodshed
سيؤدي هذا الخلاف إلى إراقة الدماء
This conflict will lead to bloodshed.

</div>

As shown in this chapter, the proposed model is applied on both English and Arabic multi-word items. The model covered the parts that assist the translator in rendering multi-word items into the target language, which are entry, definition, equivalent and example. This model helps the translator by assisting him/her in finding multi-word items

in clear entries, based on the policies of item placement of Atkins and Rundell (2008) and Svensén (2009). These policies tell the translator that English and Arabic idioms are placed under the entry of the first noun, if not, then under the first verb, adjective, or adverb. Phrasal and prepositional verbs are placed in the entry of the verb, compounds and *iḍāfa*s are included in main entries because of their complexity. As for English and Arabic collocations, the former are placed in the entry of the collocator, while the latter are placed under the entry of the base.

The application of these policies solves the first problem which translators face when looking up multi-word items in the dictionary. Also, the model assists the translator by providing definitions that explain the meaning of the item. English definitions were provided for English items and Arabic definitions were provided for Arabic items based on the direction of the dictionary. The inclusion of definitions in this model allows the translator to understand the intended meaning of the item and eliminate any confusion that might arise from the figurative meaning of the multi-word items. In addition, the inclusion of translation equivalents in particular in this model provides ready-made equivalents of these items in the target language in order to achieve correct translation in the translation text. Although explanatory equivalents explain the metaphorical meaning of the item, they cannot be used in the translation text because they are not ready-made equivalents. Moreover, the explanation of the metaphorical meaning has been achieved by definitions; therefore, definitions and translation equivalents achieve the task in this model. This model assists the translator by providing contextual examples of multiword items along with the translation of these examples. The inclusion of examples shows the translator how the item behaves in context and distinguish the different meanings of the

item in case of a documentation of a polysemous multi-word item. Thus, the inclusion of these entry components in this proposed model allows the translator to look up the multi-word item in a dictionary and understand and translate the metaphorical meaning easily.

In conclusion, this chapter presents a proposed lexicographic model, which shows how both English and Arabic multi-word items should be documented and treated lexicographically. The model proposed suggests that idioms should be included in the entry of the first noun, while phrasal/prepositional verbs should be placed in the entry of the verb. Compounds and *iḍāfa*s should be documented in their main lemma headwords. In the case of collocations, English collocations should be placed under the entry of the collocator and their Arabic counterparts need to be included in the entry of the base. In addition, the model proposes the inclusion of both authentic and invented examples in order to provide corpus material in the model and provide both made-up and simple examples for best understanding.

CHAPTER NINE: CONCLUSION

This chapter aims to report the findings of the thesis and answers the research questions stated in Chapter 1. Also, this chapter presents the specific contribution of this research to the fields of translation studies and lexicography and offers some recommendations for future research.

9.1 Findings of the Study

Chapter 2 focused on the English and Arabic multi-word items: idioms, phrasal/prepositional verbs, compounds/*iḍāfa*s and collocations and provided a detailed overview of the syntactic form and semantic content of each type and included a contrastive analysis of these items in their respective languages. It was indicated in the overview that multi-word items have significant characteristics that distinguish them from single words such as the figurative meaning and fixed structure. The figurative meaning is what makes multi-word items difficult to understand because the literal meaning does not reveal the intended meaning of the item. For instance, *kick the bucket*, which figuratively means 'to die', cannot be literally understood because it cannot be interpreted by its individual parts. However, there are some cases in which the literal meaning may be understood, as in the case of *beating a dead horse*, which may happen in some cases, but the figurative meaning of 'wasting time discussing a matter' has no relation to the literal meaning. Regarding the fixed syntax, the overview indicated that some multi-word items may allow syntactic changes without affecting the metaphorical

meaning, such as *pull one's leg* and *bury the hatchet*. The two idioms allow passivisation and still keep the figurative meaning intact, but there are cases in which the syntax of multi-word items is frozen and does not allow passivisation because it affects the intended meaning, such as *shoot the bull* and *sit on pins and needles*.

In the case of contrastive analysis, the results show that multi-word items cause problems in their translation. For example, some idioms do not have ready-made equivalents because of their cultural input as in the case of *down the hatch* (used when drinking alcohol and meaning 'cheers'). This idiom will puzzle the translator when s/he tries to translate into Arabic, because it does not exist in the target language. However, there are occasions in which an idiom is shared in English and Arabic, like *play with fire*, which is translated as يلعب بالنار. In this case, the idiom is not only shared in the two languages, but also in the form and content. However, some idioms may share the content but differ in form, as in *the apple of my eyes*, which can be translated as قرة عيني. In the case of compounds and *iḍāfa*s, there are items that are difficult to translate to Arabic/English, like the compound *couch potato* 'a lazy person who watches television excessively' or the *iḍāfa* عيون الشعر, which means 'choicest works of poetry'. Similarly, some English and Arabic collocations are not easy to translate unless the translator is aware of their metaphorical meanings, like *mother tongue* and حقن دماء, which mean لغة المولد and 'prevent bloodshed' respectively. The same can be said about phrasal/prepositional verbs in cases like *notch up* and طوح بـ, as they mean أحرز نقاطاً and 'toss/endanger' respectively. These examples reveal that English and Arabic multi-word items are not easy to understand and translate unless the translator is aware of their figurative senses in order to render correct and accurate equivalents. However, if the

439

translator chooses to translate the multi-word items word for word then s/he will end up with flawed translations, which will affect the quality of the text.

In Chapter 3, a detailed survey of translation and lexicography literature was presented in order to point out the theoretical and practical aspects of these two fields. The literature covered indicated the importance of dictionaries to translators and that they are referred to as the tools of the translators (Varantola, 1998: 179) and that both are involved in communication in language (Hartmann, 1989: 14)). Also, dictionaries are produced to satisfy the needs of the users and because of that, lexicographers should keep the users in mind when compiling dictionaries (Tarp, 2004: 27).

Regarding dictionary use, four problems concern translation students: knowing what to look for in a dictionary, knowing where to look for lexical information, knowing how to interpret the lexical information and knowing when and how to consult dictionaries during the translation process (Roberts, 1992: 53). These problems can be solved by teaching dictionary use in academic translation programmes to show students the different types of multi-word items, the different types of dictionaries (monolingual vs. bilingual/general-purpose vs. specialised), the entries in these dictionaries and the skills required for dictionary consultation (Roberts, 1992: 75).

In the case of multi-word item documentation, several studies (Hoogland, 1993, Bahumaid, 2006, Abu-Ssaydeh, 2005) covered in Chapter 3 revealed that translation dictionaries lag behind monolingual dictionaries and cover multi-word items such as collocations and idioms poorly. However, the compiled corpus of these studies was small, so it does not show that all translation dictionaries are not suitable for translation.

440

The results in Chapter 5 show that phraseological competence and performance differ among translation students in the translation and lexicography classes. The results show that less figurative English multi-word items were identified and translated accurately by most of the translation students in these classes, such as *look at*, *focus on*, *blame for* and *junk food*. On the other hand, multi-word items with metaphorical meanings such as *passive smoking*, *cosy-sounding* and *honest look* scored the lowest percentages of correct translations because of their figurative meanings, which show that highly figurative multi-word items were not easily identified by the translation students. Moreover, the findings in Chapter 5 reveal that the percentages of correct translations are higher in the advanced classes of translation because each class level is exposed to a certain level of translation skills and multi-word item competence, and the higher the level of the class, the higher the percentages of correct translations. Similarly, the amount of dictionary use is higher in advanced classes of translation and lexicography, which indicates the awareness of the importance of translation dictionaries in these classes even though the students were in higher level classes.

Moreover, the results in Chapter 5 show that a majority of the translation students in the Arabic-English classes did not have problems in translating sixteen out of thirty-eight multi-word items; however, some Arabic multi-word items, such as تلاشى العتاب ,زاد توتره and ترك الأثر were difficult to translate because of their highly idiomatic meanings. Furthermore, the findings in Chapter 5 reveal that translation students in the Arabic-English classes consult dictionaries less than the students in the English-Arabic translation classes because they deal with texts of their own native language, which is reflected in the higher percentage of correct translations in the Arabic-English than in the

English-Arabic classes. Regarding the connection between class levels and correct translations, the findings show that the higher the level of the class, the higher the percentages of correct translations, which is similar in the English-Arabic classes, as advanced students have better competence and performance in multi-word items.

As for the documentation of the English and Arabic multi-word items, the findings in Chapter 6 show that the documentations vary among the three English-Arabic translation dictionaries. The findings show that the most covered type of English multi-word item is compounds with *al-Mughni* as the most inclusive dictionary (86%) and *al-Mounged* as the least inclusive (79%). In addition, the results show that English collocations are the least covered among the other multi-word items with *al-Mughni* as the most inclusive (32%) and *al-Mawrid* as the least inclusive dictionary (19%). In the case of phrasal verbs and English idioms, the percentage of coverage in the three dictionaries ranged from 68% (*al-Mawrid*) to 78% (*al-Mughni*) for phrasal verbs and from 50% (*al-Mawrid*) to 79% (*al-Mughni*) for idioms. As far as Arabic-English dictionaries are concerned, Arabic idioms and prepositional verbs are the most covered types among the other Arabic multi-word items, as the documentations ranged from 39% (*Elias*) to 55% (*Hans Wehr*) for idioms and 53% (*Elias*) to 72% (both *al-Mawrid and Hans Wehr*) for prepositional verbs. In addition, the findings show that collocations and *iḍāfa*s are not covered as much as idioms and prepositional verbs, as the coverage ranged from 29% (*Elias*) to 40% (*Hans Wehr*) for *iḍāfa*s and from 30% (*Hans Wehr*) to 37% (*Elias*) for collocations. Consequently, prepositional verbs have the highest documentation and collocations have the lowest documentations in Arabic-English dictionaries.

In the case of lexicographical treatment, the findings in Chapter 6 reveals that all English-Arabic and Arabic-English dictionaries document multi-word items in subentries more than in main entries, except for compounds, as most of them were treated in main entries. Also, the equivalents provided for the English and Arabic multi-word items were mostly translation equivalents, as there were few cases of explanatory equivalents in the aforementioned dictionaries. In addition, definitions were used in Arabic-English more than in English-Arabic dictionaries; however, synonyms were provided only in English-Arabic dictionaries. Moreover, examples were provided in both English-Arabic and Arabic-English dictionaries, but mostly in the former. Other results showed the results of back-translation, or the lexicographical inclusion of multi-word items in the other direction. The findings in Chapter 6 showed that four types of English and Arabic multi-word items were provided as back-translations in dictionaries of the other direction as equivalents of single words, which indicates that dictionary makers are aware of the importance and use of multi-word items in language.

