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**STYLISTIC INVESTIGATION OF CULTURE REFLECTION
IN ENGLISH AND ARABIC COLLOCATIONS**

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Abstract:

This study investigates how the cultural aspects like beliefs and the settings are reflected in English and Arabic collocations. This study is a descriptive study that depends on showing the issues that may be reflected in English and Arabic collocations. Two hypotheses are there in this study. The first hypothesis is that collocation is a tool that can reflect the beliefs and culture and even the country of its users. The second hypothesis is that religion is reflected in Arabic collocations more than English ones. This study aims at showing how the culture is reflected in both English and Arabic collocations. It also aims at showing the collocational patterns of English and Arabic collocations. This study depends on (Baker, 2018), in his idea that collocations of one language sometimes are quite different from those of another. This goes back to the cultural differences between the two communities.

Key words: Culture, Collocations, Collocational Patterns.

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2- Previous Studies

This section aims at showing the previous studies that are related to the present study. It helps explain the gap of the study. Five previous studies related to the present study are mentioned in this section. These studies are chronologically ordered.

In (2005), Brashi in his study entitled “Arabic Collocations: Implications for Translation”. In this study, the researcher aims to show the characteristics of collocations in Arabic as well as showing the classification of the semantic and distributional patterns of collocations in Arabic. Also, this study shows the problems encountered in translating English collocation into Arabic. This study suggested that though collocation is a combination of two lexical items, it shows a resistance to substitution of the elements of the combination. Also it showed as semantically transparent i.e. one item of a collocation can tell the meaning of the whole collocation.

This study presented thirteen characteristics of collocations in the Arabic language to separate them from other semantic types that have similar grammatical structures but which are of a dissimilar semantic type. Another finding of this study was a semantic and distributional classification of patterns of collocations in Arabic. The results of the Translation Test of English Collocations into Arabic presented and proved that both the Student Translators’ Group and the Professional Translators’ Group may have some problems in translating English adjective + noun and verb + object collocations into Arabic.

Mustafa (2010) investigates collocations in his paper entitled “Collocations in English and Arabic: A linguistic and Cultural Analysis”. Here, the researcher talks about collocations as an important kind of lexical relationships between words. In this paper, collocations are tackled linguistically and culturally in English and Arabic. This study is mainly concerned with the translation of collocations, and how the effect of culture and cultural discrepancies between languages may cause difficulties in translation. The aim of this study is to show the culture may affect collocation translation. Here the researcher concludes that the translators should take into account the cultural differences between the two languages in collocations translation. Thus, this study talks about the effects of culture on translation of collocations. While the present study talks about how the culture, and religious beliefs are reflected in English and Arabic collocations.

Ali (2015), investigates ‘Cultural and Sociolinguistic Issues in English-Arabic Translation of Collocations’. Collocations are words that are usually used together. Collocations typically raise cultural and sociolinguistic problems in translation. This paper sheds light on some of these problems and difficulties faced in the translation of English-Arabic collocations by participants of this study. Certain questionnaire was issued to 40 master students at Hashemite University, Yarmouk University, and Al-al-Bayt University to discuss these issues: 25 females and 15 males . The findings showed that translators were faced with these cultural and sociolinguistic problems: order of words within the same collocation, difficulty in finding target language equivalents (TL) and religious word-related linguistic issues. The findings also showed that participants did not have adequate collocation proficiency. We tabulated and analyzed the results.

In 2010, Boussalia talks about difficulties that students may face in English- Arabic Translation of Collocations. Collocations present specific problems in translation. These difficulties are attributable to the relative complexity of predicting the constituent elements of a collocation, the substantial difference in language-to-language collocability, and the lack of sufficient collocation tools. The purpose of this paper is to show whether the difficulties of students with translating collocations are the result of their lack of knowledge of the English language and culture. The results of this study show that the difficulties in the translation of collocations are expressed in the unfamiliarity of students with English collocations, which indicates their inability to learn the English language and their ignorance of its community. This may clarify their inability to correctly translate them. The findings have also provided proof of the comprehensive transition from their first language by the students. This change is always pessimistic and leads them to mistakes.

In 2018, Antoanela talks about “Teaching English Collocations as Marks of Linguistic And Cultural Identity” . Collocations is one of the tools that speakers can use in communication to manifest their linguistic and cultural identity. The goal of this paper is to show that collocations in teaching should not be limited to stressing their linguistic specificity, but

should also take into account their cultural characteristics. In addition, this research suggests that teachers can progressively consider switching from practicing collocations in general contexts to practicing collocations in particular contexts to raise awareness of the different identities that students may develop by using such fixed lexical patterns. This paper is deferent from the present paper in which it does not focus on how the culture is reflected in English and Arabic collocations. But It investigates the importance of culture in teaching collocations.

