

The Translation of English Collocations into Arabic: Problems and Solutions

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ABSTRACT

The research deals with the translation of English collocations into Arabic. A collocation is a combination of two or more words that always occur together consistently in different contexts in language.

The present paper hypothesizes that students encounter difficulties in translating English collocations into Arabic. An experiment has been made involving twenty students of fourth year /College of Education, University of Basrah.

The results of the tests come up with the hypothesis of the study that 70% of the testees face difficulties in the translation of English collocations into Arabic. The research has ultimately identified certain problems and solutions.

ترجمة المتلازمات اللفظية الانكليزية الى اللغة العربية مشاكل وحلول

الخلاصة

تناول الدراسة الحالية ترجمة بعض المتلازمات اللفظية الانكليزية إلى اللغة العربية. حيث تتكون هذه المجاميع من مفردتين أو أكثر دائماً" تقع مع بعضها بعضاً في صياغات لغوية مختلفة. تفترض الدراسة الحالية إن الطلبة يواجهون صعوبة في ترجمة هذه المتلازمات اللفظية. تضمنت الدراسة اختباراً شمل عشرين طالباً من المرحلة الرابعة- قسم اللغة الانكليزية- كلية التربية- جامعة البصرة.

أثبتت نتائج الاختبار تطابقها مع الافتراض. حيث أكدت النتائج إن ٧٠% من الطلبة يواجهون مشاكل في ترجمة هذه المتلازمات اللفظية. قدمت الدراسة بعض المشاكل و الحلول في ختامها.

1. Introduction

The interest in the translation of collocations comes from their great importance in language. They play a vital role in the coherence of the structure of language. They are also the source of its attraction and special flavour, which makes it more beautiful, more agreeable and more powerful. The translation of collocations is an everlasting struggle to match the proper nouns with the proper verbs, the proper verbs with the proper nouns, or the proper adjectives with the proper nouns.

The students are, therefore, required to be extra sensitive to collocations, patient, cautious, and highly interested in spotting the proper collocation in Arabic, when available. Without collocations, their Arabic translation would be poorer, weaker, and less inspired than the original English.

The present study hypothesizes that students encounter difficulties in translating English collocations into Arabic. These difficulties lie in finding the proper equivalent collocation in Arabic. So, the research is an attempt to diagnose these difficulties and present solutions. It incorporates a test of twenty sentences. Each one implies a collocation.

A collocation is a combination of two or more words that always occur together consistently in different contexts in language. That is, a certain noun occurs with a certain adjective, e.g. "blind confidence" (ثقة عمياء); a verb with a noun, e.g. "draw a sword" (يستل سيفاً); a noun with a noun, e.g. "brain drain" (هجرة الأدمغة); etc. Most collocations are two words each (Benson, 1985: 107).

Baker (1992: 55) states that collocations play a vital role in language. They are its beautiful part, and inject a refreshing spirit in it. They are present and inevitable in any kind of text with no exception. Hence their importance in translation.

Students, according to Al- Kasimi (1993: 92), need to attend seriously to collocations in Arabic to give the Arabic version the same beauty of the English text. This means that ignoring the concern with translation of the English collocations in Arabic results in a poor, dispirited text in Arabic.

The translation of collocations can be discussed through the discussion of their commonest types in English. In principle, fixed phrases and expressions of all types can come under the umbrella of collocations (Hedad,1987:80).

2. Types of Collocations

There are several types of collocations. However, the concentration here is on the most important types only, which are extremely recurrent and interest the student most (Cruse,1977: 71). He adds that the classification of these types is purely grammatical, depending on the grammatical groupings of word classes according to their occurrence together in language use. Aziz (1982: 201) expresses that the adoption of grammatical description makes collocations easier to follow, understand, and, hence, translate into Arabic. These types are stated in the following points:

1. Adjective + noun collocation, e.g.
 - 1- "hard labour" (أشغال شاقة)
 - 2- "net weight" (الوزن الصافي)
 - 3- "raging storm" (عاصفة هوجاء)
 - 4- "fast sleep" (سبات عميق)
 - 5- "smashing victory" (انتصار ساحق)

Many examples can be found in both English and Arabic for the most popular type of collocation. Usually, these collocations are translated into identical Arabic collocations (noun + adjective). As the examples show, indicated by Al- Kasimi (1980: 77), this is possible in most cases, and students should be encouraged to do their best to find the equivalent collocation in Arabic because it is the best translation. However, there are collocations in English which do not have identical equivalents in Arabic, e.g.:

- 1- "peaceful death" (موت هادئ)
- 2- "great pleasure" (سعادة غامرة)
- 3- "bad news" (أخبار سيئة)

The Arabic versions are not widely recognized collocations. They can be called semi- collocations, or just translations (Akil, 1988: 112).

