Strategies in Translating Collocations in Religious Texts   from Arabic into English

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Abstract

The present study investigated the strategies adopted by students in translating specific lexical and semantic collocations in three religious texts namely, the Holy Quran, the Hadith and the Bible. For this purpose, the researchers selected a purposive sample of 35 MA translation students enrolled in three different public and private Jordanian universities . The data investigated here consisted of a translation test that comprised 45 relatively short sentences of contextual collocations selected from the above-mentioned three religious texts and divided as 15 collocations per text. Students were required to translate these collocations from Arabic into English. The findings have shown that students resorted to various strategies in order to overcome the problem of rendering certain collocational expressions. Employed strategies were synonymy, generalization, paraphrasing, deletion and literal translation. Moreover, the study indicated that the strategy of synonymy emerged as the most conspicuous one for translating lexical collocations while literal translation signaled the first adopted strategy in the translation of semantic collocations in the Holy Quran and in the Bible. Deletion emerged as the most obvious strategy in translating collocation in the Hadith.

Key words:Translating,Collocations,Relgious,Texts,Arabic,English

Introduction:

Translation is considered a kind of activity, which "inevitably involves at least two languages and two cultural traditions" (Toury, 1980, p.200). However, the main argument of scholars who questioned the possibility of translation (Nida, 1964; Toury, 1980; Baker, 1992; Shunnaq, 1997) has been that language and culture are intrinsically connected and thus cultural diversity makes translation impossible. "Since no two languages are identical either in meanings given or in phrases and sentences, then there can be no absolute correspondence between languages" (Nida, 1964, p.156). Moreover, Shunnaq (1997) has added that variations between languages in terms of the linguistic forms and cultural patterns may vary in scope depending on the cultural and linguistic gap between the two languages concerned such as Arabic and English

As these statements imply, translators are permanently faced with various translation problems such as, finding the exact lexical equivalents in the TL, dealing with the cultural aspects implicit in a source text SL, conveying the intended semantic message in the SL to TL and finding the most appropriate strategy of successfully conveying these aspects in the target language (TL).

From a wide variety of translation problems, that the translator opts to deal with is Arabic collocations into English. Rendering Arabic Collocation into English constitute a major linguistic and cultural hindrance due to several reasons: the most significant reason is the wide linguistic and cultural gap between Arabic and English, which consequently led to the lack of equivalence of specific-culture, bound collocational patterns. Hence, the meaning of collocations has to be communicated from Arabic culture by its linguistic system into English culture. This process of communication could be complicated and hindered because

collocations are "in fact a direct reflection of the cultural setting in which they are embedded"(Baker, 1992, p.49). This suggests that collocational patterns among languages reflect the preferences of those specific languages.   Hence, what is considered culturally acceptable in one language may be regarded as totally strange and mysterious in another (Dweik, 2000)

Another considerable reason for the difficulty of translating Arabic collocations into English is related to the nature of collocations, which is considered largely arbitrary and independent of meaning within and across languages. Baker, (1992) gives the example of   "to break the law" as being   unacceptable, if translated into Arabic as "kasara al qānūn"[§]. Furthermore, this unacceptable translation could actually cause a collocational clash if not translated as "khālafa al qānūn". This relative variation in collocability across languages added to the relative difficulty in predicting the constituent components of a collocation; create an arduous task to translators, if they lack the ability "to recognize a collocational pattern with a unique meaning different from the sum meanings of individual elements" (Baker, 1992, p. 53). This is applicable to the Arabic collocational pattern " salimat yadāk". This pattern will be mistranslated if the translator fails to recognize that the two lexical constituents are attached to each other to create a special meaning that is completely   different from the meaning of its individual elements like, " thank you or   well done".

The arduous task of translating Arabic collocations into English is further complicated when the task concerns rendering religious collocations into English. Such complexity lies in the fact that religious collocational patterns are of theological nature characterized as being so specific and culture bound. Moreover, their collocational constituents have a set of intrinsic semantic features that condition their selectional restrictions**.   For**

examples, **"إقامة" "?iqāmatu"** is selectionally restricted to "صلاة" **"ṣalāt"** to form the

restricted collocation **?iqāmatuṣ-ṣalāt** "إقامة الصلاة" Similarly "**ʕuqūqu**" عقوق selects

alwālidayn الوالدين to form **"عقوق الوالدين"**

"ʕuqūqu l-wālidayn". In fact, Shunnaq (1997) has realized that religious collocations are deeply

rooted in the structure of the Arabic language. Hence translators who "attempt to render a key

religious term that constitutes a complete referential gap in English would be in despair to find

the precise equivalent of Quranic words and expressions" (p.44). If however, the translator

attempts to employ the literal (word-to-word) transfer of the SL into the TL, his translation will

sound unnatural leading to a "meaningless strings of words, collocational clashes" (Nida, 1964,

p.165).

Searching for acceptable collocations requires a considerable effort on the part of the

translator, who should at least try to provide a TL translation that is equivalent in both meaning

and use to the SL collocations. Nevertheless, when translators come across the hindrance of not

finding a corresponding TL equivalent for the SL lexical item, they resort to several strategies

to overcome the problems encountered. Ferch & Kasper's (1983) have justified translators'

resorting to different strategies "if the concept of translation strategy were of an empirical

value, it would have to be linked to translation problems. Strategies emerge as soon as the

translation cannot be carried out automatically" (p.286).

Garcia, (1996) has stated that "different procedures for the translation are implemented to

achieve a partially successful transfer, when these difficulties in translation often become

unavoidable" (p. 64).

Statement of the Problem:

Inadequacy in translation comes as a consequence of the translators' inability to call up the relevant equivalent collocation in the TL. Therefore, translators tend to employ certain strategies to overcome the problem of collocational equivalence.   This study intends to find out the strategies used by MA translation students when they translate collocations in religious texts from Arabic into English and vice versa.

Question of the Study:

The aim of the study is to investigate the various strategies used by MA translation students as a result of the difficulties encountered in translating collocations in religious texts from Arabic into English.

The present study has attempted to answer the following question:

What strategies do MA translation students employ in rendering collocations in religious texts?

Hypotheses of the Study:

The researcher hypothesizes the following:

M.A. translation students encounter difficulties in translating collocation in religious texts, consequently they tend to use several inadequate translation strategies as soon as translation cannot be carried out smoothly.

Significance of the Study:

The importance of this study lies in the fact that it deals with the various strategies employed in the translation of collocations in three religious texts. Hence, it   adds to what previous scholars did on the topic of collocations, yet it is different. For to the best of our knowledge, research in this area is quite limited and therefore this study may fill a gap in literature.