Furthermore, the results and findings in Chapter 7 revealed that the provided equivalents, examples and meaning discrimination were not very satisfactory. Although the English-Arabic and Arabic-English translating dictionaries documented multi-word items, some of their treatments were not user-friendly. The findings in Chapter 7 show that English-Arabic dictionaries contained more examples than Arabic-English dictionaries; however, the former provided more incomplete contextual examples than the latter. In addition, the findings indicate that various equivalents provided in English-Arabic dictionaries were not accurate and did not maintain the intended meaning of the English multi-word items. Similarly, some of the polysemous multi-word items were

443

supported by equivalents; however, their different meanings were not distinguished. In the case of Arabic-English dictionaries, the only polysemous multi-word items with no meaning discriminations were prepositional verbs. Based on these findings and results, the Arabic multi-word items were treated better than the English multi-word items in their respective dictionaries even though the latter document more than the former; the main problems for the treatments of the English multi-word items were inaccurate equivalents, incomplete examples and a lack of meaning discriminations for several multi-word items. As a result, a proposed model for English-Arabic and Arabic-English dictionaries was provided in Chapter 8, in order to rectify the aforementioned errors of the existing translation dictionaries, taking into account the placement of the multi-word item in the entry, its equivalent, inclusion of definition and examples and meaning discrimination for the polysemous items.

9.2 Contribution to the Fields of Translation Studies and Lexicography

This thesis contributes in theory and practice to the fields of translation studies and lexicography. Theoretically, this thesis indicates a contrastive analysis of English and Arabic multi-word items by defining them and pointing out their syntactic forms and semantic contents. It also shows the similarities and difference of the form and content of multi-word items and their counterparts in the other language, as well as indicating the problems that might arise in their translation to the target language. In addition, it reviews the previous literature of dictionary consultation for the translation of multi-word items and evaluates the approach of similar studies to this research.

The thesis provides a practical approach to the translator-dictionary relationship by testing dictionary use in translation and lexicography classes at a university level. The evaluation of this relationship is provided through translation tests that include English and Arabic multi-word items in their respective texts. These tests assess the identification of the multi-word items in the texts and indicate the level of dictionary consultation in different classes of translation and lexicography. Moreover, the thesis presents a compiled corpus of 800 multi-word items, based on their metaphorical meanings and their frequency in on-line corpora, which is bigger than the corpus of previous studies. Also, the thesis provides a statistical breakdown of the documentation of the 800 multi-word items in six translation dictionaries and provides a detailed assessment of the lexicographical treatment of these multi-word items based on entry, equivalents, examples and meaning discrimination. Furthermore, the thesis proposes a new lexicographical model that provides user-friendly documentation and treatment for the English and Arabic multi-word items, and applies it to the four most frequent multi-word items in each type.

9.3 Recommendation for Future Research

The study shows some interesting findings regarding the two fields of linguistics: translation studies and lexicography. There is an opportunity to present suggestions for future research in order to develop this interdisciplinary study.

First, the current research focused only on the four best known types of multi-word items such as idioms, compounds, phrasal verbs and collocations, and their documentation and treatment in translation dictionaries. Future research can investigate

other less common types of multi-word items like proverbs, formulaic sequences, euphemisms and hyperbole, and provide contrastive analysis in both English and Arabic.

Second, future research can consider a comparative analysis for the translation tests in which the research compares the results of the translations of undergraduate with postgraduate students at Kuwait University. This point was considered at the early stage of this thesis in order to provide translation tests for translation students at both the undergraduate and postgraduate levels. Both levels provide translation and lexicography classes and may indicate the connection between class levels of translation with multi-word identification; however due to time constraints and the limited number of MA in Translation students in comparison to the large number of the undergraduate students, this recommendation could not be carried through for the current research. In addition, future research could analyse the translation performance of students of other universities and compare the results.

Third, the current research covers one on-line corpus in English and one in Arabic, BNC and BYUAC, respectively. It would be interesting to test the frequency of the multi-word items in more than one on-line corpus in both languages and compare the results. For example, the frequency of the idiom *wet behind the ear* could be tested in both BNC and Cobuild of English for comparison.

Fourth, the current study focused on a micro structure of the entry, which were definitions, equivalents and examples, but future research could expand the analysis by covering both macro and micro structure of the dictionary as well by analysing the overall word list, the preface, dictionary grammar, illustrations and symbols.

Fifth, the current study analysed three Arabic-English dictionaries and compared their documentations and treatments of 400 Arabic multi-word items. Future research could consider expanding the analysis by checking the documentation and treatment of the aforementioned 400 multi-word items in other languages which might add more to the logic behind the policy of multi-word documentation in bilingual dictionaries.

REFERENCES

Abdou, A. (2009) *Arabic Idioms: A Corpus-based Study*. Ph.D dissertation. University of Manchester

Abu-Ssaydeh, A.F. (1991) "A Dictionary for Professional Translators", *Babel*, 37: 2, pp. 65-74.

Abu-Ssaydeh, A.F. (2005) "Multi-Word Units in English-Arabic Dictionaries: Status and Equivalence Strategies", *Turjuman*, 14:2, pp. 55-88.

Aisentadt, E. (1981) "Restricted Collocations in English Lexicology and Lexicography", *Review of Applied Linguistics*, 53, pp. 53-61.

Alexander, L. (1985) "Towards a Definition of "Phrasal Verb", *Zielsprache Englisch*, pp. 13-15.

Al-Kasimi, A. (1977) *Linguistics and Bilingual Dictionaries*. Leiden: E.J. Brill.

Al-Kasimi, A. (1983) "The Interlingual/Translation Dictionary: Dictionaries for Translation", in Hartmann, R. R. K. (ed) *Lexicography: Principles and Practice*. London: Academic Press. pp. 153-162.

Awwad, M. (1990) "Equivalence and Translatability of English and Arabic Idioms", *Papers and Studies in Contrastive Linguistics*, 26, pp. 57-67.

Atkins, B.T. and Rundell, M. (2008) *The Oxford Guide to Practical Lexicography*. Oxford: Oxford University Press.

Bahumaid, S. (2006) "Collocation in English-Arabic Translation", *Babel*, 52: 2, pp. 133-52.

Baker, M. (1992) *In Other Words: A Coursebook on Translation*. London: Routledge.

Benczes, R. (2006) *Creative Compounding in English: the Semantics of Metaphorical and Metonymical Noun-Noun Combinations*. Amsterdam: John Benjamins Publications.

Benson, M. (1985) "Collocations and Idioms", in Ilson, R. (ed.) *Dictionaries, Lexicography and Language Learning*, ELT Documents 120. Oxford: Pergamon Press/British Council.

Benson, M. (1996) "Problems of Translation in an English-Serbo Croatian Dictionary" *Lexicographica*. International Annual for Lexicography, 12, pp. 26-34.

Botha, W. (1992) "The Lemmatization of Expressions in Discriptive Dictionairies", in Tammola, Hannu, *et al*. (eds.) *EURALEX '92: Papers Submitted to the 5th EURALEX International Congress on Lexicography in Tampere, Finland. Part II*. Tampere. pp. 465-472.

Broeders, T. (1987) "The Treatment of Phonological Idioms", in Cowie, A. (ed) *The Dictionary and the Language Learner*. Tubingen: Max Niemeyer Verlag. pp. 246-256.

Cacciari, C. and Tabossi, P. (1988) "The Comprehension of Idioms", *Journal of Memory and Language*, 27, pp. 668-683.

Cornell, A. (1985) "Realistic Goals in Teaching and Learning Phrasal Verbs", *International Review of Applied Linguistics*, 23: 3, pp. 269-280.

Cowie, A. (1993) "Getting to Grips With Phrasal Verbs", *English Today*, 9: 4, pp. 38-41.

Cruse, D. (1986) *Lexical Semantics*. Cambridge: Cambridge University Press.

Dixon, R. (1982) "The Grammar of English Phrasal Verbs", *Australian Journal of Linguistics*, 2, pp. 1-42.

Emery, P. (1988) "Compound Words in Modern Standard Arabic", *Zeitschrift fur Arabische Linguistik*, 19, pp. 32-43.

Emery, P. (1991) "Collocation in Modern Standard Arabic", *Zeitschrift fur Arabische Linguistik*, 23, pp. 56-65.

Estill, R. and Kemper, S. (1982) "Interpreting Idioms", *Journal of Psycholinguistic Research*, 11: 6, pp. 559-568.

Farghal, M. and Obiedat, H. (1995): "Collocations: A Neglcted Variable in EFL", *IRAL*, 33, pp. 315-31.

Gabrys-Biskup, D. (1990): "Some Remarks on Combinability: Lexical Collocations" in Arabski, J. (ed.) *Foreign Language Acquisition Papers*. Katowice: Universytet Slaski., pp. 31-44.

Gates, E. (1972): "Idioms: the Wild Creatures of Our Talk: Genus and Species", *Indiana English Journal*, pp. 70-76.

Gates, E. (1988) "The Treatment of Multi-Word Lexemes in Some Current Dictionaries of English", in Snell-Hornby, M. (ed) *Zurelix '86 Proceedings: Papers Read at the EURALEX International Congress, University of Zurich, 9-14 September 1986*. Tubingen. pp. 99-106.

Gibbs, R. (1980) "Spilling the Beans on Understanding and Memory for Idioms in Conversation", *Memory and Cognition*, 8: 2, pp. 149-156.

Gibbs, R. (1985) "On the Process of Understanding Idioms", *Journal of Psycholinguistic Research*, 14: 5, pp. 465-472.

Gibbs, R. and Gonzales, G. (1985) "Syntactic Frozenness in Processing and Remembering Idioms", *Cognition*, 20, pp. 243-259.

Gibbs, R., Nayak, N., Bolton, J. and Keppel, M. (1989) "Speakers' Assumptions About the Lexical Flexibility of Idioms", *Memory and Cognition*, 17, 1, pp. 58-68.

Glucksberg, S. (2001) *Understanding Figurative Language: From Metaphors to Idioms*. Oxford: Oxford University Press.

Gouws, R. (1988) "Compounds in Dictionaries: A Semantic Perspective" in Snell-Hornby, M. (ed) *Zurelix '86 Proceedings: Papers Read at the EURALEX International Congress, University of Zurich, 9-14 September 1986*. Tubingen. pp. 91-98.

Granger, S. and Meunier, F. (2008) "The Many Faces of Phraseology" in G. Sylviane & F. Meunier (eds.) *Phraseology: An Interdisciplinary Perspective*. Amsterdam: John Benjamins. pp. XVIV-XXVĪI.

Hampe, B. (1997) "Towards a Solution of Phrasal Verb Puzzle", *Lexicology*, 3: 2, pp. 203-243.

Hannan, P. (1998) "Particles and Gravity: Phrasal Verbs With 'Up' and 'Down'", *Modern English Teacher*, 7: 1, pp. 21-27.

Hartmann, R. (1989) "Lexicography, Translation and the So-Called Language Barrier" in Snell-Hornby, M. & E. Pohl. (eds.) *Translation and Lexicography: Papers Read at the Euralex Colloquium Held at Innsbruck 2-5 July 1987*. Philadelphia: John Benjamins. pp. 9-20.

Hartmann, R. and James, G. (1998) *Dictionary of Lexicography*. London: Routledge.

Heliel, M. (1990) "Lexical Collocations and Translation", in M. Thelen & B. Lewandowska-Tomaszczyk. (eds.) *Translation and Meaning*, Part. 1. Māstricht, pp. 129-39.

