TRANSLATION OF ARABIC CULTURAL COLLOCATIONS IN LITERARY TEXTS: A CASE STUDY OF ENGLISH TRANSLATIONS OF NAGUIB MAHFOUZ'S NOVEL " AWLAD HARTNA"

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by

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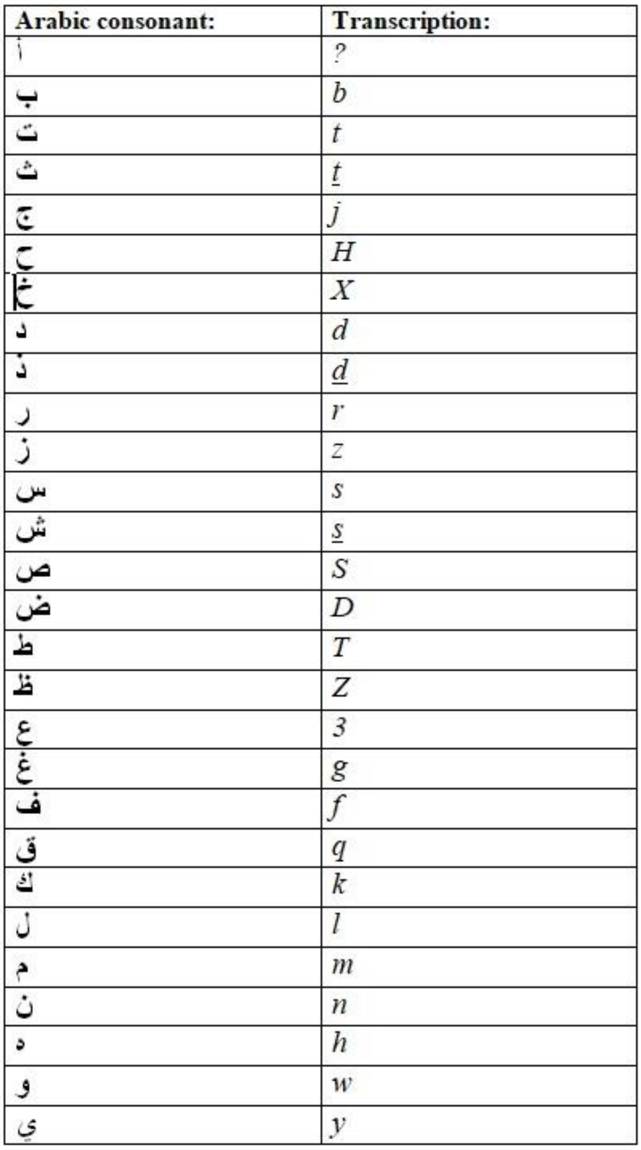
LIST OF ABBREVIATIONS

ST	Source text
SL	Source Language
TT	Target text
TL	Target language
TT1	first target text
TT2	second target text
MSA	Modern Standard Arabic
DTS	Descriptive translation studies
Prep	Preposition
TQA	Translation Quality Assessment

TRANSLITERATION SYSTEM



Arabic consonant:	Transcription:
أ	*?*
ب	*b*
ت	*t*
ث	*ṯ*
ج	*j*
ح	*H*
خ	*X*
د	*d*
ذ	*ḏ*
ر	*r*
ز	*z*
س	*s*
ش	*s̲*
ص	*S*
ض	*D*
ط	*T*
ظ	*Z*
ع	*3*
غ	*g*
ف	*f*
ق	*q*
ك	*k*
ل	*l*
م	*m*
ن	*n*
ه	*h*
و	*w*
ي	*y*

Transliteration System suggested by Campbell (1998)

TERJEMAHAN KOLOKASI BUDAYA ARAB DALAM TEKS SASTERA: SEBUAH KAJIAN KES TERJEMAHAN BAHASA INGGERIS NOVEL “AWLAD HARTNA” OLEH NAGUIB MAHFOUZ

