

## 'Heart' Collocations as Used in English and Arabic Languages

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### Abstract

Human body vocabulary (HBV) has always attracted the attention of researchers in the field of semantic typology (Nan 2012; Enfield et al 2006; Wang and Wang (n.d.), among others). Thus, this study aims at drawing a comparison between English and Arabic languages in terms of the collocations related to the body part "Heart". In other words, it aims at investigating the semantic similarities and differences of body part term under study in the two languages. To achieve the goal of this study, collocations confined to the word Heart are gathered from five well known dictionaries; Al-Hafiz Arabic Collocations Dictionary, Oxford Collocations Dictionary for Students of English, Al-Mawrid (a modern Arabic-English dictionary), Mu'jam Lisan Al Arab Al-Muhit, and Muhit Al-Muhit (a modern elaborative Arabic dictionary). Then collocations are classified into five grammatical patterns: heart + noun (e.g., heart operation); adjective+ heart (e.g., strong heart); heart + verb (e.g., heart sink); verb + heart (e.g., break someone's heart); heart of + phrase (e.g., heart of the matter). The results of this study show that there isn't a clear relationship between the grammatical pattern and the extended or the idiomatic meaning of the "heart" collocations in the both languages for example, 69 collocations of the total 92 (75%) collocations which classified by the five grammatical categories convey figurative meanings with the exception of those collocations that relate to the medical conditions of heart as a body organ. Furthermore, English collocations are somehow similar to their correspondences in Arabic and this is indicated by the percentages which show that the group of equivalence that consists of the largest equivalent collocations is the absolute or identical equivalents under the five grammatical categories.

**Keywords:** Semantic typology, comparison, collocation, grammatical patterns.

### Introduction and Literature Review:

Since a word can hardly stand alone or mean anything on its own, Firth (1957, cited in Sadeghi, 2010) highlights the importance of investigating the meaning of a word in relation to "the company it keeps". Therefore, collocations are considered as "a source of naturalness in speech" which in turn is the main goal in language teaching (Klegr 2007: 1). Based on this assumption, many scholars show a great tendency toward investigating collocations across languages (Klegr, 2007; Nofal, 2012; Jayoung, 2009; Mustafa, 2010). For them, the results of such contrastive studies if best employed might enhance the teaching and learning processes of a second or a foreign language as well as translating and interpreting collocations across linguistically.

### Collocations in English

There is no consensus among linguists about the definition of collocation. Cruze (1986: 40) indicates that collocations can be defined as "sequences of lexical items which habitually co-occur, but which are nonetheless fully transparent in the sense that each lexical constituent is also a semantic constituent". He also adds that the meaning of collocation sometimes cannot be inferred from the meaning of its constituents, and such type of collocation is usually called bound collocation. Sinclair (1991:170), on the other hand, defines collocation as "the occurrence of two or more words within a short space of each other in a text. The usual measure of proximity is a maximum of four words intervening". This definition highlights the importance of analysing words with their companies. He also emphasizes the importance of analysing lexis in accordance with collocations and sets, taking into consideration the significant of grammatical restrictions on occurrence. In the same vein, Mitchell (1991, cited in Mustafa, 2010) considers lexis and grammar as a one entity. He argues that collocations need to be described as "lexico-grammatical". He also emphasises the importance of describing collocations within grammatical patterns, adjective + noun; adjective + gerund; and verb+ adverb. On the other hand, Newmark (1988:212) proposes three classifications of collocation in English, they are; adjective + noun (e.g, economic situation); noun + noun (e.g, eyeball); verb + object which is normally a noun (e.g, attend a lecture).

### Collocations in Arabic

Some traditional Arab grammarians touched upon the notion of collocation in Arabic such as Al-Jahith (1948), Ibn-Jinni (1952), Al-Jurjani (1978) (cited in Mustafa 2010). According to Al-Jurjani (1978: 3), a lexical item is only meaningful when it is used in a context and appears in a set of relationships with other elements according to certain linguistic and non-linguistic criteria. For instance, we cannot explain words associations like *حلو رشيق*, *حسن انيق*, *عذب سانغ* by looking up the meaning of their separate words, since each set has an extended meaning altogether which in this case refers to the speaker's feelings.

A point is worth mentioning here is that the concept of collocation is dealt with in Arabic under different labels (i.e, al-tadaam المتضام; al-musaahaba al-lugawiyah المصاحبه اللغوية; al-mutalazimat al-lafziyyah المتلازمات اللفظية).