Heliel, M. (1995) "Verb-Particle Combinations in English and Arabic: Problems for Arab Lexicographers and Translators", in de Beaugrande, R. et al. (eds.) *Language, Discourse and Translation in the West and the Middle East*. Amsterdam: John Benjamins. pp. 141-151.

Hoogland, J. (1993) "Collocation in Arabic (MSA) and the Treatment of Collocations in Arabic Dictionaries", in Kinga Dévényi, T. Ivonyi & A. Shivtiel (eds.) *Proceedings of the Colloquium on Arabic Lexicology and Lexicography*, Budapest, pp. 75-93.

Hussein, R. (1998) 'Collocations Revisited', *Journal of King Saud University: Languages and Translation*, 10, pp. 39-47.

Iannucci, J. (1967) "Meaning Discrimination in Bilingual Dictionaries", in Householder, Fred, W. & Sol Saporta (eds.) *Problems in Lexicography*. Bloomington: Indiana University.

Irujo, S. (1986) "Don't Put Your Legs in Your Mouth: Transfer in the Acquisition of Idioms in a Second Language", *Teachers of English to Speakers of Other Languages Quarterly*, 20, pp. 287-301.

Ivir, V. (1988) "Collocations in Dictionaries: Monolingual and Bilingual", in Burton, T.L. & Jill Burton (eds.) *Lexicographical and Linguistic Studies*. Cambridge: D.S. Brewer, pp. 43-50.

Jackson, H. (1988) *Words and Their Meaning*. London: Longman.

Jackson, H. (2007) *Words, Meaning and Vocabulary: an Introduction to Modern English Lexicology*. London: Continūm.

Jowett, W. (1951) "On Phrasal Verbs", *English Language Teaching*, 5, pp. 152-157.

Kiprasky, P. and Kiprasky,C. (1971) "Fact", in D. Steinberg & L. Jakobovits (eds.) *Semantics*. London: Cambridge University Press.

Lorentzen, H. (1996) "Lemmatization of Multi-word Lexical Units: In Which Entry?", in Gellerstram, Martin, et al (eds.) *EURALEX '96 Proceedings I-Ī: Papers Submitted to the Seventh EURALEX International Congress on Lexicography in Goteborg, Sweden. Part I*. Goteborg: Goteborg University. pp. 415-421.

McArthur, T. (1989) "The Long-Neglected Phrasal Verb", *English Today*, 18, pp. 38-44.
Mueller, R. and Gibbs, R. (1987) "Processing Idioms with Multiple Meanings", *Journal of Psycholinguistic Research*, 16: 1, pp. 63-79.

Margaret, Cop. (1990) "The Function of Collocations in Dictionaries" in Magay, T. & J. Zigány (eds.) *BudaLEX '88 Proceedings: Papers from the 3rd International EURALEX Congress, Budapest, 4-9 September 1988*. Budapest: Akadémiai Kiadó. pp. 35-46.

Munat, J. (2002) "In Search of the Nominal Compound" in Nuccorini, S. (ed) *Phrases and Phraseology-Data and Descriptions*. Bern: Peter Lang. pp. 145-161.

Nesselhauf, N. (2003) "The Use of Collocations by Advanced Learners of English and Some Implications for Teaching", *Applied Linguistic*, 24: 2, pp. 223-42.

Newmeyer, F. (1974) "The Regularity of Idiom Behavior", *Lingua*, 34, pp. 327-342.

Nuccorini, S. (1988) "Treatment of Metaphorical and Idiomatic Expressions in Learners' Dictionaries" in Snell-Hornby, M. (ed) *Zurelix '86 Proceedings: Papers Read at the EURALEX International Congress, University of Zurich, 9-14 September 1986*. Tubingen. pp. 149-160.

Nuccorini, S. (1994) "On Dictionary Misuse", in Martin, W. et al. (eds) *EURALEX '94 Proceedings*. Amsterdam pp. 586-597.

Ortony, A., Schallert, D., Reynolds, R. and Antos, S. (1978) "Interpreting Metaphors and Idioms: Some Effects of Context on Comprehension", *Journal of Verbal Learning and Verbal Behavior*, 17, pp. 465-478.

Plag, I. (2003) *Word-Formation in English*. Cambridge: Cambridge University Press.

Radik, M. (1996) "The Treatment of Compound Words in a Langauge Planning Dictionary" in Gellerstram, Martin, et al (eds.) *EURALEX '96 Proceedings I-II: Papers Submitted to the Seventh EURALEX International Congress on Lexicography in Goteborg, Sweden. Part II*. Goteborg: Goteborg University. pp. 451-456.

Quirk, R., Greenbaum, S., Leech, G. and Svartvik, J. (1985) *A Comprehensive Grammar of the English Language*. London: Longman.

Roberts, R. (1990) "Translation and the Bilingual Dictionary", *Meta*, 35: 1, pp. 74-80.

Roberts, R. (1992) "Translation Pedagogy: Strategies for Improving Dictionary Use", *Translation, Terminology, Writing Studies*, 5: 2. pp. 49-76.

Ryding, K. (2005) *A Reference Grammar of Modern Standard Arabic*. Cambridge: Cambridge University Press.

Schmitt, N. and Carter, R. (2000) "Lexical Phrases in Language Learning", *The Language Teacher*, 24:8, pp. 6-10.

Shakir, A. and Farghal, M. (1992) "Collocations as in Index of L2 Competence in Arabic-English Simultaneous Interpreting and Translation", *Federation Internationale des Traducteurs Newsletter*, 11, pp. 3-27.

Shivtiel, A. (2007) 'Phraseology' in Versteegh, K. et al. (eds.) *Encyclopaedia of Arabic Language and Linguistics*. Vol. III. Leiden: Brill, pp. 628-634

Side, R. (1990) "Phrasal Verbs: Sorting Them Out", *English Language Teaching*, 44, 144-155.

Sinclair, J. (1987) "Collocation: A Progress Report" in Steele, R. & Threadgold, T. (eds.) *Language Topics: Essays in Honour of Michael Halliday*. Amsterdam: John Benjamins.

Svensén, B. (1993) *Practical Lexicography: Principles and Methods of Dictionary-Making*. Oxford: Oxford University Press.

Svensén, B. (2009) *A Handbook of Lexicography: The Theory and Practice of Dictionary-Making*. Cambridge: Cambridge University Press.

Swinney, D. and Cutler, A. (1979) "The Access and Processing of Idiomatic Expressions", *Journal of Verbal Learning and Verbal Behavior*, 18, pp. 523-534.

Tarp, S. (2004) "How Can Dictionaries Assist Translators?" in Sin-Wai, C. (ed.) *Translation and Bilingual Dictionaries*. Tubingen: Max Niemeyer Verlag, pp. 23-38.

Teubert, W. (2004) "Units of Meaning, Parallel Corpora and Their Implications for Language Teaching" in Conner, U. & Upton, T. (eds.) *Applied Corpus Linguistics: A Multi-Dimensional Perspective*. Amsterdam: Rodopi, pp. 171-189.

Van Hoof, H. (1995) "Translators and the Writing of Dictionaries" in Delisle, J. & J. Woodsworth (eds.) *Translators Through History*. Amsterdam: John Benjamins. pp. 229-42.

Varantola, K. (1998) "Translators and Their Use of Dictionaries", in Sue-Atkins, B.T. (ed) *Using Dictionaries: Studies of Dictionary Use by Language Learners and Translators*. Tubingen: Max Niemeyer Verlag. pp. 179-192.

Warren, B. (1978) *Semantic Patterns of a Noun-Noun Compounds*. Acta Universitatis Gothoburgensis.

.

Zgusta, L. (1971) *Manual of Lexicography*. Mouton: The Hague.

Arabic

al-Ḥajāwī, A. (2005) *Qawāʾid al-lugha al-ʿarabiyya*. Amman. Dār al-shurūq l'al-nashr wa al-tawzīʿ.

al-Khaṭīb, A. wa Maṣlūḥ, S. (2002) *Naḥw al-ʿarabiyya: al-kitāb al-rābiʿ*. Al-Kuwayt. Maktabat Dār al-ʿurūba l'al-nashr wa al-tawzīʿ.

ʿAbd-al-Raḥmān, W. (1982) "Al-lugha wa waḍʿ al-muṣṭalaḥ al-jadīd". *Al-Lisān al-ʿarabī*:19. pp. 67-78.

Abu Saʿd, A. (1987) *Muʿjam al-tarākīb wa al-ʿibārāt al-ʾiṣṭilāḥiyya al-ʿāmiyya al-qadīm minhā wa al-muwallad*. Bayrūt. Dār al-ʿilm l'al-malāyīn.

Abū Zalāl, A. (2007) *al-Taʿābīr al-ʾiṣṭilāḥiyya baynā al-naḍariyya wa al-taṭbīq*. Al-Qāhira. Ajyāl l'khidmāt al-taswīq wa al-nashr.

456

Ḥasan, ᶜA. (1975) *al-Naḥw al-wāfī*. Arbaᶜ mujalladāt. Al-Qāhira. Dār al-maᶜārif.

ᶜīd, M. (2005) *Al-naḥw al-muṣaqqā*. Al-Qāhira. ᶜĀlam al-kītāb.

English-Arabic bilingual dictionaries

Baᶜlabakki, M. (2006) *al-Mawrid: A Modern English-Arabic Dictionary*. Beirut: Dār al-ᶜilm l'al-malāyīn.

Karmī, H. (1991) *al-Mughnī al-kabīr English-Arabic*. Beirut: Librairie du Liban.

Theodory, C. (1996) *al-Mounged English-Arabic*. Beirut: Librairie Orientale

Arabic-English bilingual dictionaries

Baᶜlabakki, R. (2003) *al-Mawrid: A Modern Arabic-English Dictionary*. Beirut: Dār al-ᶜilm lilmalāyīn.

Cowan, J. (1979) *Hans Wehr: A Dictionary of Modern Written Arabic*. Beirut: Librairie du Liban.

Elias, E. (1991) *Elias: Modern Dictionary Arabic-English*. Cairo: Elias Modern Publishin House.

English specialised dictionaries

Andrew, T. (2002) *Longman Phrasal Verbs Dictionary*. Longman.

457

Lea, D. (2002) *Oxford Collocations Dictionary for Students of English*. Oxford: Oxford University Press.

Mowafi, M. I. (1985). *A Dictionary of English Idioms English-Arabic*. Beirut: Librairie du Liban.

Spears, R. (2000). *NTC's American Idioms Dictionary*. Chicago: NTC Publishing Groups.

Terban, M. (1996). *Scholastic Dictionary of Idioms*. New York: Scholastic References.

Arabic specialised dictionaries

Abū Saʿd, A. (1987). *Muʾǧam al-tarākīb wa al-ʿibārāt al-ʾiṣṭilāḥiyya al-ʿarabiyya al-qadīm minhā wa al-muwallad*. Bayrūt: Dār al-ʿilm l'al-malāyīn.