ABSTRAK

Kajian ini bertujuan untuk mengkaji terjemahan kolokasi budaya dari Bahasa Arab ke dalam Bahasa Inggeris dalam salah satu novel Naguib Mafouz iaitu *Awlad Hartna*. Novel tersebut telah diterjemahkan ke dalam Bahasa Inggeris dalam dua versi iaitu *Children of Gebalawi* oleh Philip Stewart (1981) dan *Children of the Alley* oleh Peter Theroux (1998). Data yang dikumpulkan dalam kajian ini adalah terhad untuk menyelidik terjemahan, 150 contoh kolokasi budaya yang dipilih secara rawak daripada teks sumber bersama dengan dua terjemahan Bahasa Inggerisnya. Tiga objektif utama telah dicadangkan dalam kajian ini. Pertama, menganalisis profil teks sumber dan teks sasaran serta mengenalpasti ketidakserasian pada peringkat mikro. Kedua, meneliti ketidakserasian pada peringkat mikro dengan merujuk kepada elemen leksikal seperti kolokasi budaya untuk mengetengahkan masalah yang mungkin akan dihadapi oleh penterjemah ketika menterjemah kolokasi budaya. Akhirnya, kajian ini cuba meneroka sama ada kolokasi budaya telah didomestikasi atau diforeinisasi berdasarkan jenis kesetaraan yang dicapai oleh penterjemah. Penterjemahan kolokasi, terutamanya dalam karya sastera dianggap sebagai salah satu cabaran utama yang dihadapi oleh para penterjemah baru-baru ini. Pada masa yang sama, budaya serta aspeknya juga dianggap sebagai cabaran sebenar yang perlu diberi perhatian yang lebih oleh penterjemah. Oleh itu, pengkajian terjemahan telah menjadi saksi sejumlah teori dan model terjemahan yang diusulkan oleh para sarjana dan ahli teori dalam mengatasi cabaran-cabaran tersebut. Kajian ini telah menyerapkan tiga teori terjemahan untuk mencapai objektifnya. Teori pertama ialah model *Translation Quality Assessment* (Penilaian Kualiti Terjemahan) oleh House (1997) bagi menganalisis teks sumber dan teks sasaran pada peringkat mikro dan makro. Kedua, klasifikasi ekspresi budaya oleh Newmark (1988) untuk mengkategorikan kolokasi yang dipilih mengikut aspek budaya mereka. Akhirnya, melalui penerapan konsep domestikasi dan foreinisasi Venuti (1995), penyelidik, menyelidik sejauh manakah penggunaan kedua strategi tersebut terhadap terjemahan kolokasi budaya dalam teks sasaran. Hasil kajian menunjukkan bahawa teks sumber dan teks sasaran memperlihatkan ketidakserasian pada peringkat makro yang disebabkan oleh perbezaan tekstual, linguistik, gaya dan budaya antara kedua-dua bahasa. Hal ini demikian, juga menunjukkan bahawa penterjemah telah menghadapi beberapa masalah dalam menterjemah kolokasi budaya yang mengakibatkan beberapa ketidakserasian pada peringkat mikro. Akhirnya, dapatan kajian ini menunjukkan bahawa strategi domestikasi dan foreinisasi telah digunakan secara silih berganti dengan penerapan prosedur terjemahan yang berbeza daripada setiap strategi. Walau bagaimanapun, kebanyakan kolokasi budaya didapati telah didomestikasikan untuk disesuaikan dengan budaya teks sasaran lebih daripada budaya teks sumber

TRANSLATION OF ARABIC CULTURAL COLLOCATIONS IN LITERARY TEXTS: A CASE STUDY OF ENGLISH TRANSLATIONS OF NAGUIB MAHFOUZ'S NOVEL " AWLAD HARTNA"

ABSTRACT

This study is mainly intended to investigate the translation of cultural collocations from Arabic into English in one of Naguib Mafouz’s novels *Awlad Hartna.* The novel has been translated into English into two versions, *Children of Gebalawi* by Philip Stewart (1981) and Children of the Alley by Peter Theroux (1988). In this study, three main objectives have been proposed. Firstly, analyzing the source text and the target texts profiles and highlighting the occurrences at the macro-level. Secondly, investigating the occurrences at micro-level by referring to a lexical element, i.e. cultural collocations to investigate the problems that translator may encounter during the translation of the text. Finally, the present study attempts to describe whether the cultural collocations have been domesticated or foreignized based on the type of equivalence achieved by the translators. Recently, it is believed that translating collocations, especially in literary works, is considered as one of the major challenges that translator face. At the same vein, culture and its aspects are also considered as real challenges that need to be given more attention by translators. Therefore, the field of translation studies have witnessed a number of translation theories and models that is proposed by scholars and theorists to overcome such challenges. The present study has adopted three translation theories in order to achieve its objectives. Firstly, House’s (1997) model of Translation Quality Assessment in order to analyze the source and target texts at the macro, and micro – levels. Secondly, Newmark's (1988) classifications of cultural expressions to categorize the selected collocations according to their cultural aspects. Finally, through the applications of Venuti's (1995) notion of domestication and foreignization, the researcher investigates the applications of these two strategies to translate cultural collocations in the target texts. The collected data in this study is limited to investigate the translation of 150 examples of cultural collocations which are selected randomly from the source text along with their two English translations. The findings of the study have shown that the source text and the target texts have some mismatches at the macro- level which are due to some textual, linguistic, stylistic and cultural differences between the two languages. It also shows that translators have faced some problems in translating the cultural collocations which resulted in some mismatches at the micro-level. Finally, the findings of the present study reveal that the strategies of domestication and foreignization strategies have been used interchangeably by applying different translation procedures of each strategy. However, it is found that most of the cultural collocations have been domesticated to serve the target text culture more that the source text culture. The scientific novelty of the present study lies in discussing the functional strategies that are used to translate cultural signs in the form of collocations. The cultural aspects of collocations and the meaning of cultural collocations are also presented in a detailed and comprehensive manner. To conclude, this study and the information gained from its results may help translators, teachers of translation, and translation students pay more attention to the concept of collocation and cultural collocation, while also helping to improve their translation skills and enhance their cultural dictionaries when translating various types of text.

1 CHAPTER 1: INTRODUCTION

1.1 Introduction

According to Newmark (1988), Nida (1964) and Shunnaq (1997), translating a text from one language into another is a complex process since it requires sufficient skills and knowledge of the two languages. This process also needs a wide knowledge of the two cultures to convey figurative and idiomatic expressions, phrases or sentences. Different cultures result in different types of texts. Characteristics of a text could be the same in the two languages. However, they may differ in the semantics and pragmatics dimensions. Newmark (1988) argues that the pragmatic function is to appeal to the senses, to interest, to surprise, to delight. He mentions that the first function is called cognitive, while the other is aesthetic. The semantic function is “to describe a mental process or state, a concept, a person, an object, a quality or an action more comprehensively and concisely than is possible in literal or physical language. The variety of text genre in languages indicates a variety in the equivalences achieved by the translators. In addition to the procedures and strategies used in the translation process.