1.6 Limitations of the Study:

1-This study is limited to two types of collocations: the lexical and the semantic.

2-Results cannot be generalized beyond the selected sample, which is composed of students in the M.A translation program in three Jordanian universities and four professional translators.

3-The generalization of results is limited only to the test that was constructed by the researcher.

Review of related literature:

Theoretical studies:

The process of collocational translation has been widely investigated by linguists, (Newmark, 1988; Lorscher, 1991; Baker, 1992; Vinay & Darbelnet, 1995). Their studies concentrated on the correlation between the strategies employed by translators and the difficulties encountered in translation. Originally, former studies referred to strategies of translation as solutions for handling translational problems .However, adopting certain strategies can themselves lead to further complications and difficulties.

Newmark, (1988) has acknowledged the problems translators have to face at different levels, and thus formulated certain strategies that would help the translator overcome these problems, "when the translator is involved in the process of translation, he is always trying to solve a thousand small problems in the context of a large one" (p. 8). Finding the appropriate collocations in translation is a "continual struggle"(p. 213). These situations can be resolved when "translators depend on certain strategies, which may be quite effective when dealing with linguistic similarities but lead to serious problems in case of cultural disparity" (p.81).

Furthermore, Newmark (1988) has proposed certain methods of translation based on

different understandings of strategies. These strategies are, "word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation and communicative translation"(p.45). Newmark emphasized communicative translation in which the "translator attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership" (p.47).

Lorscher (1991) has referred to translation problems encountered by translators even by the professional ones, as "transfer problems". Such problems are attributed to the difficulties in the interpretation of meaning conveyed by the source language text and not by the semantic or lexical differences between languages. Moreover, he has defined translation strategies as "conscious procedures, which the subjects employ in order to solve translation problems. Accordingly, translation strategies have their starting-point in the realization of a problem by a subject, and their termination in a possibly preliminary solution to the problem or in the subject's realization of the insolubility of the problem at the given point in time" (pp. 76-81)

Baker (1992) has referred to translation strategies as descriptions of handling "various types of non-equivalence" (p.26). Baker has listed eight strategies of coping with lack of equivalence at a phrase level. She suggested certain strategies such as, superordinate by using a more general word or by more neutral or less expressive word, by cultural substitution translation using a loan word with a subsequent explanation such as footnotes, by deleting information; omission and finally, translators can lengthen the target text paraphrase (pp26-38).

The linear set of translation strategies proposed by Vinay & Darbelnet (1995) has turned out to be comprehensive and applicable to most translational actions, ranging from the semantic to the most communicative one and allowing the translator to make certain adjustments if he

deems them appropriate. The linearity of the approach manifests itself in the seven procedures; borrowing, calque, literal translation, transposition, modulation, equivalence and adaptation.

Empirical research:

Research in the area of translating collocations from SL to TL showed that the relationship between strategies and errors is consistent. That is to say, erroneous renditions of collocations are attributed among other things, to the strategies that translators tend to employ to handle the problem of non-equivalence. Researchers (Khanji&Hussein, 1999; Abdul-Fattah & Zughoul, 2003; Bahumaid, 2006) have extensively investigated the procedures employed either by EFL or by translators in order to overcome hindrances in the translation of collocations.

Khanji&Hussein (1999) investigated the nature of difficulties students encounter in learning collocations and the strategies used when students are unable to collocate lexical words correctly. The sample of the test consisted of 120-second year students majoring in English at the University of Jordan. The test consisted of 50 collocational items based on their frequency of appearance in textbooks and English courses. The results showed that students' incorrect responses reflected three categories; one was based on their SL such as literal transliteration, which is considered as "negative transfer" (p.140). The second was based on TL semantic contiguity whereby, the students replaced a lexical item by another one that shared certain semantic features with it and the third category was the lexical reduction strategy (p135).

Abdul-Fattah & Zughoul (2003) carried out their study on EFL university learners at both graduate and the undergraduate levels. The researchers aimed at finding out the proficiency of EFL learners in rendering collocations and the strategies used in producing Arabic collocations.

They wanted to investigate the competence of those learners in rendering into English the Arabic verb "kasara" "broke". The test was administered in two forms that contained 16 lexical sequences of the verb "broke". The study sample consisted of two groups of EFL university students, from the Department of English at Yarmouk University.   Data analysis revealed that the overall performance of the subjects in the target collocations was far from satisfactory. It also identified   twelve distinct communicative strategies that were characterized as, avoidance, literal translation, substitution, overgeneralization, quasi-metaphorical similarity, assumed synonymity ,derivativeness, imitation of literary style, idiomaticalness, paraphrase and circumlocution, graphic ambiguity and finally, false TL assumption.

Bahumaid (2006) investigated the procedures employed by the translators in rendering collocations whose TL equivalents are unknown to them. The result indicated that translators resort to several procedures. He conducted his study on four Arab university instructors who taught translation and did translation work for different periods. The two-part translation test consisted of thirty sentences on contextualized collocations of different types. The sentences contained 15 English collocations and 11 Arabic ones in addition to 4 Arabic phrases. Some of the collocations selected for the test were of the general type as "to make noise" while others were associated with specific register. The results showed that culture-bound and in register-specific posed the greatest challenge in translation whereas, collocations that have literal meanings were relatively easier to render. Moreover, translators employ certain strategies such as , giving the meaning of the collocations, using synonyms or near-synonyms, attempting literal renditions   and finally   avoiding the renditions completely.

Method and Procedures of the Study:

Sample of the Study:

The research undertaken for this study has focused on a sample of 35 M.A translation students who were enrolled at three different Jordanian universities for the academic year 2007/08. Students have completed most of the requirements in their M.A translation program. Most of those students belong to the category of working people. Hence, some have had the experience of working in translation.

Since the aim of the study was to investigate the strategies translators at different levels of competence use in their attempts to come up with the proper collocation, recruiting a purposive sample of graduate students majoring in translation, would fulfill this aim. .

Instrument of the Study:

In this study, a translation test (**see Appendix 2, pp 32-33.34**) was designed by the researchers to find out the various strategies that were employed by the students in translating Arabic collocations of cultural and Islamic nature into English. The test consisted of 45 relatively short sentences of collocations and distributed as 15 collocations for each part of the religious text.   The primary data source of part (A) of the test was from the Holy Quran; Test (B) was from the Hadith and Test (C) was from the Bible.