Ḥāfið, A. (2004). *Muʾǧam al-Ḥāfið lil-mutaṣāḥibāt al-ʿarabiyya: ʿarabī- ʾingilīzī*. Bayrūt: Maktabat Lubnān nāširūn.

Ṣīnī, M, Ḥusayn, M. and al-Dūš, S. (1996). *Al-Muʾǧam al-Siyāqi lil-taʿbīrāt al-ʾiṣṭilāḥiyya: ʿarabiyy-ʿarabiyy*. Bayrūt: Maktabat Lubnān nāširūn.

Qīqānū, ʾA. (2002). *Muʾǧam al-taʿābīr*. Bayrūt: Maktabat Lubnān nāširūn.

Qīqānū, ʾA. (2005). *Al-Mutqan: Muʾǧam taʿaddī al-afʿāl fī al-lugha al-ʿArabiyya*. Bayrūt:

Dār al-rātib al-jāmiʿiyya.

APPENDIX I: English Text '*Remotely Controlled*'

We are constantly subjected to the drip, drip, drip of arguments and concerns in the media about specific aspects of television. Perhaps you read last week about a new connection between television viewing and obesity; today you may hear of another controversy about television violence; tomorrow a study looking at the effects of television on our social skills will be published. But debate has focused on the narrower and in many ways safer issue of the messages relayed by television as opposed to the wider issue of the medium itself. Yes, we may be watching the wrong sort of television and yes, we are watching too much, but there's far more to this issue that we're not aware of.

To some, this devotion to television means simply that people enjoy watching television and make a conscious decision to watch it. Nowadays this is couched in the inviting language of 'lifestyle' and 'choice'. But if this is true, why is it that so many people experience misgivings about how much television they watch? Researchers in Japan, the US and the UK have even identified a middle class guilt arising from knowing that you watch too much television instead of doing something more productive.[12]

To consider television as habit forming is an understatement. Why does Columbia University Professor Jeffrey Johnson, who has published a number of key studies on the effects of television, declare that 'television is highly addictive'?[11] Why would anyone consciously choose to watch a television screen for 12 years of their life? If our relationship were with a substance as opposed to a screen, we'd be talking in terms of abuse, overdose and going cold telly. Even so-called sex addiction is a more readily accepted concept. We wouldn't watch this much television unless there were powerful physiological mechanisms at work. Is the cosy-sounding expression telly addiction really an overstatement?

Reconsidering the role of television in our lives is inconvenient. We like to slob out after a hard day and we use television to occupy our children in order to buy us some time to ourselves. However, unlike straightforward health debates, à la *Fast Food Nation*, where additives, contaminating agents and hidden fats can be revealed and blamed directly for causing cancer, heart disease and food poisoning, television's route to harm is more covert and hitherto difficult to explain. Yet another problem in evaluating the effects of television is the sheer lack of control groups to provide a point of comparison. It seems that everyone's gone to the movies.

Perhaps the biggest obstacle to having an honest look at the effects of television is the simple fact that we enjoy watching it. Criticising our main waking activity, aside from work, tends to bring about a selective deafness, along with an inclination to shoot the messenger. Yet if we based our health policies on how much we enjoy things, hospital waiting lists would be even longer than they are now. Whether it's sunbathing, drinking alcohol, smoking in the family sitting room or eating junk food, we enjoy lots of things that are, after a certain point, bad for us or for the rest of society. That's precisely why we've come to recognise concepts such as units of alcohol, sun cream SPF factor, cholesterol levels, passive smoking and body weight. And I can envisage a time when we will finally talk in terms of recommended limits for hours per day of screen time.

The main Editorial in the American Medical Association's Archives of Pediatric and Adolescent Medicine is now asking, 'Why is it that something that is widely recognized as being so influential and potentially dangerous has resulted in so little effective action? To be sure, there has been some lack of political will to take on the enormously powerful and influential

APPENDIX II: English Multi-word Items Test Results

MWI	Princ. of Trans.		Translation 1		Translation 2		Lexicography	
	correct	incorrect	correct	nncorrect	correct	incorrect	correct	incorrect
Drip, drip, drip of Arguments	8%	92%	100%	0%	50%	50%	0%	100%
Television Viewing	69%	31%	0%	100%	100%	0%	100%	0%
Television Violence	23%	77%	0%	100%	75%	25%	50%	50%
Look at	85%	15%	100%	0%	100%	0%	100%	0%
Focus on	92%	8%	100%	0%	75%	25%	75%	25%
Relay by	38%	62%	100%	0%	75%	25%	25%	75%
Conscious Decision	92%	8%	100%	0%	50%	50%	100%	0%
Lifestyle	85%	15%	0%	100%	75%	25%	75%	25%
Arise from	54%	46%	0%	100%	50%	50%	25%	75%
Understatement	46%	54%	100%	0%	75%	25%	50%	50%
Key Studies	54%	46%	100%	0%	0%	100%	75%	25%
Overdose	100%	0%	100%	0%	100%	0%	100%	0%
Accepted Concept	92%	8%	100%	0%	50%	50%	100%	0%
Cosy-sounding	0%	100%	0%	100%	25%	75%	0%	100%
Overstatement	100%	0%	100%	0%	100%	0%	50%	50%
Slob out	42%	58%	75%	25%	75%	25%	0%	100%
Buy time	92%	8%	75%	25%	75%	25%	0%	100%
Straightforward	67%	33%	25%	75%	50%	50%	100%	0%
Additive agents	67%	33%	75%	25%	50%	50%	33%	67%

Hidden fats	83%	17%	100%	0%	75%	25%	67%	33%
Blame for	100%	0%	100%	0%	75%	25%	100%	0%
Honest look	0%	100%	0%	100%	75%	25%	0%	100%
Tends to	83%	17%	50%	50%	75%	25%	100%	0%
Base on	92%	8%	100%	0%	100%	0%	100%	0%
Waiting lists	75%	25%	75%	25%	50%	50%	67%	33%
Sunbathing	75%	25%	100%	0%	100%	0%	100%	0%
Sitting Room	83%	17%	100%	0%	75%	25%	100%	0%
Junk Food	100%	0%	50%	50%	75%	25%	100%	0%
Passive Smoking	0%	100%	0%	100%	0%	100%	0%	100%
Screen Time	17%	83%	0%	100%	0%	100%	33%	67%

APPENDIX III: English-Arabic Dictionary Consultation

MWI	Princ. Of Trans. (dictionary use)	Translation 1 (dictionary use)	Translation 2 (dictionary use)	Lexicography (dictionary use)
Drips of Arguments	62%	100%	100%	75%
Television Viewing	62%	100%	100%	75%
Television Violence	62%	100%	100%	75%
Look at	62%	100%	100%	75%
Focus on	62%	100%	100%	75%
Relay by	62%	100%	100%	75%
Conscious Decision	62%	100%	100%	75%
Lifestyle	62%	100%	100%	75%
Arise from	62%	100%	100%	75%
Understatement	62%	100%	100%	75%
Key Studies	62%	100%	100%	75%
Overdose	62%	100%	100%	75%
Accepted Concept	62%	100%	100%	75%
Cosy-sounding	62%	100%	100%	75%
Overstatement	62%	100%	100%	75%
Slob out	50%	50%	100%	67%
Buy time	50%	50%	100%	67%
Straightforward	50%	50%	100%	67%
Additive agents	50%	50%	100%	67%

Hidden fats	50%	50%	100%	67%
Blame for	50%	50%	100%	67%
Honest look	50%	50%	100%	67%
Tends to	50%	50%	100%	67%
Base on	50%	50%	100%	67%
Waiting lists	50%	50%	100%	67%
Sunbathing	50%	50%	100%	67%
Sitting Room	50%	50%	100%	67%
Junk Food	50%	50%	100%	67%
Passive Smoking	50%	50%	100%	67%
Screen time	50%	50%	100%	67%

حرك مشاعرها هو أن مصعباً احتفظ بهذه الذكرى الجميلة كل هذه السنين على الرغم من الانقطاع، وما أفسد فرحتها وأثار جنونها، هو اكتشافها أن ثمة تلاعباً حصل بمحتويات هذا المظروف من أحد الأشخاص، مما ترك أسوأ الأثر على علاقتهما الحميمة. «هل لهما عودة؟ لست أدري ولم أجد الجواب».. سيكشف لنا مصعب هذه الأسرار، حين يستمر بسرد وقائع الأحداث، وهو يسترجع من البداية ذكرياته الجميلة حين تعارفا وهما في المرحلة الثانوية. كان مصعب في يومه الأول في مدرسته الجديدة، وما كان أصعب ذلك اليوم وأشقه عليه! لأنه كان دائماً يواجه صعوبة في التعارف والاختلاط مع الناس كافة، وها هو صديقنا يستعد الآن ليومه الدراسي الأول..

صباح الخير جميعاً! حسناً حسنًا يا أمي أمهليني دقيقتين وسأكون عندك في السيارة، لا تقلقي يا أم مصعب لن أتأخر لن أتأخر.. ياه!! كم تمنيت ألا يأتي هذا اليوم الكئيب!، وما أشد معاناتي! وأنا أفكر بكيفية التصرف والتأقلم مع مدرسة لا أعرف فيها أي طالب، فمنذ سنين ونحن بالخارج في ألمانيا لعلاج والدي من ذلك المرض الذي ظل يصارعه سنوات طويلة، حتى توفاه الله سبحانه وتعالى وذهب إلى جوار ربه، وكان باستطاعتي أن أقنع أمي بأن أكمل دراستي هناك، لكنني كنت أحمقَ حين استجبت لإلحاحها المتواصل بضرورة العودة إلى الوطن، والالتحاق بهذه المدرسة الخاصة. كل هذا بسبب خوفها علي من التطبع بعادات

464

الغرب، وحرصها على تربيتي على الطريقة الشرقية، وها أنذا أشعر منذ صغري بالضعف أمام والدتي وطلباتها. لا يهم فأنا موقن أنها أدرى بمصلحتي مني، ولكنني لن أتنازل عن حلم الذهاب إلى ألمانيا وإكمال دراستي هناك والتخصص في كلية الطب بإذن الله !

التفت مصعب إلى صورة والده وقال «رحمة الله عليك يا أبا مصعب.. ما أشد شوقي إليك وإلى نصائحك يا أبي ! كم كنت أتمنى أن تكون بجواري هذا اليوم لكي أتباهى بك أمام زملائي الجدد. أرى أنه سيكون يوماً صعباً يا أبي فلطالما واجهت صعوبة في التعامل مع الناس، لكن لا تقلق علي فابنك قادر على تحدي الصعاب، وتحمل المسؤوليات مثلما ربيتني يا أبا مصعب. والآن سأضطر لأودعك يا قدوتي».

فقبل الصورة واحتضنها، وأرجعها إلى مكانها وهو يلوح لها بيديه «مع السلامة».. أخذ حقيبته بعد ذلك، وترك غرفته ووجد أمه والعتاب يخاطبه من عينيها لتأخره عليها. تجاهل مصعب هذا العتاب الصامت، وظل يقبل جبينها حتى تلاشى العتاب. وقال لها ممازحاً «كل هذا التأخير بسببك أنت». وضمها.. ما أشد حبي لك يا أمي ! وما أجملك هذا الصباح ! وذهبا إلى السيارة متوجهين إلى المدرسة.