2. Verb + noun collocations, e.g.:

- 1- "attend a lecture" (يحضر محاضرة)
- 2- "exert an effort" (يبدل جهدا)
- 3- "pass a law" (يسن قانونا)
- 4- "run a company" (يدير شركة)
- 5- "teach a lesson" (يلقن درسا)

The central point here is to match a certain verb with a certain noun in Arabic (as the examples show). We usually say ("يبدل جهدا") not ("يقدم جهدا"); ("يلقن درسا") not ("يعلم درسا"); ("يسن قانونا") not ("يضع/ يمرر قانونا").

The problem for students with these constructions is to spot the suitable verb in Arabic. However, when it is difficult to do that, they can translate them into their meanings, for example, ("يلقن درسا") instead of ("يعلم درسا"); ("يمرر قانونا") instead of ("يسن قانونا").

Murad (1984: 120) expresses that as for the grammatical structure of these collocations in Arabic, it is mostly a verb + noun (or a verb + an adjective). Yet, few exceptions can exist, e.g.:

- 1- "pay a visit" (يقوم بالزيارة/ يزور)
- 2- 'recognize a state' (يعترف بدولة)
- 3- "shake hands" (يصافح)

In the first two examples, the grammatical construction in Arabic is: "verb + preposition + noun", whereas in the third, the preposition disappears in Arabic. However, these exceptions do not break the rule of translating the English verb- noun collocations into Arabic verb- noun collocations.

3. Noun + noun collocations, e.g.:

- 1- "brain drain" (هجرة الأدمغة)
- 2- "nerve cell" (خلية أعصاب)
- 3- "gas cylinder" (اسطوانة غاز)
- 4- "status quo" (الوضع الراهن)
- 5- "death sentence" (حكم الإعدام)

Aziz (1982: 93) sees that these collocations usually have equivalent in Arabic, but with different grammatical structures. Two dominant structures are available in Arabic: (a) "noun + adjective" (as in ""status quo"); (b) "noun + noun" (as in the other examples). Examples "2 + 3" can also be translated

into: noun + adjective (خلية عصبية) and (اسطوانة غازية). Yet, we cannot say (هجرة دماغية) for "brain drain".

The main problem for students here is to know the proper equivalent collocation in Arabic, especially for difficult English collocations like "brain drain". The solution is to avoid literal understanding as much as possible, and at the same time to do their best to understand the English collocation properly and translate it into its Arabic equivalent, using all available sources.

4. Noun + noun (the of genitive) collocations: e.g.

- | | |
|------------------------------|------------------------|
| 1- "loss of memory" | (فقدان الذاكرة) |
| 2- "the heart of the matter" | (جوهر الأشياء) |
| 3- "association of ideas" | (تداعي الأفكار) |
| 4- "the throes of death" | (سكرات الموت/ الغرغرة) |
| 5- "a sigh of relief" | (تنفس الصعداء) |

All these collocations, as viewed by Mahmoud (1994:43), are translated into equivalent Arabic collocations of identical grammatical structure "of genitive". Although direct translation can be applied to such collocations, the student must be careful that some of them have different words in Arabic, i.e. (تنفس الصعداء) and not (تنهد الراحة). On the other hand, most of these collocations are translated into collocations in Arabic. Yet, a number of them can be translated into only ("the throes of death")

5. Noun + and + (addition) collocation: e.g.

- | | |
|------------------------------------|---------------------|
| 1- "means and ends" | (الوسائل و الغايات) |
| 2- "wonderments and bewilderments" | (عجائب و غرائب) |
| 3- "food and drink" | (الطعام و الشراب) |
| 4- "good and evil" | (الخير و الشر) |
| 5- "form and content" | (الشكل و المضمون) |

Seemingly, these collocations of addition are easy to translate directly into "noun + and + noun" collocations in Arabic (Adnan, 1996: 73).