The language used in a text reflects this genre of a text in its culture. A native speaker or reader can differentiate between genres of text due to the cultural characteristics they carry, and the language structure used in them. This highlights the fact that there is a distinction between genres. Trosborg (1997) claims that "political texts, legal texts, medical texts, fairy tales, novels and short stories differ from newspaper reports essays and scientific papers". (p. 3)

Eskandari, and Panahbar (2012) state that translation is the process of rendering the linguistics of one language into another; it is also the process of conveying the semantic and pragmatic dimensions of the Source Text (ST) into the

Target Text (TT). Nida (1964) considers the translation process as only equivalence. Nida and Taber (1982) state that "translating consists in reproducing in the receptor language the closest natural equivalent of the source language message" (p. 12). Such process endeavors to produce corresponding equivalents in the target text. This definition indicates that a good translation is the closest one to the natural and cultural meaning of the original text.

Nevertheless, receptors of the TT have to identify all the intents and purposes of the ST. This includes functional, structural and semantic identifications of the ST (Baker, 1992). The functional identification deals with the fact that the receptors receive TT in the same way of the ST. The structural identification is to follow the ST in the style, sequence of narration and the ST segments of arrangement. Finally, the semantic identification, that assumes that the TT has the same meaning as the original one. Therefore, translation process is not just a change of words or information (Nida, 1964).

Translation process entails many problems that a translator finds difficulty to overcome. Such problems are non-equivalence expressions, phrases or even sentences and words or expressions with figurative meanings. Baker (1992) claims that the non-equivalence at the word level or above is related to the cultural differences between ST and TT (p. 17). This difference usually concludes to have a mistranslation or meaning loss. Newmark (1988) defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expressions" (p. 94). Words or even phrases in the SL have no equivalences due to the cultural features they have. Such concepts, in most cases, are relate to religion, social, traditions or food.

Moreover, text genres also affect the translation process as some types have a considerable influence on readers. Shunnaq (1997) argues that religious and literary texts are among those that have an influence on readers due to cultural, religious or traditional principals (p. 53). Translation of such text requires a well skilled translator who has a good control of linguistic and semantic fields. Good examples of religious texts are the Noble Quran, Holy Bible and Holy Torah. Those types of texts require a specialized translator due to the rhetorical language they have.

Figures of speech and fixed expressions are used in all types of texts. They are shown as a problem in translation for any translator because their meaning cannot be obtained literally or by using dictionaries and because they can include many cultural aspects such as religious beliefs, cultural- specific items and different ideologies of the people of diverse societies and nations (Shojaei, 2012). Among those fixed of expressions are the collocations. Arabic language is full of collocations that are used to show language proficiency. They are also considered as a cohesive devise which cannot be ignored in translation. Scholars such as Shunnaq (1997), claims that "collocations is one of the most effective and persuasive means of expressions in the Quran which has contributed to its splendor. It helps Muslims to memorize the Quranic verses – a requirement in Islam" (p. 112). On the other hand, any text cannot be translated without referring to its culture. Culture also is an important resource of collocations in any language. The unique aspect of culture and the cultural gaps between languages result in having problems in translating collocations equivalently in any type of text. Culture is considered as the most important source of collocation in Modern Standard Arabic (MSA). However, literary works are full of other collocations that are obtained from different sources such as Quranic collocations, borrowed collocations, cultural collocations and others.

Writers and authors of literary texts try to use creativity by using cultural terms in their literary works to show their mastery and proficiency of Arabic language. The language proficiency can be proved by using and producing such collocations within a text as a cohesive devise or as mixture of text types in literary works. The reason behind this usage is the high persuasive and informative influence on readers. Halliday & Hassan (1976) state that collocation is "crucial to the interpretation of a text" (p. 287).

Literary works reflect the nature of culture of the original text. It also serves to increase the awareness and understanding the diversity of nations within the same cultures. The writer's style emerges as a reflection of the writer's background and the writer's ideology. Gutt (1991) states that "the writer's style is known from the words he chooses or the way he constructs his sentences" (p. 123). Therefore, literary translation must convey the characteristics of the original text such as style, selection of words and figures of speech …etc. The distinguished feature of literary translation is that it must reflect the imagination that the author used and convey the intellectual and intuitive writing of the author. (Hassan, 2011, p. 2).

The diversity between cultures and nations requires more studies in literature. In this regard also, translation of literary texts requires a deep research of the challenges that translators face during the process of translating a text. According to Nord (2011), the challenges of translation may be due to the ungeneralizable idiosyncrasies of a particular text in the source language, the social functions of language and the challenges of pragmatics. They may be due to the behavioral patterns of the source and target cultures, or, put differently, due to the culture-specific challenges, or the results of the structural differences between the source and target texts, or even due to cross-linguistic challenges of the two languages (Nord, 2011, p.

117 cited in Kahrizsangi & Haddadi , 2017, p. 352) In literary translation, a translator deals with a text which has linguistic, semantic, pragmatics, cultural bound elements and figures of speech. All these elements should be rendered into the TT, which make the process of literary translation a complicated one. Landers (2001) claims that:

> "Literary translation, at least in the English-speaking world, faces a difficulty that texts originally written in English do not: resistance by the public to reading literature in translation… (p. 7).