وفور وصوله إلى المدرسة ومع اقترابه من البوابة، شعر مصعب وهو يقترب أكثر، أن هناك مجموعة من الطلبة يقفون

بجوار البوابة وهم يحدقون فيه جميعا، وكلما اقترب خطوة ازداد يقيناً بأنه مراقب من هؤلاء الطلبة المكونين من ثلاث بنات وشابين، لمح من بعيد أحدى الفتيات وكان يشعر أنه يعرف هذا الوجه جيدا لكن توتره جعله يبعد النظر عنهم وينزل رأسه، وما زاد توتره وقلقه هو أنهم حينما التفوا حوله كانوا يضحكون ويبتسمون في وجهه، ولم يكن يعرف السبب، فحث الخطى واقترب أكثر وأكثر ووقف في مكانه ملوحا بيديه.

APPENDIX V: Arabic Multi-word Items Test Results

MWI	Translation 3		Translation 4		Lexicography	
	correct	incorrect	correct	incorrect	correct	incorrect
حرك مشاعرها	18%	82%	10%	90%	100%	0%
احتفظ بـ	82%	18%	95%	5%	100%	0%
أفسد فرحتها	53%	47%	90%	10%	50%	50%
أثار جنونها	65%	35%	75%	25%	100%	0%
محتويات المظروف	94%	6%	80%	20%	100%	0%
ترك الأثر	12%	88%	25%	75%	50%	50%
علاقتهما الحميمة	76%	24%	60%	40%	50%	50%
يكشف لـ	94%	6%	95%	5%	50%	50%
يستمر بـ	82%	18%	85%	15%	100%	0%
وقائع الأحداث	35%	65%	30%	70%	0%	100%
يسترجع من	35%	65%	60%	40%	50%	50%
المرحلة الثانوية	100%	0%	85%	15%	100%	0%
يواجه صعوبة	100%	0%	100%	0%	100%	0%
يستعد لـ	100%	0%	100%	0%	100%	0%
اليوم الكئيب	88%	12%	85%	15%	100%	0%
كيفية التصرف	94%	6%	100%	0%	100%	0%
ذهب إلى جوار ربه	53%	47%	60%	40%	100%	0%
أكمل دراستي	100%	0%	100%	0%	100%	0%
استجبت لـ	100%	0%	100%	0%	100%	0%
أشعر بـ	88%	12%	85%	15%	100%	0%
أدرى بـ	94%	6%	95%	5%	100%	0%

أتنازل عن	88%	12%	90%	10%	100%	0%
إلتفت إلى	100%	0%	100%	0%	100%	0%
أتباهى بـ	100%	0%	95%	5%	86%	14%
تقلق علي	100%	0%	95%	5%	86%	14%
أرجعها إلى	100%	0%	100%	0%	86%	14%
يلوح لها	100%	0%	100%	0%	71%	29%
تلاشى العتاب	0%	100%	10%	90%	29%	71%
ذهبا إلى	100%	0%	100%	0%	57%	43%
شعر أن	100%	0%	100%	0%	57%	43%
يحدقون فيه	100%	0%	100%	0%	57%	43%
اقترب خطوة	100%	0%	95%	5%	43%	57%
ازداد يقيناً	50%	50%	80%	20%	57%	43%
لمح من	100%	0%	75%	25%	43%	57%
يبعد النظر	50%	50%	70%	30%	43%	57%
زاد توتره	50%	50%	10%	90%	0%	100%
يبتسمون في	100%	0%	100%	0%	43%	57%
وقف في	50%	50%	65%	35%	14%	86%

APPENDIX VI: Arabic-English Dictionary Consultation

MWI	Translation 3 (dictionary use)	Translation 4 (dictionary use)	Lexicography (dictionary use)
حرك مشاعرها	29%	55%	100%
احتفظ بـ	29%	55%	100%
أفسد فرحتها	29%	55%	100%
أثار جنونها	29%	55%	100%
محتويات المظروف	29%	55%	100%
ترك الأثر	29%	55%	100%
علاقتهما الحميمة	29%	55%	100%
يكشف لـ	29%	55%	100%
يستمر بـ	29%	55%	100%
وقائع الأحداث	29%	55%	100%
يسترجع من	29%	55%	100%
المرحلة الثانوية	29%	55%	100%
يواجه صعوبة	29%	55%	100%
يستعد لـ	29%	55%	100%
اليوم الكئيب	29%	55%	100%
كيفية التصرف	29%	55%	100%
ذهب إلى جوار ربه	29%	55%	100%
أكمل دراستي	29%	55%	100%
استجبت لـ	29%	55%	100%
أشعر بـ	29%	55%	100%
أدرى بـ	29%	55%	100%

أتنازل عن	29%	55%	100%
إلتفت إلى	0%	55%	57%
أتباهى بـ	0%	55%	57%
تقلق علي	0%	55%	57%
أرجعها إلى	0%	55%	57%
يلوح لها	0%	55%	57%
تلاشى العتاب	0%	55%	57%
ذهبا إلى	0%	55%	57%
شعر أن	0%	55%	57%
يحدقون فيه	0%	55%	57%
اقترب خطوة	0%	55%	57%
ازداد يقيناً	0%	55%	57%
لمح من	0%	55%	57%
يبعد النظر	0%	55%	57%
زاد توتره	0%	55%	57%
يبتسمون في	0%	55%	57%
وقف في	0%	55%	57%

APPENDIX VII: Back-translations in Arabic-English Dictionaries

English Multi-word Items	al-Mawrid	Hans Wehr	Elias
a.Idioms			
As the crow flies	-	-	+
Achilles' heel	+	-	-
Castles in the air	+	-	-
Make amends	+	-	+
Behind bars	+	-	-
A chip off the old block	+	-	+
Around the clock	+	-	-
Dog days of summer	+	+	+
Down to earth	+	-	-
The end justifies the means	+	+	-
Curry favours	+	+	-
Follow suit	+	-	-
Change hands	+	-	+
Kith and kin	+	-	-
Learn by heart	+	+	+
In the light of	+	+	+
Odds and ends	+	-	-

Rank and file	+	-	-
Out of sorts	+	-	-
No strings attached	+	-	-
On tenterhooks	+	+	+
b.Phrasal verbs			
Call off	+	-	-
Call on	+	-	+
Bail out	+	-	+
Sell out	+	-	-
Blot out	+	+	+
Give up	+	+	+
Break away	+	-	-
Break down	+	-	-
Burst into	-	-	+
Carry away	+	-	-
Carry on	+	-	-
Cave in	+	-	-
Cut out	+	-	-
Close in	+	-	-
Come across	+	+	+
Conjure up	+	-	-

Cool off	+	+	-
Die down	+	-	-
Draw back	+	-	-
Ease off	+	-	-
Feel for	+	+	+
Got along	+	-	-
Give out	+	-	-
Go off	+	+	+
Wind up	+	+	-
Stand for	+	+	-
Knock down	+	-	-
Lay down	+	+	-
Make up	+	-	-
Mix up	+	+	-
Open up	-	+	-
Patch up	+	+	-
Round up	+	+	-
Rub off	+	+	+
Send away	+	+	+
Set up	+	+	+
Take in	+	-	-

Turn up	+	+	+
Wear down	+	+	-
c.Compounds			
Uplift	+	-	-
Overtake	+	+	+
Toothpick	+	+	+
Shortcut	+	-	-
Blindfold	+	-	+
Fireplace	+	+	+
Handbook	+	+	-
Afterthought	-	-	+
Middle-aged	+	+	+
Awe-inspiring	+	-	+
Far-reaching	+	+	-
Pickpocket	+	+	+
Far-fetched	+	-	-
Cutthroat	+	-	-
Thunderstruck	+	+	+
Landlord	+	-	+
Skyscraper	+	+	+
Corkscrew	+	+	+

Blueprint	+	-	-
Windmill	+	+	+
Babysitter	+	-	-
Doorknob	+	-	-
Searchlight	+	+	+
Snowflake	+	+	-
Ashtray	+	+	+
Daydreaming	+	-	-
Showroom	+	-	-
Rattlesnake	+	-	-
Heartfelt	+	-	-
Duty-free	+	+	-
Bullet-proof	+	-	-
Eye-witness	+	+	+
Brainwash	+	-	-
Greenhouse	+	-	-
Blackboard	+	+	+
Blackmail	+	-	-
Upgrade	+	-	-
Outburst	+	+	+
Backstage	+	-	-

Fortune-teller	+	+	+
Shortcoming	+	+	+
Broadcast	+	+	+
Drycleaning	+	-	-
Jellyfish	+	-	+
Background	+	-	+
Pocket money	+	+	+
Headstrong	-	+	-
Downfall	+	+	+
Turncoat	+	-	-
Daredevil	+	+	-
Poorhouse	+	-	+
Watertight	+	-	-
Undertake	+	+	+
e.Collocations			
Sound asleep	+	+	-
Commit suicide	-	-	+
Take a walk	-	-	+
Pay attention	+	+	+
Easy prey	+	+	-
Administer justice	+	+	+

Set on fire	+	+	-
Mother tongue	-	+	+
Make progress	+	-	+
Quench thirst	+	+	+
Take advantage	+	+	-
Raise a question	-	+	-

APPENDIX VIII: Back-translations in English-Arabic Dictionaries

Arabic Multi-word Items	*al-Mawrid*	*Al-Mughni*	*al-Mounged*
a.Idioms			
أثقل كاهله	-	+	+
أسلم الروح	-	+	+
اقشعر بدنه	-	-	+
اكفهر وجهه	-	-	+
بيت القصيد	-	-	+
بين نارين	+	+	+
بعيد الغور	-	+	+
تحت أمرة	-	-	+
تنفس الصعداء	-	-	+
ثاب إلى رشده	-	-	+
ثارت ثائرته	-	+	+
حل عقده	+	+	+
خالي الوفاض	-	+	+
دق عنقه	-	-	+
ذهب أدراج الرياح	-	+	+
ذر الرماد في العيون	+	-	+
رهن الإشارة	+	+	+

زاد الطين بلة	-	-	+
شريعة الغاب	-	-	+
شذر مذر	+	-	+
شمر عن ساعده	+	-	+
ضبط نفسه	+	+	+
ضرب أطنابه	-	+	-
ضربة معلم	+	-	+
عقد لسانه	+	+	+
على أحر من الجمر	-	+	+
عن ظهر قلب	+	+	+
عنق الزجاجة	-	-	+
غصن الزيتون	+	+	+
قاب قوسين	-	+	+
قطع شوطاً	-	+	-
قلباً وقالباً	-	+	-
كالمستجير من الرمضاء بالنار	-	-	+
كبش فداء	+	-	+
كبح جماح	-	-	+
لا غبار عليه	-	-	+
نزع فتيل	+	-	-
b.Prepositional verbs			