In the construction of the translation test, the researchers selected   two types of collocations to cover two collocational   types (*1*) *Lexical selection: that mostly consisted of* (i) verb + noun as in " كشف الضر "   "kashafa aḍḍurra" (ii) verb + verb, "إذا حدّث كذب"   "?iðā ḥaddaθa kaðab" (iii) noun + noun, "شهادة الزور" "shahādatuz-zūr" (iv) noun + adjective,"عابسي الوجوه"   "ʕābisīl-wujūh''. The selection of these collocational patterns was based on

the semantic restrictiveness of the two collocational constituents. For example, the verb "كشف"

"kashafa" may have several denotative meanings that are easily accessed in dictionaries, however, in this Quranic example, it is restricted in its selection to " الضر " "aḍḍurr".

(2)*Semantic selection:* In this selection, metaphoric and stylistic collocations were considered "فضربنا على آذانهم" "faḍarabnā ʕalā ?āānihim" and "أبيّضت عيناه" "?ibiyyaḍḍat "?aynāhu" are two patterns of collocations that carry a semantic message and have in addition to its literal meaning , another metaphoric connotation. For example, when the verb "إبيّص" "?ibiyyaḍḍa" collocates with "عيناه""?aynāhu" **,** the verb acquires a new sense that is completely different from the color white and conveys the meaning of " becoming blind" . Certain target items particularly in part (B) and part (C) were familiar to subjects of the study. Nevertheless, the two types chosen; whether semantic or lexical along with their translations, were validated by a jury of specialists to ensure their face and content validity.

The tests' reliability was established by means of testing -re-testing. The translation pretest was administered to a group of four professional translators who were not part of the sample**;** however, they were purposively selected due to their long years of experience in the translation field. Professional participants were asked to determine the approximate time it would take the respondents to answer the translation test. Their feedback provided beneficial and constructive comments. They acknowledged the intensity of religious collocations and realized that translation of such collocations would require deep comprehension. Therefore, participants should be allowed a week time to finish the test as a homework assignment. After administering the test, the researcher analyzed students' responses after they were tabulated on computer sheets and a program was run to calculate the frequencies of strategies employed by M.A students. The received translations were classified to find out the most common strategy used.

Results of the study:

The results of the study are presented with respect to the research question:

What strategies do MA translation students employ when rendering lexical and semantic collocations in religious texts?

The outcome of the study reveals a significant relationship between students' erroneous responses and strategies employed in the process of translation.

The responses reflected two major strategies. First the achievement strategies, referred to as compensatory strategies and secondly, the reduction strategy which includes both the avoidance as well as the deletion strategies. Translators who follow the "formal reduction strategies try to avoid producing non-fluent or incorrect utterances, and functional reduction strategies, which may include reduction of propositional content through topic avoidance, message abandonment or meaning replacement" (Ferch and Kasper ,1983,p.52). Contrary to these reduction strategies, are the achievement strategies, whereby the "translator tries to expand his communicative resources with the use of achievement strategies which include generalization, paraphrase, word coinage, restructuring, co-operative strategies and non-linguistic strategies. Ferch and Kasper also refer to these achievement strategies as compensatory strategies" (Ferch and Kasper, 1983 p.52)

Table (1) below presents these strategies in terms of their frequencies and percentages. The general taxonomic format of these strategies which detected in the data of the study was identified according to (Ferch and Kasper ,1983 ,pp 37-.52).

Table (1) indicates that the students adopted the following strategies in translating lexical collocations: synonymy, accounting for 106 frequencies (37%) of the total responses. Generalization accounting for 67 frequencies (24%) , paraphrasing 40 frequencies (14%),

deletion 38 frequencies (14%) and literal translation which accounted for 10 frequencies (10%) of the total translations.. Each strategy will be explained further and illustrated by using examples taken from the students' responses.

Table1

Frequencies & percentages of strategies employed in translating lexical collocations

Part (A): the Holy Quran

Literal		Paraphrases		Synonymy		Generalization		Deletion		Correct		
Fr	%	Fr	%	Fr	%	Fr	%	Fr	%	Fr	%	
	-		---	35	100.0		----		---		---	شَيْطانٍ رَّجِيم
10	28.6	5	14.3	6	17.1		0.0	7	20.0	7	20.0	أَسْتَرَقَ ٱلسَّمْعَ
	----	6	17.1	21	60.0	1	2.9	7	20.0		----	وَكَشَفْنَا مَا بِهم من ضرْ
	----	1	2.9	20	57.1		0.0	7	20.0	7	20.0	صَكَّتْ وَجْهَهَا
	---		0.0	16	45.7	10	28.6	4	11.4	5	14.3	عَجُوزٌ عَقِيمٌ
	---		0.0		0.0	31	88.6	4	11.4		----	الجن والأنس
	-----	22	62.9	5	14.3	3	8.6	5	14.3		---	ٱلْيَتِيمَ فَلاَ تَقْهَرْ
	----	6	17.1	3	8.6	22	62.9	4	11.4		-----	ٱلسَّائِلَ فَلا تَنْهَرَ
Literal		Paraphrases		Synonymy		Generalization		Deletion		Correct		**Responses**
Fr	%	Fr	%	Fr	%	Fr	%	Fr	%	Fr	%	**Summary**
10	4	40	14	106	37	67	24	38	14	19	7	

1- Synonymy

It emerges as the most conspicuous strategy accounting for (37 %) of the students' responses. Although real synonymous items do not exist in language, "it is unlikely that two words with exactly the same meaning would both survive in a language" Zughuol, 1991, p.48).

Yet synonymy is used in translation if the items share certain semantic features and thus are close enough in their meaning to allow a choice to be made between them in some contexts. The heavy use of synonymy by the students was attributed to two factors: first, students' lack of ability to select the correct collocate due to the difficulty and conciseness of lexical terms that exist in religious texts; second, students' unawareness of the selectional restrictions of one collocant with another. This strategy was employed by all the students with regard to rendering the collocation, "shayṭānun rajīm", and accounting for (100%) of the students' responses.   Received lexical collocations were synonymous lexical items that were inadequately selected to compensate for the difficulty of translating collocational items that are   so comprehensive in meaning to be expressed by single lexical item. Accordingly, received items such as,   "cursed devil", "satan the outcast", "evil spirit accursed", "stoned demon" "disgraced satan" and their   lexical constituents such as   "outcast", damned, stoned , cursed and disgraced   could   not be considered   compatible to   the collocant   "رجيم" "rajīm", but rather   each   one is a lexical constituent that is part of   the meanings included in the term" رجيم" "rajīm" .

Another example that illustrates the heavy use of synonymy is the verb + noun collocational pattern "wa kashafnā mā bihim min ḍurr".   A high percentage of students (60%) used 'reveal their distress", "removed their affliction", "take away their sufferings", "dispelled their misery". Likewise, students' resorted to near synonymy strategy and replaced certain lexical items by another one that belongs to the same semantic field due to the lack of equivalence of culture –specific language.