The basic function of translation is to transfer the meaning of the source text to the target language. Thus, the main concern of translation is the meaning, but which meaning should the translator convey. Scholars differentiate between many types of meanings such as referential meaning (denotative meaning). This type of meaning is used to connect language and events and entities. When meaning relates to attitudinal (connotative meaning), it deals with language and its relation to the speaker's intention. Finally, when meaning relates to the extra-linguistic situations that affect the interpretation of the texts, it is called the contextual or interpersonal meaning (Crystal, 1997, p. 237). Another type of meaning is added by Larson (1984) to refer to the grammatical structure of a text (p. 36). This type is called the organizational meaning that refers to the repetition, groupings and information organization.

The present study is concerned with the translation of cultural collocations that are used in literary texts. The interest in the translation of collocation arises from their significant role in a text as they are a part of the text cohesion system. investigating collocations has been the major interest for many studies and researchers like Newmark (1988), Hafiz (2002), and Abu-Ssyadeh (2007). The study focuses on the nature of the Arabic collocations in addition to the English ones by applying different models to answer the research questions and achieve the research objectives.

Recently, the field of translation studies has witnessed a remarkable progress at the two axes of theory and practice. Newmark (1988) calls the twentieth century as the "age of translation" (p. 3). This importance of translation studies arises from the vital role that translation studies play in many fields such as human sciences, education and media. What is important in translation process is the product or result of this process and not the process itself. The most interesting area of translation studies is to investigate the mutual relation between culture and linguistics. The need to improve human communication and bridge the gap between cultures motivate translators to explore and study the connection between culture and translation. literary works have an important role to reflect a specific culture. Therefore, translating literary works may enhance the process of bridging the gap between cultures. Bassenett (2013) argues that "due to the wide range of different disciplines, literary translation can reflect the interrelationship of culture, ideology and communication". (p. 12)

Since literary translation has this significant role in translation disciplines, investigating the quality of such translation is a must. Any translation errors or misunderstanding of the ST cultural elements may affect the quality of the translation itself and give the target reader a false idea about the source culture. Literary translation is one of the most important means of cultural transmission, words, style, grammar, meaning and certain languages between cultures. Hence, the important role of the translator is to reproduce the ST in the TT. Many researchers have made a direct relation between the literary translation and the quality of translated texts. Pedersen (1988) argues that if we need to understand the literary translation, we need to define it. He defines literary translation as" translation is the substitution for a SL message of an equivalent TL message and literary is to possess the quality of literariness" (p. 62).

In this study, focusing will be on the translation of cultural collocations that are used in Naguib Mahfouz's Novel "*Awlad Hartna*". This Novel reflects the nature of the Egyptian culture in the early of the 20th century. Collocations have a vital role not just in language but also in translation. They are used as a key of language proficiency and their association plays an important role in organizing the text elements. Rendering such collocations is expected to present problems for any translator, because the meaning resulting from collocation is not simply a matter of associations of ideas but is idiosyncratic and cannot be predictable from the associated words (Dewik & Abu Shakra, 2010, p. 6). On the other hand, the feature of creativity in literary text may result in having various versions of translation of the same text in translation.

Collocations as a tendency of certain words that occur together are considered a useful phenomenon in a language. Thus, studying the role of collocations in a particular language will be an interesting field. This study aims to explore this vital role of collocations in Arabic language by discussing the translation of selected collocations which have cultural signs. Moreover, the study intends to shed light on the cultural collocational meaning and the meaning of a collocation in context. Such study will enable the translator to pay more attention to this phenomenon.

1.2 Statement of the Research Problem

The present study is a descriptive study that deals with the problems of the translation of cultural collocations in literary texts. The problem of translating collocations is divided into three main categories: cultural, linguistic and semantic problems (Newmark, 1988). Thus, to communicate the intention, the translator is obligated to transfer ideas and thoughts explicitly because the goal of translation is to generate a response from the targeted readership which is comparable of the response of the readership of the ST. However, transferring meaning and intent across languages is inherently a problematic issue since meaning is abstract in nature and different languages have different cultural barriers.

To achieve this goal of translation, translators need to consider many factors of the pre-translation process such as the text analysis. Ayupova (2014) states that text analysis should be considered as a part of the text itself. She supports her statement by the models of text analysis suggested by scholars like Nord (2005), Sparrow (1991) and House (1997). Nord (2005) highlights that the process of translation should start by 1) considering the internal and external factors of the linguistics text, 2) establishing the style and genre of the text, 3) designating the type of the information represented in the text. Most of text analysis models illustrate the linguistics, functional and communicative approaches. In Linguistics approach, they designate the genre and style of the text. In functional approach, they pay special attention to the factors external to linguistic text. According to this approach it's important to establish the parts of the source text connected with the translation function and communicative situation of the target culture. This model detects extralinguatextual factors and their influence on the textual ones. In communicative approach, they focus on analysing the external information of the text such as the addresser, the time of creating the text, the canal of delivering it, the addressees of the ST and the TT, and finally, the communicative task of the original text. These approaches and models lead to the fact that before translating a text, a pre-translation process of text analysis should be conducted tohave better understanding of the text and its contents (Ayupova, 2014).