Ghazala (1985, cited in Mustafa, 2010:35), classifies “al-mutalazimat al-lafziyyah” into three categories:

التركيب القواعدي للمتلازمات اللفظية (the grammatical patterns of collocations).

التركيب اللفظي للمتلازمات اللفظية (the relationship between the constituents of the combination).

التركيب الاسلوبي للمتلازمات اللفظية (the stylistic patterns of collocations).

Then he goes further and explains that Arabic collocations fall into twenty different grammatical patterns, such as noun+ adjective (e.g., قول سديد a right saying); and noun+ noun (e.g., شروق الشمس sun rise).

On the other hand, Hafiz (2004), in his attempt to compile a dictionary of collocation in Arabic, which the researcher has consulted in this study, states that collocations are of vital importance in the Arabic language. Hence, he classifies Arabic collocations into twelve types according to their grammatical patterns, they are as follows:

Verb+ noun (e.g., هدأ الموج the wave subsided)

Verb+ prepositional noun phrase (e.g., استقال من العمل he resigned from his job)

Verb+ prepositional noun phrase, where the phrase acts as an adverb (e.g., نفذ بشدة he precisely implemented)

Verb+ noun phrase, where the noun in the form of an adverbial condition (e.g., اتصل هاتفيا he made a phone call)

Verb+ conjunction+ verb (e.g., طار و حلّق he flew and soared)

Noun+ noun (e.g., مسرح الاحداث scene of vents)

Noun+ conjunction+ noun (e.g., عزم و اصرار intention and insistence)

Noun+ adjective ( قوة عظيمة a supreme or ultimate power)

Noun+ prepositional noun phrase (e.g., غاية الادب in extremely polite).

Noun+ preposition (e.g., مقارنة ب in comparison with).

Adjective+ noun (e.g., حسن الأخلاق having high morals).

Adjective+ adverbial phrase (e.g., مستنكر بشدة strongly condemns).

Human body vocabulary (HBV) has always attracted the attention of researchers in the field of semantic typology (Nan 2012; Enfield et al 2006; Wang and Wang (n.d.), among others). A number of “intra-lingual” and “inter-lingual” linguistic studies have investigated HBV terms from a semantic, pragmatic, cultural, and cognitive perspective (Nan, 2012:1033). For instance, Nan (2012) conducts a contrastive study of HBV in Korean, Chinese and English. The results of this study show that the morphological productivity of the three languages differs in number, structure and collocation. However, they have similar processes of word formation, which are, derivation, compounding, conversion etc.

Moreover, Enfield et, al. (2006) improve approaches to investigating the semantics of body part terms, by developing materials to elicit information that provides for cross-linguistic comparison. Their work is considered as original fieldwork-based descriptions of terminology for parts of the body in ten languages. The contributions provide inventories of body part terms in each language, with analysis of both intensional and extensional aspects of meaning, differences in morphological complexity, semantic relations among terms, and discussion of partonomic structure within the domain. Also, they suggest that linguistic categorization of the body is subject to both universal and language-specific principles. Many distinctions are made across languages with reference to the same perceptible discontinuities (e.g. joints such as the shoulder or knee). At the same time, there are terms whose semantics and referential range differ across languages.

In the field of translation, AlSaidi (2012) studies the translation of body part idioms (BPIs) from English into Arabic regardless of their forms. It focuses on the importance of making use of the native language resources in finding the dynamic (idiomatic) equivalence as the best strategy provided that it is available in the target language. Besides, the study aims to provide some operational definitions of idioms and identifies the challenges idioms pose during the translation process and proposes a theoretical model for dealing with such problems. As a result, the researcher concludes that the critical problem in translating idioms is really meaning since they convey various aspects of meaning. Also, Arabic and English, despite the major cultural, social, religious and political differences between them, have many perfect or nearly perfect idiomatic equivalents when using BPIs.

On the other hand, Parlog (2005) investigates the semantics of heart in relation to its collocations, idioms and set of expressions in both English and Romanian. He highlights the importance of analyzing heart’s collocations and idioms lexically and grammatically. Hence, he analyzed the data by classifying them into eight “structures”: heart + verb; verb + heart; heart + of phrase; adjective + heart; heart+ head noun; head noun+ of heart; adjective + preposition + heart; heart in fixed expressions. The results of this study concludes with different implications on translation among which is that a Romanian translator might employ structure shifts (e.g., a shift of word order) or class shifts (e.g., the equivalent of the noun heart has a different part of speech in their target language) as a result of their L1 interference.