6. Adjective + adjective collocations, e.g.:

- | | |
|-----------------------|----------------|
| 1- "hale and hearty" | (بصحة جيدة) |
| 2- "wealthy and well" | (بصحة و عافية) |
| 3- "well and proper" | (في أحسن حال) |

The problem in translating such everyday collocations into Arabic is that the grammatical structure is different and quite unpredictable (Usama, 1998: 104). That is "1,2,3" can be translated into "preposition + noun +noun".

7. Adverb + adverb collocations; e.g.

- 1- "wholly and heartedly" (بالتمام و الكمال)
 2- "willy and nilly" (رغما انفه)

The two Arabic translations are collocations, but have different grammatical structures. They are also grammatically different from the English collocations (Abu risha, Y. 1986;77).

8. Noun + verb collocations (names of sounds): e.g.

- 1- "bees buzz" (دوي النحل)
 2- "bell ring" (رنين الاجراس)
 3- "cats mew" (مواء القطط)
 4- "dogs bark" (نباح الكلاب)
 5- "donkeys bray" (نهيق الحمير)

Benson (1985: 117) explains that these collocations are not difficult to translate into collocations in Arabic. The problem for the students is that they must be able to recognize the sound of the animal, insect, or thing required in Arabic. The solution is that they must know the name of the sound in question in the target language, which is possible for students. No other solution is acceptable (Faruqi, 1994; 117).

9. Prepositional Collocations

Noun + preposition collocation, e.g. :

- 1- " play on (words) (التلاعب بـ (الألفاظ))
 2- "a claim for" (ادعاء بـ)
 3- "a protest against" (احتجاج على)

Faruqi (ibid: 120) suggests that students should beware of the direct translation of the preposition. We do not say in Arabic (تلاعب على الألفاظ); (ادعاء لـ); (احتجاج ضد). The problem here, then, is to spot the suitable preposition after the noun in Arabic. This needs to be done regardless of the preposition in English. The solution is the students' increasing interest in Arabic prepositions and their unusual use in context.

Preposition + noun collocations: e.g.

- | | |
|-------------------------------|----------------------|
| 1- "by accident" | (بمحض الصدفة) |
| 2- "under the patronage (of)" | (تحت رعاية) |
| 3- "on call/ duty (doctor)" | (طبيب مناوب) |
| 4- "in advance" | (مقدما) |
| 5- "on (the) alert" | (على أهبة الاستعداد) |

These English collocations, as viewed by Faruqi (ibid: 125), are fixed phrases and cannot be translated directly. Although many of them are translated into identical Arabic prepositional phrases, others are quite unpredictable, like "3". Some of the translations in Arabic are well-known collocations ("1", "2")

The problem for students with these collocations is to understand them rightly as fixed expressions in Arabic. The solution is to exert some efforts to get the direct translation. Usually, good dictionaries include such collocations.

Adjective + preposition collocations: e.g.

- | | |
|----------------|-----------|
| 1- "full of" | (ملئ بـ) |
| 2- "fond of " | (مغرم بـ) |
| 3- "angry at" | (غاضب من) |
| 4- "afraid at" | (خائف من) |

The problem here is the meaning of the preposition which should be translated with extra care by the students. Literal is again destructive here. The solution, according to Usama (1998: 107), is to be on the alert that some of these collocations can be fixed phrases with fixed meanings. In any case, the grammatical construction in Arabic is the same as in English (adjective + preposition).

9.4 Verb + preposition collocations (prepositional verbs: e.g.

- | | |
|--------------------------|-----------------|
| 1- "long for" | (يشتاق إلى) |
| 2- "wait for (somebody)" | (ينتظر (فلانا)) |
| 3- "call at" | (ينادي على) |
| 4- "protest against" | (يحتج على) |
| 5- "dream of" | (يحلم بـ) |

Baker (1992: 62) states that prepositional verbs like these resist direct translation. Mahmoud (1994:46) indicates that we cannot say (يشتاق لأجل),

(يحتج ضد), (ينادي إلى), (ينتظر من اجل) consecutively. A back translation of the correct versions illustrates the point further :

- | | |
|-------------------|-----------------|
| 1- (يشتاق إلى) | "long for" |
| 2- (ينتظر فلانا)) | "wait somebody" |
| 3- (ينادي على) | "call on" |
| 4- (يحتج على) | "protest on" |
| 5- (يحلم بـ) | "dream with" |

These collocations are not acceptable in English. Equally, the Arabic direct translations are unacceptable, too. By comparing these English and Arabic versions, the students may reach a solution of some kind (ibid.: 48).

10. Collocations of Similes

(as.....as constructions) e.g.