There has been a shortage of studies and research investigating the collocation phenomenon in both English and Arabic with regard to the role that culture can play in English and Arabic collocations.

3- Definitions of Collocations

The term of "collocation" comes from Latin word "collocare" which means "to set in order\ to arrange". collocation ,as a linguistic phenomenon, was first referred to by Firth (1957) as a combination of words that are associated with each other (Martynska, 2004:2):

A collocation consists of two parts: "the base and the collocate". For example, in heavy meal, 'meal' is the base element, and 'heavy' is the collocate. (Grimm,2009a:25)

Collocations are defined as words that habitually occur together. All definitions centre around the point of 'the habitual occurrence of words together'. Similarly, Crystal (1985:55) defined collocation as the "habitual co-occurrence of individual lexical items". Lexical items which are collocated are said to be collocates of each other. For example, commit collocates with crime as in commit a crime, and surge collocates with anger as in a surge of anger. Similarly , Sinclair (as cited in Nesselhauf, 2005:12) defines collocations as "the occurrence of two or more words within a short space of each other in a text" i.e. the words that combine with other words.

As Seretan (2011: 10) explained, the term collocation is concerned with the relevance affinity that holds between words in an exceedingly language.

Müller (2008:4) explains that collocation is the expression of words that are typically used such as rich imagination, bitterly cold, or closed friends. If you hear the primary word, the second will be expected. Collocation implies the syntactic relationship between the verb and the noun phrase in the context of nouns and verbs, such as making a decision or taking a photo.

4- Classification of collocations

4-1 Classification of English Collocations

McCarthy and O'Dell, (2017 :28) classifies English collocations into six types:

1- Adjectives and nouns

This type means that some adjectives are typically used with certain nouns. For example, "Ali always wears red or yellow colours".

2- Nouns and Verbs

It means that certain nouns and verbs often go together. For example, "The economy boomed in the 1990s". Here, the noun 'economy' collocates with the verb 'boomed'.

3- Noun + noun

It means that nouns that are used with other nouns like the nouns that are combined with each other with the preposition of e.g. a sense of pride

4- Verbs with prepositions

Some verbs are usually used with certain prepositional expressions. For instance, they were filled with horror when they read the newspaper report of the explosion.

5- Verbs + adverbs

Certain verbs are used only with certain adverbs . For example, he smiled proudly as he looked at his son".

6- Adverbs and adjectives

Some adjectives usually have particular adverbs to be used with. For example, "They are happily married", (happily married).

4.2 Classification of Arabic Collocations

Hafiz (2004:13-14) mentions that collocations have a very important role in language.

According to grammatical patterns, Hafiz classifies Arabic collocations into twelve different types:

1. V. + N. , the noun may be object, subject, or state (حال) . For example: ضرب الخيمة

2. V. + prepositional noun phrase. For example, استقال من العمل
3. V. + prepositional noun phrase. e.g. نفذ بدقة
4. V. + N. The noun is an adverbial-condition, e.g. خاطب كتابيا
5. V. + conjunction + V. e.g., طار وخلق
6. N. + N. (إضافة) , e.g. , مسرح الاحداث
7. N. + conjunction + N. , e.g. , تنظيف وترتيب
8. N. + Adj. , e.g. , قوة عظمى
9. N. + prepositional noun phrase, e.g. حفنة من المال
10. Noun + preposition, e.g. , قياسا ب
11. Adjective + noun ,e.g. , كبير القلب
12. Adjective + adverbial phrase , e.g. , العجيب في الامر

4-3 Collocations and Culture

Collocations of one language sometimes are quite different from those of another. This depends on the culture of the speakers or writers of the language. Also, the collocational patterns are different from one community to another. (Baker, 2018: 56)

Fargal and Shunnaq (1999: 122) define culture as "a complex whole which includes knowledge, beliefs, arts, morals, laws, customs, ecology and habits, among other things acquired by a member of a society".