For the purpose of this study, five of Parlog structures are to be adopted.

### Objectives of the Study:

This paper aims to explore similarities and differences between English and Arabic collocations of the word "heart", with reference to English and Standard Arabic. To achieve the goal of this study, the researcher attempts to examine whether English collocations of the word "Heart" have partial equivalents, absolute equivalents, or non-equivalents in Standard Arabic. Then, an attempt is made to find out whether there is a relationship between the idiomatic meaning of some collocations under study and their grammatical patterns.

### Research Questions:

The present study attempts to answer the following questions;

1. What is the extended meaning of the discussed collocations in both languages?
2. Is there a relationship between the syntactic category and the idiomatic meaning that some collocations have in both languages?
3. Do the English collocations have absolute (identical) equivalent, partial equivalent, or non- equivalent counterparts in the Arabic language?

### Methods of the Study

#### Data collection

The current study follows a contrastive approach in order to identify the similarities and differences between the collocations of heart in English and Standard Arabic. The data were collected from the following five dictionaries: Al-Hafiz Arabic Collocations Dictionary (2004), Oxford Collocations Dictionary for Students of English (2002), Al-Mawrid (a modern Arabic-English dictionary, 1997), Mu'jam Lisan Al Arab Al-Muhit (n.d.), and Muhit Al-Muhit (1987) (a modern elaborative Arabic dictionary)(1).

#### Data Analysis

The researcher attempts to mention the English collocations of "heart" through classifying them into three main categories (Němcová 2013: 26). First, English collocations of "heart" that have absolute (identical) Arabic equivalents, i.e. the collocations in both languages are identical in terms of semantic, lexical and formal level. Second, English collocations that have partial equivalents i.e. the collocations are semantically equivalent but realized with different constructions (use of different lexical means, different body lexeme, and different syntactic structure). Third, non-equivalence, i.e. the Arabic or English collocations do not have any equivalents. Each classification is mentioned under five grammatical categories(2) which are; (heart+ noun); (adjective+ heart); (heart + verb); (verb + heart); (heart of + phrase).

Simultaneously, the researcher tries to find whether there is a relationship between the grammatical pattern of "heart" and the extended or the idiomatic meanings that these patterns denote. At the end, a comparison is drawn between both languages to explore the similarities or differences between the two languages.

### Discussion and Findings:

#### 1. Adjective + Heart:

##### 1.1. Absolute (Identical) Equivalents:

This section indicates the English "heart" collocations of the grammatical category "adjective + heart" along with their identical Arabic equivalents and their extended meaning if they have:

Good heart / قلب طيب / which denotes the extended meaning [Kind and generous], Strong heart / قلب قوي / [Having courage], Healthy heart / قلب صحي / [Physically strong and not likely to be become ill], Weak heart / قلب ضعيف / [Having little courage scary person.], Bad heart / قلب سيء / [Unkind person], Loving heart / قلب محب / [Sympathetic(kind, good)], Soft heart / قلب رقيق / [A person who has sympathy and consideration for others], Tender heart / قلب ناعم / [Sympathetic], Black heart / قلب أسود / [Disposed to wishing or doing evil], White heart / قلب أبيض / [An honest and good natured person], Cruel heart / قلب قاسي / [Lacking kindness and compassion], Hard heart / قلب غليظ القلب / [having or showing no kindness or sympathy for other people], Brave heart / قلب جريء / [Having courage, resolution, or daring;], Stout heart / قلب شجاع / [brave and determined], Valiant heart / قلب شجاع / [brave and determined], Artificial heart / قلب صناعي /, Dead heart / قلب ميت / [Unsympathetic or cruel], Beating heart / قلب نابض / [used to denote breathless excitement], big heart / قلب كبير / [Generous and kind], Bleeding heart / قلب دامي / [Someone who is excessively sympathetic toward those who claim to be exploited], Human heart / قلب الإنسان /.

(1) Due to the limitation of the authentic sources in Arabic collocations, the researcher consulted two PhD holders of Arabic language to provide the Arabic counterparts of the analyzed English collocations.

(2) It is worth mentioning here is that the grammatical categories with less than three collocations were excluded from this study.

