

Translators' Positioning and the (Un)Translatability of Collocations: A Curious Case of Arabic Translation and Retranslation of *Orientalism*

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Abstract

This study examines the (un)translatability of collocations through the Arabic translations of Edward Said's *Orientalism* by Kamal Abu Deeb and by Mohamed Enani. It explores how the translators' positioning influenced their approaches and the resulting quality of the translations. Abu Deeb adopted a literal transfer strategy, prioritizing structural fidelity but often producing less readable outcomes. In contrast, Enani employed a domesticating approach, focusing on clarity and accessibility for the target audience. Through a comparative analysis of 64 collocations, the study highlights differences in style and accuracy, with Enani's translations achieving greater correspondence with the source text while aligning with the target audience's cultural context. The findings underscore the pivotal role of translator positioning, suggesting that flexibility and audience-oriented strategies can enhance the translation of collocations, which often lack direct functional equivalents. This work contributes to understanding translation strategies and their cultural implications.

Keywords

collocations, functional equivalence, Orientalism, positioning theory, translation.

توضيح المترجمين امكانية (عدم) ترجمة التراكيب الاصطلاحية: دراسة حالة لترجمة وإعادة ترجمة كتاب "الاستشراق" إلى اللغة العربية

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الكلمات المفتاحية:

التراكيب اللغوية، التكافؤ الوظيفي، الاستشراق، نظرية التوضيح، الترجمة.

الملخص

تتناول هذه الدراسة قابلية أو عدم قابلية ترجمة التراكيب اللغوية من خلال تحليل الترجمات العربية لكتاب "الاستشراق" لإدوارد سعيد، والتي قام بها كمال أبو ديب ومحمد عناني. تستعرض الدراسة كيف أثرت توجهات المترجمين على أساليبهم وعلى جودة الترجمات الناتجة. اعتمد أبو ديب استراتيجية النقل الحرفي، حيث ركز على الأمانة البنوية، مما أدى في كثير من الأحيان إلى نتائج أقل سلاسة في القراءة. في المقابل، تبني عناني نهجاً توطيئياً يركز على الوضوح وسهولة الوصول إلى الجمهور المستهدف. ومن خلال تحليل مقارن لـ 64 تركيباً لغوياً، تُبرز الدراسة الاختلافات في الأسلوب والدقة، حيث تميزت ترجمات عناني بمزيد من التوافق مع النص الأصلي مع مراعاة السياق الثقافي للجمهور المستهدف. تشير النتائج إلى الدور المحوري لتوجه المترجم، مما يُظهر أن المرونة والاستراتيجيات الموجهة للجمهور يمكن أن تُحسن ترجمة التراكيب اللغوية التي غالباً ما تفتقر إلى التكافؤ الوظيفي المباشر. تسهم هذه الدراسة في فهم استراتيجيات الترجمة وتبعاتها الثقافية.

1. Introduction

There are no universally accepted methodologies and guidelines in the field of translation; however, functional equivalence, clarity, and accuracy are often considered as the key aspects of a successful translation (Koller 1995). Arabic translations of *Orientalism* present exemplary cases for translation theorists, reflecting the far-reaching implications of translators' positioning and stylistic patterns on the acceptability and interpretation of original work in the context of intercultural communication (Elmenfi and Gaibani 2018; Scoville 2018).

Linguistic habits and stylistic patterns of translators along with their motivation and ideological positioning greatly shape their translation behaviour (Baker 2001; Connor 2004; Carlos 2009; Walker 2010; Károly 2013; Ruebottom 2013; Li 2014; Elmahdi and Moqbil 2015; Xu and Huang 2016; Ma and Guan 2016; Davila-Montes 2017; Valentino, Emery, Forrester, Kuzmanović 2017; Liu and Du 2018; Zikpi 2018). Positioning theory attempts to explain the hierarchical relationships and cognitive processes in translation behaviour and, thereby, extends the scope of discourse much beyond the linguistic habits and stylistic patterns of translators (Baker

2001; Luo 2017). It attempts to reveal the translator's motivations and the power asymmetry among the translators, the writer, cultures, and the recipients of the translation. *Orientalism* received a great deal of reception as a ground-breaking work with enormous socio-cultural implications (Prakash 1995). Translation of such a book provided opportunities as well as posed substantial challenges to the translators in presenting its academic, intellectual, cultural, political, and ideological context in the correct form. An analysis of the positions and the responsibility the translator assumes in attempting the translation of such a work can provide important information on the impact of translators' positioning on the quality and accuracy of the translation (Davila-Montes 2017; Valentino et al. 2017).

