The Notion of Collocation Revisited with Special Reference to the Lexical Item /nafs/ (self) in the Holy Quran

Assist Lecturer Jawad Kadhim Jabir
Iranian Research Centre
Assist Lecturer Alyaa Hadi
Department of Translation
University of Basrah

Abstract

This paper presents a treatment of the notion of collocation. It also deals with this notion as shown in corpora databases of language, which have been concordanced or selectively organized and indexed around a word. That is to say, we depend on the results and findings of such studies. These concordancers widen the scope of the notion of collocation in the sense that it is not necessary for two items to be adjacent together so as to collocate together. The two researchers prove this through their analysis of collocations of the lemma /nafs/ (self) in the Holy Quran. They have done so by making a survey of all the verses that contain the lemma /nafs/. The analyses and results arrived at are very useful for learners of both languages. Specifically, EFL and translation students hopefully benefit from.

معالجة فكرة المتلازمات اللفظية مع الإشارة إلى مفردة (نفس) في القران الكريم

م.م. جواد كاظم جابر / م.م. علياء هادي

مركز الدراسات الإيرانية / كلية الآداب – قسم الترجمة

جامعة البصرة

الملخص :

يقدم هذا البحث معالجة لفكرة المتلا صاقات اللفظية و يتعامل أيضا مع هذه الفكرة كما مبين في قاعدة بيانات المفردات اللغوية والتي تم اختيارها و ترتيبها بشكل منظم و فهرستها عالميا . و هذا يعني أن الباحثين يعتمدان على النتائج و الاكتشافات المتوصل إليها في مثل هذه الدراسات . و هذه المتوافقات توسع مجال فكرة المتلازمات اللفظية من حيث انه ليس من الضروري بالنسبة لمفردتين أن تكونا متلاصقتين سوية لكي تكون متلاصق لفظي. و يبرهن الباحثان هذا الشيء من خلال تحليل متلاصاقات مفردة (نفس) في القران الكريم وقد قاما بهذا العمل من خلال إجراء مسح كامل لجميع الآيات الت ي تحتوي على مفردة (نفس). والنتائج والتحليلات المتوصل إليها مفيدة جدا للمتعلمين لكلتا اللغتين. و خصوصا بالنسبة لطلبة الترجمة و إل EFL.

1- **Introduction**

Most of the researchers who define collocation agree that it is a lexical unit consisting of a cluster of two or three words from different parts of speech, (see e.g. Baker, 1992; Benson, Benson and Ilson, 1997; Williams, 2002). Most of the definitions are paraphrases of Firth's (1957) definition that collocations are "words in habitual company".

The theoretical part of the present study contains an account of the notion of collocation. How to distinguish collocations from other word combinations and the types of collocations are presented. Basically, there are open and restricted collocations.

As mentioned above, collocation is a relation between words in a linear string. A node predicts that a preceding or following word also occurs. However, according to Siepmann (2005: 410), it is found that "two types of collocation, normally 'long-distance' collocation and collocation between semantic features, have suffered almost total neglect". Consequently, there are suggestions for a new division of the collocation spectrum and for a revised definition of 'collocation' based on the notion of "usage norm" and "holisticity" or totality (Siepmann, ibid).The practical part of this paper concentrates on Siepmann's idea. That is to say, the two researchers do not always follow the old view of the notion of collocation. Due to the tremendous technological progresses, it is proved that collocation of words holds across the boundary of a clause or within it and this will be made clear in the discussion later. For a collocation to happen, it is not necessary for two or three lexical items to be in a consecutive arrangement or adjacent together. It highly depends on the language in question. Following the results arrived at by Jian, Chang and Chang in their paper entitled **TANGO: Bilingual Collocation Concordancer**, we attempt an analysis of the collocation of the lemma /nafs/ (self) in the holy Quran.

The study is based on the following hypothesis: collocation is a crucial aspect of learners' proficiency of a language, and it is a factor of the coherence of a given text or discourse. The words that are collocated are not necessarily adjacent together.

In short, the notion of collocation provides a distinction between the good learner who masters it and the bad learner who lacks it. Knowing a language is not only knowing "what words mean, but what their typical collocations are" (Yule, 1996:123).

2- The Notion of Collocation

The term "collocation" is derived from the Latin <u>Collocare</u> (com= together + locare= to place) which means putting or placing things together. It was introduced by J. R. Firth, founder member of the British Contextualist school, to characterize certain linguistic phenomena of co-occurrence that stem principally from the linguistic competence of native speakers (Firth, 1957). The study of collocation is a practical one aiming at assisting language learners and translators in their tasks. The concept was then used and developed by a number of linguists, especially those of the "British School of linguistics" such as Mitchell (1975) and others. Firth's (1957:193) notion of collocation is that "Meaning by collocation is an abstraction at the syntagmatic level and is not directly concerned with the conceptual approach to the meaning of words". As an example given by Firth is that the meaning of **night** is its collocability with **dark.**

There is another definition of collocation that is provided by Choueka (1988). Collocation is viewed as "a sequence of two or more consecutive words, that has characteristics of syntactic and semantic unit, and whose exact and unambiguous meaning cannot be derived directly from the meaning or connotation of its components". So, we have two different views of the notion of collocation. For Firth, collocations are seen as lexical proximities in text, while for Choueka they are syntactic and semantic units.

Some researchers have concentrated on developing learners' language proficiency through lexis and word combinations (see e.g. Meara and Jones, 1988; Sinclair and Renouf, 1988; Sinclair, 1991; Willis, 1993; Lewis, 1993; Coady and Huckin, 1997). This has been termed the lexical approach. Within this approach, special attention is directed to collocations, the lexical relations on the syntagmatic or horizontal plane-as opposed to the paradigmatic,or vertical plane. Lexical items can enter into both these relations (Wilkins, 1972:69).

According to Halliday and Hasan (1976:288), "collocation is an aspect of lexical cohesion which embraces a 'relationship' between lexical items that regularly co- occur".

The syntagmatic relations of a lexical item help define its semantic range and the context where it appears. Awareness of the restrictions of lexical co occurrence can facilitate ESL/EFL learners' ability to encode language (Nattinger, 1998; Seal, 1991). It also enables them to produce sentences that are grammatically and semantically acceptable. There is a kind of general consensus in the literature on the division of collocation into lexical and grammatical categories. For example, Benson, Benson and Ilson (1997:XV) distinguish between lexical and grammatical collocations and designate eight main kinds of grammatical collocations and seven kinds of lexical collocations. They (ibid) state that "a grammatical collocation is a phrase consisting of a dominant word (noun, verb, adjective) and a preposition or grammatical structure such as an infinitive or clause".

In contrast, lexical collocation, according to Benson, Benson and Ilson (ibid), normally do not contain prepositions, infinitives or clauses, but typically consist of nouns, adjectives, verbs, and adverbs. Examples of lexical collocations include:

Adjective + noun: **strong tea, heavy rain**
Verb + noun: **make an impression, inflict a wound**
Verb + adverb: **affect deeply, amuse thoroughly**

Noun + verb: **alarms go off (ring, sound); blood circulates (clots, runs)**

Gramley and Patzold (1992:67) assert that the components of a collocation have semantic ties. For example, "there are semantic features between **kick** and **foot** and the same goes for **nod** and **head**, and **shrug** and **shoulders**. These are called **inherent semantic features**". They (ibid: 62) add that collocation refers to two lexical items combined to make "an isolable semantic contribution" and these lexical items show a restricted range.

Collocations are considered one case of co-occurrence relations in extended lexico-semantic units. Sinclair (1991:111-112) proposes four types of these relations. They are:

1- collocation: a node-collocate pair which is considered by him as a purely lexical relation. For example, the lexeme **applause** can collocate with **loud**, **thunderous, rapturous, polite, warm, enthusiastic**, etc.
2- colligation: the relation between a pair of grammatical categories. For example, the lexeme **cases** frequently co-occurs with the grammatical category of quantifier like **some, many**, e.g. **in some cases**, etc.
3- semantic preference: the relation between a lemma (word-form) and a set of semantically related words such as **commit a crime, a mistake**, etc.
4- discourse prosody: a feature for more than one unit in a linear string. For example, the lemma **cause** occurs overwhelmingly often with words for unpleasant events. Discourse prosodies express speaker attitude.

There is a characteristic of collocation in general. It is the lack of valid substitution for synonym (Manning and Schutze, 199). Lin (1998) cited by Pearce (2006:1) shows that even though **baggage** and **luggage** are synonyms, only **baggage** can be modified by **emotional, historical** or **psychological**. Significantly, the observations about restrictions or possible

substitution for synonyms lead to a new definition of a two-word collocation:

Definition: A pair of words is considered a collocation if one of the words   significantly prefers a particular lexical realization of concept the other represents.

So, **emotional** significantly prefers **baggage** over **luggage** and similarly for **historical** and **psychological**.

This new definition contrasts to others in that there is an inherent directionality. To him, it is referred to as **collocation preference**. This definition leads to a potential new categorization of collocation based on the direction and number of collocational preferences. (ibid: 2).

Within the area of corpus linguistics, collocation is defined as a sequence of words or terms which co-occur more often than would be expected by chance; they form a syntactic and semantic unit whose meaning cannot be derived compositionally. That is to say, its meaning cannot be obtained from the words composing it, i.e. the collocation. Beside this feature of non-compositionality, there remain non-substitutibility and non-modifiability. By the last feature it is meant that a collocation cannot be modified nor can it take syntactic transformations. For example, **John kicked the green bucket** or **the bucket was kicked** has nothing to do with dying. (Taken from Wikipedia,the online free encyclopedia). These features will be discussed in section four.