2- **Generalization**:

The second most adopted strategy in translating lexical collocations was generalization. It accounted for (24%) This strategy was used because students failed to find the specific term for

the intended collocations. Therefore, they attempted to reconstruct the optimal meaning by using general words. Certainly, generalizing implies a disregard for restrictions on word meaning and word usage, and can therefore be dangerously inadequate. It gives a less precise meaning in the TL. To illustrate this point further examples from received translations will be analyzed:

In each one of the examples given, students chose to give a more general rendition rather than the specific ones. In the first example, "aljinnu wal- ?ins" (88.6%), students used the term "men" instead of the "humankind". "as-sā?ila" registered 62.9% and general lexical items such as, "poor man, beggar and homeless" were received. As for "ʕajūzun ʕaqīm" (28.6%), used general terms like "an infertile old lady", "a childless old lady/ woman and sag" , which obviously indicate that finding the exact equivalent posed a problem for the translators so they resorted to such strategies.

3- **Paraphrasing:**

This strategy is the third adopted strategy in translating restricted lexical collocations, accounting for (14%) of the students' responses. In this strategy, students produced alternative versions of translation by means of definitions, examples and descriptions, without changing the meaning of the original. Students resorted to paraphrase in rendering the collocation "فأما اليتيم فلا تقهر" "?mma al-yatīmah flā taqhar" . (63%) of students employed this strategy and received translations were like "do not repel the orphan on account of his poverty". Using this strategy is attributed to the lack of precise lexical equivalence. Similarly, in translating the collocation, إسترق السمع" "?istaraqas-samʕ", (14%) of students demonstrated their unfamiliarity with collocations within their first language. Hence, confused "?istaraqa" which literally has the meaning of "eavesdropping" ,with "سرق" "saraqa ". Nevertheless, renditions were like" he steals the hearing unintentionally" or "he gains the hearing by stealing".

4- Reduction strategy:

This is related to the elimination of either one constituent or both constituents of the collocation. Deletion accounts for (14%) of the 35 students' responses. Three examples are illustrated below in the table that were all reduced in form and meaning to meaningless one lexical element.

In the translation of the collocation "فصكت وجهها" "faṣakkat wajhahā ", a high percentage (20%) of students' renditions eliminated the two collocational constituents into one and thus, producing meaningless translation such as "spanked her face". Similarly, "إسترق السمع" "ʔistaraqas-samʕ ", has been reduced by (20%) of students to "listen/ ears/ hearing". Since students seem to lack any knowledge of SL collocation, the translation produced was neither equivalent in sense nor structure. A third illustration of reduction strategy is the collocation " وكشفنا ما بهم من ضر"kashafnā mā bihim min ḍurr". In this example, (20%) of students deleted one element or both elements "reveal, dispel, "hardship removal" which again resulted in unnatural translation and a complete deviation from the original one.

5- Literal translation:

This strategy is SL based strategy in which the translator simply transfers all the words into the TL without considering the cultural aspects. This in return leads to nonsensical translation that sounds clumsy and foreign. This strategy was the least employed one in the translation of lexical collocations, accounting for (4%) of the total responses.

Table 2

Frequencies & percentages of strategies used in translating semantic collocations in part A: the Holy Quran

Literal trans.		Paraphrases		Deletion		Correct		
Fr.	%	Fr.	%	Fr.	%	Fr.	%	
22	62.9%	7	20.0%	6	17.1%		--	خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِم
18	51.4%	10	28.6%	7	20.0%		--	أَبْصَٰرِهِمْ غِشَاوَةٌ
23	65.7%	5	14.3%		0.0%	7	20.0%	وَٱبْيَضَّتْ عَيْنَاهُ
15	42.9%	11	31.4%	5	14.3%	4	11.4%	فَضَرَبْنَا عَلَى آذَانِهِمْ
21	60.0%	8	22.9%	3	8.6%	3	8.6%	وَهَنَ ٱلْعَظْمُ مِنِّي
19	54.3%	11	31.4%	4	11.4%	1	2.9%	وَٱشْتَعَلَ ٱلرَّأْسُ شَيْباً
17	48.6%	7	20.0%	11	31.4%		0.0%	ظَلَّ وَجْهُهُ مُسْوَدّاً
Literal trans.		Paraphrase		Deletion		correct		Received response
135	55.1%	59	24.1%	36	14.7%	15	6.1%	245

Table (2) above indicates the strategies employed in the translation of semantic collocations in terms of percentages and frequencies.   This pattern of collocations poses a tremendous challenge to translators. In such a type, students often fail to recognize the unusual combination of words, which are employed in religious texts for stylistic and rhetorical functions to create "images". It is what Baker (1992) called "marked collocations" (p.61). Such collocations have in addition to their denotative and referential meaning another more comprehensive connotative metaphorical sense, which often involves implicit messages. Consequently, selectional restrictions are violated and constituents of this type do not follow the semantic restrictions that other common collocations follow.

Nevertheless, "elements of metaphoric collocations are uniquely restricted to each other".

(Baker, 1992, p.61). The table also indicates that (93.9%) of students resorted to various strategies in the translation of this pattern of collocation which consequently led to erroneous translation.

1- Literal translation

This strategy emerged as the most conspicuous strategy used by the respondents to overcome the problem of rendering metaphoric collocational. It accounted for (55.1%) of the 245 received translation. Students opted to use this strategy because they expected to find one-to one correspondence between SL and TL. However, one major hindrance that occurred in the process of translation stemmed from students' insufficient comprehension of the meaning implied.

In rendering "**وابيّضت عيناه**" "wa ʔibyaḍḍat ʕaynāhu", (65.7%)of students translated this collocation literally as" his eyes turned white". Thus, they   have failed to recognize collocational range of the   verb "ʔibyaḍḍa" and its   meaning that is far remote from the most frequent   meaning which denotes the color white as in "white shirt". "ʔibyaḍḍa" acquires a metaphoric meaning "becoming blind"   when it collocates with face or eyes.

Similarly ,the collocation" "khatamal-lāhu ʕalā qulūbihim" registered a high percentage (62.9%) of inadequate translations due to adopting this strategy. "God set a seal on their hearts" and " Allah has stamped their hearts" were   literal translations whereby, students abandoned the message implied by the metaphoric use of the verb "katama" **,** which is used here to mean that **"** there is no seal on the truth and that the hearts and senses of the   unbelievers are sealed off by a seal."(Al-Zamakhshari, 2002, p.57).

Likewise, the collocation "ẓalla wajhuhu muswaddan", accounted for (48.6%) of literal

translation and received as   "his face darkened" or "his face turned black".   Literal renditions of this collocation failed to convey the connotative meaning defined by the context as "becoming so enraged and furious".

