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**Patterns of Collocation in Modern Standard Arabic****Ya'arub Mahmood Hamiedi (M.A.)***University of Diyala/ Iraq**College of Education for Human Sciences**Department of English*

yarob378@gmail.com

**Ahmed Adel Nouri (M.A.)***University of Diyala / Iraq**College of Education for Human Sciences**Department of English*

loveiraq1975@gmail.com

**Abstract**

It is axiomatic that the Arabic word or vocable cannot and will not operate in isolation or aloof from its linguistic construction. In other words, this word or vocable can only work within its own collocational pattern on both the syntactic and semantic levels. This necessitates, however, that the learner should be at home with the linguistic environment within which vocabularies perform their functions. The mastery over the syntactic structures (or rather the collocational patterns) in which words fit plays a great role in the overall understanding of how the language works. Not only does the learner know this, yet they will, in the long run, gain good command of sound and smooth contact and communication; besides they will be better able to utilize the language and speak it fluently. This, in fact, is due to the natural use of optimal collocational patterns which act as moulds within which words and vocables are contained. The pursuit of such collocational patterns will definitely straighten the learners up and put them on the alert as to how to strictly follow the workings and mechanism of the language concerned.



Owing to all these guidelines, learners will develop a sort of sensitivity as to which collocational pattern is supposed to be typical for certain vocabularies.

**Key words: MSA Collocationality, Collocations in Arabic, Collocability**

### أطر التلازم في العربية المعاصرة

م. احمد عادل نوري

يعرب محمود حميدي

جامعة ديالى/ كلية التربية للعلوم  
الانسانية

### الملخص

من البديهي أن لا تعمل الكلمة أو المفردة بمعزل عن تركيبها اللغوي، أي بمعنى آخر أن الكلمة في العربية إطار تلازمي تعمل ضمنه على الصعيدين التركيبي و الدلالي. لذا يستلزم هذا ان يكون الدارس أو المتعلم على اطلاع جيد و معرفة بالبيئة التي تؤدي خلالها المفردة وظيفتها. ان تتمكن من البنى التركيبية (أي الأطر التلازمية) التي تعمل ضمنها الكلمات تلعب دورا "كبيرا" في الفهم الشامل لماهية عمل اللغة. و هذا بدوره يفضي الى التواصل السلس و الانسيابي و الذي يسهم اسهاما "فاعلا" في استخدام اللغة و تكلمها بطلاقة. ان الاستخدام الطبيعي للأطر التركيبية البنوية و بطريقة مثالية يضمن السلاسة و الانسيابية. و مما يجدر ذكره أن التتبع الدقيق لهذه الأطر التلازمية سيسهم بتقويم الدارس المتعلم و تجعله يقضا "تجاه آليات عمل اللغة. و استنادا" الى كل تلك المعطيات سيطور المتعلم نوعا" من الحساسية اللغوية بقدر تعلق الأمر بالأطر التلازمي الذي تعمل فيه و ضمنه و خلاله المفردات و الكلمات في اللغة العربية.

### - Introduction

It is worth noting that in the field of Arabic linguistics, proverbs, idioms and compounds have taken up the extensive portion of researching. Collocations, however, have been tackled in a rather intermittent and modest way. Besides, scholars have focused their attention on applied areas of collocational investigation and translation which constitute the most prolific fields.

One may, very possibly, get surprised at the limited amount of research on collocations that has been conducted within the framework of



Arabic lexicology, let alone phraseology. In addition, " the relatively few modern studies on collocation attempted by Arab researchers tend to utilize the conceptual framework developed in English lexical studies" (Bahumaid, 2006: 137). This, however, renders less feasible their applicability for investigating collocations in this Semitic language. This paper is aimed at contributing to the development of a more comprehensive Arab notion of collocation. The researcher intends to approach the collocational phenomenon in Modern Standard Arabic (Henceforth MSA) from a phraseological perspective, bearing in mind two main goals; first, describing their major syntactic and semantic features; and second, putting forward an inclusive taxonomy of collocations in MSA.

Collocations in MSA may be classified into four major categories according to the part of speech their components correspond to. These categories are: [Noun+Verb] , [Verb+(particle+Noun) ]-, [Noun+ Noun], and [Noun1+particle+Noun2]. As for the collocational structure [Verb Noun], the noun is analyzed grammatically as the subject and the verb that precedes is described as typically naming an action characteristic of the person or thing designated by the noun. (Benson and et al, 1986: 33). Verbs that may fit into this construction are intransitive or pronominal. Besides, from the semantic perspective, Benson and et al (1986: 33) states that many of these verbs are related to natural phenomena and to actions related to the parts of the body. Likewise, the verbs that denote sounds made by animals or objects are numerous.