Langendoen (1968:61) mentioned that Firth was the first linguist who coined the term collocation. Firth gave much attention to the lexical dimension of meaning. He maintained that the meaning of words lies in their use. In other words, the meaning of a lexeme does not depend on its function in a particular context of situation, but upon its tendency to co-occur in texts. For Firth, the restricted language is a prime domain for discovering 'collocations': for studying key words, pivotal words,

leading words by presenting them in the company they usually keep. Characteristic distributions in collocability can constitute a level of meaning in describing the English of a social group or even one person (De Beaugrande, 2002:30) as referred to by Abdullah (1993: 16).

For Stubbs (2002:45), words should be studied, not in isolation, but in collocations. Moreover, "collocation refers to individual word forms, which are directly observable in texts" (ibid: 88)

For Halliday and Hasan (1976:285-286), collocation is regarded as a type of lexical cohesion. Lexical cohesion represents the cohesive functions of the class of general nouns. There is cohesion between any pair of lexical items that stand to each other in some recognizable lexico-semantic relation. This includes any systematic relationship as on their tendency to share the same lexical environment to occur in collocation with one another. Collocation chains may occur within the same sentence and across sentence boundaries. Examples of collocation chains are **"candle, flame, flicker"**, **"hair, comb, curl, wave"**, and **"poetry, literature, reader**, **writer, style"**. These are also called associations by Halliday and Hasan (ibid). They offer types of associations but admit that there are not exclusive. Some associations include types of oppositeness such as **girl/boy**, part- whole relations such as **car/brake**, etc.

Stubbs (2002:29-30) talks about **node** and **collocates**. A node is the word-form or lemma being investigated. A collocate is a lemma which co-occurs with a node in a corpus. In our study we will use the term lemma for / nafs / (self).To him, collocation is "frequent co-occurrence". Collocation is a relation between words in a linear string. Linear co-occurrence is traditionally referred to as "syntagmatic". Collocations are types of syntagmatic lexical relations. They are linguistically predictable to a greater or lesser extent (e.g. the bond between **spick** and **span** is stronger than that between **letter** and **pillar-box**). Some words have no specific collocational restrictions like

grammatical words such as **the, of, after, in**, etc. (Crystal, 1997:69-70).

These syntagmatic co-occurrence relations often cross-cut the way in which dictionaries have traditionally represented head-words. Sometimes, different forms of a lemma behave differently, but sometimes forms which are usually regarded as separate lemmas behave similarly. One such case is the collocation relation between the lemmas **Argue** and **Heat**. One finds:

- **argue heatedly; heated argument; in the heat of the argument**

In this case, the collocation is between semantic units, irrespective of grammatical category; but there is still a restriction has to co-occur; but there is still a restriction on word-form, since the form **heat** has to co-occur: **heated-argument**, but not ***hot_argument** (Stubbs, ibid: 30)

Baker (1992:48) shows that "when two words collocate, the relationship can hold between all or several of their various forms, combined in any grammatically acceptable order". She gives the following examples: **achieving aims, aims having been achieved, achievable aims and the achievement of an aim** are all equally acceptable and typical in English.

The tendency of certain words to co-occur has to do with their propositional meanings. For example, **cheque** is likely to occur with **bank**, **pay, money** and **write**. Moreover, synonyms or near-synonyms will often have quite different sets of collocates . English speakers typically **break rules** but they do not **break regulations** (ibid: 47).

To sum up, collocation can be in a syntactic relation (such as verb-object: make a decision), lexical relation (such as antonymy), or they can be in no linguistically defined relation. Knowledge of collocations is vital for the competent use of a

language: a grammatically correct sentence will stand out as 'awkward' if collocation preferences are violated. This makes collocation an interesting area for language teaching.

3- Collocation and Other Word Combinations

There is a kind of overlap between collocation and other words combinations:

3-1. Collocations and Colligations

Colligation is a term used in Firthian Linguistics by some linguists. Crystal (1997:69) says that it devotes "the process or result of grouping a set of words on the basis of their similarity in entering into *__syntagmatic grammatical relations__*" (emphasis his). For example, a set of verbs which take a certain kind of **complement__construction**, e.g. **agree, choose, decline, manage**, etc. colligate with to+ infinitive constructions, as opposed to (-ing) forms, as **I agree to go** v. *__I agree going__. Crystal (ibid) points to the contrast of colligation with collocation.

Through colligation, Firth evaluated the view of the syntactic and grammatical descriptions of language. The notion of colligation is defined by Firth as playing the same role in grammar as the role played by the notion of collocation in lexicography (Langendoen, 1968:66-67) as referred to by Abdullah (1993:15). Thus, the discrepancy in the functions of the lexicographic and the grammatical levels is highlighted by the contrast between these two notions, i.e. collocation and colligation. Colligation refers to the co-occurrence of grammatical classes (Rogghe, 1973:10). Cummings and Simmons (1983:217) point to the fact that a given "grammatical item …has a "context": its colligation range. For example we expect **Subjects** to go with **Predicators**, and articles to go with nouns" (Emphasis his).

One can recognize that the collocation of lexical items is achieved via an open set whose components are mainly content words. On the other side, the colligations of grammatical classes such as noun, verb, adverb, etc. and a

preposition or a grammatical structure such as infinitive or clauses operate in a closed set or system (Heliel, 190:132). This point gives us the identification that collocation and colligation work independently, i.e. they are viewed as two different aspects regarding the study of meaning.

The items of a given colligation are members of word classes. That is to say, they are not individual lexical items. More important is the fact that these items are related to each other in syntactic structures (Robins, 1964:224). Hartmann (1972:41), referred to by Abdullah (1993: 18), regards colligations as a group of items in a consecutive arrangement. These items are members of particular word classes as mentioned above.

Dinneen (1967:305) states that in colligations we deal with grammatical categories of which the lexical items are the exponents. For example, all the following are colligations that contain the structure Gerund+ Noun:

moving sands, sewing machine, milking cows, working class, typing machines etc.

3.2. Collocations and Idioms

Crystal (1997:189) regards an idiom as a "term used in **Grammar** and **Lexicology** to refer to a sequence of words which **semantically** and often **syntactically** restricted, so that they function as a single unit" (his emphasis). Semantically, meanings of a given idiom cannot be obtained from the meanings of its components. Syntactically, Crystal (ibid) points to the fact that "the words often do not permit the usual variability they display in other context, e.g. **it's raining cats and   dogs** does not permit *it's raining a cat and a dog/dogs and cat**" (his emphasis). Some linguists refer to idioms as 'ready made utterances'. Some idioms do permit a degree of internal change, and are somewhat more literal in meaning than others (e.g. **it's worth her while/the job will be**

worth my while, etc.In generative grammar, idiomatic constructions are used for testing hypotheses about structure. For example, the appearance of "idiom chunks" in particular positions in a sentence is used to distinguish between **Control** and **Raising** sentences (Crystal, ibid). Sinclair (1991:110) summarizes the issue in the sense that "the principle of idiom is that a language user has available to him or her a large number of semi-preconstructed phrases that constitute single choices, even though they might appear to be analyzable into segments". One of the crucial aspects of language proficiency is mastering idioms. Lehrer (1974:184) has also defined idioms as a set of items whose meaning is not predictable from the parts". For example, the meaning of the idiom "red herring" is "something said or done to divert attention from the main issue". We can easily recognize that the meaning of the components of the above idiom cannot be derived from the parts. Moreover, Mitchell (1975:121-122) points out that a collocation is not an idiom because "an idiom stands for an inseparable unit of parts which are unproductive in relation to the whole in terms of the normal operational process, that of substitution,". Out of this remark, one can say that idioms are unproductive in terms of **substitutability** of root within it. But, this process of substitutability and regarding unproductivety is not found in collocations. However, the idiom " **it's raining cats and dogs**" equals the status of a collocation in the sense that we can put **" heavily "** instead of **"cats and dogs "**. "Heavily" is a linguistic unit that collocates with the item 'rain' (Mitchell, ibid).

Linguistically, an idiom is defined more narrowly as "a complex lexical item which is larger than a word form but shorter than a sentence, and which has a meaning that cannot be derived from a knowledge of its component parts" (Gramley and Patzold, 1992:71).Pointing out the contrast between collocations and idioms, Gramley and Patzold (ibid) say that " collocations consist of two word forms which are at the same time semantic constructions, or lexical units, while the word forms in an idiom do not constitute lexical units and do not make an isolable contribution to the meaning of the whole". An

idiom is a "lexical complex which is semantically simplex" (Cruse, 1986:37). To put it differently, idioms show unitary meaning. Idioms are relatively frozen groups of items with a special meaning different from that of the individual lexemes or items.

For Howarth (1998) as referred to by Keshavarz and Salimi (2007: 85), idioms "are semantically opaque or highly frozen". Howarth further divides them into figurative and pure idioms. While a figurative idiom has a metaphorical meaning as a whole, a pure idiom has a unitary meaning that is totally unpredictable from the meaning of its components. The examples that are given by Howarth for these two types are **blow your own trumpet** and **blow the gaff** respectively (ibid). The latter idiom gives the meaning "reveal a secret " (**OED**) which has nothing to do with "blow" and "gaff ", the components of this idiom. So, we can recognize the importance of such an aspect like idioms in mastering a language. Fromkin and Rodman (1993: 152-153) emphasize that "knowing fixed phrases like idioms is one of the essential parts of knowing a language". Flavel in his foreword for **A Dictionary of Everyday Idioms** by Manser (1983: ix) says that "Any idiom… is deceptive. Its real meaning is not quite what it appears to be on the surface".