Collocations are the co-occurrence of two or more lexical units together to give a certain expression (Grimm 2009; Sattar 2015). Collocations are characterised by their relative fixedness and non-idiomaticity. This fixedness of collocations presents a challenge to the translators, as equivalent structures seldom exist in the source language (SL) and target language (TL). However, how different translation styles or translators' positioning can affect the translation quality of collocations is not much explored. Studies in this area can provide a better understanding of the translation strategies to maintain function equivalence in fixed/rigid lexemes at the word, sentence, and concept level (Elmahdi et al. 2015; Izwaini 2015).

In previous research on the Arabic translations of *Orientalism*, the researchers elucidated general aspects of translation methods used by Enani and Abu Deeb (Elmenfi 2014a; Elmenfi et al. 2018). The analysis suggested that Abu Deeb relied mainly on the foreignization and mechanical transference of text. In contrast, Mohammed Enani's translation rests on omission and addition, and transference was adaptive. Interestingly, while doing lexical analysis of the source text (ST) and target text (TT), The researchers found that in lexical terms, the version of Abu Deeb is closer to ST, whereas Enani's translation was lengthier. Ersheidat and Tahir (2019) recently analysed the first chapter of *Orientalism* and highlighted a significant difference in the translation methodologies adopted by the two translators. They confirmed that Abu Deeb used a literal translation method,

whereas Enani used an idiomatic translation strategy.

In this study, with the help of paratextual and personal quotes analysis, the researchers analysed the positioning of translators. The researchers argue that Abu Deeb attempted the role of not only a translator but also a writer and reformist. Enani, however, treated translation with a focus on interpretations of ST by using appropriate TL phrases that have nearly the same meaning. In the light of positioning theory, we can see the different responsibilities and roles the two translators assume while attempting the translation and how this has impacted the translation's overall quality. Furthermore, the researchers also analysed the translatability of some of the selected 'collocations' used in ST. To bring a holistic picture, the researchers have included a brief description of the personality and style of the translator Abu Deeb, and the retranslator Mohammad Enani.

2. *Orientalism*, translation, and retranslation

2.1 The book: *Orientalism*

Orientalism is a founding work in post-colonial cultural studies (Prakash 1995; Traboulsi 2014). It was written in 1978 by Edward Said. With the help of discoveries, theories, and concepts, this book targets the Western stereotypical representation of the Orient in reports, literary works, and other media sources (Halliday 1993; Prakash 1995; Traboulsi 2014). *Orientalism* presents deep epistemological reflections on the cultural subjugation of the East. The book was first translated into Arabic by Abu Deeb in 1981; however, it did not receive the attention it deserved (Elmenfi et al. 2018; Ersheidat et al. 2019). The book was retranslated by Mohammad Enani in 2006.

2.2 The translator: Abu Deeb

2.2.1 Background

Kamal Abu Deeb, a Syrian intellectual, obtained his undergraduate degree from the Arabic Department of Damascus University in 1964. He studied English during his university years and improved his command of the language while he was at Oxford in 1965. He conducted his Ph.D. on the writings of 'Abd al-Qāhir al-Jurjānī, the renowned Arabic critic. Nevertheless, the main

part of his literary and cultural accomplishments was achieved at the School of Oriental and African Studies, University of London. Abu Deeb had a broad background in translation before he translated *Orientalism*. Abu Deeb is known for his contribution to poetry criticism and for being one of the Arab world critics who brought the theory of structuralism to the Arabic language.

2.2.2 Positioning

Paratextual analysis and quotes of Abu Deeb revealed key points about the positioning he adopted in translating *Orientalism*. To describe his translated version, Abu Deeb did not write 'Translated' تَرْجَمَ; he instead wrote 'Transferred into Arabic' نَقَلَ إلى العربية. This reflects that Abu Deeb did not intend to restrict this exercise to 'translation' but assumed greater responsibility of 'transferring' the information from ST to TL. He made a clear distinction to establish that the work is not a typical translation. This choice of word is not incidental, as he clearly described his previous translations as a 'translation'; for example, in the Arabic translation of *Culture and Imperialism*, he described the work as 'Translated' تَرْجَمَ rather than 'Transferred into Arabic'. The use of 'transfer', therefore, clearly reflects his conceptual narrative. Abu Deeb considered the translation of *Orientalism* as an opportunity to present his translation strategy, which was unconventional in several ways (Elmenfi 2014b). Abu Deeb (1995/1981:18) states that 'translating Said's *Orientalism* is a good opportunity for me to present my strategy, and also to impose personal choices concerning translation because the researchers believe that the book will be widespread and popular.'