2- Paraphrasing:

It is second most adopted strategy in the translation of semantic collocations strategy. It accounted for 59 frequencies (24.1%) of 245 students erroneous translations. In rendering the collocation " faḍarabnā ʕalā ?āā̆nihim", (31.4%) of   students, paraphrased this collocation because they failed to produce the correct connotative sense of the verb "ḍaraba". Thus, received paraphrases like, "we drew a veil over their ears", "we covered up their hearing", reveal a loss of the semantic message which is "they went into deep sleep (Al-Zamakhshari, 2002, p.678).

Likewise, the collocation "wahanal-ʕaẓmu minnī", accounting for 8 frequencies (22.9%), was paraphrased as "the bones in my body are weakened". This rendition again, caused the connotation of the metaphoric message to be lost. The metaphoric use of "bones" indicates that the skeleton and bones are essential in supporting the muscles and holding the whole body together. Therefore, If are weakened, the whole body collapses.

3- Deletion:

This is the third adopted strategy in the translation of semantic collocation. It accounted for 36 frequencies (14.7%) of the students' responses. In this strategy, students tended to abandon large units of the message in the SL as a result of incomprehensibility of semantic units.   In translating the metaphoric collocation,   "أشتعل الرأس شيباً"‏"ishtaʕalar-r?su shaybā" (11.4%) of students demonstrated their lack of knowledge of collocational restrictions and   failed in rendering the connotative meaning of this collocation by reducing the pattern to "hair glow" ,

"hair shines", and "head is all flame".

Table (3) below shows the frequencies and percentages of strategies adopted by students. These strategies are ordered by rank (figure 1) according to the highest percentages indicated.

Table 3

Frequencies & percentages of strategies employed in translating lexical collocations in Hadith

Literal trans.		Generalization		Paraphrase		Synonymy		Correct		Deletion		
%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	
--	--	---	---	---	---	23	8	---	---	77	27	[Arabic text]
				--	---	26	9	57	20	17	6	[Arabic text]
						---		63	22	37	13	[Arabic text]
				20	7	28.6	10	5.7	2	45.7	16	[Arabic text]
2.9	1			5.7	2	---		57.1	20	34.3	12	[Arabic text]
				28.6	10	17.1	6	20	7	34.3	12	[Arabic text]
				45.7	16	---		14.3	5	40	14	[Arabic text]
				---		63	22	--		37	13	[Arabic text]
8.6	3	45.7	16	8.6	3	---		8.6	3	28.5	10	[Arabic text]
				22.9	8	65.7	23	---		11.4	4	[Arabic text]
						45.7	16	31.4	11	22.9	8	[Arabic text]
25.7	9			31.4	11	---		--		42.9	15	[Arabic text]
		20	7	22.9	8	37.1	13	20	7		--	[Arabic text]
		37.1	13	40	14	--		20	7	2.9	1	[Arabic text]
		20	7	8.6	3	17.1	6	42.9	15	11.4	4	[Arabic text]
%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	
2.5	13	8.2	43	15.6	82	21.5	113	22.7	119	29.5%	155	525

Figure (1) **strategies ordered by rank according to percentages**
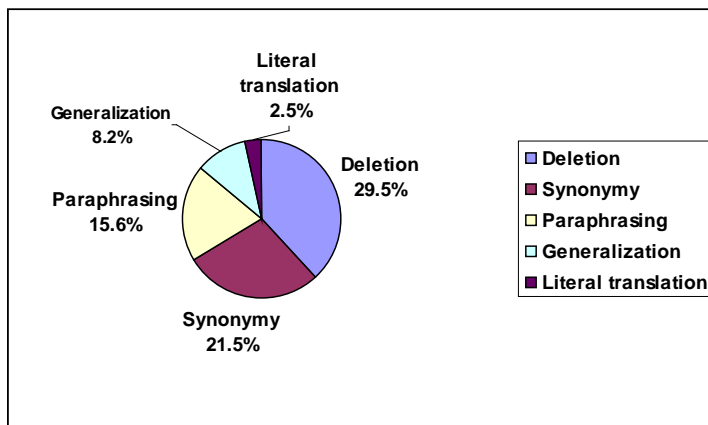
A) Deletion:

The data collected from the respondents show that the most adopted strategy in translating Part (B) the Hadith is deletion which registered (29.5 %) of the adopted strategies. With regard to this strategy, the high percentages of the lexical reduction and elimination of collocational components indicate that certain collocations pose a problematic area in translation due to the lack of precise equivalents in the target language. Therefore, students have to

. Examples taken from the received translations show that elimination of one element or two elements of the collocation results in reduction of conveying the message and in unnatural translation. Certain collocations like; "إقامة الصلاة" "ʔiqāmatuṣ- ṣalāh" (77%) of received translation were like "praying" and "do prayers regularly**".** The reduction in this translation is not only of one or two constituents but also there is an elimination of Islamic culture. In fact, "salāt" is different from prayer. It has a linguistic meaning and a "sharīʕa "meaning. The linguistic meaning is the same as prayer but the sharīʕa meaning is quite different from prayers (Ibn–Katheer, p. 38). Similarly, deleted items in translating "حج البيت" "ḥajjul-bayt" accounted for (45.7%) of the responses. The received translations were; "visit al-bait", "pilgrimage and Hajj". This rendition of the collocation is incomplete and definitely unacceptable. For anyone can visit

al-bait and go to kaʕba without "حج البيت" ḥajjul-bayt". People who live near by al-kaʕba always go there and visit al-bait. Again, the elimination is not only a reduction of lexical items but also of Islamic culture.

Similarly, (40%) of received translation of the collocation "إذا اؤتمن خان" "?iǎ ?i?tumina khān" ," betraying, cannot be trusted, betrayer", indicated that students tended to solve the problem they faced by eliminating either one constituent or both altogether. Hence, they exhibited a communication failure.

B) Near Synonymy:

Students resorted to this strategy when they were not able to find the exact equivalent or select the proper lexical item. Therefore, they replaced a lexical item by another one that shared certain semantic features with it. In rendering the collocation "عقوق الوالدين" "ʕuqūqul-wālidayn" (65.7%) of received synonymous items were like, "ungrateful to parents", "disobeying parents", and "parents' undutifulness".