The first collocational pattern to touch upon is:

### **1. [Verb+Noun]**

This pattern is an environment to such collocations as it includes a great deal of verbs which are used figuratively as well. To exemplify this category, let's mention the aspects to which they may refer:



## Natural Phenomena

The phenomena under consideration are those relevant to the aspects we view in the outside world, i.e. in nature and its milieu. For example, one may hear:

1. *[bazaga (?a) 1-fajr (u)], i.e. the dawn broke / the day broke.*
2. *[?inxafada mansuub (u)? a (1) nnahr (i)], i.e. the water – level of the river fell / the river water – level fell.*
3. *[tanaaqasa (?a) 1-qamar (u)], i.e. the moon waned.*
4. *[? inbalaja ?a (1) nnahaar (u), i.e. the day – time set in.*
5. *[tala? la?at (i) (?al) nujuum (u)], i.e. the stars twinkled.*
6. *[gayyamat (i) (?il) ssamaa? (u)], i.e. The sky clouded over.*
7. *[habata (?al) jazr (u)], i.e. The sea ebbed.*
8. *[habbat (?il) riih (u)], i.e. The wind blew.*
9. *[haaja (?i) l-bahr (u)], i.e. The sea got rough.*

### A. Parts of the Body

The collocational pattern [Verb + Noun] may be used to indicate certain body – related organs, as illustrated in the following collocations:

1. *[? ixtalajat (?i) l ʕayn (u)], i.e. The eye twitched.*
2. *[xafaqa (?i) l qalb (u)], i.e. The heartbeat.*
3. *[xafaqa (?a) l nnabd (u)], i.e. The pulse beat.*
4. *[wajafa (?a) l – qalb (u)], i.e. The heart misgave.*
5. *[gadan (a) (?al) ssaʕr (u)], i.e. The hair curled up.*

### B. Animal / Object Sounds

The collocational structure involved can, very possibly, be utilized to denote the sounds of some animals and / or objects, as instanced in below:

1. *[sahala ( ?i ) l – faras ( u ) ] , i . e . The stallion / mare neighed .*
2. *[ʕawaa (?il ) j i ? b ( u ) , i . e . The wolf howled .*
3. *[zaqzaq ( ?a ) l – ʕusfuur ( u ) ] , i . e . The sparrow chirped .*
4. *[nabah (a) (?al) kalb (u)], i.e. The dog barked.*



5. *[naqq (a) (?al) difdaʃ (u)], i.e. The frog croaked.*
6. *[nafax (a) (?a) l – θawr (u)], i.e. The bull snorted.*
7. *[nahaq (a) (?a) l – himaar (u)], i.e. The donkey brayed.*
8. *[naham (a) (?a) l – fiil (u)], i.e. The elephant trumpeted.*
9. *[maaʔ (a) (?a) l – hirr (u)], i.e. The tomcat mewed.*
10. *[haff (a) (?al) ssajar (u)], i.e. The trees rustled.*
11. *[hazam (a) (?a) l – raʃd (u)], i.e. The thunder roared.*
12. *[xarr (a) (?a) l – maaʔ (u)], i.e. The water bubbled/ purled*  
(Benson and et al, 1986: 34)

### C. Miscellaneous

Other aspects of sense can be conveyed through the pattern [Verb + Noun]. The following collocations may serve as instances clarifying the notion:

1. *[ʔihtadam (a) (?a) l – xilaaf (u)], i.e. The conflict heated up / flared up.*
2. *[ʔindahar (a) (?a) l – ʃadu], i.e. The enemy was defeated / routed.*
3. *[ʔaxajah (u) (?al) nnawm (u)], i.e. He fell asleep.*
4. *[ʔinʃaqad (a) (?a) l – majlis (u)], i.e. The meeting was held.*
5. *[ʔasarab (a) (?a) l – xabar (u)], i.e. The news item leaked out.*
6. *[ʔalaaqahat (?a) l – ʔalafkaar (u)], i.e. The thoughts (had) associated (with each other).*
7. *[ʔakaddar (a) (?a) l – xaatir (u)], i.e. The heart sank.*
8. *[ʔaamat hawlah (u) (?al) ssubuhaat (u)], i.e. He came under suspicion.*
9. *[Xayyam (a) (?a) l – huduuʔ (u)], i.e. The calm prevailed (all over).*
10. *[raawadah (u) (?al) ssakk (u)], i.e. He became suspicious.*  
(Ibid:34)



Notice that in all the above-mentioned exemplars, the noun that occurs after the verb functions as subject. This kind of sentence is typical in Arabic.

The second collocational pattern involves a transitive verb followed by a noun functioning as direct object (henceforth Od), or a prepositional phrase functioning as Od. This group of collocations is, together with the group [Noun + adjective], the largest in Arabic. However, from the semantic point of view, a great deal of verbs denotes either creation – activation idea or eradication – nullification one (Benson and et al, 1986 :34).