The subtitle in *Orientalism* is *Western Conceptions of the Orient* which was changed to المعرفة. السلطة. الإنشاء (The Power, Knowledge, Discourse) by Abu Deeb in his translated version. This makes an impression on the reader that the book presents a bigger picture of the association between knowledge, power, and discourse, which was different from the frame Said used for visualising the relationship between the Orient and the West. Abu Deeb (1981/1995:14) highlights the possibility of writing *Orientalism* in a manner that is uniquely different from Said's, with the text produced indicating his personal style and interaction with Arabic as a language. He advocates that translators should be allowed the

privilege of creativity and adventure as an avenue for resolving the perceived difficulty in finding proper equivalences across languages (Abu Deeb 1981/1995:12).

2.2.3 Translation style

Abu Deeb's approach to translation entails matching sentences for sentences, words for words, and structure for structure—one for each one. The development of new terms is yet another significant aspect of Abu Deeb's style of translation. A detailed analysis of his translation style is presented elsewhere (Elmenfi 2014b; Elmenfi et al. 2018).

2.3 The retranlator: Mohamed Enani

2.3.1 Background

Mohamed Enani, the Egyptian professor of English literature and famous writer, is well-known in the Arab world as the translator of many works of Shakespeare. He obtained his B.A. degree in English literature from Cairo University, where he later joined as a Professor of English. Enani, like Abu Deeb, made contributions to various fields of literature and translation, writing prolifically in Arabic and English. His oeuvre consists of approximately eighty-five volumes of authored monographs, creative writing, and lexicographical works.

2.3.2 Positioning

Enani's work of translation is founded on the belief that the thoughts of the original author and translator are different; hence, he cannot write exactly what is in the original text. Enani (2006:13) believes that the translators, through their work, ought to bring out some aspects that the readers can relate to, and they should exercise free thoughts in applying their choice of styles.

On Said's third death anniversary, Enani issued the second translation of *Orientalism*. Enani translated the subtitle *Western conceptions of the Orient* literally as المفاهيم الغربية للشرق in which he added an Arabic letter to the word ق, and this addition resulted in a clear change in the meaning compared to Said's translation. As for his translation of *Orientalism*, Enani (2006:16) states that 'this translation is fairly clear though accurate ...' Enani (2009) states that 'I have developed a mechanism of my own to enable me to break down the idea expressed, even if the sentence is convoluted, loaded with qualifications, with medial phrases and clauses some of which aiming

at "hedging" ... It is my belief that, with a little effort, the most unfamiliar ideas can be conveyed intelligibly to the Arabic reader; with a labour of love like translating Edward Said into Arabic, the effort I made was by no means little' (Personal communication with Enani in Cairo October 2009, at Cairo University). In his translation journey, Enani (2009) says that he has come to appreciate the fact that even ideas that seem very complex to understand can be simplified through a personal mechanism that makes them palatable to others. Enani holds the view that literature should not be preserved for those who possess the mental infrastructure that understand complex work. Instead, he opines that it can be made accessible to average readers who understand their local language, through acts of simple interpretation. This is what he strived to achieve when he made relentless efforts to meet Professor Edward Said, whose book *Orientalism* he translated into Arabic. (Personal communication with Enani in Cairo October 2009, at Cairo University).

2.3.3 Translation style

In a generalised view, Enani has adopted a domestic rather than a foreign approach concerning transferring meaning to the readers. He praises this approach as the one that brings authenticity to readers in texts that are replete with philosophical arguments and hidden meanings that are rather not palatable to common readers. From Enani's (2006:18) point of view, the domestic approach suits the average readers who are not endowed with the mental faculty to digest foreign-sourced texts.

Through his literary work—particularly translation from foreign languages to Arabic—he presents himself as a champion of the local culture, language, and embodiment of common readers.