479

أبه لـ	+	+	+
أتى على	-	+	+
استأثر بـ	-	+	+
تأسى بـ	-	+	-
أكد على	+	-	+
أهل لـ	+	-	+
انبثق من	-	-	+
بعث على	-	+	-
باء بالفشل	-	-	+
تجرأ على	+	+	+
أجهز على	-	+	-
حري بـ	-	+	-
خال من	+	+	+
تزلف إلى	+	-	+
سطا على	+	+	+
سعى لـ	-	+	+
ساء إلى	+	+	+
شدد على	+	+	+
أطبق على	+	+	-
طوح بـ	-	+	+
عدا على	+	+	+

عرض بـ	-	+	-
تعمد إلى	+	+	+
عمل في	-	+	+
غل في	+	+	+
كر على	-	+	-
نجم عن	-	-	+
c. iḍāfa			
تجاوز الحد	-	+	-
تنكيس العلم	-	-	+
توكيد الذات	+	-	-
حضور الذهن	+	+	+
خط النار	+	+	-
وجهة النظر	+	+	+
رائعة النهار	-	+	+
روائع الفن	-	-	+
ريعان الشباب	-	+	+
زمام الأمور	-	-	+
سقط المتاع	+	+	+
سلاطة اللسان	-	-	+
سمو الأخلاق	-	+	+
شبح الحرب	-	-	+

شظف العيش	-	+	-
صروف الدهر	-	-	+
صندوق الدنيا	+	-	+
ضرب الرمل	+	-	-
طريح الفراش	+	+	+
طلق اليدين	-	+	-
طلق المحيا	-	-	+
عفو الخاطر	+	-	+
قرض الشعر	-	+	+
قصب السبق	-	+	-
لمح البصر	-	+	-
لين العريكة	+	+	+
مكسور الخاطر	-	+	-
ممشوق القوام	-	+	-
d.Collocations			
أبطل مفعول	-	+	+
اتخذ إجراء	+	+	+
إراقة دماء	+	-	+
حضور ذهن	+	+	+
تسرب خبر	+	-	+
تفويض كامل/مطلق	+	-	-

تكبد خسائر	-	+	+
تولى منصب	+	-	-
صب جام غضبه	+	-	+
جس نبض	-	+	+
جمع غفير	-	+	+
حجر عثرة	+	+	+
حذا حذو	+	+	+
حرب ضروس	+	-	+
حقن دماء	-	+	-
خسارة فادحة	-	-	+
خلف وعد	-	+	-
دس سم	-	-	+
ذرف دمع	+	+	+
سم زعاف	-	+	-
سل سيف	-	+	-
صدر رحب	+	-	+
طوع بنان	-	-	+
عدو لدود	-	-	+
كظم غيظ	-	-	+
لزم بيت	-	-	+
لفق تهمة	-	+	-

محط أنظار	-	+	-
هواء طلق	+	-	+
وعكة صحية	-	-	+

APPENDIX IX : Documentation and Frequency of English Multi-word Items

Multi-word items	Frequency	*al-Mawrid*	*al-Mughni*	*al-Mounged*
a.Idioms				
As the crow flies	28	+	+	+
Achilles' heel	33	+	+	+
All ears	19	-	+	+
At the drop of a hat	31	-	+	-
Back to square one	52	-	+	-
Castles in the air	8	+	+	+
Actions speak louder than words	10	-	+	-
In the air	1789	+	+	+
Into the air	30	-	-	-
Make amends	109	+	+	+
Babes in the wood	14	-	-	-
Axe to grind	28	+	+	+
Take a back-seat	38	-	+	-
Kick the bucket	7	+	+	+
Spill the beans	23	-	+	+

Behind bars	126	-	-	+
Throw in the towel	23	-	+	-
Behind the time	32	+	+	+
Wet blanket	17	+	-	+
A chip off the old block	14	+	+	+
At first glance	168	-	+	-
Let the cat out of the bag	12	+	+	+
Bread and butter	204	+	+	+
Bring home the bacon	9	+	+	-
Bitter pill	23	-	+	+
Full of beans	16	+	+	+
Cream of the crop	9	-	-	-
Draw the line	94	-	+	-
Chapter and verse	36	-	+	+
Fight tooth and nail	7	+	+	-
Best bib and tucker	4	-	+	+
Blessing in disguise	30	-	+	+
Break the ice	29	+	+	+

When the chips are down	18	-	+	-
Come full circle	36	-	+	+
Around the clock	69	+	+	+
Behind closed doors	113	-	-	+
Get/have cold feet	5	-	+	+
True colours	36	+	+	+
With flying colours	39	-	+	+
Cool as a cucumber	5	+	+	+
Devil-may-care	28	+	+	+
Dog days of summer	3	+	+	+
Down-to-earth	142	+	+	+
Easier said than done	62	-	-	-
Elbow-room	3	+	+	-
At a loose end	44	+	+	+
The end justifies the means	10	-	+	+
Green with envy	94	-	+	+
Face the music	27	+	+	+
More than meets the eye	3	-	-	+

Feet of clay	24	-	-	-
Fish out of water	10	-	+	-
Flash in the pan	22	+	+	-
Flotsam and jetsam	19	+	-	+
Follow your nose	5	-	+	-
Food for thought	84	-	+	+
Get away with murder	17	-	-	-
Go against the grain	6	+	+	+
Raise an eyebrow	7	-	+	+
Lose face	25	+	+	+
Fall on deaf ears	7	-	+	-
Curry favour	12	+	+	+
Under fire	202	+	+	-
Shot down in flames	8	-	-	-
Follow suit	163	+	+	+
Change hands	55	+	+	+
Hanging by a thread	6	-	+	+
Under the influence	313	-	+	+

In the same boat	44	-	+	+
Jump the gun	5	-	+	-
Jump on bandwagon	12	+	+	+
Kith and kin	9	+	+	+
Left out in the cold	17	+	+	+
Learn by heart	7	-	+	+
A new lease on life	120	+	+	+
In the light of	1809	+	+	+
Make waves	17	-	-	-
Mind over matter	13	-	-	-
Nuts and bolts	72	-	-	-
Off-the-wall	14	+	-	-
Odds and ends	54	+	+	+
Buy a pig in a poke	16	+	+	+
Rank and file	160	+	+	+
Rat race	27	+	-	-
Red herring	56	+	+	-
Run amok	22	+	+	+

Scratch the surface	15	-	+	+
Still waters run deep	5	-	-	+
A shot in the arm	19	-	+	-
Out of sorts	34	+	+	+
Sweet tooth	43	+	+	+
Storm in a teacup	16	-	+	+
Tongue-in-cheek	47	-	+	+
Tip of the iceberg	95	-	-	-
The writing on the wall	25	-	-	+
No strings attached	15	+	-	+
Turn the tables	37	+	+	+
With kid gloves	10	-	+	+
On tenterhooks	15	+	+	+
b.Phrasal verbs				
Accede to	77	-	+	-
Call off	68	+	+	+
Call on	470	+	+	+
Bail out	38	+	+	-

Balk at	20	+	-	-
Sell out	124	+	+	+
Answer for	254	+	+	+
Average out	14	+	-	-
Bar in	238	-	-	-
Bear out	56	+	+	+
Beat down	291	-	+	+
Black out	28	+	+	+
Blend in	57	-	-	-
Blot out	51	+	+	+
Boil down to	22	+	+	+
Boil over	22	+	+	+
Book out	55	-	-	+
Bottle up	15	-	+	+
Bow down	28	-	-	-
Bowl over	29	+	+	+
Give up	1717	+	+	+
Break away	166	+	+	+

Break down	635	+	+	+
Burst into	605	+	+	+
Buy out	72	+	+	+
Carry away	36	+	+	+
Carry on	2029	+	+	+
Carve up	22	-	-	-
Cash in	366	+	+	+
Cast aside	62	-	+	-
Catch on	132	+	-	+
Cave in	84	+	+	+
Check in	117	+	+	+
Chip in	79	+	+	+
Clean out	78	+	+	+
Cut out	864	+	+	+
Close in	242	+	+	+
Come across	896	+	+	+
Conjure up	130	+	+	+
Cool off	38	-	+	+

Crack up	19	+	+	+
Cough up	54	+	+	+
Cross over	99	-	-	-
Die down	55	+	+	-
Dig into	29	-	+	-
Drag down	13	-	-	-
Draw back	60	+	+	-
Drop out	179	+	+	-
Ease off	38	+	+	+
Even up	46	-	-	-
Fade out	16	-	+	+
Fall for	125	+	+	+
Feel for	250	-	+	+
Figure out	177	+	+	+
Fit in	700	-	+	+
Frown upon	8	-	+	-
Gather around	12	-	-	-
Get ahead	40	-	+	+

Get along	139	+	+	+
Give out	135	+	+	+
Gloss over	46	-	-	+
Go off	677	+	+	+
Wind up	191	+	+	+
Stand for	564	+	+	+
Hand out	223	-	-	+
Hammer out	25	+	+	+
Hang up	86	+	+	+
Head off	291	-	+	+
Hold back	206	+	+	+
Idle around	2	-	-	-
Invalid out	1	-	-	-
Jack up	12	-	+	-
Knock down	43	+	+	+
Keep under	21	+	-	+
Lash out	56	-	+	+
Lay down	631	+	+	+

Loosen up	42	-	-	-
Make up	2359	+	+	+
Measure up	101	+	+	-
Mix up	35	-	+	+
Nail down	11	+	+	-
Notch up	18	-	-	+
Open up	744	+	+	+
Own up	71	+	+	+
Paper over	45	-	+	-
Pay off	368	+	+	+
Patch up	53	+	+	+
Rear up	19	-	+	-
Round up	128	+	+	+
Rub off	36	+	+	+
See through	214	+	+	-
Send away	18	+	+	+
Send up	37	+	-	-
Set back	142	+	+	-

Set up	8502	+	+	+
Shake up	43	+	+	+
Take in	715	+	+	+
Turn up	1085	+	+	+
Use out	17	+	-	+
Wear down	15	+	+	+
c.Compounds				
Outlive	39	+	+	+
Couch potato	12	+	-	-
Uplift	341	+	+	+
Lifelong	362	+	+	+
Overtake	230	+	+	+
Egghead	17	+	+	-
Counterculture	20	-	-	-
Toothpick	23	+	+	+
Sugar-free	22	-	-	-
Knee-deep	45	+	+	+
Shortcut	27	+	+	+

Blindfold	89	+	+	+
Proof-Reading	18	+	+	+
Downgrade	44	+	+	+
Outgoing	615	+	+	+
Jailbird	12	+	-	+
Darkroom	59	+	+	+
Fireplace	668	+	+	+
Handbook	543	+	+	+
Afterthought	142	+	+	+
Middle-aged	700	+	+	+
Awe-inspiring	65	-	+	+
Far-reaching	433	+	+	+
White-collar	228	+	+	+
Spoilsport	21	+	+	+
Pickpocket	23	+	+	+
Far-fetched	97	+	+	+
Cut-throat	74	+	+	+
Dreadnought	91	+	+	-