4- Defining Criteria of Collocations

In order not to confuse collocations with other types of co-occurrence relationships, there are certain criteria to be followed. The researchers follow Gramley and Patzold (1992: 62-63) criteria. The first criterion is meaning. The important point about collocation meaning is that "each lexeme makes an independent contribution to the meaning of the whole collocation"(ibid: 61). It means that the members of a collocation can have special meanings which are restricted to one particular collocation. They (ibid) give the example of **white**. In **white paint** or **white show**, the meaning of **white** is the most frequent one, but in **white coffee** (with milk), **white currant**, **white grape** or **white wine** the meaning is different.

However, in **white lie** (harmless), **white night** (sleepless) or **white sale** (of house-hold linen) the meanings are more opaque and are linked closely to the respective noun. In **white horses** (white-topped waves), and **white coal** (water as energy source), it is not only the adjectives, but also the nouns that show special, i.e., metaphorical, meanings. These might lead to confusing them with idioms if one were not aware of the metaphor (for more collocations with **white**, Gramley and Patzold refer us to Bennett 1988:277-94).

Another criterion wherein we can identify a collocation is word classes. The lexemes of a collocation belong to different word classes. Examples include **demand-meet** (n-v), **hopes-high** (n-adj.) and **apologies-profusely** (v-adv). This feature sets them apart from the class of binomials which has lexemes of the same grammatical class. The different-word-class criterion together with the lexical-items-only criterion put combinations such as a **pride of lions**, **a cake of soap** as well as items such as **taught with difficulties**, **bed and breakfast** and **bacon and eggs** in different classes of lexical combinations (ibid:62).

The criterion of range is also an important one. It helps set up different classes within the two lexeme type of combination, namely **free combination** as opposed to **collocations**. Items that are not closely related to others enter into **free combinations**. This term is used by other scholars as **unrestricted collocations** while the closer associations between lexemes are called **collocations** or **restricted collocations**. Lexemes that belong to the core vocabulary of English are typically found in free combinations (**cheep, expensive, fast, great, new, nice, old, round, slow, small, square**, **young, buy, get, go, meet, put, run, talk**, etc.). The number of combinations formed with them is enormous. The number of lexemes (or collocates) that occur together with the lexeme under discussion (the node) is what is meant by the range of a lexeme. It is common to express the difference between free combinations and collocations in terms of their

ranges. It is highly important to show that the range of lexemes in collocations is smaller than that of lexemes in free combinations. The constituents of a range are often characterized by shared semantic features, as in the case of the English verb **meet**, which collocates, for example, with **need**, **condition** and **requirement** on the one hand and **bus**, **plane** and **train** on the other. These similarities often form the basis for identifying different meanings (i.e. lexical units) in dictionaries, for instance, **satisfy** for the first meaning of **meet** and **be there at the arrival of** for the second one (ibid:63).

In addition to the above criteria, Gramley and Patzold (ibid) mention other ones. These include **fixedness, substitutability, additions, deletions** and **displacement**, etc. Collocations show various degrees of fixedness. For instance, in some collocations the adverbs are not formally marked by the **–ly** morpheme: **swear-blind**; **drunk-blind**; **forget-clean**; **naked-stark**. With substitutability, lexemes can often be replaced by close synonyms, for example, **hardened criminal** is found side by side with **confirmed criminal**. Additions are most often pre-or post- modifying nouns as in… **to meet still rising world demand.** Deletions are also possible in collocation as in **I have not got the faintest (idea).** As for displacement, personal pronouns may replace the actual collocation items (in bold type in the following): 'instead of banishing or shunning **clichés**, haven't we got to **meet them** imaginatively' (ibid: 65). These are some of the features characterizing collocations. Another important feature is what they (ibid) term as distribution, i.e. word order of lexemes in a collocation is free such as **they met their demands; their demands were met**, etc., as Baker (1992:48) refers to the fact that collocations can be "combined in any grammatically acceptable order".

Manning and Schutze (1999:191) assert that collocations "are characterized by limited compositionality". A natural language expression is compositional if the meaning of the expression can be predicted from the meaning of its parts. Collocations are not fully compositional in that there is usually

an element of meaning added to the combination. In the case of **strong tea**, **strong** has acquired the meaning of **rich in some active agent** which is closely related, but slightly different from the basic sense **having great physical strength**.

Meaning and Schutze (ibid: 172-73) also mention the following criteria which are typical of the linguistic treatments of collocations:

- **Non-compositionality**. The meaning of collocation is not a straightforward composition of the meanings of its parts. Either the meaning is completely different from the free combination or there is a connotation or added element of meaning that cannot be predicted from the parts. For example, **white wine**, **white hair**, and **white woman** all refer to slightly different colors, so they can be regarded as collocations.

- **Non-substitutability**. Near synonyms cannot be substituted for the components of a collocation. For example, we cannot say **yellow wine** instead of **white wine** even though **yellow** is as good a description of the color of white wine as **white** is.

- **Non- modifiability.** Many collocations cannot be freely modified with additional lexical material or through grammatical transformations. This is especially true for frozen expressions like idioms. For example, we cannot modify **frog** in **to get a frog in one's throat** into **to get an ugly frog in one's throat** although usually nouns like **frog** can be modified by adjectives like **ugly**. Similarly, going from singular to plural can make an idiom ill-formed, for example, in **people as poor as church mice**.

Meaning and Schutze (ibid:173) mention that there are cases of words that are strongly associated with each other, but do not necessarily occur in a common grammatical unit and with a particular order, cases like **doctor-nurse** or **plane-**

airport. In addition to that, they (ibid:174) go through some subclasses of collocations that deserve special mention. They are:

1- Verbs with little semantic contact like **make**, **take,** and **do.** These are called **light verbs** in collocations like **make a decision** or **do a favor**.

2- Verb particle constructions or phrasal verbs. These are an especially important part of the lexicon of English. Many verbs in English like **to tell off** and **to go down** consist of a combination of a main verb and a particle. These verbs often correspond to a single lexeme in other languages. This type of construction is a good example of a collocation with often non-adjacent words.

3- Proper nouns or names. These are usually included in the category of collocation in computational work although they are quite different from lexical collocations. They are most amenable to approaches that look for fixed phrases that reappear in exactly the same form throughout a text.

4- Terminological expressions. They refer to concepts and objects in technical domains. Although they are often fairly compositional (e.g. **hydraulic oil filter**), it is still important to identify them to make sure that they are treated consistently throughout a technical text. For example, when translating a manual, we make sure that all instances of **hydraulic oil filter** are translated by the same term so as to avoid confusing the reader.

5- Types of Collocations

Lexemes vary according to the freedom with which they can collocate with one another. Adjectives like **good** or **bad** can almost collocate with any noun, but the adjective **rancid** collocates with only limited number of nouns such as **butter, bacon**, and so on (Lyons, 1977:261-2). Thus, depending on the freedom of association, different types of collocations when the parts are incompatible like **green cow**, **hot ice,** etc. here are

possible collocations but not habitual. They are said to be unusual. For example, **"bright night"**, **"black roses"** are semantically compatible and may co-occur; yet, they are not associated habitually enough to be considered as collocations. They are unusual because we need to talk about **loud noises** more often than **new** or **old noises** (Wilkins, 1972:127).

There are restricted or frozen collocations. Assented (1981:54) defines this type as:

> A type of lexical combinations consisting of two or more lexical items, unidiomatic in meaning, following certain structural patterns, restricted in commutability not only by semantics, but also by usage, belonging to the
> sphere of collocations.

Examples of this kind are **blond hair**, **white snow**, **rancid butter**, **addled eggs**. These items are collocation ally restricted, i.e. they occur only in conjunction with other lexical items. This does not seem to be a matter of their meaning, but of the company they keep (Palmer, 1976:95).

There are collocations whose lexemes are of the same semantic field but have different collocation ranges. For instance, **pretty** and **handsome** share a common ground in the meaning **"good-looking,"** but may be differentiated by the range of nouns with which they are likely to co-occur. That is to say**, pretty** and **handsome** in the field of **good-looking** have many semantic features in common but collocate differently. Leech (1981:17) gives the following:

	Girl	boy
	Boy	man
	women	car
	flower	vessel
pretty	garden	handsome
overcoat		
	color	airliner

village   typewriter
etc   etc

Assented (1981:54) mentions that there are free or usual collocations. This type can be defined as "the combinations of two or more items with free commutability within the grammatical and semantic framework of the language". A lexical item of such a kind has the capability of collocating with a large number of other items.