To exemplify these two meanings, let's cite such collocations:

#### **A. Creation – Activation**

Within these two interrelated sense, we may detect certain collocations, as in;

1. [*?abram (a) {aqd (an)}*], i.e. *He struck a deal.*
2. [*?ittaxaja ?ijraa?aat*], i.e. *He took (some) measures.*
3. [*?asdal (a) (?al) ssitaar (a)*], i.e. *He drew the curtain.*
4. [*?atlaq (a) (?al) nnaar (u)*], i.e. *He opened fire.*
5. [*?alqaa muhaadara* ], i.e. *He gave a lecture.*
6. [*?akram (a) (?al) jjaar (a)*], i.e. *He honoured the neighbour.*
7. [*? amaata (?al) liθam (a)*], i.e. *He unveiled / unmasked him.*
8. [*?bajal (a) juhd (an)*], i.e. *He exerted an effort.*
9. [*?ballaga tahiyyaat (uh)*], i.e. *He conveyed (his) greetings/regards.*
10. [*? a Q aar (a) sukuukah (u)*], i.e. *He roused his suspicions.*
11. [*?abra?a jimmatah (u)*], i.e. *He cleared himself up of all obligations.*

#### **B. Eradication – Nullification**

This semantically – based collocation can be detected and has to do with the meanings of eradication as well as nullification. The collocations below serve as examples of these senses:



1. [*?abtala qaanuun (an)*], i.e. He nullified a/the law.
2. [*?algaa maw'id (an)*], i.e. He called off an/the appointment.
3. [*?ankar (a) (?al) jjamiil (a)*], i.e. He denied the favour.
4. [*jammad (a) hisaab (an)*], i.e. He froze the assets.
5. [*xaffaf (a) (?al) ssur'a*], i.e. He slowed down (speed).
6. [*naqad (a) ?ittifaaqiyya*], i.e. He cancelled an/the agreement.
7. [*fadda? ijtima'a (an)*], i.e. He broke up a/the meeting.
8. [*ata ? (a) ?al – ?ilaqa*], i.e. He severed (all) relations.
9. [*fasaxa ?al – ?aqd (a)*], i.e. He abrogated the contract.

To these two alternating significations, we may add another category. It is:

### C. Miscellaneous

By the miscellany, it is meant all the significations that are not subsumed under the aforementioned two categories. Examples on this are as follows:

1. [*?ataa bi-lmustataa*], i.e. He put forth what he could.
2. [*?axa'a bi-ra?i*], i.e. He followed his attitude.
3. [*?axa' (a) ?alaa ?aatiqih (i)*], i.e. He took upon himself to do ....
4. [*tabaadal (a) ?al-?aaraa? (u)*], i.e. He exchanged views.
5. [*tahammal (a) mas'uuliyya*], i.e. He undertook/shouldered a/the responsibility.
6. [*tahayyana fursa*], i.e. He fished for an opportunity.
7. [*taqammasa saxsiyya*], i.e. He impersonated (him/her).
8. [*takabbad (a) xasaa?i (a)*], i.e. He suffered (many) losses.
9. [*jarrab (a) haddah (u)*], i.e. He took a/the chance.
10. [*haddad (a) hadaf(an)*], i.e. He set himself an aim.
11. [*hakkam (a) ?aaqlah (u)*], i.e. He cudgeled his brains (to do something).
12. [*raa'aa duruufah (u)*], i.e. He took (one's circumstances) into account.



- 13. [rakab (a) hawaah (u)], i.e. He followed his own desires.**
- 14. [θaaba ? ilaa rusdih (i)], i.e. He wised up/He came to discretion.**
- 15. [fatah (a)bilaad (an)], i.e. He conquered the land (of...). (Benson and et al, 1986 :34)**

Now it is time to pinpoint the difference between [(Verb+particle)+Noun] and [Verb+(particle+Noun)] collocations. In the former, the verb takes the prepositional phrase Od obligatorily, whereas in the latter, the prepositional phrase is complementary and has an adverbial function. Because of this, the collocational span between the node and the collocate is usually larger in the latter collocations than in the former.

Due to its frequent use in Arabic, the researcher could include a third subcategory that consists of [Verb+Noun mutlaq]. In this subtype, the main function of the cognate accusative is to intensify the action of the verb, and that is why it is usually translated into English as a [Verb +Adverb] construction. Furthermore, it is not uncommon that cognate accusatives be modified by an adjective, turning into a series of collocations. To illustrate by example sentences, let's first present the collocational pattern:

#### **1. [Verb + Noun mutlaq ( + Adjective )]**

This collocational pattern encompasses many collocations made up of a verb, a noun (a cognate accusative) and a modifier (an adjective) respectively. The following are such collocations in this pattern:

- 1. [ ?ablaa balaa?an (hasanan)] , i.e. He has done the job quite well.**
- 2. [?adraka ?idraakan (kulliyyan)], i.e. He fully realized ..... .**
- 3. [?insahaba ?insihaaban (kaamilan)], i.e. He withdrew completely (from ....).**
- 4. [?ihtamma ?ihtimaaman (baaligan)] , i.e. He paid full attention to ..... .**
- 5. [halla hallan (jajriyyan)], i.e. He drastically solved it.**