Redhead	85	+	+	+
Thunderstruck	18	+	+	+
Landlord	2673	+	+	+
Jetlag	8	-	-	-
Skyscraper	50	+	+	+
Corkscrew	88	+	+	+
Blueprint	320	+	+	+
Checkpoint	103	+	+	+
Punchcard	123	-	+	-
Windmill	181	+	+	+
Babysitter	74	+	+	+
Doorknob	26	+	+	-
Searchlight	81	+	+	+
Snowflake	32	+	+	+
Ashtray	205	+	+	+
Daydreaming	33	+	+	+
Showroom	240	+	+	+
Rattlesnake	38	+	+	+

Heartfelt	148	+	+	+
Homesick	140	+	+	+
Duty-free	97	+	+	+
Sunblock	19	-	-	-
Bullet-proof	41	+	+	+
Eye-witness	76	+	+	+
Brainwash	9	+	+	+
Greenhouse	997	+	+	+
Blackboard	244	+	+	+
Blackmail	395	+	+	+
Upgrade	687	-	+	+
Backswing	80	-	-	-
Download	33	+	-	-
Outburst	334	+	+	+
Bodysuit	6	-	-	-
Briefcase	333	+	+	+
Storyline	95	-	+	-
Powerhouse	94	+	+	+

499

Henchman	33	+	+	+
Backfire	55	+	+	+
Roleplay	13	-	-	-
Journeyman	58	+	+	+
Backstage	188	+	+	+
Fortune-teller	30	+	+	+
Fanbase	2	-	-	-
Shortcoming	50	+	+	+
Letter head	3	+	+	+
Book cover	8	-	-	-
Loudmouth	8	+	+	+
Chain-smoking	15	-	+	+
Broadcast	1483	+	+	+
Stir-fry	10	-	-	-
Dry-cleaning	16	+	+	+
Ghost-writer	2	+	+	+
Jellyfish	83	+	+	+
Background	6060	+	+	+

Mind-boggling	59	-	+	-
Oak-tree	5	+	+	-
Sidekick	80	+	+	-
Makeshift	252	+	+	+
Mastermind	81	+	+	+
Pocket-money	25	+	+	+
Moonshine	24	+	+	+
Headstrong	54	+	+	+
Bittersweet	26	+	+	+
Downfall	332	+	+	+
Turncoat	10	+	+	+
Daredevil	43	+	+	+
Poorhouse	13	+	+	+
Bigwig	217	+	+	+
Highbrow	75	+	+	+
Watertight	136	+	+	-
Undertake	1735	+	+	+
d.Collocations				

Sound asleep	29	-	+	-
Rapid growth	243	-	+	-
Process information	13	-	-	-
Crane (his) neck	9	-	-	-
Sheer abundance	4	-	-	-
Gain access	220	-	-	-
freak accident	28	-	-	-
Outstanding achievement	28	-	-	-
Strict adherence	19	-	-	-
Commit suicide	127	+	-	+
Growing concern	128	-	-	-
Make a move	73	+	+	+
Take a walk	47	+	+	+
Pay attention	235	+	+	+
Have a look	1920	+	+	-
Show respect	17	-	-	-
Reach an agreement	47	-	+	-
Reach a verdict	20	-	-	-

Reckless driving	118	-	+	-
Target audience	50	-	-	-
Herd of cows	19	-	-	-
Good chance	343	-	+	+
Experience difficulty	26	-	-	-
Critical acclaim	36	-	-	-
Unwitting accomplice	4	-	-	-
Integral part	619	+	+	-
High probability	41	-	-	-
Bad blood	33	+	+	+
Strong tea	28	+	+	-
Nagging pain	8	-	-	-
Confirmed bachelor	5	-	+	-
Dim light	94	+	+	-
Mark the beginning	33	-	-	-
Launch a bid	5	-	-	-
Major breakthrough	48	-	-	-
Balance the budget	13	+	+	-

Carry the burden	22	-	-	-
Constitute a breach	24	-	-	-
Hard cash	54	-	-	-
Dramatic climax	7	-	-	-
Reach a climax	3	-	-	-
Crack the code	6	-	-	-
Verge of collapse	13	-	-	-
Unspoilt coastline	7	-	-	-
Bitter cold	27	-	-	-
Deep coma	10	-	-	-
Ruddy complexion	9	-	-	-
Fully comprehend	11	-	-	-
Clear conscience	44	-	-	-
Written consent	93	-	-	+
Winning combination	16	-	-	-
Easy prey	39	-	+	+
Adopt a policy	19	-	-	-
Administer justice	5	-	+	+

Heavy drinker	16	+	-	-
Maiden speech	33	-	-	+
Harbour a grudge	6	-	+	-
Set on fire	62	+	+	+
Hard evidence	83	-	-	-
Significant contribution	161	-	-	-
Perform a task	6	-	-	-
Gain confidence	35	-	-	-
Mother tongue	143	+	+	+
Heavy traffic	91	+	+	+
Declare bankruptcy	1	-	-	-
Make progress	121	-	+	+
Award custody	3	-	-	-
Impose an embargo	2	-	-	-
Reverse a decision	4	-	-	-
Quench thirst	2	+	-	+
High hopes	139	-	-	-
Settle a dispute	6	-	-	-

Disparaging remark	16	-	-	-
Inky darkness	3	-	-	-
Heated debate	61	-	-	-
Issue a warning	7	-	-	-
Feeding frenzy	7	-	-	-
Full fruition	5	-	-	-
Proper fulfilment	4	-	-	-
Foreseeable future	294	-	+	-
Key issue	105	-	-	-
Team spirit	121	-	+	+
Fill the gap	107	-	+	-
Deep gash	15	-	-	-
Stroke of genius	12	+	-	+
Catch a glimpse	85	-	+	+
Bumper harvest	18	-	-	-
Cause havoc	23	-	-	-
Earn a living	89	+	-	+
Stage a protest	6	-	-	-

Tackle a problem	3	+	-	+
Take advantage	1126	+	+	+
Meet the requirement	16	-	+	+
Raise a question	5	-	+	+
Have an effect	153	-	+	+
Stock a range	6	-	-	-
Take shape	75	+	+	+
Make a telephone call	10	-	-	-
Flaming red	7	-	-	-
Keep control	59	-	+	-

APPENDIX X: Documentation and Frequency of Arabic Multi-word Items

Multi-word item	Frequency	*al-Mawrid*	*Hans Wehr*	*Elias*
a.Idioms				
أثقل كاهله	4	+	+	-
أثلج صدره	2	+	+	+
استعاد أنفاسه	4	-	-	-
أسلم الروح	16	+	+	+
أطلق ساقيه للريح	7	+	+	-
أفل نجمه	12	-	-	+
أدار له ظهره	3	-	-	-
إقشعر بدنه	4	+	+	+
اكفهر وجهه	5	-	-	+
انفرط عقدهم	4	+	+	+
بزغ نجمه	10	-	-	-
بعد خراب مالطا	3	-	-	-
بيت القصيد	221	+	+	+
بين نارين	48	-	-	+
بين المطرقة والسندان	15	-	-	-

بعيد الغور	7	+	+	-
تحت الأضواء	155	-	-	-
تحت إمرة	119	-	+	-
تنفس الصعداء	88	+	+	+
ثابت الجنان	8	+	-	+
ثاب/عاد إلى رشده	3	+	+	+
ثارت ثائرته	17	+	+	+
جثم على صدره	5	-	-	-
جر أذياله	7	-	-	-
جال في نفس/خاطر/ذهن	2	+	+	-
جزاء سنمار	8	-	+	-
حرك ساكنه	4	-	+	-
حرك النفس	6	-	-	-
حفظ ماء وجهه	25	+	-	-
حل العقدة	10	+	-	+
حمي الوطيس	3	+	+	+
حملة الأقلام	11	+	+	-
خالي الوفاض	107	+	+	+

خطف الأضواء	30	-	-	-
خضراء الدمن	3	-	-	+
خفف الوطء	10	-	-	-
دائرة الضوء	139	-	-	-
دق ناقوس الخطر	129	+	+	-
دق عنقه	3	-	+	-
دق إسفينا	6	-	-	-
ذهب أدراج الرياح	50	+	+	+
ذر الرماد في العيون	71	+	+	+
ذرف دموع التماسيح	8	-	-	-
رأب الصدع	245	+	-	+
رغم أنفه	56	+	+	+
رهن الإشارة	5	+	+	+
زاد الطين بلة	154	+	+	+
سحابة صيف	68	-	-	+
شريعة الغاب	109	+	-	-
شعرة معاوية	30	-	-	-
شذر مذر	4	+	+	+

شمر عن ساعده	2	+	+	+
صال وجال	29	-	-	-
صرخة في واد	16	-	-	-
ضاقت به السبل	4	-	+	-
ضبط نفسه	20	+	+	+
ضرب أطنابه	14	+	+	+
ضرب به عرض الحائط	7	+	+	-
ضربة معلم	30	+	-	-
ضمد جراحه	16	-	-	-
طبل أجوف	4	-	-	-
طوّق عنقه	9	-	-	-
طاش عقله	3	-	+	-
طلاع الثنايا	2	+	+	-
طويل الباع	3	+	+	+
طيب الله راه	60	+	+	-
عقد لسانه	8	+	+	+
علق بذهنه	5	-	-	-
عكر صفوه	46	-	+	-

على أحر من الجمر	39	+	+	+
على المحك	322	-	-	-
عن بكرة أبيهم	17	+	+	+
على قيد أنملة	5	+	+	+
على كف عفريت	72	-	-	-
عن ظهر قلب	209	+	+	+
عنق الزجاجة	203	+	-	-
غصن الزيتون	36	-	-	+
غير جلده	16	-	-	-
غلب على أمره	6	+	-	-
فلذة الكبد	4	-	+	-
في خبر كان	57	-	+	-
في ظل	17575	+	+	-
في مهب الريح	201	-	+	-
قاب قوسين	309	+	+	+
القاصي والداني	100	-	-	-
قرير العين	24	+	+	+
قطع شوطا	123	+	+	-

قلبا و قالبا	81	+	+	+
كالمستجير من الرمضاء بالنار	15	-	+	-
كبش فداء	134	+	-	-
كبح جماح	333	-	+	+
كشف أوراقه	29	-	-	-
لا غبار عليه	120	+	+	+
مربط الفرس	54	-	-	-
ملك زمام	20	-	-	-
نزع فتيل	372	+	-	-
نفذ بجلده	8	-	-	-
هبّت ريحه	4	-	+	-
وضعت الحرب أوزارها	15	+	+	-
يندى له الجبين	4	-	+	-
b.Prepositional verbs				
أبه له	90	+	+	+
أتى عليه	27	+	+	+
أتى منه	17	-	+	-
أثر عنه	9	-	+	-

تأثر به	469	+	-	-
بهم على	29	-	+	-
تأتى له	28	-	-	-
إستأثر به	5	+	-	-
أخذ عنه	88	+	-	-
تأسى به	6	+	-	-
أكد عليه	142	+	-	-
ألف منه	271	-	-	-
تألق به	5	-	-	-
أمد عليه	7	-	-	-
أنس إليه	14	+	+	+
أنف منه	4	+	+	+
أهل له	106	+	+	+
إنبثق منه	30	+	-	-
بادر إليه	21	+	+	+
إنبرى له	116	+	-	-
بصر به	13	+	+	-
بعث على	595	+	+	+