Emery (1991) classifies collocations in Arabic into open and restricted. In open collocations, the items can cluster with wide range of other items whereas in restricted ones, they are fixed like idioms. Such word combinations are also classified respectively as grammatical and lexical collocations.(For more elaborate linguistic analyses of collocations see e.g. Baker, 1992; Emery, 1991). The researchers focus on Emery (1991) classifications because these classifications are of vital importance to the present study. Emery (ibid) gives four classifications of collocations:

1- Open collocation: these are combinations of two or more words co-occurring together, without any specific relation between them. The components are freely recombinable. Each element is used in common literal sense. Examples given by Emery include:

- **جاء أمرنا**
  Hood:40 (there came Our Command)

- **يهلكون أنفسهم**
  Repentance:42 (destroy their own souls)

2- Restricted collocations: these are combinations of two or more words used in one of their regular, non-idiomatic meanings, following certain structural not only by

grammatical and semantic valency, but also by usage. Examples from Emery are like:

● النفس اللوامة

Al-Qiyammat: 2 (the blaming soul)

● عذاب مقيم

The Table: 37 (permanent torture)

3- Bound collocations: these represent a bridge category between collocations and idioms. One of the elements is uniquely selective of the other. An example from Emery is:

● ملح أجاج

The Criterion: 53 (…salt and bitter…)

4- Idioms: the constituent elements of idioms are opaque, i.e. used in "specialized " senses, together forming a single semantic unit. An example provided by us is the following:

● طرف خفي

The Consultation: 45 (…a stealthy glance)

However, Emery (ibid) asserts that the category of the so-called **Restricted Collocation** deserves special attention. This type is important for foreign language learners because this category of collocations is very large and unpredictable. This leads us to the conclusion that a collocation in L1 will very often not be equal in L2

5.1. Various Categories of Restricted Collocations in Arabic

In Arabic, Emery (ibid) shows that restricted collocations occur in various types of syntactic configurations. Emery (ibid) makes a distinction that is partly syntactic (subject/verb; verb/object) and partly based on parts of speech (adjective/noun). The BBI categories of lexical collocations comprise seven subcategories:

1- Verb + noun or pronoun:
   The verb denotes creation or activation (e.g. reach a verdict, launch a missile)
2- Verb + noun:
   The verb denotes eradication or nullification (e.g. reverse a decision, repeal a law)
3- Adjective + noun (e.g. strong tea, heavy rain)
4- Noun + verb, the verb names as action characteristic of the person or thing designated by the noun (e.g. bees buzz, bombs explode, etc.)
5- Unit associated with a noun (e.g. a school of whales, an act of violence)
6- Verb +adjective (e.g. deeply absorbed, keenly aware)
7- Verb + adverb (e.g. affect deeply, appreciate sincerely)

Here a distinction according to parts of speech is seen, but the semantic information is also taken into consideration since the distinction between category 1 and 2 is based on the meaning of the verb: creation/activation vs. eradication/nullification.

The following classification is important to our analysis and we present their classification together with examples provided by the two researchers from the wholly Quran.Depending on syntactic information, information based on parts of speech and contextual information, a classification of Arabic collocation is made by Devenyi, Ivenyi, and Shivtiel (2005: 7) it is as follows:

1- noun + verb, the noun being the subject (in some cases the verb is passive). Examples include:
   - تولى فرعون

      Taha: 60 (Pharaoh withdrew)

   - جاء الحق

      The Children of Isreal: 81 (Truth has arrived)
2- Noun + verb, the noun being the object. Examples are:
   - جعلنا الشمس

      The Criterion: 45 (We make the sun…)

   - سفه نفسه

The cow: 130 (Debase their souls with folly)

3- Preposition + noun + verb, the noun being indirect object after a preposition. Examples include:

- يؤمن من قومك

Hood:36 (…thy people will believe…)

- يفتدوا به

The Table: 36 (…to give as ransom)

4- Noun + adjective, examples are:

- عجوز عقيم

The Wind that Scatter: 29 (A barren old woman)

- كتاب عزيز

Fussilat: 41 (… a Book of exalted power)

5- Noun + noun, a construct phrase which is called in Arabic /ida:fa/ (construct). Examples are:

- دعاء الخير

Fussilat: 49(…asking for good…)

- فك رقبة

The City: 13   (freeing the bondman)

6- Verb + adverb, examples include:

- لبثوا امدا

The Cave: 12(…the term of years they have tarried)

- نبذناهم في اليم

Narration: 40   (We left them in the sea)

7- Adjective + adverb, examples are:

- خالد في النار

Muhammed: 15   (…dwell for ever in the Fire)

Noun + preposition + noun, examples include:

- نقص من الثمرات

The Heights: 130   (…shortness of crops)

- رحمة من ربك

Narration: 46   (…mercy from thy Lord)

The essentially simple idea that word choice is seriously limited by what comes before and after "is perhaps the single most

elusive aspect of lexical system and the hardest, therefore, for learners to acquire" (Thornbury 2006: 7).

Kies (2007:1) ensures that "our language holds together into a coherent, and thereby intelligible, whole". Coherence itself is the product of many factors, combining to make every paragraph, every sentence, and every phrase take part in the meaning of the whole piece. Collocation is among the other factors like repetition, synonymy, antonymy, etc. which contribute paired or expected word is used to connect one sentence to another.

Furthermore, Pearce (2006:2) asserts that " many collocations can involve non-adjacent words". For example **I break down doors**, **I broke down the door** and **I broke down the battered, old door** all contain the collocation (break-down, door) but with a carrying number of words between the collocate. In most linguistically oriented research, a phrase can be a collocation even if it is not consecutive as in:
- a man **knocked** on the metal front **door**. (Manning and Schutze, 1999:172)

Collocation phrases, a term referred to by Evert and Krenn (2006), consist of the lexically determined words (collocates only or contain additional lexically under specifies material.

Jian, Chang and Chang (2005) have described an algorithm that employs linguistic and statistical analyses to extract instances of VN collocations from a very large corpus; they have also identified the corresponding translations in a parallel corpus. Their model is applicable to other types of collocations without being limited by collocations span. They have extracted valid instances instead of types based on linguistic information of chunks and clause. Chunk is considered as "a process that divides a sentence into syntactically correlated parts of words" (ibid). An example provided by them is the following:

- Confidence in the pound is expected to take another sharp dive of trade figures for September.

Table (1): Division of the above Sentence

Sentence chunking	Features
Confidence	NP
In	PP
The pound	NP
Is expected to take	NP
Another sharp dive	NP
Of	SBAR
Trade figures	NP
For	PP
September	NP

To avoid any kind of error in extracting instances of collocation, they (ibid:2) assert that the chunk information and identification of clause relation between words are to be considered

They have provided examples of collocation instances types VN (verb + noun). In these examples, the verb collocates of the noun **influence** are submitted:

Table (2): Collocations of **influence**:

VN type	Example
Exert influence	That means they would already be **exerting** their **influence** by the time the microware background was born
Exercise influence	The Davies brothers, Adrian (who scored 14 points) and Graham (four), **exercised** an important creative **influence** on Cambridge fortunes while their flankers Holmes and Pool. Jones were full of five and tenacity in the loose.
Wield influence	Fortunately, George V. had worked well with his father and knew the nature of the current political trends, but he did not **wield** the same **influence** internationally as his esteemed father.

Out of the above examples, we can see that it is not a conditioned necessity for a collocation to have its components adjacent together. And this supports our claim in this paper. Significantly, Gramley and Patzold (1992:66) mention that "collocations hold across clause and sentence boundaries". We are not in a position to discuss this here.

In his paper **Translation of Words in Context**, Eric Wehrli (2006:2) has talked about multiword expressions (MWEs) to which collocations belong. He has focused on non-adjacent collocations. In other words, collocated words are not necessarily put in a consecutive arrangement. He has provided the following examples, where the word boldface corresponds to the selected item.

1- a. Just then a **school** of little **fishes** swam past
   b. A new **record** …. has been **broken**.
   c. He **gave up** his leadership.

in (1a), there is the collocation of a **school of fish** separated by (**little**) and in (1b) there is a verb-object collocation, **break-record**, where the chunks can be several words apart (and not necessarily in the expected order). The word **gave** in (1c) is part of the lexical item **give up**. He has also called for a comprehensive analysis, capable of interpreting extra posed elements like wh-interrogative phrases, relativised phrases, subject of passive verbs, etc. He provides the following example where a noun phrase is modified by a relative clause:

2- the record she was hoping to be able to break ….

In (2), the noun **record** collocates with **break** because the unexpressed relative pronoun corresponds to the direct object of **break**. There is a link between this antecedent and the verb on which the relative pronoun syntactically depends.

Kjellmer (1994) in **A Dictionary of English Collocations** mentions the following collocation types:

1- Adjective + noun, e.g. comprehensive plan
2- Verb+ Adjective + Noun, e.g. prepare a comprehensive plan
3- Verb + Adjective +noun + Adverbial, e.g. prepare a comprehensive plan beforehand
4- The whole idea in a sentence, e.g. we had to prepare a comprehensive plan beforehand

The above discussions support our additions for the list of collocation types in the analysis of the collocations of the lemma /nafs/ (self) in he Holy Quran, our sacred book

6. Data and Analyses

The data of this study are the collocations of the lemma /nafs/ (self) as manifested in the Holy Quran. As is mentioned in the introduction, the emphasis will not be on the traditional view of the notion of collocation. Here, our major concern is on collocations of long-distance within a phrase or a clause or even a sentence. The notion of collocations represents one of the factors that shows the coherence of a piece of writing. Repeated collocations will be excluded from the discussion as one illustration of them is enough. Our first step will be surveying all the verses that contain the lemma /nafs/ (self) in the Holy Quran together with their syntactic structures. Then, we will concentrate on the most recurrent verses of which we work out **"additional structures"**. By additional structures we mean structures that are not mentioned by Emery (1991) in his categorizations of the notion of collocation in Arabic.