6. *[xadaʕa xuduʕan (taamman)], i.e. He fully submitted to him / her, etc.*

7. *[saahama musaahamatan (faaʕilatan)], i.e. He effectively contributed ( to ... ).*

Another type of collocations consists of a [Verb + Noun haal], i.e. a verb followed by the circumstantial accusative structure [haal], which is usually expressed by an active participle, but could also be a passive participle, an adjective or a masdar (adverbial noun) (Ryding, 2005: 283–4). It is worth mentioning that haal – collocations, from the semantic point of view, indicate the manner or the intensity in which the action is carried out. In this way, they mostly coincide with English [Verb + Adverb] collocations. Notice that the collocational pattern:

## 2. [Verb + Noun haal]

Can be an optimal environment in which collocations like these can, very possibly, fit:

1. *[ʔahaata ʕilman], i.e. He encompassed (something) in knowledge.*
2. *[ʔinfajara gaadiban], i.e. He burst into a fit of anger.*
3. *[ʔinfajara daahikan], i.e. He burst into laughter.*
4. *[ʔihtazza taraban], i.e. He was moved by the tune.*
5. *[tadawwara juuʕan], i.e. He starved.*
6. *[tasabbaa ʕaraqan], i.e. He streamed with sweat all over.*
7. *[halla dayfan], i.e. He came in as a guest.*
8. *[xarra sariʕan], i.e. He fell dead/He bit the dust.*
9. *[xarra magsiyyan (ʕalayh)], i.e. He fell unconscious/He fainted.*
10. *[taara farahan], i.e. He could not contain himself for joy/He felt over the moon.*

As for the collocation [Verb + Prepositional phrase], it overlaps with [Verb + Particle + Noun], even though in each type of collocation, the prepositional phrase behaves quite differently. The following collocational pattern:



### 3. [Verb + Particle + Noun]

Is a mould into which collocations like these are snugly fitted:

1. [*?axlada ?ilaa (?al) rraaha*], i.e. *He withdrew to have (some) rest.*
2. [*?irtamaa fii ?ahdaan (i)*], i.e. *He flung himself into the lap of .....*
3. [*?istamaat (a) fii ?al – ddifaaʿ (i) (ʿan)*], i.e. *He fought tooth and nail (in defence of .....).*
4. [*?ashaba fii ?al – hadiiθ (i)*], i.e. *He elaborated on the topic.*
5. [*?istarsala fii ?al – hadiiθ (i)*], i.e. *He dilated on the topic.*
6. [*?istagraqa fii (?a) l–bukaaʿ*], i.e. *He wept and went unstoppably.*
7. [*?intadara ʿalaa (?a) l – xatt (i)*], i.e. *He hung on the line.*
8. [*?ajhasa bil – bukaaʿ (i)*], i.e. *He burst into tears.*
9. [*jaahad (a) fii sabiil (i)*], i.e. *He fought a jihadic war (in the cause of Allah).*

There is still another type of collocations; it is (Noun + Noun) to which we may add or associate adjectives as well. There are, however, three main subcategories which may overlap structurally as well as semantically. Therefore, the collocational pattern:

### 4. [Noun + Noun]

Can involve collocations which may fit in sub-categories like:

#### 4.1 [Noun + Noun (?idaafa)]

Collocations of this type are annexation structures or [*?idaafas*], in which Noun1 is the base and Noun2 the collocate. It is to be noted that the types of annexation (*?idaafa*) most frequently involved in collocations are those that express identity, possession, agent, object, and compositional relationships, and, to a less extent, those that express contents, and purpose Ryding (Ibid: 8). However, agent and object [*?idaafa*] – collocations derive from [Verb + Noun subject] and [Verb + Noun Od] subcategories respectively. It is to be noted that [masdar] should be registered as a noun only when they have acquired an independent meaning (Hoolgand, 1993: 80).



To illustrate the above – mentioned collocational patterns, we have to take into consideration the fact that the [masdar] could function as:

**A. Agent, as in:**

1. [*?aziiz (u) (?al) rraʕd*], i.e. *The roar of thunder.*
2. [*ʔaʔazzum ʔal–mawqiff*], i.e. *The deadlock of situation.*
3. [*xariir (u) ʔal – maaʔ*], i.e. *The bubbling of water.*
4. [*xusuuf (u) (?a) l – qamar*], i.e. *The eclipse of the moon.*
5. [*sariir (u) (?a) l – baab (i)*], i.e. *The squeak of the door.*

**B. Object, as in:**

1. [*?itlaaq (u) (pal) naar (i)*], i.e. *Shooting/shootout.*
2. [*ʔaqriir (u) (?a) l – haala (?al – jawwiyya)*], i.e. *The weather forecast.*
3. [*ʔanfiij (u) xutta*], i.e. *The implementation of a plan.*
4. [*ʔabbat (a) ʔal – maraajk*], i.e. *He documented (all) the sources/references.*
5. [*nazaʕ (a) (?al) silaah*], i.e. *He disarmed (.....)/He rendered somebody armless.*

Furthermore, when there is a compositional or contents relationship between noun1 and noun 2, ʔidaafa – collocations are lexical variations of [Noun1 + min + Def . Noun2] collocations. Notice that.