3. Discussion on the (un)translatability of collocations

Collocations are the co-occurrence of two or more lexical units together to give a certain expression (Grimm 2009; Sattar 2015). Generally, collocation cannot be translated literally and appropriate changes are required to maintain formal correspondence. In this section, an analytical assessment has been conducted to see how Abu Deeb's and Enani's distinct approaches have impacted the translation quality. Representative examples of collocations from different chapters of *Orientalism* are discussed. Overall, sixty-four collocations were selected from the book and were arranged according to the types such as adjective + noun, verb + noun, adverb + verb, verb + adjective, adverb + verb past participle, noun + noun, and adverbs + adjective. Each type of collocation will be discussed below.

3.1 Adjective-Noun collocation

In the English language, the combinations of adjectives and nouns form the most foundational patterns of collocation. Some of the adjective + noun collocations from *Orientalism* along with the translations rendered by Abu Deeb and Enani are tabulated below.

Table 1. Some adjective + noun collocations from *Orientalism* along with the translations rendered by Abu Deeb and Enani.

No.	Ch.	Edward Said	Page No.	Type of Coll.	Kamal Abu Deeb			Mohamed Enani		
					P.	Translation	B.T	P.	Translation	B.T
1	intro	academic institutions	2	adj + n	38	المؤسسات الجامعية	university institutions	44	المؤسسات الأكاديمية	academic institutions
2	intro	civil society	7	adj + n	42	المجتمع المدني	civil society	51	المجتمع المدني	civil society
3	1	complex problem	24	Adj+n	74	المشكلة المعقدة المتشابكة	complex overlap problem	74	مشكلة مركبة	complex problem
4	1	annual report	39	adj + n	77	تقرير كرومر السنوي	cromer's annual report	95	تقرير سنوي	annual report
5	1	central authority	44	adj + n	89	السلطة	authority	102	السلطة المركزية	central authority
6	1	binary opposition	46	adj + n	91	الثنائيات الضدية	against binaries	105	التعارض الثنائي	binary opposition
7	1	classic study	60	adj + n	102	الدراسة الكلاسيكية	classic study	124	الدراسة الكلاسيكية	classic study
8	1	brief history	62	adj + n	105	التاريخ الموجز	brief history	128	التاريخ الموجز	brief history
9	1	commercial activity	75	adj + n	128	النشاط التجاري	commercial activity	145	النشاط التجاري	commercial activity
10	2	common source	79	adj + n	141	مصدر ما مشترك	a common source	150	مصدر مشترك	common source
11	2	alternative approaches	105	adj + n	160	المتناولين البديلين	alternate reach	187	المنهجين البديلين	alternative approaches
12	2	comparative study	118	adj + n	161	الدراسة المقارنة	comparative study	204	الدراسة المقارنة	comparative study
13	2	conceptual framework	141	adj + n	202	إطار تصوري	conceptual framework	237	الإطار النظري	theoretical framework
14	2	binary opposition	143	adj + n	213	الثنائيات الضدية	against binaries	239	التعارض الثنائي	binary opposition
15	3	considerable degree	190	adj + n	240	درجة بعيدة	far degree	304	درجة كبيرة	considerable degree
16	3	characteristic features	201	adj + n	250	الملامح المميزة	characteristic features	316	الملامح المميزة	characteristic features
17	3	an academic debate	232	adj + n	253	مناظرة الجامعة	university debate	361	مناظرة أكاديمية	academic debate
18	3	brief time	243	adj + n	260	وقت قصير	short time	377	فترة موجزة	brief time
19	3	classic work	247	adj + n	270	الكتاب الكلاسيكي	classic work	382	الكتاب المهم	important book
20	3	considerable influence	256	adj + n	285	تأثير لا يستهان	the effect is not insignificant	395	تأثيره الكبير	considerable influence
21	3	binary opposition	268	adj + n	293	الثنائيات الضدية	against binary	412	التعارض الثنائي	binary opposition
22	3	academic world	284	adj + n	300	العالم الجامعي	university world	435	الحياة الأكاديمية	academic world
23	3	annual meeting	294	adj + n	303	الاجتماع سنوي	annual meeting	448	اجتماع سنوي	annual meeting
24	3	academic world	302	adj + n	305	العالم الجامعي	university world	460	العالم الأكاديمي	academic world
25	3	critical analysis	302	adj + n	305	تحليل نقدي	critical analysis	460	التحليلات النقدية	critical analyses
26	3	available evidence	310	adj + n	307	أدلة متناول	reach evidence	472	أدلة متاحة	available evidence
27	3	collective action	310	adj + n	308	عمل جمعي	collective action	472	عمل جماعي	collective action
28	3	close relationship	326	adj + n	310	علاقة وثيق	close relationship	494	علاقة أوثق	closer relationship