6.1. Verses Containing / nafs /

Below is a survey of the verses that encapsulate the lexeme /nafs/ in our Holy Quran. Verses that are similar will have just one instance mentioned. Due to limited space, verses in Arabic are not listed. Yusuf Ali's translation in his **Roman**

Transliteration of the Holy Quran (1934) is adopted here:

Table (3): A Survey of the Verses Having / nafs / in the Holy Quran
1 The Cow

Structure	Translation	Verse Transliterated	No.
Neg.+ v+ conj+ n+ Pron.	They only deceive themselves	/maa yukhda'uuna illa anfusahum/	9
V. + N. +Pron.	You forget (to practice) it yourselves	/tansawna 'anfusakum/	44
Neg. + V +N +Prep. + N	One self will not avail another	/ laa tajzii nafsun 'an nafsin/	48
V. +Pron. + N. Pron.	You have indeed wronged yourselves	/Dalamtum 'anfusakum/	54
N.+ Pron. +V. +	They harmed their own selves	/'anfusahum yaDlimuun/	57
V. +Pron.+ N.	You slew a man	/qataltum nafsan/	72
V.+N. +Pron	You yourselves desire not	/tahwaa 'anfusukum/	87
V.+ Pron. +Pron. + N. + Pron	The price for which they have sold their souls	/ishtaraw bihi 'anfusahum/	90
V.+ Prep. + Pron. +N. +Pron	The price for which they did sell their souls	/sharaw bihi 'anfusahum/	102
N. + rep + Pron. + N + Pron	From selfish envy	/Hasadam min 'indi 'anfusihim/	109
V. + N. +Pron	Debase their souls with folly	/safiha nafsah/	130
N+ Prep. +N + Conj. + N.	Some loss in goods, lives	/naqssin-minal 'amwaali wal anfusi/	155
V. + Prep.+ N+ Pron.	Do some good act for your souls	/qaddamuu li- 'anfusihim souls/	223

V. +Prep. + N. +Pron.	(women)shall wait concerning themselves	/yatarabbaSnna bi-'anfusihinna/	228
V +N +Pron.	He wrongs his own soul	/Dalama nafsahu/	231
V. + N.	soul shall have a burden laid on it	/tukallafu nafsun/	233
V. + Prep. +N. + Pron	They dispose of themselves	/fa'alnna fii 'anfusihinna/	234
V.+ Pron.+ Prep.+ N.+ Pron.	Hold it in your hearts	/'aknantum fii 'anfusikum/	235
V. + Part. + Prep +N. +Pron	Allah knewth what is in your hearts	/ya'lamu maa fii 'anfusikum/	235
V.+ Part. + N Part. + V. + Pron	Shall every soul be paid what is earned	/tuwaffa kullu nafsim maa kasabat/	281
V.+ Part. + Prep. +N. +Pron	You show what is in your minds	/tubduu maa fii 'anfusikum/	284
Neg. +V+ N + N +Part. +N	On no soul doth Allah place a burden greater than it can bear	/laa-yukaliful-laahu nafsan 'illaa wus'uhaa/	286
The family of Imraan			
V+ Par. + N+ Part.+ V. + Pron	Each soul will be paid out just what it has earned	/wa wuffiyat Kullu nafisim-maa Kasabat/	25
V. + Pron.+ N+V + Pron	Allah warns you from himself	/yuHaððrukumu llaahu nafsahu/	28
V. + Part +Conj+ N+ Pron	Everyone finds what he did	/tajidu kullu nafsin maa 'amilat/	30
N+ Pron+ Conj +N +Pron	We ourselves and you yourselves	/anfusana wa anfusakum/	61
V+ N+ Pron	They did bad deeds for themselves	/Dalamu 'anfusaham/	117
Part + Part + Prep. +N + Part +V + Part + Prep+ N+ N	Nor can a soul die except by Allah's leave	/wa maa kaana li-nafsin 'an-tamuuta 'illa bi-'iðnillaahi ..../	145
V + Prep + N+ Pron	....was stirred to anxiety by their feelings They hide in their minds	/'ahammat-hum 'anfusuhm/ /yukhfuuna fii 'anfusihim/	154
N+ Prep + N+ Pron	A messenger from themselves	/rasuulan-min 'anfusihim/	164
Prep + Prep +	From yourselves	/min 'indi 'anfusikum/	165

N + Prep			
V+ Prep+ N+ Pron	Avert death from your own selves	/fadra'u 9an anfusikum/	168
V+ Prep+ N+ Pron+ Conj+ N +Pron	You will be examined in your money and souls	/latublawanna fi amwaalikum wa anfusikum/	186
Women			
V+ Pron+ Prep +N	Who created you from a single person	/khalaqum min nafisiw-waahhida ..../	1
N+ Part+ Prep+ V+ Pron	But if they, of their own good pleasure remit any part of it to you, take it …	/fa-'in Tibna lakum 'an-shay-'im-minhu nafsan fakuluuhu/	4
V + Pron+ N+ Pron	Kill (or destroy) yourselves	/taqtulua 'anfusakum/	29
V+ N+ Pron	Those who claim purity for themselves	/yuzakkuuna 'anfusahum/	49
V+ Prep+ Pron + Prep+ N| Pron	Speak to them a word to reach their souls	/qul lahum fii 'anfusihim/	63
V+ N+ Pron	Sacrifice your souls	/uqtuluu 'anfusakum/	66
V+ Pron + Prep + N+ Part+ Prep+ N+ Pron	Whatever evil happens to thee, is from thyself	/maa 'aSaabaka min sayyi'atin famin nafsik/	79
Neg.+ V+ Part+ N+ Pron	Thou art held responsible only for thyself	/laa tukallafu illaa nafsaka/	84
N+ Prep+ N+ Pron+ Conj+ N+ Pron	Those who strive and fight by their goods and their persons	/almujaahidiina bi 'amwaalihim wa 'anfusihim/	95
Adj +N+ Pron	Die in sin against their souls	/Daalimii 'anfusahum/	97
V+ N+ Pron	Betray their own souls	/yakhtaanuuna 'anfusahum/	107
V+ N+ Pron	Does evil or wrongs his own soul	/yaDlim nafsahu/	110
V+ Prep+ N+ Pron	He earns it against his own soul	/yaksibuhu 'alaa nafsin/	111
Neg + V+ Part+ N+ Pron	Only head their own souls a story	/maa yuDilluuna 'illaa 'anfusahum/	113
V+ N+ Adj	Men's souls are swayed by greed	/'uHDirat-il-'anfusus-shuH/	128
The table spread			
Neg. + V + Part + N + Pron	I have power only on myself	/laa'amliku 'illaa nafsii/	25
V+ Pron +Prep +	The (selfish) soul of the other led him to the	/sawwalat lahu nafsuhu/	30

Pron+ N +Pron	murder of his brother		
Pron + v+ n + Prep +Part + N	If anyone slew a person-unless it be for murder	/man qatala nafsam-bi Gayri nafsin/	32
N+ Prep + N	Life for life	/'annafsu bin-nafsi/	45
V+ Prep+ N + Pron	They secretly harboured in their hearts	/'asarru fii 'anfusihim/	52
V + Part+ Prep. + N+ Pron.	Thou knowest what is my heart	/ta'lamu maa fii nafsii/	116
The cattle			
V+ N+ Pron	Lost their own souls	/khasiruu 'anfusahum/	12
V+ Prep+ N+ Pron	Lie against themselves	/kaðabuu 'alaa 'anfusihim/	24
Part+ V+ Part+ N +Pron	They only destroy themselves	/?iy-yuhlikuuna 'illa 'anfusihim/	26
V + N + Pron + Prep+ N+ Pron	Your Lord hath inscribed for himself Mercy	/kataba rabbukum 'alaa nafsihir-raHmata/	54
Pert+ V+ N + Prep+ N+ Pron	Lest a soul is caught in its own rain by its own action	/?an tubsala nafsum-bimaa kasabat/	70
V+ N + Pron	Yield up your souls	/akhrijuu 'anfusakum/	93
V + Part + Prep + N + Pron	If any will see, it will be for (the good) of his own soul	/fa man 'abSara fail-nafsihi/	104
N+ Prep + N+ Pron	We bear witness against ourselves	/shahidnaa 'alaa 'anfusinaa/	130
V+ N	Take not life	/laa taqtuluu l- nafs/	151
The theights			
N + Pron+ V	And indeed to help themselves	/anfusahum yunSiruun/	197
Spoils of war			
V+ Pron+ Prep+ N+ Pron+ Conj+ N+ Pron	Fought for the faith with their property and their persons	/jaahaduu bi-'amwaalihim wa 'anfusihim/	72
Repentance			
V+ Pron+ Prep+ N+ Pron	Ye hoarded for yourselves	/kanaztum li-'anfusikum/	35
V+N + Pron	Their souls may perish	/tazhaqa 'anfusuhum/	55
V+ Prep +N+ N+ Pron	Allah hath purchased of the believers their persons	/'ishtaraa minal-'mu'miniina 'anfusahim/	111
V+ Pron+	Their souls seems	/Daaqat 'alayhim	118