The translation process becomes more complicated when a text is heavily embedded with lexical items that are deeply rooted in culture. Literary texts in general and novels are full of such concepts that constitute a problem to any translator. One of the most challengeable issues of translation is frequently linked up to the translation of cultural bound expressions. Other problems are related to fixed expressions such as proverbs, metaphors, idioms and collocations. Such problems are the main resource of motivation to conduct this research about collocations in general and collocations with cultural components, and to highlight the nature of this problem accordingly.

Collocations play an important role in any language. It is first studied based on a linguistic aspect by Firth (1957), Robins (1976) Palmer (1986) and Cowan (1989). Later, collocations are studied based on their vital role in language proficiency for English learners. They are categorized into many types and patterns such as those studies by Newmark (1988), Lewis (2000) and O'dell (2005) to make the process of language learning easier. On the other hand, collocations are defined by many scholars in order to surround all aspects of collocations such as the grammatical structure, the tendency, co-occurrence, etc. Stubb (2001) defines collocation as "the habitual co-occurrence of words and purely lexical relation between words in linear sequence" (p. 245). The final step of studying collocations is the translator's ability to translate collocations of the ST into collocations in the TT. Such studies are performed for studying translation profession such as Mustafa (2010) and Sadeghi (2009).

Translation of collocations in literary text from Arabic into English is a problematic issue even for professional translators (Bani Younes, 2015). The difficulties of translating collocations have been studied by many scholars and linguists, but there has not been an agreement on specific problem. Baker (2000), for example, believes that can be divided into two main categories: 1) free word combinations and 2) fixed expressions and idioms. Newmark (1988) says that collocations “consist of lexical items that enter mainly into high-frequency grammatical structure” (p. 212). Other scholars like Benson, Benson and Ilson (1986), Ghazala (2007), classify them into grammatical patterns as they believe that they maybe concurrently grammatical and lexical in nature.

Collocations are used commonly in any type of text as a cohesive device and a distinguished mark of language proficiency (Halliday and Hassan 1976, p. 284). It also represents the writer's style as it is commonly used by native speakers of any language. Halliday (2004) states that "collocations are part of the cohesion system to show the semantic relation" (p. 12). At the same time, such cohesive device is always considered as a challenge in translation. Haliday & Hassan (1976) argue that "collocations function has always remained problematic" (p. 284). Thus, the translation of collocations in literary texts is a challengeable issue due to the following:

First, collocations are full of cultural elements that are difficult to translate. Culture is an important issue for translation field and every cultural element in any text is considered a problematic issue for translators. The main problem for translators is how to deal with cultural elements, how to convey the cultural meaning of the ST and how to find a cultural equivalence. The famous cultural elements such as those provided by Newmark (1988) refer to material culture, social culture, organizations, customs and concepts (historical concepts, religious concepts, etc.) and ecology. Newmark (1988) argue that "frequently where there is a cultural focus, there is a translation problem due to the cultural gap or distance between the source and target languages" (p. 122). Such cultural words may constitute a collocation when collocating to other lexical items, for example, المشعر الحرام *almas3ar alHaram*, سيل عرم *saylun 3arem*, and غرابيب سود *gharabeebu sood*. Another type of cultural collocations are dialectal collocations that speakers use in their daily life conversations, and the collocations that are cultural in nature such as تنفس الصعداء *tanfassa alSo3ada?*, سكرات الموت *sakarat almawt*, and دوي النحل *daweyyu annaHl* (Nofal, 2012).

Second, due to the linguistic gap between the two languages under study and due to the restrictedness of collocations; translators, mostly, face many challenges in any attempt to translate them (Al-Ghazali, 2010, Shunnaq, 1997, Shaker & Farghal, 1991). Problems of translating collocations may start with reading the collocation as one meaningful unit or the inability of transfer this restricted collocation into a restricted one in the TT. Most problems of translating collocations as one meaningful unit in literary text relate to the linguistic gap between languages and restrictedness in meaning that collocations carry in a language.

Such problems include finding the appropriate nouns with the appropriate adjectives or to match the appropriate nouns with appropriate verbs and so on and so forth. For example, in Arabic one can say خيال واسع *Xayalun Wase3* (literally: wide imagination). This collocation in Arabic is commonly used by native speakers to describe the rich imagination of someone. In English, the noun *imagination*, collocates with the adjective *rich*, while the word خيال *Xayal*, in Arabic collocates with adjectives like واسع wase3 (wide) and خصب *XaSb* (Fertile). Therefore, if a translator was not able to read this collocation as one meaningful unit, the result of translation will look odd to the readers of the text such as خيال غني *Xayal ganey* (rich imagination) in Arabic, or *wide imagination* in English. Another linguistic gap of languages under study is choosing the appropriate preposition to collocate with a verb or a noun in a grammatical collocation. For example, *anger at*, is an acceptable grammatical collocation in English. in Arabic the word غضب *gaDeba* (Anger) collocates with the preposition *from*. Therefore, knowing which preposition to use in grammatical collocations is another difficult task.