Another example was "الألد الخصم" "al?aladdul-khaṣm". Synonymous items like "violent enemy" , "tough disputant" ,"fierce opponent", "irreconcilable opponent" and " bitterly antagonistic", all belong to the same semantic field which is either showing emotional intensity or ,destructive force. Yet neither item can be replaced by one another. For example "disputant" has the root verb "to dispute" by the meaning of: "يتجادل بشده وعنف/ يتنازع/ يناقش أمراً" "yatajādal bishiddah wa ʕunf/ yatanāzaʕ/ yunāqishu ?anran" . (Al- Mawrid (p. 282) where as "vehement' implies having intense eager feelings filled with desires of speech or behavior. (Oxford, p. 951).

C) Paraphrasing:

This strategy is the third most adopted one. It is noted that 82 frequencies (15.6%) of students' responses resorted to paraphrasing. They attempted at producing alternative versions of translation without changing the meaning. The highest frequency of paraphrasing was in the following collocations **"إذا اؤتمن خان"** "?iặ ?i?tumina khān" ,accounting for 16 frequencies (45.7 %). Different paraphrases received for this collocation were like, "whenever he is in charge, he betrays", "if you keep something as a trust, he does not return it" and " if you trust him, he will not be trust worthy".

Similarly paraphrasing in translating the collocation **"عودوا المريض"** "Sūdul-marīḍ" registered 14 frequencies (40%) of students' responses; "go to the hospital and visit sick people". Obviously the many attempts to reconstruct the optimal meaning by expanding the collocation and replacing it with free phrases without changing the meaning ,was the outcome of finding difficulty in translating religious collocations.

D) Generalization:

This strategy is used when students tried to give general meaning for the intended collocations. This strategy accounted for (8.2%) of the responses. The students resorted to this strategy to compensate for the lack of knowledge of the exact equivalent in the target language, so they tried to utilize their assumptions of the world knowledge in rendering the target message. As a result, they failed most of the time to convey a complete equivalent rendition. Received translations of the collocation "قتل النفس" "qatlun-nafs" show a frequency of 16 (45.7 %) of the responses who employed generalization. "عودوا المريض" "Sūdul-marīḍ" is another collocation that has a high frequency of 13 (37.1%).

E) Literal:

This is the least adopted strategy in Part (B) test. It shows a frequency of 13 (2.5%) of the responses adopted by students. This strategy is adopted when the students found difficulty in finding the exact equivalent terms.   The data of strategies show that the collocation:" وسوست به الصدور" "waswasat bihi iṣ-ṣudūr", has a frequency of 9 (25.7%) of the responses and literal translation of this collocation as "chest's whispering" is marked as being unacceptable and unnatural because it .is not equivalent to "وسوست به الصدور" the Arabic   "waswasat bihi iṣ-ṣudūr". Similarly,   "killing one's soul" as the literal translation for "قتل النفس" "qatlun-nafs" cannot be considered as equivalent in terms of meaning. For the term, "النفس" " nafs" is quite inclusive and includes either oneself or others. Furthermore, "قتل" "killing" may also include bodily mental or spiritual harm.

Table (4)

Frequencies & percentages of strategies employed in translating lexical collocations

in the Bible N= (12)

Literal		Paraphrase		Synonymy		Deletion		Generalization		Correct		Description
%	Fr.	%	Fr.	%	Fr.	%	.Fr.	%	Fr.	%	Fr.	
57.1	20	--	-	0.0	0	28.6	10	---	--	14.3	5	ثم صعد الروح بيسوع
---	----	28.6	10	40	14	31.4	11	---	---	-----	-----	عابسي الوجوه
----	---	-----	--	40	14	57.1	20	-----	----- -	2.9	1	للثعالب أوجار
---	--	0.0	0	62.8	22	34.3	12	---	-----	2.9	1	لطيور السماء اوكار
----	---	20	7	20	7	28.6	10	---	---	31.4	11	صرير الاسنان
---	---	28.6	10	25.7	9	20	7	2.9	1	22.8	8	طريحة الفراش
----	---	14.3	5	14.3	5	31.4	11	---	---	40	14	سنحت

%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	
												الفرصة
17.2	6	-	-	37	13	17.2	6	---	---	28.6	10	رجما بالحجارة
---	---	31.4	11	22.9	8	25.7	9	----	---	20	7	لا تسكروا بالخمر
5.7	2	---	--	8.5	3	34.3	12	17.2	6	34. 3	12	شفاء المرض
31.4	11	-----	---	25.7	9	20	7	----	---	22. 9	8	صاح الديك
20.0	7	11.4	4	2.9	1	20	7	8.6	3	37.1	13	يوم الحساب
Literal		**Paraphrase**		**Synonymy**		**Deletion**		**Generalization**		**Correct**		
%	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	
11	**46**	**11.2**	**47**	**25**	**105**	**29**	**122**	**2.4**	**10**	**21.4**	**90**	**Total**

Analysis of the strategies of part (C) is similar to the analysis of the previous two parts of the tests. The strategies adopted by the students are noted in terms of frequencies and percentages. Table (4) indicates that students adopted the following strategies: deletion accounting for 122 frequencies (29%), near synonymy 47 frequencies (25%) paraphrasing, 47 frequencies (11.2%) , literal translation accounting for 46 frequencies (11%) and the least adopted strategy was generalization. It accounted for 10 frequencies (2.4%). These strategies are ordered by rank according to the highest percentages as in figure 2 below.

Figure (2) **Strategies adopted ordered by rank according to percentage**
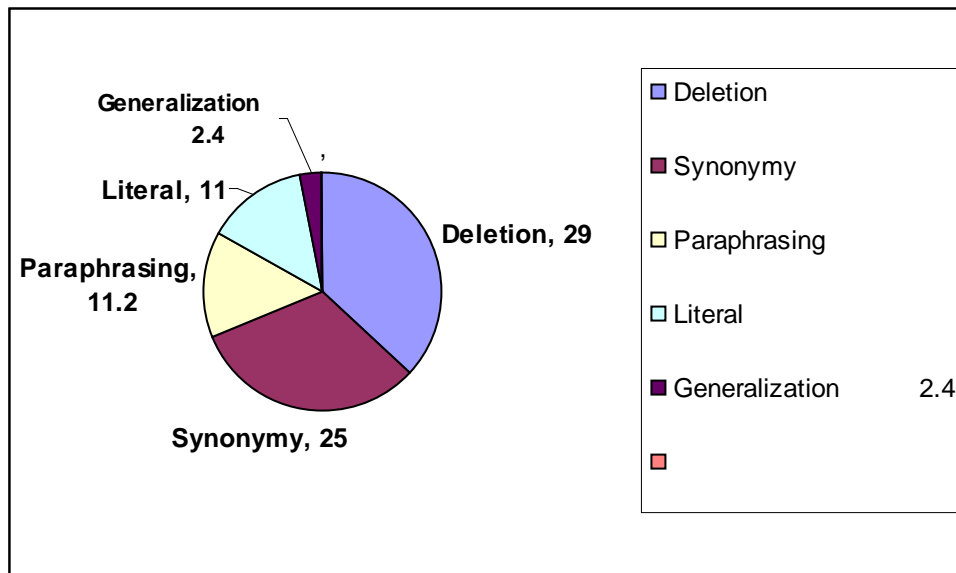
1- Deletion:

Figure (4) shows that deletion was the most employed strategy accounting for 122 frequencies (29%) of all the strategies used. Deletion is attributed to the fact that biblical collocations definitely reflect culture –specific language that expresses ideas previously unexpressed to the majority of the respondents. Hence, students resorted to deletion to avoid clumsy and unnatural translations. Below are examples of received translations   that show   a deletion of one lexical   element .However, elimination of the two constituents were not employed by a good number of students .