Prep+ Pron+ N + Pron	straitened to them	'anfusihim/	
Neg+ V + Prep+ N+ Pron+ Prep+ N+ Pron	Not to prefer their own lives to his	/wa laa yarGabuu bi 'an nfusihim 'an nafsih/	120
V+ Pron+ N+ Prep+ N+ Pron	Hath come unto you a messenger from amongst yourselves	/jaa'akum rasuulum-min anfusikum/	128
Jonah			
V+ Pron +Prep+ N+ Pron	Of my own accord, to change it	/'ubaddilahu min tilqaa'i nafsii/	15
V+ Pron+ Prep+ N+ Pron	Your insolence in against your own souls	/baGyakum 'alaa 'anfusikum/	23
V+ Part +N	There will every soul see (the fruit) of the deeds it sent before	/tabluu kullu nafsin/	30
Prep +N+ Part+ V	No soul can believe	/maa kaana li-nafsin 'an tu'mina/	100
V+ Prep+ N+ Pron	Those who receive guidance, do so for the good of their own souls	/yahtadii li-nafsih/	108
Hood Sura			
V+ Prep+ Part+ Prep+ N+ Pron	Allah knoweth best what is in their souls	/'a'lamu bimaa fii 'anfuusihim/	31
Neg+ V+N	No soul shall speak	/laa takallamu nafsun/	105
Joseph			
V+ Pron + Prep+Pron +N+ Pron	Your minds have made up a tale (that may pass) with you	/sawwalat lakum 'anfusakum amraan/	18
V + Pron+ Prep+N+ Pron	It was she that sought to reduce me-from my (true) self	/raawadatnii 'an-nafsii/	26
V+N + Pron	I do not absolve myself (of blame): the (human) soul certainly incites evil	/wa maa 'ubarri'u nafsii 'innan-nafsa la'mmaratum-bissuu'i/	53
N+ Prep +N+ N	It served only to satisfy Jacob's heart felt desire	/haajatan fii nafsi ya'quuba/	68
V+ Pron+ N+ Prep+N+ Pron	Joseph keep locked in his heart	/fa 'sarrahaa yuusuf fii nafsihi/	77

The thunder			
V+ Part+ Prep +N+ Pron	They change what is in themselves	/yuGayyruu maa bi-'anfusihim/	11
Neg + V +Prep +N+ Pron+ N	They have no power either for good to themselves	/laa yamlikuuna li-'anfusihim (naf'an)/	16
Adj + Prep+ Part + N	Standeth over every soul	/qaa'imun 'alaa kulli nafsin/	33
Abraham			
V+ N+ Pron	Reproach your own souls	/lumuu 'anfusakum/	22
The Bee			
V+ Prep+ Pron +Prep+ N+ Pron	Allah has made for you mates of your own nature	/ja'ala lakum min anfusikum 'azwaajan/	72
N+ Prep+ Pron+ Prep+ N + Prep	A witness against them	/shahiidan 'alayhim min 'anfusihim/	89
The children of Israel			
V+ Pron+ N+ Pron	You did well for yourselves	/'aHsantum li-'anfusikum/	7
V+ Prep+ N + Pron	Sufficient is thy soul	/kafaa binafsika/	14
V+ Prep+ N+ Pron	Receiveth [guidance] for his own benefit	/yahtadii li-nafsih/	15
The Cave			
Adj+ N+ Pron	Fret thyself to death	/baakhi'un nafsaka/	6
V+ N+ Pron	Keep yourself content	/'aSbir nafsaka/	28
N+ N+ Pron	Their own creation	/xalqa 'anfusahum/	51
Tahaa			
V+ Part +N + Prep+ Part+ V	Every soul to receive its reward bu the measure of its endeavour	/tujzaa kullu nafsin bimaa tas'aa/	15
V+ Pron+ Prep+ N+ Pron	I have thee for myself prepared	/iSTan'tuka li-nafsi/	41
V+ Prep+ N+ Pron	He conceived in his mind a sort of fear	/awjasa fii nafsihi khiifatan/	67
V+ Pron+ Pron+ N+ Pron	Did my soul suggest to me	/sawwalat lii-nafsi/	96
The prophets			
Part+ N + Verbal +N +N	Every soul shall have a taste of death	/kullu nafsin ða'iqatul-mout/	35
Neg.+ V+ N + N+ Pron	They have no power to aid themselves	/laa yastaTii'uuna naSra-'anfusihim/	43
V+ Pron+ N+	What their souls desired	/mashtahat 'anfusahum/	102

Pron			`
Al Furkan Sura			
V+ Prep+ N+ Pron	Be proud inside their souls	/istakbaruu fi 'anfusihim/	21
Light			
Neg+ V+ Prep+ Pron + N + Part+ N+ Pron	Have no evidence but their own	/lam yakun lahum shuhadaa 'illaa 'anfusahum/	6
V+ Prop+ N+ Pron	Salute each other	/sallimuu 'alaa 'anfusikum/	61
The Criterion			
V+ Prep+ N+ Pron	Have no control of hurt or good to themselves	/laa yamlikuuna li-'anfusihim Darran-walaa-naf'an/	3
The Romons			
V+ Prep+ N+ Pron	Reflect in their minds	/yatafakaruu fii 'anfusihim/	8
V+ Prep +N+ Pron	A similitude from yourselves	/maøalam-min 'anfusikum/	28
Neg. + V+N+ Pron+ V+N	Nor slay such life as Allah has made sacred….	/laa yaqtiluunal-nafsal-latii Harramal-laahu	68
Luqmaan			
V+ Prep+ N+ Pron	Who is grateful does so to the profit of his own soul	/yashkuru li-nafsih/	12
V+N	Nor does anyone know what it is that he will earn on the morrow: nor does anyone know is what land he is to die	/wa maa tadrii nafsum maa ðaa taksibu Gadaaw-wa maa tadrii 'ayu nafsim bi 'ayyi 'arDin tamuut/	34
Part+ Part+ N+ Adj	But as an individual soul	/'illaa kanfsiw-waaHidah/	38
The Adoration			
V+ Pron+ Part+ N	We could certainly have brought every soul its true guidance	/'aataynaa kulla nafsin hudaahaa/	13
V+ Prep+ Pron+ Conj+ N + Pron	Providing food for ...themselves	/ta'kulu minhu …..wa anfusuhum	27
The Confederates			
V+ Prep+ N+ Pron.	Thou didst in thy heart	/tukhfii nafsika/	37
The Angels			

Adj+ N+ Pron	Wrong their own souls	/Daalimul-li-nafsih	32
Yaasiin			
V+N+ Part+ Pron …+Conj+ Prep+ N+ Pron	Created in pairs all things…as well as their own (human) kind	/khalaqal-'azwaaja kullahaa..wa min 'anfusihim/	26
Neg.+ V+N+N	Not a soul will be wronged in the least	/lam taDlamu nafsun shay'an/	54
The Groups			
V+ Pron+ Prep+ N+ Adj	He created you all from a sinlge person	/khalaqakum min nafsiw-waahidatin/	6
V+ Pron+ N+ Pron	Lose their own souls	/xasiruu 'anfusahum/	15
N+V+N	It is Allah that takes the souls	/'Allaahu yatawaffal-'anfusa/	42
V+ Pron+ Prep+ N+ Pron	..transgressed against their souls	/'asrafuu 'alaa 'anfusihim/	53
Conj+ V+ Part +N+ Prep+ Part+ V+ Pron	And to every soul will be paid in full the fruit of its deeds	/wa wuffiyat kullu nafsim-maa 'amilat/	70
The Believer			
V+ Pron+ N+ Pron	Your aversion to yourselves	/maqtikum 'anfusakum/	10
Adv. + V+ Part+ N+ Prep + V+ Pron	That day will every soul be requited for what it earned	/'al-yawma tujzaa kullu nafsim-bimaa kasabat/	17
Fussilat			
Pron+ V+ N+ Part +Prep+ N	If anyone does a righteous deed, it is to his own benefit	/man 'amila SaaliHan fali-nafsihi/	46
Victory			
Part+ Part+ V+ Prep+ N+ Pron	Anyone who violates his oath, does so to the harm of his own soul	/fa'innamaa yankuøu 'alaa nafsih/	10
Inner Apartments			
Conj+ V+ N+ Pron	Nor be sarcastic to each other	/wa laa talmizuu 'anfusakum/	11
Qaaf			
Conj+V+Part+ V+Prep+Pron +N+Pron	And we know that suggestions his soul makes to him	/wana'lamu maa tuwaswisu bihi nafsihi/	16
Al Hadeed sura			
V+ Pron +N+	You led yourselves into	/fatantum 'anfusakum/	14

Pron	temptation		
The women who pleads			
V+ Prep+ N+ Pron	They say o themselves	/ya'øuuluuna fi anfusihim/	8
Banishment			
V+ Prep + N + Pron	Give them preference over themselves	/yu'øiruuna 'alaa 'anfusihim/	9
Conj+ Pron+ V+N+N+ Pron	Those saved from the covetousness of their own souls	/wa-many-yuuqa shuHa nafsihi/	9
V +N	Let every soul look	/tanDura nafsun/	18
V+ Pron+ N+ Pron	He made them forget themselves	/fa'ansaahum 'anfusahum/	19
The Hypocrites			
Conj+ V+ N+N	But no soul will Allah grant respite	/lany-yu'khiral-laahu nafsan/	11
Forbidden			
V+N+ Pron	Save yourselves	/quu 'anfusakum/	6.
N+V+N	Allah take the souls	/allahu yatawaffal anfusa/	
V+N	Someone says	/taquula nafsun/	
V+ Pron +Part+ N	Everyone is rewarded	/wufyyat kulla nafsin/	
V+ Pron+ N	Everyone desires	tashtahiil anfus/	
V+ Prep +N +Pron	Be mean with himself	/yabkhal 'an nafsihi/	
V+ Pron+ N+ Pron		/talmizuu bihi nafsuhu/	
V+ Prep+ Pron+ N+ Pron	His soul whispers badly to him	/tuwwasawisuu bihi nafsuhu/	
Al Qiyaamat			
N+ Adj	The blaming soul	/annafsul lawwama/	2
Floded in Garments			
Conj+ Part+ V+ Pron+ Prep+ N+ Pron+ Prep+ N	Whatever good you send forth for youselves	/wa maa tuqaddimuu li-'anfusikum min khayr/	20
The Resurrection			