Third problem of translating collocations is the meaning that collocations carry. In most cases, collocations carry an idiomatic meaning as an attempt to create new images to the reader of the literary text such as فاضت روحها *faDat roHoha*, which literally means *die*. The fact that literary texts reflect their cultures is a main concern in the translation process. A translator cannot ignore the aspects that may affect the meaning such as religious beliefs, cultural meaning, social customs, etc. The problem may be increased when a collocation has an idiomatic meaning such as يهضم الحقوق *yahDemu AlHoqooq* (denies the rights). Dealing with this metaphorical expression as only a metaphor results in having a translation that ignores the importance and the beauty of this collocation. One of the translations of this collocation is to *put rights aside*. However, this idiomatic collocation has an equivalent in English, which is *curtail rights*. In translating literary texts, a translator has to make a decision on the basis of the message and purpose. The translator is faced by two strategies of translation – foreignization and domestication. The purpose of the study is to examine how the interrelationship between cultural term translation and foreignization or domestication strategy in the cultural collocation's translation.

In the light of the abovementioned argument about collocations, and the lack of a clear vision to deal with the challenge of translating collocations, focused research on the concept of collocation may be a great importance to identify the problem and find solutions. Taking into consideration that English becomes an international language, and that Arab authors and writers need to have their writings translated into English. However, translating literature from Arabic into English is still a real challenge to any translator due to many reasons such as the difficulty of achieving accuracy, especially when it comes to cultural collocations. This study pays attention to the cultural collocations that may be used in a literary text and their translations into English. Collocations in this novel will be studied to discuss the flexibility of Arabic linguistics to create cultural collocations with semantic and pragmatic features. The novel also reflects a part of the culture of Arabic language which deserves to be studied in detail. The translation of the collocations on this study are rarely studied in the field of translation and based on the selected theoretical framework.

1.3 Research Objectives

The objectives of this study are:

1- To find the mismatches between the ST and TTs profiles in terms of the translation of collocations based on their contextual aspects.

2- To identify the problems that translators may encounter when translating Arabic collocations into English.

3- To examine the application of translation strategies, domestication and foreignization, in the target texts.

1.4 Research Questions

1- What are the mismatches between Mahfouz's novel and its English translations by Stewart and Theroux in terms of their register (Field, Tenor, mode)?

2- What are the problems that the translators may encounter in translating Arabic cultural collocations into English?

3- To what extent have the translators applied the strategies of domestication and foreignization in their translations?

1.5 Significance of the Study

Using collocations has an important impact on the quality of the ST, which consequently has the same impact of the quality of the target text. collocational expressions have also a profound impact on translation itself and translation quality assessment. Assessing the quality of collocational expressions may increase the awareness of this phenomenon which is very important to students, translators and teachers. Studying such phenomenon may help students of translation to have a contextual background of this concept and enhance their ability to produce more accurate texts. the accuracy and effectiveness of produced text may be increased due to the vital role of collocation as an integral part of cohesion and coherence of any text. Thus, the ability to translate collocation directly affect the quality of the text itself as it is a significant tool of translation quality assessment.

Studying collocation is also significant because of the attributed challenges they pose in translation. Such challenges refer to the different of surface structure, misinterpreting of meaning, the tension between accuracy and acceptability of the ST collocations and TL collocation and the cultural-specific collocations. Taking into consideration that the exact equivalence or synonymy does not exist between languages (Enani, 1994, p. 15), the role of the translator becomes harder when deals with collocations. Thus, studying collocations may offer a significant tool to the translator to bridge the gap between cultures.

This being the case, studying the translation of collocations, as a translation problem and discussing the types of equivalences resulted in the target texts in this study, are important due to many reasons.

Collocations as a type of fixed expressions have been only studied widely in a linguistic way. However, to the best of the researcher's knowledge, no studied have been conducted to study the meaning of collocations. Moreover, no study has been conducted to study the quality of a text translation based on the quality of the translation of collocations. Culture as a translation problem is also studied widely to elaborate the strategies and procedures used to overcome this problem, but, collocational meaning according to culture is not widely studied, especially in literary texts. This study focuses at illustrating the procedures used to overcome such translation problem and the strategy that the translators use to manage their translation.

The corpus of this study is a distinguished literary work by a famous writer in Arabic literature, Naguib Mahfouz. One of the distinct features of this novel is the three types of language used in it. The writer used classic Arabic, Modern Standard Arabic and colloquial Arabic. Therefore, studying the collocational meaning of three levels of a language is an important issue.

The cultural gap between the two languages subject of study should be given more attention by the descriptive studies in order to bridge this gap, especially by literary works. Toury (2012) states that "most descriptive studies have been performed within disciplines other than Translation studies, such as Contrastive Linguistics, Contrastive Textology, Comparative Literature, Stylistic Compare" (p. xiii).

The researcher believes that this study will enrich the academic library with a new study about collocations in general and cultural collocational in particular. On the other hand, this study will be a useful one for translators of literary text, especially with the lack of studies about this topic. Hopefully, the study will enhance the translators understanding of the collocational meaning and cultural aspects of collocations. It will also shed lights at the habitual tendency of co-occurrence of lexical items that affect the meaning of a text. Thus, it will help translators to understand the text before the translation process for better understanding and suggest the appropriate procedures to overcome the problem of collocations.