- 1- "as beautiful as a lark"/ "as pretty as a picture"
(أحلى من الصورة/ البدر)
- 2- "as red as a beetroot"
(احمر من الشمندر)
- 3- "as faithful as a dog"
(أوفى من السمؤل)
- 4- "as patient as a donkey"
(اصبر من الحمار)
- 5- "as strong as a lion/ a horse"
(أقوى من الأسد/ الحصان)
- 6- "as stubborn as a mule"
(اعند من البغل)
- 7- "as sweet as honey"
(أحلى من العسل)
- 8- "as old as the hills"
(أقدم من التاريخ)
- 9- "as cunning as a fox"
(امكر من الثعلب)
- 10- "as bad as bad can be"
(أسوء من السوء)

These similes are fixed, cultural idiomatic collocations. They cannot be changed or added to in the middle. Some are also specific to English culture and people (Benson, 1985: 27)

Usama (1998: 105) states that most of these collocations have identical similes in Arabic, which are usually in a comparative grammatical form of exaggeration (better than) rather than equal form (something = something). This is the first important point that students should take into consideration at translating these collocations.

11- Parts of countable nouns' collocations, e.g. :

- | | |
|---------------------------|---------------------------|
| 1- "a bouquet of flowers" | (باقة من الورد/ باقة ورد) |
| 2- " a crowd of people" | (حشد من الناس) |
| 3- "a flock of sheep" | (تلة من الغنم) |
| 4- "a herd of buffalo" | (قطيع من الجواميس) |
| 5- "a herd of cattle" | (قطيع من الماشية) |

These collocations are again fixed phrases. Each one is a part of a whole which can be counted. Abdullateef (1994: 71) gives an example, "flowers" is a countable whole, and bouquet is a small number of flowers; therefore, one part of the whole.

In Arabic, there are equivalent collocations which the students should insist on finding. May be they do not have a problem with words used daily like (باقة ورد) and (حشد من الناس). However, they face a problem in finding (تلة غنم), (فريق كلاب), (قطيع اسود), and (قطيع حيتان).

Parts of uncountable nouns' collocations, e.g. :

- | | |
|-----------------------------------|-------------------------|
| 1- "an act of violence" | (عمل عنيف) |
| 2- "an article of clothing" | (قطعة قماش) |
| 3- "a bit (piece) of information" | (معلومة) |
| 4- "a bit (piece) of advice" | (نصيحة) |
| 5- "a cake of soap" | (لوج صابون/ قطعة صابون) |

These collocations are used to refer to parts of nouns which cannot be counted in English. There are similar collocations in Arabic. Yet, some nouns are uncountable in English, but countable in Arabic, e.g.:

1- (معلومات.....معلومة)

2- (نصائح.....نصيحة)

3- (أخبار.....خبر)

Therefore, they are not translated into collocations, but into one word only, as in "a bit (piece) of information", and "a bit (piece) of advice" (Heil, 1990: 74).

The Test

Twenty students of fourth year/ College of Education are involved to participate as subjects in this experiment. Their ages are between 20-24.

Procedures

Students were required to translate fifteen English sentences into Arabic. The time limit was half of an hour. The students' answers were typed on A4 sheets. They were not permitted to use bilingual dictionaries.

The researcher and one of his colleagues corrected the test papers. The emphasis was on the translation of collocating vocabulary items. The final mark for each sentence was deducted by taking the average of the marks given by two testees.

Experimental Material

The test involves twenty sentences. Each contains a collocation. The collocations have been taken from Benson (1985), Mahmoud (1994), Usama (1998), Baalabaki (1991). The test is shown as the following:

Translate each of the following sentences into Arabic. Pay attention to the translation of the underlined words:

1- He gave me a warm reception.

2- Today is a good day.

3- We must seize the opportunity when it comes.

- 4- English Literature is an essay bank.
- 5- It is hard to learn about the hour of decision.
- 6- The contract has terms and conditions.
- 7- She feels well and good.
- 8- I will stand with you secretly and publicly.
- 9- My girl gets alarmed by the door's creak.
- 10- Our ignorance of polling could be backfired.
- 11- I decided to attend Medicine College on my father's advice.
- 12- We are foreign to his ideals.
- 13- People almost protest against the unfamiliar.
- 14- She is as pretty as a picture.
- 15- In my dreams I saw a school of whales.