They often view that word collocations typically refer to their culture in every language of the world. Due to the differences in the cultural structure of both languages, the collocational ranges of certain Arabic terms do not have English equivalents. Fargal and Shunnaq (1999: 122) give some examples of collocations that, because of the cultural differences in the two languages, are translated into one Arabic lexical object. For example: قضاء وقدر : fate

قسمة ونصيب : destiny

Al-Rawi (1994: 3) argues that ,in translation, some difficulties can be caused by the socio-cultural differences between the two languages. According to Al-Rawi, both Arabic and English have collocations that can be used to make a speech community's cultural or social political life special. He considers the religious area and points out that in Arabic, we have collocations such as (Friday prayer), while in English, we have collocations such as (Sunday Mass Service) (Ibid). He claims that these collocations are entirely different, and that this distinction is due to "differences in Muslim and Christian views and religious backgrounds". Baker (1992: 49) clarifies this further by presenting an intriguing English example of "verb plus object collocation" and its Arabic equivalent:

To deliver a baby: يولد امرأة (to deliver a woman)

She says that while English focuses on the baby during childbirth, Arabic focuses on the mother. She claims that in modern English, the phrase "delivering a woman" would be inappropriate (Ibid). This example, according to Baker, suggests that there are differences in collocational patterns among languages and it isn't just a matter of substituting a different verb for a given noun. The distinctions are more apparent in the various ways of explaining an incident

4-4 Methodology

This study investigates how the culture is reflected in English and Arabic collocations. It is a linguistic and cultural study. This study is a qualitative study. It includes an eclectic model. It depends on Baker's idea (2018: 56) that collocations reflect the culture and beliefs of their users. It also depends on the classification of English and Arabic Collocations to show their patterns. Collocations of one language sometimes are quite different from those of another. This depends on the culture of the speakers or writers of the language. This study adopts five Arabic collocations and five English Collocations. The Arabic collocations are selected from Al-hafiz dictionary of Arabic collocations. While the English collocations are selected from Oxford Collocations Dictionary for Students of English. These collocations are assumed to contain cultural aspects of the community where they are used. They are selected on purpose, and aren't selected randomly. The researcher analyzes the selected data depending on showing the meaning of each collocation in English, and comparing it with its equivalent in Arabic, and vice versa. If a collocation in English doesn't have its equivalent in Arabic, this means it is restricted to English and it reflects English culture, and the same is true with Arabic. The researcher shows the meaning of these collocations consulting certain English and Arabic dictionaries such as Oxford Collocations Dictionary for Students of

English, Macmillan dictionary, and Al-hafiz dictionary of Arabic collocations (2004: 13-14). Also, the researcher shows the collocational patterns of these collocations adopting the classification given by Al-hafiz (2004) and McCarthy and O'Dell, (2017).

4-5 Analysis and Discussion

4-5-1 Analysis and Discussion of selected English Collocations.

1-Eat soap

This is a common English collocation. It includes a combination of a verb eat and soap. It is a lexical kind of collocation that is explained by McCarthy and O'Dell, (2017 :12). In English, the verb eat collocates with soap. In English, the verb drink collocates with liquids only like juice and milk. It can not collocate with soup. This is not true with Arabic. In Arabic, the verb drink collocates with almost all sorts of liquids, so it collocates with soup. Thus, eat soup in English is equivalent to the Arabic collocation (يشرب الحساء). This difference in use of the verb eat and drink goes back to the different use of the words drink and eat of the Arabic and English society. Here, in this collocation, the cultural aspect isn't clear enough to say that this difference in the use of these verbs is due to the cultural difference between the two community.

2-Law and order

The collocation of "law and order" is considered as a common collocation in English. Law usually collocates with order in English. This collocation is composed of two lexical words (nouns) law and order, with the conjunction and. In Arabic, the equivalent of this collocation is القانون والتقاليد. Here, it is clear that the Arab society focuses on التقاليد more than النظام, and this is clear from the collocation of القانون والتقاليد. So, it can be said that this collocation reflects the culture of its users. It reflects that English society focuses on law and order more than the other aspects that can control life. Also, it indicates the high respect that Arab people give to (التقاليد). Thus, each language has its own collocations. These collocations reflect the culture and beliefs of the societies in which they are used. Even Patterns of collocations may be different from one language to another. Thus, it can be said that some collocations reflect the culture (social, or moral environment) of the society in which they are used.

3- Break the law

This is a common English collocation that is widely used in the language of news. The focus will be on investigating whether this collocation reflects some cultural aspects of its community or not. In this collocation, it is clear that the word break is used metaphorically. The contextual meaning of break is 'to fail to obey a rule or law'. The more basic meaning of break is 'to make something separate into two or more pieces' e.g. the boy broke the window. Since break has a contextual meaning that can contrast to its more basic meaning, it is used metaphorically in this context. This collocation means to fail to obey rules of quarantine. So this collocation means disobeying rules of quarantine. Arabic has a collocation that gives the same meaning. In comparison with its equivalent in Arabic, this collocation does not reflect any cultural aspects, and it doesn't show the beliefs of its community. Arabic equivalent of this collocation is (يخرق القانون), and this is the same in English and Arabic.