**C. Compositional can be exemplified by collocations like:**

1. [*baaqat (u) zuhuur*], i.e. *A bouquet of flowers.*
2. [*ʔawl (u) nahl*], i.e. *A swarm of bees.*
3. [*sirbu samak*], i.e. *A school of fish.*
4. [*ʕisaabat (u) lusuus* ], i.e. *A gang of thieves.*
5. [*ʕunquud (u) ʕinab*], i.e. *A cluster of grapes.*

Collocations like these can be re-phrased inserting the preposition [min] between the two collocated nouns, as in:

1. [*baaqatun min ʔalzuhuur*].
2. [*ʔawlun min ʔal – nahl*].



**3. [sirbun min ?assamak].**

**4. [ʔisaabatun min ?allusuus].**

**5. [ʔunquudun min ?al – ʔinab].**

#### **D. Contents**

The [Noun + Noun] collocations may involve nouns that express a container with or without something contained, as we see in these collocations:

1. [ʔistiwaanat (u) gaaz], i.e. A gas cylinder/can.
2. [barmiilu naft], i.e. An oil barrel/a barrel of oil.
3. [ʔulbatu sajaaʔir], i.e. A packet of cigarettes.
4. [ʔulbatu kabriit/Θiqaab], i.e. A box of matches.
5. [finjaanu qahwa], i.e. A cup of coffee.
6. [ʔistikaanu saay], i.e. An istikaan of tea.

#### **E. Possession**

The [Noun + Noun] collocations may express the notion of possession. However, this collocational structure involves the annexation (ʔidaafa), i.e. [Noun + Noun (ʔidaafa)]. Such collocations are characterized by having a higher level of idiomaticity (and therefore fixedness), and above all, by being multi – word units that refer to a single extra – linguistic entity. To exemplify the possession idea, let's cite the following instances:

1. [ʔarkaan (u) (ʔa) l – islaam], i.e. *The pillars of Islam.*
2. [ʔasqaaʔ (u) (ʔa) l – ʔaalam], i.e. *The corners of the world.*
3. [ʔamiir (u) (ʔa) l – muʔminiin], i.e. *The Commander of the faithful/the Emir of (all) believers.*
4. [ʔaafaaq (u) (ʔa) l – bilaad], i.e. *The horizons of the state.*
5. [ʔawaasir (un) ʔaxawiyya], i.e. *Brotherly ties/bonds.*
6. [xatim (u) (ʔa) l – ʔanbiyaaʔ], i.e. *The seal of (all) prophets.*
7. [dahaaqiin (u) (ʔa) l siyaasa], i.e. *Experienced politicians/statesmen.*



8. *[zuʕamaaʔ (u) (?a) l – qabaaʔil], i.e. The chiefs of clans/ the chieftains .*

9. *[masrah (u) (?a) l – ʔahdaaθ], i.e. The theatre of scenes / events.*

10. *[watiis (u) (?a) l – maʕraka], i.e. The ferocity of battle.*

#### F. Identity

[The Noun + Noun (?idaafa)] could express the notion of identity, as elucidated in below:

1. *[ʔamiir (u) (?a) l – ʔahlaam], i.e. The emir / prince of dreams.*

2. *[tabaasiir (u) (?a) l – ssabaah], i.e. The harbinger of morning.*

3. *[habkat (u) (?a) l – rriwaaya], i.e. The plot of morning / dawn.*

4. *[haalat (u) tawaariʔ], i.e. A state of emergency.*

5. *[hurriyat (u) (?a) l – ttaʔbiir], i.e. Freedom of expression.*

6. *[xatt (u) (?a) l – nnaar], i.e. Frontline / fire line.*

7. *[xutbat (u) (?a) l – jjumuʕa], i.e. The Friday sermon.*

8. *[dayaaji (?a) l – layl], i.e. The dead of the night.*

9. *[ʔummahaat (u) (?a) l – kutub], i.e. The most genuine reliable books.*

10. *[masqat (u) raʔs (ih)], i.e. His birthplace.*

#### G. Purpose

The purpose signification denoted through the [Noun + Noun (?idaafa)] pattern can be illustrated in collocations such as:

1. *[bitaaqaat (u) tahniʔa], i.e. Congratulatory cards.*

2. *[taariix (u) (?a) l – istihqaaq], i.e. The date of validity.*

3. *[harakat (u) ʔislaah], i.e. A reform movement.*

4. *[dawr (u) (?a) l – butuula], i.e. The role of stardom.*

5. *[ʔummahaat (u) (?a) l – mustaqbal], i.e. The mothers of the future/the would-be mothers.*

#### 4.2 [Adjective +Def. Noun (false ?idaafa )]

This collocational pattern consists of the so-called false [ʔidaafa]. This subcategory shares features with both [Noun+ Noun (?idaafa)] and



[Noun+ Adjective] types, while its grammatical structure is similar to that of real [ʔidaafa]. Its semantic value may be compared to that of [Noun+Adjective] collocations because it is "generally used to express qualities of 'inalienable possession, that is, qualities that are 'naturally attributable' to their owners" (Ryding, 2005: 221–222).

This false–ʔidaafa collocational pattern can be exemplified as shown below:

1. [ʔatiiq (u) (ʔal) tiraaz], i.e. (something) old-fashioned
2. [ʔasiil (u) (ʔal) rraʔi], i.e. (someone) a well-attested view/attitude
3. [baliid (u) (ʔa) l-ihsaas], i.e. a dull-headed(one)/a thick-headed person.
4. [θaaqib (u) (ʔa) l-fikr], i.e. quick-witted/a discerning man.
5. [θaqiil (u) (ʔal) ddam], i.e. phlegmatic; ill-humoured
6. [xafiif (u) (ʔal) ddam], i.e. good-humoured
7. [haasir (u) (ʔal) rraʔs], i.e. bare-headed
8. [xaliy (u) (ʔa) l-baal], i.e. carefree/free from (all) concerns
9. [xamiis (u) (ʔa) l-batn], i.e. flat-bellied
10. [saliit (u) (ʔa) llisaan], i.e. big-mouthed/foul-mouthed
11. [sadiid (u) (ʔa) l-mulaahada], i.e. keen-sighted/sharp-eyed
12. [munqatʔ (u) (ʔal) nnatiir], i.e. second-to none/ peerless/ unprecedented.

#### 4.3 [Noun + Adjective]

This collocational structure represents a noun which is followed by a modifying adjective. In this type of collocation, the number of possible semantic relationships held between the base (the noun) and the collocate (the adjective) is particularly large. A general classification leads to divide the [Noun + Adjective] collocational pattern into two major categories:



A. The first category comprises an adjective that intensifies quantitatively or qualitatively the meaning of the noun. This intensification may be positive or negative.

B. The second category comprises an adjective that denotes an expected attribute of the noun modified.

However, many [Noun + Adjective] collocations do not fit into any of these categories, as we see in the example collocations below:

1. *[ʔhalqa mufraga], i.e. A vicious circle.*
2. *[ʔabd (un) ʔaabiʔ (un)], i.e. A recalcitrant / disobedient slave.*
3. *[ʔittijaah (un) muʔaakis (un)], i.e. A counter – direction.*
4. *[jundiʔ (un) majhuul (un)], i.e. An unknown soldier.*

(Ryding, 2005: 222)

As for the adjective that intensifies the meaning of the noun, we may classify it into:

#### A. Quantitative Intensification

This type can be subcategorized into:

##### 1. Positive, as in:

1. *[ʔaglabiyya (tun) saahiqa (tun)], i.e. An overwhelming majority.*
2. *[ʔabarruʔ (un) saxiyy (un)], i.e. A munificent donation.*
3. *[ʔahiyya (tu) ʔitraaʔ], i.e. A complimentary salutation.*
4. *[ʔaraaʔ (un) faahis (un)], i.e. An untold wealth / an enormous wealth / extravagance.*
5. *[jumhuur (un) gafiir (un)], i.e. A surging crowd / a jostling throng.*

##### 2. Negative, as in:

1. *[ʔamwaal (un) masbuuha (tun)], i.e. Suspicious money.*
2. *[ʔaman (un) baxs (un)], i.e. An insignificant price.*
3. *[salaam (un) naaqis (un)], i.e. An incomplete peace.*
4. *[fursa (tun) naadira (tun)], i.e. A rare opportunity.*
5. *[mablag (un) daʔiil (un)], i.e. A petty sum (of money).*



## B. Qualitative Intensification

This category can be subcategorized into:

### 1. Positive, as in:

1. [*?istiqbaal(un) haafil(un)*], i.e. A massive/warm reception.
2. [*?asjaar(un) baasiqa(tun)*], i.e. Tall trees.
3. [*?aafaaq(un) waasika(tun)*], i.e. Wide horizons.
4. [*?afkaar(un) bann?a(tun)*], i.e. Constructive thoughts.
5. [*?aamaal(un) ?ariida(tun)*], i.e. Great hopes/ expectations.
6. [*?iimaan(un) raasix(un)*], i.e. A conviction/a firm belief.
7. [*baqara(tun) haluub(un)*], i.e. A milk cow.
8. [*juhd(un) jahiid(un)*], i.e. A strenuous effort.
9. [*hamaas(un) multahib*], i.e. A burning enthusiasm.
10. [*hub(un) jamm(un)*], i.e. Passionate love.