1.6 Limitations and Scope of the Study

Literary works are full of fixed expressions and figures of speech that may be a problematic issue in translation process. This study limits itself to study the cultural collocations only; other types of collocations such as lexical and grammatical collocations, and fixed expressions such as metaphors, proverbs are not included. In the first section of analysis, this study focuses on investigate the covert and overt mismatches between the source texts and its translations. In the second stage of analysis, the study limits itself to discuss some translation problems when dealing with cultural collocations. Finally, at the third stage of the analysis, the study limits itself to investigate the strategies of domestication and foreignization at the collocations that carry cultural elements, i.e. cultural-specific collocations. This study also limits its corpora to one source text, اولاد حارتنا *awlad Haratina*, and the two versions of translations by Philip Stewart (1981) and Peter Theroux (1981). The research includes an in-depth-discussion of various types of collocations that are found in this novel.

1.7 Definitions of Key Terms

Short definitions of the key terms mentioned in the study are provided for better understanding of the purposes of this study. The following terms are considered the most important terms in this study:

Translation: “the replacement of textual materials in one language (SL) by equivalent textual materials in another language (TL**)”** (Catford, 1965, p. 20)

Collocations: collocations are the habitually co-occurrence of lexical items. In a language, cretin words are regularly appeared together or used regularly by speakers. Such combination is well structured and grammatically correct. Benson defines collocations as "A group of words that occurs repeatedly i.e. recurs, in a language" (Benson, 1985, p. 61).

Cultural Collocations: is defined as a collocation that is uncategorized in the target language dude to the culture difference. Baker (1992) states that “Some collocations reflect the cultural setting in which they occur. If the cultural setting of the source and target languages are significantly different, there will be instances when the source text will contain collocations which convey what to the target reader would be unfamiliar associations of ideas” (p. 58).

Cultural Translation: a term used informally to refer to types of translation which as a tool for cross-cultural or anthropological research, or indeed to any translation which is sensitive to culture as well as linguistic factors. (Shuttleworth, and Cowie, 1997, p. 35)

Equivalence: it is the key term of the translation studies. It refers to the closest version of the target text to the origin text. This includes many levels such as form, style, meaning, impact, etc. it is the third step of the translation process after studying the text and understand the meaning (Nida, 1969, p. 114).

Translation Procedure: is used to convey a part of the text into the target language. Translations procedures are used to translate sentences, proverbs, idioms, metaphors, collocations, phrasal verbs, etc. The difference between the translation method and the translation procedure is that the former deals with the whole ST as one unit, and the latter deals with a part of the text. Nida (1964) states that translation procedures are divided into technical and Organizational Procedures.

Translation Strategy: is the way that a translator used when it is difficult to find a TT equivalent. Ferch & Casper (1983) argue that translation strategies are used when the concept of translation strategy is for an empirical value. In other words, translators use translation strategy if the translation process cannot be carried out automatically (p. 286).

Domestication: the term of domestication is considered a development of the translation theory. It was first used by Venuti (1995) to discuss the strategy of translation that makes any text transparent. Venuti (1995) comments that in this strategy, the translator uses a fluent style to reduce the strangeness of the source to text. This means to translate the ST in the TT culture, so it will be easy to be understood by the TT readers (p. 75).

Foreignization: is a term used by Venuti (1995) to designate the type of translation in which a TT is produced which deliberately breaks target conventions by retaining something of the foreignness of the original. (Shuttleworth and Cowie, 1997, p. 59).

Literary Work: it is a piece of literature that is mostly written. Literary works can be a novel, play, short story, etc. it may be fiction, nonfiction, dramatic, non-dramatic. The literary work is narrative and descriptive (Katan, 2015).

Novel: it is used to refer to a literary work that is narrated either by first-person narrator or by someone outside or by one of the characters themselves. The language in a novel is mostly easy to be read, but with a lot of metaphoric meaning depending on the writer's style. It reflects the language culture, writer's style or the writer's ideology. Monaco (1981) states that "Modern novels are realistic and written on all theme and topics" (p. 172).

1.8 Organization of the Study

The present study is organized as following:

Chapter One: presents a general overview of translation, statement of the problem, objectives and questions, limitation, significance, definition of key terms and organization of the study.

Chapter Two: discusses the review of related literature about collocation such empirical related studies, definition of collocations in Arabic and English. the review of literature review of studies related to translation quality assessment (TQA) and the strategies of domestication and foreignization. Finally, this chapter defines the theoretical framework of the present study.

Chapter three: deals with the research design, data collection, data collection method, corpora of the study, justification of the selected corpora, data collection procedure and the aspect of analysis.

Chapter Four: represents the practical part of this research, which takes the form of a descriptive study based on the presented theoretical framework. This chapter deals with the analysis of the collected data, which is divided into three main stages. The first stage deals with analyzing both the ST and the TTs and the assessment of the translation of collocations. In the second stage, the reasons behind the translational errors of collocations are discussed. Finally, the application of domestication and foreignization is discussed according to the collected cultural-specific collocations.

Chapter Five: represents the last part of this study and provide the findings and the answers of the research questions. It also presents conclusions, recommendations, and suggestions based on the extensive analysis of the previous chapters.

2 CHAPTER 2: REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter gives an overview of the related literature of collocations in both languages subject of the study i.e. Arabic & English. It reviews the empirical studies on collocations; it also aims at reviewing different approaches in translating collocations. The study surveys the linguistic, semantic and pragmatic aspects of collocations. This chapter will investigate the definition and notion of collocations in English and Arabic, procedures and strategies of translation, the history of the translation theory and meaning of collocations and its relation to the translation process from a perspective overview. It will also study the nature of translation quality assessment model according to different theories.