The syntactic pattern of this collocation is V.+ N. It is one of the patterns classified by McCarthy and O'Dell, (2017 :12).

4- Black Market

This is a common collocation which means 'the illegal buying and selling of goods, especially when it is difficult or expensive to obtain them legally' (Macmillan dictionary). This is an English adjective + noun collocation that has its own identical Arabic equivalent. That's why, it is so understandable, and it doesn't show any cultural aspect of English community. This collocation consists of adj. + noun collocational pattern which is one of the patterns classified by McCarthy and O'Dell, (2017 :12).

5-Cream Tea

A cream tea is a small afternoon meal that consists of tea, scones, jam, and cream. In the United Kingdom, cream tea is described as an afternoon meal consisting of tea and scones with jam and clotted cream. Sandwiches and cakes may also be included. Cream tea collocation is a British collocation that has no equivalent in the other languages. So when

unknown speaker says cream tea, we will know that he is British. In Arabic, we don't have its equivalent because ,in Arabic, we don't have such a kind of meal.

4-5-2-Analysis and discussion of selected Arabic collocations

1- قضاء وقدر

The collocation of (قضاء وقدر) is a common collocation in Arabic. It doesn't have its equivalent in English. This goes back to the fact that word collocations in any language of the world usually associate with its culture and belief. قضاء وقدر collocation is used in Arabic and it is not used in the other languages. In English, there is a similar meaning to this collocation which is fate. This is due to the difference of religious beliefs of the two societies. This difference in beliefs is reflected in collocations. This collocation is composed of Noun + conjunction + Noun , and this is one of the collocational patterns of collocations in Arabic that are given by Al-hafiz (2004).

2- صلاة الجمعة

This is a religious collocation that reflects the culture of muslims. Al-Rawi (1994: 3), considers the religious field. He argues that religious field is the most field that has collocations that are different from one language to another. In Arabic ,we have the collocations صلاة الجمعة (Friday prayer), while in English there is the collocation of Sunday Mass \Service. Both reflect the cultural identity of Arabic and English community. This collocation consists of N. + adj. , and this is one of the collocational patterns of collocations in Arabic.

3- اقام الصلاة

Arabic is associated with Islamic culture i.e. Arabic collocations are mostly associated with Islamic culture. One of the most common Arabic collocation is اقام الصلاة. اقام الصلاة in English means "to start one of the Islamic obligatory prayers". This definition is given by Al-hafiz dictionary of Arabic collocations (2004: 13-14). This indicates that this collocation doesn't have its equivalent in English. This is due to the cultural and religious difference between the English society and Arab society. So, we can say that the Arabic culture is clearly reflected in this collocation.

This is another collocation that reflects the Islamic culture. In other culture there is no such collocation. According to Al-hafiz (2004), this collocation is composed of verb + Noun , and this is one of the collocational patterns of collocations in Arabic.

4- حظ سعيد

The collocation of حظ سعيد is a common collocation in Arabic. According to Al-hafiz dictionary of Arabic collocations (2004: 121) , in English, this collocation means "good luck". So it can be said that حظ سعيد has its equivalent in English which is good luck, and this collocation is used in English as it is in Arabic. This means that حظ سعيد doesn't reflect any cultural aspect of Arab society.

This collocation is composed of adj. + N. . This is one of the collocational patterns of Arabic collocations that are classified by Al-hafiz (2004:13-14).

5- اقترف ذنب

This collocation is common in Arabic. This doesn't mean that it isn't used in the other languages like English. According to Al-hafiz dictionary of Arabic collocations (2004), in English, اقترف ذنب means commit a sin , and this is also considered as a collocation in English. From this, it can be said that اقترف ذنب isn't restricted to Arabic. But it also has its equivalent in English. Thus, this collocation doesn't show any cultural aspect of Arab society, and it is used in both Arabic and English. The collocational pattern of this collocation is verb + noun.

4- Conclusion

This study investigates five English collocations and five Arabic collocations to show the cultural aspects in these collocations. In this study, the researcher concludes that some collocations reflect the culture of their speakers, their identity, and even their beliefs. Also, some collocations reflect the way that the community live. Thus, the first hypothesis is validated. Also, the researcher concludes that the religious aspects are the most common cultural aspects that are reflected in English and Arabic collocations. Beside these religious aspects, there are differences in collocations that go back to the way the community live. For example, as explained earlier 'cream tea' which is a small meal in Britain. This meal isn't

found in the other communities. So it isn't found in these communities. The very important thing that this study shows is that the differences in religious aspects and beliefs are the most common aspects that are reflected in English and Arabic collocations. Thus, the second hypothesis is validated.

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