Conj+ Neg+ V+ Prep+ N+ Adj	And I do swear by the self-reproaching soul	/wa laa 'uqsimu bin-nafsil-lawwamah/	2
Part+ N+ Prep+ N+ Pron+ N	Nay, man will be evidence against himself	/balil-'insaanu 'alaa nafsihi baSiirah/	14
Those who tear Out			
V +N	Had restrained (their) souls	/nahan-nafs/	40
Folding up			
Part+ N+ V+ Pron	When the souls are stored out, (being joined)	/iðaal-nufuusu zuwwijat/	7
The Cleaving Asunder			
V+ Pron+ N	Shall each soul know	/'alimat nafsun/	5
V+N+ Prep+ N	no soul shall have power (to do) aught for another	/laa tamliku nafsunl- li-nafsin/	19
The Dawn			
N+ Adj	The righteous soul	/'annafsul-muTma'innah/	27
The Sun			
Conj+ N+ Conj+ Part+ V+ Pron	By the soul, and the proportion and order given to it	/wanafsiw-wamaa sawwaaha/	7

As mentioned previously, these are nearly almost all the citations containing the lemma /nafs/ (self) in the Holy Quran. What is excluded are the repeated and similar citations. Translation is very important regarding the notion of collocation because one of the ways to "test whether a combination is collocation is to translate it into another language.If we cannot translate the combination word by word, then that is evidence that we are dealing with a collocation"(Manning and Schutze, 1999:173). For example, the English verb **deliver** collocates with a number of nouns, for each of which Arabic uses a different verb (Baker, 1992:48) as shown below:

Arabic	English
Yusallimu kitaaban	Deliver a letter
Yulqi khutbatan	Deliver a speech
Yanqilu akhbaaran	Deliver news
Yuwajjihu darbatan	Deliver a blow
Yusdiru hukman	Deliver a verdict

6.2 Recurrent Structures

Out of the survey, the researchers focus on the most recurrent structures and they are chosen as complements to the list of structures suggested by Emery (1991). The structures will be presented together with the numbers of the verses.

1. **Verb + Noun + Pronoun** or **Verb+Pronoun+Noun+Pronoun**

This structure occurs in the following verses:

1. Cow: verses: 44 , 57 , 87 , 130 , 231
2. Imran,verses : 117, 154
3. Women, verses : 49, 66, 110, 107
4. Cattle, verses : 12, 93
5. Groups, verse : 15,
6. Abraham, verse : 22,
7. Believer, verse: 10,
8. Repentance, verse : 55
9. Joseph: 53
10. Cave, verses ; 6, 28
11. Banishment, verse: 19
12. Forbidden, verse : 6
13. Inner apartments, verse : 11
14. Iron, verse : 14

We do not mention the transliteration and the translations of these verses because they are done in our survey.

Let us consider the first example:

١-   ١. ظلمت نفسي

/Dalamtu nafsii/

(I persecuted myself)

We have an attached (inseparable) pronoun which is (ت) /-t/ with the verb (ظلم) /zalama/ (persecute) referring to the pronoun (I). The meaning of the clause is as follows:

ظلمت (إنا) نفسي

We also have an unexpressed pronoun which is (أنا) (I) referring to the expressed one. With the lemma (نفس) /nafs/ (self), we also have an inseparable possessive pronoun (ي) (-y) (my) referring to the same entity.

B **Verb + preposition + Noun + pronoun**
The second structure occurs in the following citations:

1. Cow, verses : 223, 234, 235
2. Imran, verses : 154, 168
3. Women, verse : 111,
4. Table, verse : 52,
5. Cattle, verse: 24
6. Jonah, verses: 23,108
7. Taha, verse: 67
8. Criterion, verse: 3
9. Romans, verse: 8
10. Luqman, verse:12
11. Light, verse: 61
12. Confederates, verse:37
13. The Woman who Pleads, verse: 8
14. Banishment, verse: 9
15. Folded in Garments, verse: 20
16. Muhammad, verse: 38
17. Groups, verse: 53
18. Victory, verse: 10

We can see that the second structure differs from the previous one in the presence of a preposition between the verb and the noun. Both structures have an inseparable pronoun attached to the noun /nafs/ (self). And, we have a list of verbs collocating with /nafs/. We can list them as follows:

1-   ينسى /yansa/ (forget)
2-   يقتل /yaqtul/ (kill)
3-   تهوى /tahwa/ (like or desire)
4-   يسفه /yusffih/ (debase with folly)

5- يظلم /yaDlim/ (treat badly)
6- يزكي / yuzakki/ (exult)
7- يخسر /yakhsar/ (lose)
8- يخرج /yukhrij/ (let out)
9- تزهق /tazhaq/ (perish)
10- يبرئ /yubari'/ (prove innocent)
11- يلوم /yaluum/ (blame)
12- تشتهي /tashtahi/ (desire)
13- يصبر /yuSabbir/(make patient)
14- تذهب /taðhab/ (go)
15- يوق /yuqi/ (avoid or prevent)
16- يلمز /yulmiz/ (defame oneself)

And those verbs that take prepositions are:

1 يقدم /yuqaddim/ (provide)
2 يخفي /yukhfi/ (hide)
3 يكذب /yukaðib/ (tell lies)
يبغي /yabGi/ (be insolent)
1- يستكبر /yastakbir/ (be proud)
2- يتفكر /yataffaker/ (contemplate)
3- يسلم /yussalim/ (say salam)
4- يؤثر /yu'øir/ (deprive oneself)
5- يفعل /yaf'al/ (do)
6- يدرأ /yadra'/ (send away)
7- يكسب /yaksib/ (get)
8- يهتدي /yahtadi/ (follow the right way)
9- يضل /yuDil/ (mislead)
10- يشكر /yashkur/ (thank)
11- يكتب /yaktub/ (write)
12- يسر /yussir/ (keep as a secret)
13- يوجس /yujis/ (conceive in his mind)
14- يملك /yamluk/ (have)
15- يقول /yaquul/ (say)
16- يبخل /yabkhal/ (be mean)

One can easily recognize that the lexeme /nafs/ (self) collocates with verbs carrying mainly negative with few collocations

showing positive propositions. Let us take these two illustrative examples:

<div dir="rtl">

١- خسروا أنفسهم
</div>

/khasaruu 'anfusahum/

(They lost themselves)

<div dir="rtl">

٢- يتزكى لنفسه
</div>

/ yatazzaka li-nafsihi/

(…purifies himself)

However, looking at this list of the verbs, the majority of the verbs collocating with /nafs/ carry a negative meaning. So, there is the sense of "nullification or eradication" Benson, Benson and Ilson Dictionary (BBI).

In the first example exemplifying our first structure, there are two types of pronouns. One is expressed and the other unexpressed. So, the clause is:

<div dir="rtl">

خسروا (هم) أنفسهم
</div>

The pronoun between brackets is unexpressed, and the expressed one is (هم) (they) attached to the lexeme (أنفس) (selves). Both pronouns refer to the same entity.

In the second example, explaining our second structure, we also have two pronouns referring to the same entity. The meaning of the clause is as follows:

<div dir="rtl">

يتزكى (هو) لنفسه
</div>

The unexpressed pronoun is (هو) (he), in brackets. The attached pronoun (ه) (his) with the lexeme (نفس) (self) has an anaphoric reference to the unexpressed pronoun (هو). Similarly, they have a generic reference. There is no specific person referred to, i.e. anyone who gives alms to others, he will get benefit for himself

by doing so. The presence of the preposition is crucial for explaining and completing the meaning shown by the verb, as far as the verbs in the second structure are concerned.

We have said so far that the very difference between structure (1) and structure (2) is the presence of a preposition between the verb and the noun. We can have a pronoun instead of the preposition. Thus, we can have the following structure:

2. Verb + Pronoun + Preposition+ Pronoun + Noun + Pronoun

It is shown in the following citations:
1. The Cow, verses: 90, 102, 223,228,234,235
2. Imran, verse: 154
3. The Table, verse:30
4. Joseph, verse:18
5. Taha, verse: 96
6. Repentance, verse: 118
7. Children of Israel, verse: 7

Let us consider the first example:
<div dir="rtl">١ -قدمت لهم أنفسهم</div>
/qaddamat lahum 'anfusihim/
(…their souls provided for them)

This inseparable pronoun (ت) /-t/ (it) attached to the verb /qaddam-/ has a cataphoric reference because it refers to the lexical item /anfus/ (selves or souls).Both pronouns /hum/ and /..him/ refer to the same entity, i.e. themselves. They have a generic reference

All the structures discussed so far start with the syntactic category, the verb. We have other structure that start with the category noun. Arabic is a language which has two basic word orders, viz. VSO and SVO. The most important ones are the following structures:

1. Noun + Pronoun + Verb

This structure is exemplified in the following citations:

1. Cow, verse: 57
2. The Heights, verse: 197

However, the pronoun can come after the verb, giving us the following structure:

2. Noun + Verb + Pronoun

As in Jonah, verse 54 which is:

١ -نفس ظلمت

/nafsun Dalamat/

(Every soul that hath sinned…)

The pronoun /-t/ attached to the verb refers to the noun /nafs/ (soul) that begins the clause. Sometimes we have no verb as in The Bee, verse 89 which is:

١ . شهيدا عليهم من أنفسهم

/shahiidan 'alayhim min 'anfusihim/

(…a witness out of themselves)

In the above example we have two nouns which are / shahiid/ (a witness) and   /'anfus/ (selves). We can see the items separating them though they collocate together.