2.2 Cultural Collocations in Literary texts

Since this study deals with cultural collocation, we need to highlight the relation between culture and collocation. Culture plays an important role as a source of many fixed expressions in a language. It also affects all dimensions of a language at linguistic, semantic and pragmatic levels. According to Newmark (1988), culture is categorized into material, social, ecology, customs and gestures and habits. He also adds that a cultural expression may be found in forms of proverbs, phrasal verbs, idioms, collocations or figures. Hence, a cultural collocation is defined as a collocation which has a special meaning according to its culture and which is one or both of its components is a cultural sign. The role of the translator here is to be a cultural moderator, who moves the ST culture to TT culture (Al-Hassan, 2013).Wang (2016) argues that the translation should be created based on accurate and fluent so that readers can read the translation texts as the original reading from the same feeling of beauty. It will be difficult to define what exactly can be classified as a cultural-collocation in the text. Thus, this study adapts the definition of Aixela (1996) who defines cultural elements as “elements of the text that are connected to certain concepts in the foreign culture (history, art, literature, slangs), which might be unknown to the readers of the TT” (p. 14). Therefore, those cultural elements which have the form of collocations are going to be discussed in this study. Since such collocations are cultural, it can be concluded that they result in the existence of an intercultural gap between the ST and the TT. Such gap can be existed when a ST collocation has no equivalents or does not exist in the TT culture.

Obeidat and Mahadi (2019) state that cultural collocations play a vital role in a text, which requires the translator to apply effective procedures to bridge this cultural gap. Bani-Younes (2015) tackles the problem of translating collocations from Arabic into English by investigating the cultural and sociolinguistic features of collocations. The study finds that translating collocations is a problem due to the lack of the availability of cultural and sociolinguistic equivalents, especially those related to religion. Many studies have been conducted so far in the field of translating collocations especially for translations students. Haghighi and Hemmati (2018) highlight the problems that the translation students may encounter in translating collocations. This study tackles the cultural and linguistic aspects of collocations. Dewik and Abu Shakra (2011) investigate the strategies of translating cultural collocations that relate to the domain of religion in three holly texts. Most of the conducted studies of translating collocations focus on finding the strategies and procedures that translation students may adopt to overcome such problem and bridge the cultural gap between languages. However, the investigation of studying the translation procedures that were applied by professional translators is rarely discussed.

2.3 Collocations in English

2.3.1 Definition of Collocation

Fixed forms of expressions were studied by many linguists as people use them in their oral or written conversations; native speakers of any language use the fixed expressions repeatedly because they memorize and store them in minds. These fixed expressions are used in written and spoken language as whole chunks and not as single words. This use of fixed expressions reflects the importance of studying such language phenomena. One of these fixed expressions is collocations.

The term *Collocation* refers to the fact of certain words that have the tendency to co-occur regularly with others in a language. It was first introduced by Firth, the introducer of collocations, who believes that the meaning of collocation is completely a lexical meaning (Firth, 1957, p. 195). For him, the lexical meaning is one of five dimensions of meaning (phonetic, lexical, semantic, morphological and syntactic) (p. 196). He states that lexical meaning should be studied in two axes: a horizontal (Syntagmatic) and vertical (Paradigmatic) (p. 199). Furthermore, he discusses the meaning of collocation at the syntagmatic level. He states: "Meaning by collocation is an abstraction at the syntagmatic level and is not directly concerned with the conceptual or idea approach to the meaning of words"(1957, pp 195- 196).

However, *Collocations* as a linguistic phenomenon were studied by Greek Stoic Philosophers as early as 2,300 years ago. Robins (1976) states that Greek Stoic Philosophers rejected the equation of one word, one meaning, and paid more attention to the semantic structure of a language (p. 21). He also says that they believed that "word meanings do not exist in isolation, and they may differ according to the collocation in which they are used" (1976, p. 21).

Definition of collocation is still opaque even that many attempts were made to give a clear definition. Cowan (1989) states that "neither Firth nor most subsequent researchers attempted to elaborate the concept or define it rigorously" (p. 1). The concept of collocation is established on the repeated co-occurrence of linguistic items with certain others (p. 1). The present study adapts Robins' opinion to ensure that words do not exist in isolation. To affirm this idea, this study presents a summary overview of the definition and notion of collocations by linguists.

The term 'collocation' has its origin in Latin verb *"Collocare"* which means *"To set in order/ to arrange"* (Martynska, 2004, p. 2). The relation between words in a collocation is a lexical relation while the use of those collocations is covered by the tendencies and not by rules. Mitchell (1975) defines collocation as the relation between words which is based on the lexical meaning more than the actual words (p. 142). Mitchell adds that "a linguistic item or class of items is meaningful not because of inherent properties of its own, but because of the contrastive or differential relationships it develops with other items or classes. Meaning is much less in the name than in the network of relevant differential relationships" (1975, p. 143). Therefore, the meaning of a word can be derived from the relation of this word with others in a collocation. In other words, a lexical item in a collocation may have other meanings in other combinations or fixed expressions.

Bahans (1993) reports that "Regrettably, collocation is a term which is used and understood in many ways" (p. 57). Bahans illustrates his idea by giving Benson, Benson and Ilson's (1986a) examples to differentiate between the meanings of "*murder"* in three fixed expressions, which are free combinations, idiom and collocation. The following examples show the meanings of murder according to Benson, Benson and Ilson's (as cited in Bahans, 1993, p. 57):