Results Analysis

The results show that 70% of the testees have not achieved the pass mark, whereas 30% of them have achieved it. Therefore, the results go with the hypothesis of the current paper.

The main problem for students is to find the proper Arabic equivalent collocations. The solution, however, is not difficult to find if the students are prepared to exert some effort to find it in Arabic. In example one, the testees tend to translate the collocation literally; the collocation "warm reception" is translated as "استقبال دافئ" instead of "استقبال حار". The problem here is easy to overcome. The solution is simply to use the adjective (حار) instead of (دافئ) in this context. "The Arabic translation of all such collocations lean heavily on the transference of their literal meaning as closely and faithfully as possible" (George, 2009: 87). The collocation "a good day" is mistranslated by the majority of testees. They keep the right grammatical structure of this collocation in Arabic (adjective + noun), but they do not give the proper Arabic equivalent collocation. They translated it into Arabic as "يوم جديد" not "يوم سعيد" which is the most proper. Such collocations pose some problems to students when translating them into Arabic, because it is difficult to find equivalent for the English adjectives. "Collocations are generally considered to be problematic to learners of foreign languages" (Dēvenyi, 2009: 7).

In the third example, the core point is to match a certain verb with a certain noun in Arabic. In their attempt to find an equivalent collocation in Arabic, students might be examined by a word- for- word translation of the English collocation (verb + noun). This is possible, but can sometimes be unacceptable as shown by this example. It is wrong to translate "seize opportunity" literally into "يمسك الفرصة", because it has a strange meaning. Therefore, such translation should be avoided to allow for the good translation of "ينتهاز الفرصة".

The collocation "essay bank", in example four, constitutes the major difficulties which learners of English language encounter when rendering this type of collocation into Arabic. All testees have wrong translation to this collocation. It is translated as "مصرف المقالة" instead of "مصرف المعلومات" by some of them. It is an obvious tendency, on the part of students, for word- for- word translation. The major problem for students here is to know the proper equivalent collocation in Arabic, especially for such difficult English collocation. The only solution is to avoid literal translation as much as possible, and at the same time students should do their best to understand the English collocation properly and translate it into its Arabic equivalent.

Although direct translation might be sometimes applied to some collocations, the students must be careful that some of them have different words in Arabic as "the hour of decision" in example five. It is translated as "ساعة القرار" by most of the testees instead of "ساعة الحسم". Such a collocation shows that there is an equivalent collocation the students should insist on finding it.

The problem in translating "well and good", in sentence (7), into Arabic is that the grammatical sentence is different and quite unpredictable. That is, it can be translated into "preposition + noun + noun". It can be translated as "على خير ما" . It is translated, by most of the testees, as "إنها تشعر جيدة" . They translate this collocation as one word "جيدة". One word can be enough to translate such a collocation: (جيدة), (سليمة), (صحيحة). Yet it is not a collocation.

The English collocation in sentence (8) "secretly and publicly" has different grammatical structure from Arabic one. Such collocation poses a problem to students. However, it is not difficult to understand. The grammatical structure of this collocation in English is "adverb + adverb", whereas the Arabic collocation is "adjective + adjective", as in "سرا" و "علانية", or "preposition + noun + noun", as

in "في السر و العلن". It is mistranslated by most of the students; they translate it as "عموما و سرا", an indication to literal translation.

The problem for the students in the translation of the collocation "door creak" in sentence (9) is that they do not know the name of the doors' sound in the target language. The grammatical structure of this collocation in Arabic is "a noun + noun", not "a noun + verb" as in English. Seventeen students left this collocation without any translation, whereas the other three translated it as "صوت الباب". Therefore, the problem for the students is to recognize the sound of the door in Arabic.

The problem with the collocation "ignorance of" in sentence (10) is that students are required to spot the suitable preposition after the noun in Arabic, and this needs to be done regardless of the preposition in English. Most of the students translate this collocation as "جهلنا في" instead of "جهلنا ب". Hence, students should avoid the direct translation of the preposition. We do not say in Arabic (جهلنا في الانتخابات), but we say (جهلنا بالانتخابات). The collocation of sentence (11) "On my father's advice" cannot be translated directly. It is translated, by most of the students, as "على نصيحة أبي" which is a direct translation. The proper translation for this collocation is "بناءً على نصيحة أبي". The students have to understand such collocation rightly as fixed expression in Arabic. Likewise, the collocation of sentence (12) "foreign to" is mistranslated because of the direct translation. The meaning of the preposition creates confusion for the students with such collocations. Therefore, literal translation is destructive. Students have to increase interest in Arabic prepositions and their unusual use in contexts. The grammatical construction of this collocation in Arabic is the same as in English (adjective + preposition).