### 2. Negative, as in:

1. [*?ihtilaal(un)gaasim(un)*], i.e. Outrageous occupation.
2. [*?isaaba(tun) baaliga(tun)*], i.e. A serious injury.
3. [*?amal(un) zaa?if(un)*], i.e. A fake hope.
4. [*bard(un) qaaris(un)*], i.e. Biting cold.
5. [*jidaal(un) muhtadim(un)*], i.e. A heated argument.
6. [*jariima(tun) nakraa?*], i.e. A heinous crime.
7. [*haaja(tun) maassa(tun)*], i.e. A dire/desperate need.
8. [*harb (un) daruus*], i.e. An internecine war.
9. [*hadd(un) ?aa?ir(un)*], i.e. Bad luck; an unfortunate mishap.
10. [*xata?(un) faadih(un)*], i.e. An egregious error.

## C. Expected Quality

Occasionally, collocates can be conjectured rather easily due to their highly anticipated collocability; notice:

1. [*?axdar(un) yaanika (un)*], i.e. A shiny green.
2. [*?istika maal(un) sahiih(un)*], i.e. A correct usage.



3. [*?aslaa?(un) mutanaaθira(tun)*], i.e. *Splatted ripped-off body parts*.

4. [*burhaan(un) qaatī (un)*], i.e. *Conclusive evidence*.

5. [*qaraar(un) haasim(un)*], i.e. *An irreversible decision*.

#### D. Negation collocations:

It is to be noted that the adjective in the [Noun+ Adjective] collocations may be expressed by means of an[?idaafa], i.e. (gayr(u)+Adjective), a negative verbal phrase(laa+verb), or an absolute negation (laa+Noun), as demonstrated in the following

##### A. [Noun+(gayr(u)+Adjective)]

As exemplified by collocations such as:

1. [*ziyaara(tun) gayr(u) rasmiyya*], i.e. *An unofficial visit*

2. [*xabar(un) gar(u) mu?akkad*], i.e. *An unconfirmed news item*

3. [*turuq(un) gayr(u) qaanuuniyya*], i.e. *Illegal ways*

4. [*nusxa(tun) gayr(u) ?asliyya*], i.e. *An unoriginal copy*

##### B. [Noun+(laa+ verb) ]

As in:

1. [*juz?(un) laa yatajazza?(min)*], i.e. *An integral part (of)*.

2. [*xabar (un)laa yusaddaq*], i.e. *An unbelievable item of news*.

3. [*ʔanb(un) laa yugtafar*], i.e. *An unforgivable sin*.

4. [*marad(un) laa yuʔii*], i.e. *A mild/benign disease*.

##### C. [Noun+(laa+noun)]

As in:

1. [*?intisaar(un) laa gubaar(a) ʔalayh(i)*], i.e. *A resounding victory*.

2. [*?ittihaamat(un) laa ?asaas(a) lahaa*], i.e. *Baseless accusations*.

3. [*muskila(tun) laa faraar(a) minhaa*], i.e. *An unavoidable problem*.

However, the case of ?idaafa-collocations and the [Noun+ Adjective] collocations tend to be confused with adjectival compounds, i.e. ?a (1)ttarkiib (u)(?a)l-wasfiyy. In general, we may differentiate between



them according to the function of the adjective, i.e. in compounds, it has a classifying function, as instanced in:

**1. [ʔustuul(un) bahriyy], i.e. A naval fleet / flotilla/armada.**

**2. [jaaʔibbiya(tun) jinsiyya], i.e. Sex–appeal.**

Whereas in the [Noun+Adjective] collocations, it is intensifying or naturally attributable.

## **5. [Noun1+particle+Noun2]**

This collocational pattern comprises two main subgroups:

### **5.1 [Noun1+Particle+Noun2]**

In this pattern of collocations, N1 is usually a masdar (a verbal noun) notice:

**1. [θiqa(tun) bi(1) nnafs], i.e. Self–confidence.**

**2. [siraaʔ(un) ʔalaa (ʔal)ssulta], i.e. A struggle for power.**

Furthermore, there may also be other types of nouns, as we see in these collocations:

**1. [ʔusluub(un) fil–tafkiir], i.e. A way of thinking.**

**2. [xaaʔin(un) lil–ʔahd(i)], i.e. A breaker of promise.**

This collocational pattern could even involve an adjective, as in:

**1. [xaalin min ʔ(1)risaas], i.e. Free from lead /lead–free.**

**2. [fariid(un) min nawʔih(i)], i.e. Second–to–none/unique.**

As for N2, it is usually definite, but it may occasionally be indefinite, as we see in collocations like:

**1. [taʔallum(un) ʔan buʔd], i.e. Remote–learning.**

**2. [taʔliim(un) ʔan buʔd], i.e. Remote–teaching.**

### **5.2 [Noun1+min+Def.Noun2]**

In this collocational pattern, N2 is definite and it is the base of the collocation. Such types of collocations are semantically restricted having two main functions:

A. They either denote the larger unit to which a single member belongs, or



B. The specific, concrete, small unit of something larger, more general (Benson and et al., 1986:33).

Such collocations, however, are further exemplified below:

### A. Large Units

Which we view in illustrative exemplars like:

1. *[sirb(un) min(?al) ssamak], i.e. A school of fish*
2. *[huzma min ?al-hatab], i.e. A faggot of wood*
3. *[ratl min ?al) ssayyaaraat], i.e. A convoy of cars*
4. *[baaqa min ?al-ward], i.e. A bouquet of flowers*
5. *[?isaaba min ?allusuus], i.e. A gang of thieves.*
6. *[?unquud min ?al-?inab], i.e. A cluster/bunch of grapes .*
7. *[qati? min ?al-ganam], i.e. A herd/flock of sheep.*
8. *[qurs min ?al-?aspiriin], i.e. A pill of aspirin.*
9. *[waabil min ?a(l)rasaas], i.e. A volley/ shower of bullets.*

### B. Small Units

Which we exemplify in the following:

1. *[buq?a min ?al-?ard], i.e. A plot of land.*
2. *[?ur?a min ?al-maa?], i.e. A sip of water.*
3. *[xusla min ?al-sa?r], i.e. A lock of hair.*
4. *[?arra min ?a(l)turaab], i.e. A speck of dust.*
5. *[sariiha min ?al-lahm], i.e. A piece/slice of meat.*
6. *[qarsa min ?al-milh], i.e. A pinch of salt.*
7. *[qurs min ?al-laymuun], i.e. A slice of lemon.*
8. *[fass min ?a(l)θuum], i.e. A clove of garlic.*
9. *[muka?ab min ?a(l)ssukkar], i.e. A cube of sugar.*

In addition, there are two other collocational structures that may be used to express these two semantic function:

### A. An ?idaafa

As in:

1. *[baaqa(tu) ward], i.e. A bouquet of flowers.*



2. *[sirb (u) samak], i.e. A school of fish.*

3. *[qaalib(u) sukulata], i.e. A bar of chocolate.*

#### **B. [Noun+Adjective] Construction**

As exemplified in below:

1. *[husuud(un) ʕaskariyya], i.e. Military buildup/masses*

2. *[satt(un) ramliyy], i.e. A sandy beach*

3. *[huzma(tun) dawʔiyya], i.e. A beam of light*

4. *[taafiya (tun) jaliidiyya], i.e. A floe of ice*

Notice that the degree of lexical cohesion between the base and the collocate varies significantly according to the semantic relationship between them. In some cases, it is clear that N2 (the base) draws the presence of N1 (the collocate), as in:

1. *[ʕunquud(un) min ʔal-ʕinab], i.e. a cluster of grapes.*

2. *[qatiʕ (un) min ʔal-ganam], i.e. a herd of sheep.*

Whereas in others, N1 combinability has expanded metaphorically to an extent that it appears with a wide range of nouns among which there is no evident semantic relationship, as we see in:

1. *[waabil(un) min ʔal-matar], i.e. A flurry/shower of rain.*

2. *[waabil(un) min ʔal-yuhub], i.e. A volley of meteorites.*

3. *[waabil(un) min ʔal-sataaʔim], i.e. A barrage of insults.*

4. *[waabil(un) min ʔal-qanaabul], i.e. A barrage of bomb. (Hoolgand, J., 1993:76)*

It goes without saying, however, that there are even more collocations that one can trace in view of the guidelines drawn up in the course of the researching process. Even numerous collocations can be cited to prop up a study like this current one, but due to the limitation of the study, the researcher deems it adequate as such.

#### **6. Conclusions**

Throughout this research paper, the researchers have come up with a number of conclusions:



1. Collocations, phraseologically speaking, represent the framework within which they fit.
2. Collocational patterns vary in accordance with the semantic feature that certain vocabularies have.
3. Words collocate in conjunction with the meaning inherent and which is intended to impart for the purpose of communication.
4. A word in isolation does not and cannot operate properly unless it is coupled with its immediate collocates both from the syntactic and semantic perspectives.

## 7. Recommendations

On the basis of this study, the researchers found it of paramount importance to put forward the following recommendations:

1. To learn the syntactic structures of Arabic, one has to learn the collocates co-occurring with a word.
2. In order for the learner to sound natural, they need to familiarize themselves with the collocational patterns.
3. To master the collocations and collocational patterns both syntactically and semantically is the optimal way to fluency.
4. To be natural in the handling of the language necessitates one to be on the alert as to how words function syntactically as well as semantically.

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