As we can see from the examples above, most of the English "Adjective+ heart" collocations (around 72%) have identical equivalents in Arabic language (i.e. the compared collocations correspond on all three levels, i.e. on the semantic, lexical and formal level.). Also, most of these Arabic and English collocations of the syntactic pattern "Adjective +heart" have an idiomatic meaning or extended meaning. For instance, in English, someone who lacks kindness and compassion is said to have a "hard heart", which is the same in Arabic "قلب قاسي" / qalb qasii/. However, some of the Arabic equivalents have the both following word order; adjective + heart (/qasii ?alqalb/ قلب قاس) or heart + adjective (قلب قاس / qalb qasii/ ) which both correspond to the English collocation "hard heart".

### 1.2. Partial Equivalents:

There are English "adjective+ heart" collocations which have partial equivalents in the Arabic language (i.e. both collocations in the both languages have the same meaning but different lexical or syntactic structure) .For example:

Light heart / منقبض القلب / [ having or showing a cheerful and happy nature], Heavy heart / صادق أو صريح نية / [Sad or depressed ], Open heart / قاس القلب / [Being empathetic and helpful], Cold heart / قلب متحجر / [Devoid of sympathy or feeling] , Insensitive heart / وود / [having or showing no kindness or sympathy for other people], Warm heart / غير عاشق / [A kind, generous or sympathetic person], Free hear / بيب / [Spontaneous, frank ,generous], Sweetheart / خال من هموم / [ Dear].

It can be easily noticed that collocations in both languages serve the same extended meaning by using different lexical items or syntactic structure. For example, the Arabic equivalent of the English collocation "open heart" is "صادق نية" / s'adiq ?anijja/ which has the same meaning and different lexical items. Whereas, the English collocation (warm heart) correspond to the adjective (ودود/ waduud/) in Arabic language which in turn represents a different lexical item and belongs to a different syntactic structure.

## 2. Heart + Noun:

### 2.1. Absolute (identical) equivalents:

This section indicates the English "heart collocation" of the grammatical category "heart + noun" along with their identical Arabic equivalents and the extended meaning that they may have. For example, Heart surgery / زراعة القلب /, Heart transplant / زرع القلب /, Heart murmur / دمة أو نفخة قلبية /, Heart trouble / مشكلة في القلب أو مرض في /, Heart disease / مرض قلب أو اعتلال قلب /, Heart attack / نوبة قلبية /, Heart failure / فشل القلب /, Heart operation / عملية القلب /, Heart strings / أوتار القلب /, Heart wood / لب : خشب صميم من ساق شجرة /, Heart condition / كسير فؤاد / [Causing overwhelming grief or distress], Heartbroken / يمزق فؤاد أو يقطع قلب / [exhibiting overwhelming sorrow or grief], Heart-rending/ يمزق فؤاد أو يقطع قلب / [causing great mental pain and sorrow], Heart shape/ قلبي شكل /, Heart valve/ صمام القلب /, Heart defect/ شوه القلب /, Heart-lung machine/ جهاز القلب /, Heart sore / قلب زين / [Feeling disappointed]. It is obvious that most English collocations of the grammatical category "heart+ noun", which are frequent in the medical discourse, have identical equivalents with literal meaning in Arabic. For instance, "heart valve" in English is also said in Arabic as "صمام القلب" /s'ammam ?alqalb/.

However, we can see the difference in the word order of the two languages. For example, English collocations of the grammatical pattern "heart + noun" are usually realized as a "noun+ heart" grammatical pattern in Arabic. For instance, "heart strings" is said in Arabic as "أوتار القلب" /?awtaar ?al qalb/.

### 2.2. Partial Equivalents of English collocations

This section presents the English "heart collocation" of the grammatical category "heart + noun" which have partial equivalents and the extended meaning they may have. e.g. Heart stone/ بيت موقد /, Heartsease/ راحة البال / [ peace of mind], Heart- whole/ صادق أو غير عاشق / [not in love, or sincere], Heartburn/ رقة في فم المعدة /, Heartburning / سد أو قد / [Causing discontent or envy], Heartbreak/ سر في القلب / [Overwhelming sorrow, grief, or disappointment], Heart-stopping / مدعش / [extremely shocking or exciting], Heartthrob/ عشيق أو بيب /, Heart bypass/ معدل ضربات القلب /, Heart rate/ مجازة شريان تالي /, Heart rate/ معدل ضربات القلب /.

However, there are Arabic collocations which include the word "heart" found in Arabic language which have partial counterparts in English. For example, Centre forward (football) / قلب هجوم /, Centre back (football) / قلب دفاع /, Antares/ قلب الأسد /, legulus/ قلب عقور /.