بغى عليه	6	-	+	+
أبقى عليه	16	+	-	-
باء بالفشل	17	+	+	-
باء إليه	14	-	-	-
تاح له	721	-	+	+
جبل على	47	+	+	-
تجرأ عليه	15	+	-	-
جزم على	9	+	+	+
جاز من	127	-	-	-
جعل فيه	47	-	-	-
تجلى له	11	-	-	-
جنح إليه	6	+	+	-
أجهز عليه	14	+	-	-
حدب عليه	7	+	+	-
تحرج من	37	+	-	-
حري به	35	+	+	+
حض على	65	+	+	+
حاق به	327	+	+	+

515

خال من	409	+	+	-
دب إليه	18	-	-	-
استدل عليه	10	+	-	+
ذب عنه	10	+	+	+
ربأ بنفسه	7	+	+	-
رف عليه	2783	-	-	-
رنا إليه	487	+	+	+
تزلف له	6	+	+	+
سطا عليه	11	+	+	+
سعى به	17	+	+	+
سعى له	63	+	+	+
ساء إليه	54	+	+	+
ساد عليه	6	-	+	-
شدد عليه	148	+	+	+
شبب بها	2	+	+	+
شط به	19	-	-	-
استشف منه	6	-	+	-
شفع به	13	+	+	-

صبا إلى	18	+	+	-
صدف عنه	2	+	+	+
صعد به	54	+	+	+
صنع به	61	-	+	+
تصور له	21	+	+	+
صار إلى	650	+	+	+
صاح به	58	+	+	+
ضم فيه	25	-	-	-
أطبق عليه	24	+	+	+
طرأ عليه	309	+	+	+
طلع عنه	2	-	+	-
طلع إليه	499	-	+	-
طمح به	5	+	+	+
طوبى له	4	+	-	-
طوح به	17	+	+	+
طاف عليه	10	+	+	+
تطير به	19	+	+	+
عدا عليه	8	+	+	+

أعرض عنه	32	+	+	+
عرض به	62	+	+	+
عز به	9	-	+	-
عز عليه	65	+	+	+
عزف عنه	10	+	+	+
تعزى به	2	-	+	-
علقت منه	9	-	-	-
تعمد إلى	230	+	+	+
عمل فيه	1867	+	+	+
عن له	100	+	+	+
غرب عنه	24	-	+	-
غل فيه	200	+	+	+
تفتق عن	38	-	-	-
فاء به	333	-	-	-
قرأ عليه	55	+	+	+
قر على	389	+	+	+
تقول على	27	+	+	+
كر عليه	203	+	+	+

لج عليه	8	+	+	+
لاح له	53	-	+	-
تمخض عن	374	+	+	-
نأى عن	39	+	+	+
نجم عنه	527	+	+	+
هش له	27	+	+	+
c. Iḍāfa				
أرباب السوابق	25	+	+	-
إستراق السمع	10	+	+	+
إستقطاب الكوادر	8	-	-	-
أطراف الحديث	61	-	+	-
أمهات الكتب	84	-	-	-
إنكسار النفس	6	-	-	+
أواصر المحبة	40	-	-	-
باب العلم	52	-	-	-
تجاوز الحد	231	-	-	+
ترويع الآمنين	49	-	-	-
تطبيق الشريعة	369	-	-	-

تقادم العهد	7	-	+	+
توحيد الكلمة	57	-	+	-
تلاقح الأفكار	3	-	-	-
تنكيس العلم	3	+	-	-
توكيد الذات	3	+	-	-
ثبات الرأي	2	-	-	-
جدار الصمت	30	-	-	-
حضور الذهن	5	+	+	+
حطام الدنيا	18	+	+	+
خط النار	31	+	-	-
خلي القلب	3	-	-	-
خيار الناس	6	-	+	-
درء المفاسد	19	-	-	-
دفء العلاقات	14	-	-	-
دفة الحكم	54	-	-	-
دماثة الخلق	17	-	-	+
أبناء العروبة	22	-	-	-
شد الخناق	12	-	-	-

وجهات النظر	2641	-	+	+
هز الشباك	121	-	-	-
آخر القافلة	3	-	-	-
وجوه السياسة	7	-	-	-
عزيزة الجانب	5	+	+	+
رائعة النهار	2	+	+	+
رأي العين	21	+	+	-
ربوع البلاد	19	-	-	-
واسع الصدر	11	-	+	-
رث الهيئة	3	+	+	+
رحاب الأرض	1	-	-	-
رحى الحرب	16	+	+	-
رخاء العيش	2	-	-	-
ربات الحجال	2	+	+	+
رغد العيش	26	+	-	+
رفاق الدرب	16	-	-	-
رفيع المقام	10	-	-	-
رهن التحقيق	59	+	+	-

521

روائع الفن	37	-	+	-
ريعان الشباب	20	-	+	-
زمام الأمور	170	+	+	-
زينة الحياة	37	-	-	-
سقط المتاع	17	+	+	+
سلاطة اللسان	3	+	-	-
سمو الأخلاق	3	+	+	-
شبح الحرب	64	-	-	+
شجي الصوت	3	-	-	-
شديد البأس	6	+	+	+
شديد الوطأة	19	-	+	+
شظف العيش	49	+	+	-
شم الأنوف	2	-	-	-
صدر المكان	9	-	-	-
صروف الدهر	13	+	+	+
صلب الموضوع	44	-	-	-
صندوق الدنيا	389	+	-	+
ضحل التفكير	2	-	-	-

ضراوة القتال	5	-	-	-
ضرب الرمل	6	+	+	-
تضييق الخناق	158	-	+	+
ضيق النطاق	2	-	+	-
طريح الفراش	28	+	+	+
طلق اليدين	6	+	+	+
طلق المحيا	2	+	+	+
طمس الحقائق	31	-	-	-
طمأنينة القلب	3	-	-	-
عفو الخاطر	21	-	+	+
عقارب الساعة	143	-	-	-
عقوق الوالدين	18	-	-	-
عيون الشعر	20	-	+	-
غثاء السيل	23	-	-	-
غزير المادة	4	-	+	-
غياهب الظلام	3	-	-	-
فضول الكلام	5	-	-	-
فلول الجيش	9	-	-	-

قاصمة الظهر	2	+	+	-
قرض الشعر	36	+	-	-
قصب السبق	50	+	+	-
كرب الدنيا	5	-	-	-
كسرة الجرة	6	-	-	-
كسب العيش	34	-	-	-
لطيف المعشر	4	-	-	-
لغو الحديث	5	-	-	-
لمح البصر	120	+	+	+
لقمة العيش	435	-	-	-
لين العريكة	5	+	+	+
نظيف الكف	5	-	-	-
ماء الشباب	19	-	+	+
موجة الغلاء	12	-	-	-
مكسور الخاطر	16	-	-	+
ممشوق القوام	2	-	-	+
نفح الطيب	13	+	-	+
d.Collocations				

أبطل مفعول	27	+	-	-
اتخذ إجراء	40	+	+	-
أثار حفيظة	142	-	-	-
اختل توازن	26	+	-	-
إحساس مرهف	17	-	-	-
إراقة دماء	220	+	-	-
أرسى قواعد	32	-	-	-
استقبال حار	16	-	-	-
أضرار جسيمة	109	-	-	-
أشلاء متناثرة	13	-	-	-
بدد شكوك	8	-	-	-
بخس حق	13	+	-	+
بنات أفكار	77	+	+	-
بديهة حاضرة	3	+	+	-
تراجع طفيف	30	-	-	-
تسرب خبر	9	-	-	+
تفويض كامل/مطلق	8	+	+	+
تقمص شخصية	44	-	-	-

تكبد خسائر	76	-	-	+
تولى منصب	209	+	-	-
توج جهود	20	-	-	-
ثراء فاحش	13	-	-	-
ثورة عارمة	41	-	-	-
ثياب رثة	8	-	-	-
جام غضب	115	+	-	-
جثة هامدة	81	-	-	-
جريمة نكراء	31	-	-	-
جس نبض	102	+	+	+
جمع غفير	69	+	-	+
جهود مضنية	67	-	-	-
حجر عثرة	222	+	+	+
حذا حذو	39	+	+	+
حرب ضروس	50	+	+	+
حفنة تراب	11	-	-	-
حقن دماء	58	+	+	+
خدش حياء	21	-	-	-

خر صريعا	6	-	-	-
خسارة فادحة	70	-	-	+
خلف وعد	23	-	-	+
دحض إفتراء	10	-	-	-
دس سم	84	-	+	-
دقة متناهية	142	-	-	-
دليل دامغ	25	-	-	-
ديون متراكمة	16	-	-	-
ذرف دمع	23	+	-	+
ذروة نجاح	6	-	-	-
ذوق رفيع	13	-	-	-
رأي سديد	14	-	-	-
راود شك	2	-	-	-
رغبة ملحة	26	-	-	-
زحام شديد	11	-	-	-
سد رمق	62	+	+	+
سرب معلومات	49	-	-	-
سدّد خطا	56	+	+	-

سرعة خاطفة	32	-	-	-
سعادة غامرة	45	-	-	-
سم زعاف	3	+	+	+
سعي حثيث	37	-	-	-
سل سيف	9	-	-	+
سيرة عطرة	3	-	-	-
شبت حرب	24	+	+	+
شتت شمل	21	-	+	-
شر مستطير	24	-	-	-
شفى غليل	5	+	+	+
صدر رحب/رحابة صدر	62	+	+	+
صوت شجي	8	-	-	-
ضاق ذرعا	39	+	+	+
ضيق أفق	48	-	-	-
طوع بنان	21	+	+	+
ظلام دامس	62	-	-	+
عاطفة جياشة	12	-	-	-
عدو لدود	17	+	+	+

عنفوان شباب	8	-	+	+
عواقب وخيمة	249	-	-	-
غض طرف	8	+	+	+
فاضت روح	22	+	+	+
فسخ عقد	85	-	-	+
فشل ذريع	84	-	-	-
فك أسر	64	+	-	+
فوضى عارمة	41	-	-	-
قدر محتوم	21	-	-	-
قصارى جهد	318	+	+	-
قض مضجع	60	+	+	+
كظم غيظ	25	-	-	+
لزم بيت	12	-	+	+
لفق تهمة	4	-	-	+
ألفاظ نابية	18	-	-	-
لهث وراء	111	-	-	-
لقي حتفه	70	+	-	+
محض إرادة	7	-	+	-

محط أنظار	151	+	+	+
نصر مؤزر	3	-	-	-
نقض عهد	10	-	-	+
هباء منثور	34	-	+	+
هواء طلق	3	+	+	+
وارى جثمان	5	-	-	-
وجه انتقاد	171	-	-	-
وطد علاقة	4	-	-	-
وعكة صحية	102	+	-	-
هزيمة ساحقة	79	-	-	-