 Examples of reduced collocations are**:"** للثعالب أوجار**"**   "Liθ-θaʕālibi ?awjār". (57.1 %) of received translations " foxes"   " pits" and "holes" indicated students' heavy use of reduction and elimination to certain lexical items . thus, producing inadequate translation.   This is applicable to "شفاء المرض" **''**Shifā?ul-marīḍ" which was reduced to curing / healing/ remedy / medicine by

(34.3 %) of students.

1- Near synonymy:

It was the second most adopted strategy, accounting for 105 frequencies (25%) of the strategies. Synonyms, which are very similar in meaning, were problematic to students. Baker (1992) has stated that "words which we might think of as synonyms or near –synonyms will often have quite different sets of collocates"(p. 47). In rending collocation "عابسي الوجوه" ʕābisīl-wujūh" (40%) of students employed this strategy and produced synonymous items that share certain semantic features like "gloomy faces/ furious faces sad countenance stern faces and sullen faces". Similarly, the collocation "رجماً بالحجارة" "rajman bilḥijārah" was rendered by (37%) of students as "throwing stones" or " hitting stones"

3- Paraphrasing:

It was the third adopted strategy among the other strategies accounted for 47 frequencies (11.2%) of used strategies. It was an option used by the students whereby the meaning is kept but the form is changed to phrases. The collocation لا تسكروا بالخمر "lā taskarū bilkhamr" was rendered by (31.4%) of students as " do not get intoxicated by drinking alcohol" or " drinking wine makes one loses his mind". This is applicable to "طريحة الفراش" " ṭarīḥatal-firāsh" whereby (28.6%) of students paraphrased this collocation to " sick lying in bed" , resting in bed because she is sick" " she does not feel well so she is in her bedroom"

D) Literal Translation:

Literal translation accounted for 46 frequencies (11%) for lexical collocations. The highest percentage of literal translation was used in translating the collocation "ثم صعد الروح بيسوع الى

"البريه" "θumma ṣaʕadar-rūḥ biyasūʕ". (57.1%) of students resorted to this strategy and literally translated it as: "Christ was mounted by the spirit", "Christ elevated by the soul" or "Christ went up by the spirit". Word for word translation created a collocational clash and contradiction in meaning. The lexical items, mounted / elevated/ went up and raised belong to one semantic field which is "being moved from a lower to a higher level" Oxford Dictionary (p.280). Thus," إلى البريه" "ilāl-barriyyah" is not a "higher place

Nevertheless, literal translation strategy was the most adopted strategy in translating metaphoric collocations. It accounted for 53 frequencies (50.4%). By employing literal translation to render collocations that carry certain semantic messages; the message implied is often distorted leading to more ambiguity. Table (5) is an illustration of received translations rendered literally.

Table (5) Frequencies & percentages of strategies employed in translating metaphoric collocations in the Bible N= (3)

Literal		Paraphrase		Synonymy		Deletion		Generalization		Correct		Collocations
%	Fr	%	Fr.	%	Fr.	%	Fr	%	Fr.	%	Fr.	
51.4%	18	---	0	22.9%	8	20%	7	-	-	5.7%	2	حمل الله
42.9%	15	17.1%	6	20%	7	20%	7	-	-	---	0	مقيدين بالسلاسل
57.1%	20	2.9%	1	---	0	34.3%	12	-	-	5.7%	2	يشرق بشمسه
Literal		Paraphrase		Synonymy		Deletion		Generalization		Correct		Response Summary
%	Fr	%	Fr.	%	Fr.	%	Fr	%	Fr.	%	Fr.	
50.4%	53	6.6%	7	14.3%	15	24.8%	26	-	-	3.9%	4	105

Literal translation of semantic collocation tend to reduce and avoid the message intended .The collocation "يشرق بشمسه" "yushriqu bishamsihi" was literally rendered by students,

accounting for 20 frequencies (57.1%). Translations received were like "to shine with his sun" or make his sun shine.Another collocation that did not convey the metaphoric message correctly was "حمل الله" "ḥamalul-lāḥ". It was rendered literally by students, accounting for (51.4%) as "the lamb of God". The symbolic connotation of this collocation "Christ is a symbol of sacrifice" was lost and the implied meaning of this collocation was distorted

Conclusion:

The formulation of translation strategies bears on the relationship between the nature of theological collocations and the inherent difficulties involved in the meaning of these collocations. Accordingly, when the translator comes across the hindrance of not finding a corresponding TL equivalent for the SL lexical item, he resorts to several strategies to overcome the problems encountered. This finding attests with Ferch & Kasper's (1983) hypothesis of communicative strategies as "potentially conscious plans for solving what to an individual presents itself as a problem in reaching a particular communicative goal" (p.268)

Various strategies opted for by translators in rendering specific collocations seem to produce inappropriate translation. If a novice translator renders semantic collocations literally without paying adequate attention to message implied, the connotations are likely not to be transferred as a result of the translator's failure to acknowledge them. They will be entirely lost to the majority of the TL readers; consequently, the translation will be ineffective. On the other hand, translators should resort neither to the strategy of synonymy nor to the strategy of generalization when rendering lexical collocations. The reliance on those two strategies is an indication of translators' lack of awareness of collocational restrictions. Zughoul (1991) has elaborated on employing synonymous items that it is "unlikely that two different words with

exactly the same meaning would both survive in a language" (p.48). As for paraphrasing, Newmark (1988) believes that "paraphrase is the last translation procedure which simply irons out the difficulties in any passage" (p.90). However, should be the translators' last resort.

Recommendations:

It goes without saying that there are no fixed translation strategies that students can adopt when rendering SL specific and culture –bound collocations into English. While some strategies are helpful, others turn out to be of little avail. Consequently, the translator may utilize particular strategies that can be asserted to be effective where connotations and implied meanings are significant.