The problem in the translating of the collocation of sentence (13) "protest against" lies in the inclination of the students to the literal translation. It is translated by the majority of students as "يحتج ضد". Such collocation can be fixed phrase with fixed meaning. Literal translation is unacceptable and students should attempt to develop their awareness of the right use of Arabic prepositions in terms of contexts.

All testees mistranslated the collocation of sentence (14). This is, of course, due to the cultural side of the source language, or it could be said to the cultural

differences between the source language and the target language. Such collocation is a fixed cultural idiomatic collocation. It cannot be changed or added to in the middle. It has an equivalent in Arabic which is usually a comparative grammatical form of exaggeration (i.e. "better than") rather than equal form (i.e. "something = something"). All testees translate it as (جميل كالصورة) whereas it must be translated as (أحلى من الصورة). Therefore, students are warned against direct translation.

The collocation of sentence (15) is again a fixed phrase. In such a collocation students do not distinguish the proper word in Arabic. Therefore, they can use the generic word (مجموعة) or (عدد) to precede a group of anything countable (i.e. people, animal, insects or things): (مجموعة ورد) / a bouquet of flowers), (مجموعة من الناس) / a crowd of people), (عدد من الأغنام) / a flock of sheep). Hence (a school of whales) is advisable to be translated as (قطيع من الحيتان), or it could be translated as (مجموعة من الحيتان). Just two of the testees use the word (مجموعة) and nobody uses the word (قطيع).

Conclusions: General Problems and Solutions

1. Problems

The translation of English collocations into Arabic poses three main general problems. First, the difficulty of generalization: some English words collocate with one and the same word, but they are not necessarily so in Arabic. For example, "seize the opportunity" has an identical collocation in Arabic (ينتهاز الفرصة). Yet, we do say in Arabic (ينتهاز السلطة) for "seize power", but "يستولي على السلطة". Thus, "seize" is not always (ينتهاز). Thus students cannot generalize the meaning of a word which collocates with different words. It can be different from one collocation to another.

The second problem is the variability of collocations. Different collocations for the same meaning can be existed in English, but they have one collocation and one single meaning in Arabic, e.g., "well and good"/ "hale and hearty"/ "right and proper" (بصحة و عافية). Testees apparently do not realize such a concept and they tend to literal translation.

The cultural idiomatic collocations form the third problem that encounter the students. Such collocations are specific to English culture and people. However,

most of them have identical similes in Arabic but in a comparative grammatical form of exaggeration (better than) rather than equal form (something = something). Thus the collocation " as pretty as a picture" is not to be translated as (جميل كالصورة) as most of the testees have done so, but (أحلى من الصورة). This kind of mistranslation is due to the ignorance of testees in the cultural side of English.

2. Solutions

The following is a summary of the suggested possible solutions for the translation of English collocations into Arabic.

- 1- Tracing the identical collocation in Arabic, when available. Usually most English collocations have equivalent ones in Arabic.
- 2- In case that an identical collocation is not found in Arabic, a close collocation can be suggested. For example 'straying sheep" is (غنم قاصية), but when students cannot get it, they can suggest a close alternative like (غنم شاردة).
- 3- A direct meaning should be translated into a direct meaning, and an indirect meaning into an indirect meaning in Arabic (especially the collocations of similes). For example, it is not advisable to translate "as swift as an arrow" into a direct meaning as (سريع جدا), but into an indirect meaning as (أسرع من لمح البصر / أسرع من البرق / أسرع من السهم).
- 4- If the English collocation is formal, the Arabic equivalent should also be formal (as the collocations of the current test). It is not advisable at all to translate it into a colloquial Arabic collocations.
- 5- When unable to find a better solution, and as the last resort, students may go to a blind direct translation. However, it is the poorest translation. It can also be quite risky because it may result in a wrong, funny Arabic version. For example, "essay bank" is "بنك المعلومات", but if it is translated into "بنك المقالة", it will sound strange and funny.

Nevertheless, some collocations can be translated (in a direct way quite properly), as some collocations of the current test prove. After all, students should be cautious and refuse to surrender from the first attempt to the direct translation of any collocation, or else they would commit serious mistakes at times, as explained throughout the discussion of the translation of collocations.

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