3. Noun + Preposition + Noun, as in

١ -النفس بالنفس

/'annafsu bin-nafsi/(The table spread, 45)

(soul for soul)

Sometimes, there is a conjunction separating the two nouns resulting in a structure like **Noun + Pronoun + Conjunction + Noun + Pronoun**, as in:

<div dir="rtl">

١ -أنفسنا وأنفسكم
</div>

/'anfusuna wa 'anfusukum/ (Imran: 61)

The conjunction /wa-/ (and) separates the two nouns /anfus/ (souls). Both nouns have inseparable pronouns referring to the unexpressed ones which are (we) and (you). The reading of the above citation is:

<div dir="rtl">

١ -أنفسنا (نحن) وأنفسكم (انتم)
</div>

/'anfusuna (nahhnu) wa' anfusukum (antum)/
(…we ourselves and you yourselves)

The pronouns representing (we and you) in the Arabic citation are unexpressed. They are known out of the context in which the clause occurs.

Adjectives are no exception in the notion of collocation as far as /nafs/ (self) is concerned. We can have the following structure:

1. Adjective + Noun + Pronoun, as in:

<div dir="rtl">

١ -ظـالمي أنفسهم
</div>

/Daalimi 'anfusihim/ (Woman, 97)
(…they have persecuted themselves)

The reading of the above example is:

<div dir="rtl">

- ظـالمي (هم) أنفسهم
</div>

/Daalimii (hum) 'anfusihim/

We also such examples like the verse number 128 in Woman Sura and in the Sura of Ressurection, Verse 2 which is / 'nafsul-lamaamah / (the self-reproaching soul). In this example we have the adjective coming after the noun / nafs/.

There is the unexpressed pronoun /hum/ (they) which refers to the inseparable pronoun /-him attached to the noun /'anfus/.

Here, the adjective /Daalim/ collocates with the noun /'anufs/ (self). Significantly, the very rendering into English results in a complete sentence with no space for an adjective counterpart namely /Daalim/ (persecutor), namely they have persecuted themselves or they have done wrong to themselves. Lu and Zhou (2006:1) consider many collocation translations as idiosyncratic as they are "unpredictable by syntactic or semantic features". Nevertheless, in English it is quite possible for an adjective preceding and collocating with a noun, as in: **strong tea**, **dark night**, **red herring**, etc. Our last structure is not included in our additional list as it is mentioned by Emery (1991) as in,

١ -شديد القوى

The Star: 5   (very strong)

We have mentioned it because Emery (1991) has not mentioned the possibility of the noun being followed by a pronoun. The very attaching of pronouns with nouns is idiosyncratic to Arabic.

The lemma /nafs/ (self) can be one of the components of a relative clause. For instance, in

١ -من يشري نفسه ابتغاء مرضات الله

/ . man yashrii nafsahu ibtiiGaa'a marDaatil-laah/(Cow, 207)

(... who gives his life to earn Allah's pleasure)

The verb /yashrii/ which means (to sell) collocates with the node /nafs/ (self) here. The lexeme /nafs/ is the object of the verb /yashri/ in the relative clause. The lexeme /nafs/ is translated into (himself) referring to all people who dedicate themselves for the sake of the approval of God.

Out of the discussions and citations, one can easily recognize that the lemma /nafs/ mainly collocate with verbs. As far as lexical collocation is concerned, the lemma /nafs/ collocates with the following verbs:

No.	Verb	Transliteration	Translation
1	ينسى	Yansaa	Forget
2	يجزي	Yajzii	Reward
3	يظلم	YaDlim	Persecute
4	يقتل	Yaqtul	Kill
5	يهوى	Yahwaa	Like
6	يشتري	Yashtari	Buy
7	يشري	Yashri	Sell
8	يحسد	YaHsud	Envy
9	يقدم	Yuqaddim	Provide
10	يتربص	YatarrabaS	Watch
11	يكلف	Yukallif	Ask too
12	يفعل	Yaf'al	Do
13	يكنني	Yuknin	Keep
14	يعلم	Ya'lam	Know
15	يتوفى	Yatawaffa	Cause to die
16	يبدي	Yubdii	reveal
17	يخفي	Yukhfii	Hide
18	يهتم	Yahtam	Take care of
19	يدرأ	Yadra'	Prevent
20	يبتلي	Yabtalii	Examine
21	يخلق	Yakhluq	Create
22	يصيب	YuSiib	Affect
23	يزكي	Yuzakki	Give alms
24	يجاهد	Yujaahid	Strive
25	يكتب	Yaktub	Write
26	يكذب	Yukaððib	Lie
27	يهلك	Yuhlik	Perish
28	تبسل	Tabsul	To be ruined
29	يخرج	Yukhrij	Let out
30	يبصر	YubSir	Recognize
31	يشهد	Yashad	Witness
32	يضل	YuDil	Mislead
33	يختان	Yaxtaan	Deceive
34	يكسب	Yaksib	Gain
35	يحضر	Yuhhddir	Make present
36	يملك	Yamluk	Have
37	تطوع	taTawwa'a	Volunteer
38	يسر	Yussir	Please
39	يخسر	Yakhsar	Lose
40	ينصر	YanSur	Support
41	يكنز	Yaknuz	Save
42	تزهق	Tazhaq	Perish
43	تضيق	taDiiq	Be irritated
44	يرغب	YarGab	Like

45		يبدل	Yubaddil	Change
46		يبغي	YabGii	Seek against
47		تؤمن	tu'min	Believe
48		يهدي	Yuhdi	Make someone follow the right way
49		يكلم	Yukallim	Speak to
50		يسول	Yussawil	Tempt
51		يراود	Yuraawid	Come
52		يبرئ	Yubari'	Make innocent
53		يلوم	Yaluum	Blame
54		يجعل	Yaj'al	Make
55		يحسن	YuHsin	Do good
56		يصبر	Yassbir	Be patient
57		يصطنع	YaSTani'	Create
58		يوجس	Yuujis	Feel
59		يذوق	Yaðuuq	Taste
60		يدري	Yadri	Know
61		تأكل	ta'kul	Eat
62		يشتهي	Yashtahii	Desire
63		يستكبر	Yastakbir	Be proud
64		يفكر	Yuffakir	Think
65		ينكر	Yataffakar	Contemplate
66		يشكر	Yashkur	Thank
67		يفتن	Yaftun	Trap
68		يؤثر	Yu'øir	Deprive oneself
69		يوق	Yuq	Prevent
70		ينظر	YanDur	Look at
71		يؤخر	Yu'akhir	Delay
72		يبخل	Yabkhal	Be mean
73		يلمز	Yalmuz	Defame oneself
74		يوسوس	Yuwaswis	Whisper badly
75		يزوج	Yuzawwij	Get married
76		يكون	Yakuun	To be

Although we have made a list of some of the verbs in our first two structures in the analysis, we have mentioned these verbs to hint at lexical collocation. These verbs are nearly almost all the verbs that can collocate with the noun /nafs/. Significantly, if someone follows up this list, he can find out that the majority of the verbs carry negative implications.

7. Conclusions

Out of the discussions and analysis made so far, we can say that collocation is the systematic relationship between two words or groups of words that often go together and form a common expression. The collocated items should not always be

in a consecutive arrangement. For example, in the example which is discussed so far provided by Jian, Chang and Chang, we have the verb **take** collocating with the noun **dive**:

1. Confidence in the pound is expected to **take** another sharp **dive** ….

Or let us take the following verse:

١ -نقص من الأموال والأنفس ....

/…naqssum- minal amwaali wal 'anfusi/ (Cow, 155)

(…shortage in money and souls)

We have the noun /naqs/ (shortage or lack) collocating with the noun /anfus/ (souls) although they are not adjacent together. And this becomes quite evident in our analyses. We have lots of examples of long-distance collocations as exemplified in Abraham, Verse 51 / Li-yajzi-yallaahu kulla nafsim-maa kasabat/ (That Allah may requite each soul according to its deserts).

Collocations can also be phrases.In English, for example, in the phrase "**red in the face**" meaning '**embarrassed**' and **'blue in the face'** meaning '**angry**'. We have **red** and **blue** collocating with face. In Arabic, in The Bee, verse 7 which is not listed in the survey.We have the phrase (بشق الأنفس) /bishaqil 'anfus/ meaning **'with the greatest difficulty'** having the item /shaq/ (literally, cut) collocating with the item /nafs/ (self). Thus, one can recognize that /bishaqil 'anfusi/ is non-compositional in the sense that its meaning cannot be derived from its components.

In our study it is proved that collocation is a factor behind the coherence of a written or a spoken text. It is a prerequisite for a good speaker of a language. More important is the fact that the notion of collocation is very useful for learners of a language. For example, and we propose this to be made, an analysis of collocation errors can reveal the problems that EFL learners encounter and the causes of these problems in that

area and help teachers and EFL specialists find appropriate ways of dealing with them in the EFL course.

Moreover, this new view of collocation considerably widens the dictionary maker's brief because future lexicography will have to provide a full account of both structurally simple and structurally complex units, including fixed expressions of regular syntactic-semantic composition.

From our discussion and analyses, we suggest that a translator should be aware of the notion of collocation in the two languages he is working on. What a word means often depends on its association with certain collocates. When the translation of a word or a stretch of language is criticized as being inaccurate in a given context, this criticism shows the translator's inability to recognize a collocational pattern with a unique meaning different from the sum of the meanings of its individual elements. For instance, a translator who translates **dry voice** as **"a voice which is not moist"** would be mistranslating **dry** in this context. So, he fails to recognize that when **dry** collocates with **voice** it means **cold** giving the meaning " **not expressing emotion**"

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