### 2.3. Non- Equivalence of either English or Arabic collocations:

There are English collocations of "heart" that don't have equivalents in Arabic but implicate extended meanings. E.g. Heart-searching [An examination of one's innermost feelings, and motives], Heartwarming [causing pleasant feelings of happiness].

### 3. Verb+ (someone's /one's/your) + heart"

#### 1.1. Absolute (identical) equivalents:

This section presents the English "heart collocation" of the grammatical category "verb+ (someone's /one's) + heart" along with their Arabic identical equivalents and the extended meaning of these collocation if they have. For example, Steal someone's heart / سرق قلب شخص ما / [To win someone's love], Capture someone's heart/ حصل على قلب شخص ما / [To make someone to start to love you], Win someone's heart/ كسب قلب شخص ما / [To make someone to start to love you], Gladden someone's heart/ يبعث الفرحه في قلب شخص ما / [To make someone feel happy], Pour out your heart/ افتح قلبك / [To tell someone everything that you are thinking about, especially unhappy things], Open your heart / افتح قلبك/ [To tell someone everything that you are thinking about, especially unhappy things], Break someone's heart/ يحطم قلب شخص ما / [Cause deep emotional pain and grief to somebody], Have a heart/ يمتلك قلب / [Have courage], Cry some one's heart/ يبكي القلب / [To feel sad], Devour one's heart/ افترس قلبه / [to suffer silently]. The examples above show that the whole English collocations of the grammatical pattern "verb+ (someone's /one's) + heart" and their Arabic counterparts have idiomatic meanings which usually represent various feelings and emotions (e.g., happiness, sadness, sympathy, love, unkindness). For instance, steal someone's heart, capture someone's heart, give one's heart and win someone's heart are all used to show the speaker's feeling of love.

#### 3.2. Partial Equivalents of English collocations

This section indicates the English "heart collocation" of the grammatical category "verb+ (someone's /one's) + heart" which have partial Arabic equivalents and presents the extended meanings that these collocations may denote. E.g. Lose heart/ خارت عزيمته او فتر حماسته / [to lose one's courage or confidence], Harden one's heart/ غير نادم / [To stop feeling kind or friendly towards someone], Lose one's heart/ وقع في الغرام / [to start to love someone]. Like the section (3.1), (3.2) section indicates that English collocations of the grammatical pattern "verb+ (someone's /one's) + heart" and their Arabic counterparts have idiomatic meanings which usually represent various feelings and emotions (e.g., happiness, sadness, sympathy, love, unkindness).

However, section (3.2) reveals that in most cases, English collocations of the grammatical category "verb + heart" correspond to other collocations that share the same meaning but have different lexical items.

#### 3.3 Non- Equivalence of English collocations:

The researcher finds that there are some English collocations of heart which belong to the grammatical category verb+ (someone's /one's) + heart don't have correspondences in Arabic language and all of these collocations implicate idiomatic meanings. For example, Uncover someone's heart [Open one's soul], Unlock someone's heart [Open one's soul], Touch someone's heart [To do something that has some kind of an emotional impact on someone else], Give one's heart [To fall in love with someone], Warm someone's heart [to make someone feel happy].

### 4. Heart + verb

#### 4.1 Absolute (identical) equivalents

This section presents the English "heart collocation" of the grammatical category "Heart+ verb" along with their Arabic identical equivalents and the extended meanings which may they denote. For example, Heart vibrate / يهتز قلبه / [One's heart trembles with happiness], Heart jump or leap / يقفز قلبه / [ used for saying that someone suddenly feels excited, nervous, or afraid], Heart thump or pound / يخفق قلبه / [heart moving quickly because they are very excited or afraid], Heart beat / ينبض قلبه / [heart moving quickly because they are very excited or afraid], Heart bleed / ينزف قلبه / [you feel sadness and sympathy for someone]. The above examples show that the whole English collocations of the grammatical category "Heart+ verb" and their Arabic counterparts have idiomatic or extended meanings. They also reveal that the whole collocations that belong to this grammatical category represent feelings and emotions of happiness, sadness, sympathy, love or unkindness. For example, heart vibrate, heart leap and heart jump represent the person's feeling of happiness.

#### 4.2. Partial Equivalents

The following examples show the English "heart" collocations of the grammatical category "Heart+ verb" along with their Arabic partial equivalents and the extended meanings which they may have. For example, Heartache / آسى او الم عميق / [sorrow], Heartfelt / من ميم القلب / [sincere], Heart sink / منهار / [someone suddenly feels very worried, upset, or disappointed]. The sample above shows that English verb+ heart collocations are replaced by phrases or single words in Arabic language. In addition, both English collocations and their Arabic counterparts convey extended meanings. For example, "Heart sink" doesn't mean that some one's heart sinks in a water, instead implies the idiomatic meaning which is " someone suddenly feels very worried, upset, or disappointed." On the other hand, the same meaning is expressed in Arabic by using the adjective "منهار".