In light of the findings of the study, it is recommended that:

- **I**t is recommended that the translator of religious texts should be well versed in the two languages and the two cultures (Arabic and English) so as not to miss any fragment or component of the meaning of the collocations existing in religious texts.

- Translator should utilize footnotes as a translation strategy to give a broader contextual knowledge that would be of great value to the TL reader in the communicative process.

- Translators should employ transliteration whenever the SL collocations and TL are shared linguistically by the two languages yet culturally different "zakāt", "ṣalāh" and " ḥajjul-bayt".

- The most indispensable strategy that deals with semantic collocations is the one that is concerned with conveying the implied meanings of the message and not merely with words.

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List of Appendices:

Appendix (1)

**A Guide to Arabic Transliteration
Transcription (Adapted from Al-Arabiyya)**

Arabic letters (consonants)		Vowels	Transliteration
ء	ʔ		
ب	b		
ت	t	------َ---	a
ث	θ	--------ُ	u
ج	j	--------ِ	i , e
ح	ḥ	----و--	u
خ	kh	------ا--	ā
د	ḍ	و	ū
ذ	ḍ	--ي----	ī
ر	r	----يَ	iyy
ز	z	وَ	aw
س	s	وُّ	uww
ش	sh	يَ	ay
ص	ṣ		
ض	ḍ		
ط	ṭ		
ظ	ẓ		
ع	ʕ		
غ	gh		
ف	f		
ق	q		
ك	k		
ل	l		
م	m		
ن	n		
ه	h		
و	w		
ي	y		

Appendix 2

Translation Tests (1)

Part (A): 15 Collocations from the Holy Quran

Dear Participants,

You are kindly requested to translate the underlined collocations into English in

accordance with the context. There are 15 collocations in each religious text; 15 in the Holy

Quran, 15 in Hadith and 15 in the Bible. Your cooperation is highly appreciated.

A) Collocations from the Holy Quran:

1-"<u>خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَٰرِهِمْ غِشَٰوَةٌ وَلَهُمْ عَذَابٌ عظِيمٌ</u>".

....

2-"<u>وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰأَسَفَىٰ عَلَى يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ</u>".

....

3-"<u>وَلَقَدْ جَعَلْنَا فِى ٱلسَّمَاءِ بُرُوجاً وَزَيَّنَّاهَا لِلنَّاظِرِينَ</u> وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ إلاَّ مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُ <u>شِهَابٌ مُّبِين</u>".

....

4-"<u>فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سنِينَ عَدَداً</u>".

....

5-"<u>ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا</u> إِذْ نَادَىٰ رَبَّهُ نِدَآءً خَفِيّاً وَلَمْ أَكُنْ وَٱشْتَعَلَ ٱلرَّأْسُ شَيْباً قَالَ رَبِّ إِنَّى وَهَنَ ٱلْعَظْمُ مِنَّى <u>بِدعائك رَبِّ شَقِيّاً</u>".

....

6-" ولو رَحِمْنَاهُمْ <u>وَكَشَفْنَا مَا بِهِمْ مِّن ضُرٍّ</u> لَّلَجُّواْ فِى طُغْيَانِهِمْ يَعْمَهُونَ".

....

7- "وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلاً <u>ظَلَّ وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ</u>".

....

8- "ومَا خَلَقْتُ <u>ٱلْجِنَّ وَٱلإِنسَ</u> إلاَّ لِيَعْبُدُونِ".

....

9- "''فَأَقْبَلَتِ اَمْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ''".

....

10-"فَأَمَّا اَلْيَتِيمَ فَلَا تَقْهَرْ   وَأَمَّا اَلسَّائِلَ فَلَا تَنْهَرْ   وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ" .

....

Part (B):   15 Collocations from the Hadith

عن النبي صلى الله عليه وسلم أنه قال:

1-"بني الإسلام على خمس: شهادة أن لا الله إلا الله وان محمدا رسول الله وإقامة الصلاة   وإيتاء الزكاة

وصوم رمضان   وحج البيت من استطاع إليه سبيلاً".

....

2-"آية المنافق ثلاث:إذا حدث كذب، وإذا وعد أخلف ، وإذا اؤتمن خان".

....

3-" إن أبغض الرجال إلى الله الألد الخصم".

....

4- "سُئِلَ الرسولَ محمد صلى الله عليه وسلم عن الكبائر فقال: " الشرك بالله، وقتلُ النْفس   وعقوقُ الوالدين،

وشهادة الزور".

....

5-"كن في الدنيا كأنك غريب أو عابر سبيل".

....

6- "إن الله تجاوز لي عن أمتي ما وسوست به صدورها ما لم تعمل أو تتكلم".

....

7-" فكوا العاني ، وأطعموا الجائع ، وعودوا المريض".

....

Part (C): 15 Collocations from the Bible

1-''ثم صعد الروح بيسوع إلى البرية ليجرّبَ من قبل إبليس''.

....

2-''وعندما تصومون، لا تكونوا عابسي الوجوه. كما يفعل المراؤون الذين يُقطبّون وجوههم لكي يظهروا للناس صائمين''.

....

3—'' وفي اليوم التالي رأى يوحنا يسوع آتياً نحوه فهتف قائلاً: ''هذا هو حمل الله الذي يزيل خطيئة العالم''.

....

4-''للثعالب أوجار   ولطيور السماء أوكار   أما ابنُ الإنسان فليس له مكانٌ يسنِدُ إليه''.

....

5-'' يرسل ابن الإنسان ملائكته، فيخرجون من ملكوته جميع المفسدين ومرتكبي الإثم ويطرحونهم في أتون النار هناك يكون البكاء وصرير الأسنان''.

....

6-'' وكانت حماة سمعان طريحة الفراش، تعاني من الحمى''.

....

7 - ''ثم سنحت الفرصة عندما أقام هيرودوس بمناسبة ذكرى مولده وليمةً لعظمائه'' .

....

8 – '' وقد أوصانا موسى في شريعته بإعدام أمثالها رجماً بالحجارة''.

....

9-''لا تسكروا بالخمر، ففيها الخلاعة''.

....

10-''أيحلّ شفاء المرض في يوم السبت؟''.

....

11-'' وفي الحال وهو ما زال يتكلم، صاح الديك . فالتفت يسوع ونظر إلى بطرس فتذكر بطرس كلمة يسوع إذ قال له: قبل أن يصيح الديك تكون قد أنكرتني ثلاث مرات''.

....

12- "بل طرحهم في أعماق هاوية الظلام <u>مقيدين بالسلاسل</u> حيث يظلوا محبوسين إلى <u>يوم الحساب</u>" .

....

13- "<u>يشرق بشمسه</u> على الأشرار والصالحين".

....