## 5. The heart of + phrase

### 5.1. Absolute Equivalent

This section shows the English "heart" collocations of the grammatical category "The heart of + phrase" along with their identical Arabic equivalents and the idiomatic meanings that they have. For example, the heart of the city/ قلب المدينة / [the centre of the city], the heart of the capital/ قلب العاصمة / [the centre of the city], the heart of the forest/ قلب الغابة / [the middle of the forest].

### 5.2. Partial Equivalent

This section presents the English "heart" collocations of the grammatical category "The heart of + phrase" along with their partial Arabic equivalents and their extended meanings. E.g. the heart of the matter/ صلب الموضوع / [The main reasoning for the problem], the heart of the problem / أصل المشكلة أو أساسها / [The core of the problem], the heart of a lettuce/ لب الخسة / [Core of the lettuce]. It is easily noticed that English collocations of the grammatical pattern "heart + of + phrase" are few and include just six collocations; three of them have identical equivalents and three partial equivalents in Arabic language. Also, it can be seen that these six collocations convey extended meaning. For instance, both English collocation "the heart of the matter" and Arabic collocation "صلب الموضوع" /s<sup>u</sup>lb ʔalmawd<sup>u</sup>ʔ/ convey the meaning of "core or main".

## Findings

In this section, the researcher aims at mentioning the total percentages of the Arabic equivalents correspond to their counterparts of English collocations of the word "heart" to indicate the similarities and differences between both languages. They find out that English and Arabic languages are similar in terms of "heart collocation". It is obviously noticed that English collocations of the five grammatical categories have the higher percentages (around 72%, 59%, 55%, 70%, and 50%, respectively) of the existence of the absolute (identical) equivalents in Arabic language. However, the slight difference between both collocations is the word order and this is due to the different syntax between these two languages. For instance, the word order of the English collocations of the grammatical category "adjective + heart" is realized as "heart + adjective" in their Arabic counterparts: e.g., brave heart "قلب شجاع" (lit heart brave); Artificial heart "قلب صناعي" (lit heart artificial). Also, the word order of the English collocations of the grammatical category "heart + noun" is realized as "noun + heart" in their Arabic counterparts: e.g., Heart surgery "جراحة القلب" (lit surgery heart); heart transplant "زراعة القلب" (lit transplant heart). This might not cause a great problem for Arabic native speakers learning English or translators since in some cases the Arabic absolute equivalents can have the two word orders. For instance, the Arabic adjective + heart (قاس القلب) or heart + adjective (قلب قاس) correspond to the English collocation "hard heart".

Moreover, the percentages of the existence of the Arabic partial equivalents of English collocations (28%, 34%, 17%, 30%, 50%) indicate that English and Arabic are also similar in terms of the "heart collocations" since both of these collocations convey the similar extended meaning by using different lexical items e.g. a different word or phrase. In addition, the low percentages of the Non-equivalence categories reveal that most English collocations of "heart" have their correspondences in Arabic in some way.

## Conclusion

The purpose of this study is to analyze English and Arabic collocations that contain the body organ "Heart". After the discussion, the researchers conclude that the word "heart" in the English and Arabic collocations is used to indicate four lexical meanings; a body organ in our chest which pumps blood through our bodies; the centre or the most important part of something; a part of our bodies that is usually related to strong feelings and emotions, and as a reference for certain personal traits. Moreover, there isn't a clear relationship between the grammatical pattern and the extended or the idiomatic meaning of the "heart" collocations for example, 69 collocations of the total 95 (72.6%) collocations which classified by the five grammatical categories convey figurative meanings with the exception of those collocations that relate to the medical conditions of heart as a body organ. Also, most English collocations are found to share the same meaning (literal or idiomatic) with their Arabic counterparts. For instance, both the English collocation "weak heart" and its Arabic equivalent "قلب ضعيف" can be used literally to mean (a diseased heart) or idiomatically to mean (a coward person). In addition, English collocations are somehow similar to their correspondences in Arabic and this is indicated by the percentages' results which show that the group of equivalence that consists of the largest equivalent collocations is the absolute or identical equivalents under the five grammatical categories.

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