The comparative assessment presented in the above table suggests that Abu Deeb's rendition did

not completely match ST in 46.7% of the cases whereas this number was only 13.3% in the case of

Enani. Overall, Enani's approach delivers the meaning more smoothly in TT. For example, Abu Deeb translated 'complex problem' as *المشكلة المعقدة* *المتشابكة* which includes a word *المتشابكة* that does not exist in ST. Enani rendered it as *المشكلة المركبة* which is a TL equivalent for the collocation in ST. As already mentioned, Abu Deeb attempted to maintain the style and structure of the original text, and this is obvious in his translation which reflects a rather mechanical assimilation of the English structure. He rendered the expression 'binary opposition' as *الثنائيات الضدية*. In Arabic, however, there is no similar structure. Enani translated the same expression as *التعارض الثنائي* which more adequately meets the requirements of the TL reader.

In another example, Abu Deeb opts for a direct structural rendition of the ST elements; 'alternative approaches' is structurally rendered by Abu Deeb as *المتناولين البديلين*. To the best of the researcher's knowledge, Enani's translation of this collocation is accurate, as he translated the same part as *المنهجين البديلين*. The collocation 'conceptual framework', is rendered by Enani as *الإطار النظري*. This translation is structured in a simple and clear style; he added *النظري* in an attempt to create a more reader-oriented and comprehensible translation. Abu Deeb translated the same part as *إطار تصوري*. His rendition maintains the ST structure; however, he used an uncommon Arabic term (*تصوري*) which makes TT rather more obscure.

Abu Deeb also failed to present an appropriate collocation in TL in several other

cases. By 'classic work', Edward Said wants to convey that the book has seminal importance; however, Abu Deeb rendered it as a classic and old book by adding words between the two parts of the collocation as follows: *كتاب دنكن ماكرونلد الكلاسيكي*; thus, the Arabic collocation has four words in total. Enani overcomes the problem by translating the mentioned collocation as *الكتاب المهم*; he used the most common Arabic rendition of the word 'classic' to find a translation that is designed mainly to provide direct and clear transference by choosing the word *المهم*. Enani used this approach to address cultural specificity. The other interesting example is 'available evidence'. Abu Deeb apparently followed the same approach of adding one or more words between the collocations to reach the intended meaning of the English collocation. Abu Deeb's translation is *أدلة عامة قريبة المتناول*; the translation is literal with the addition of words in between, leading to a rather uncommon Arabic word structure. Abu Deeb adds the word *قريبة* which does not exist in ST. Enani's translation is more accurate to render the same collocation as *أدلة متاحة*.

3.2 Verb-Noun collocation

In any language, verbs and nouns comprise the essential elements of a sentence. Verbs and nouns in the English language are commonly referred to as the subject and predicate as in the following phrase. Below is the table that includes the verb-noun collocations mentioned in Said's book; it will be followed by a discussion of Abu Deeb's and Enani's translations.

Table 2. Verb-noun collocations from *Orientalism* along with the translations rendered by Abu Deeb and Enani.

No.	Ch.	Edward Said	Page No.	Type of Coll.	Kamal Abu Deeb			Mohamed Enani		
					P.	Translation	B.T	P.	Translation	B.T
1	Intro.	Identify a problem	20	V +N	53	أحدد هوية المشكلة	Identify the problem identity	69	تحديد المشكلة	Identify a problem
2	1	become a source	31	V +N	63	تحول إلى مصدر	Switch to a source	84	أصبح مصدراً	become a source
3	3	draw attention	203	V +N	215	يجذب انتباهنا	Attracts our attention	320	لفت نظرنا	draw attention
4	3	make a distinction	235	V +N	243	إقامة التمييزات	make a distinction	366	تحرص على التمييز	make sure to distinct

Edward Said used the collocation 'Identify a problem' to suggest the problems every writer on *Orientalism* has encountered. Abu Deeb translated this collocation as *أحدد هوية المشكلة* where he adds the word *Identity*

making it *Identify a problem identity*, which does not exist in TT; as a result, his translation is opaque and obscure in terminology and expression. In contrast to Abu Deeb, Enani has maintained the meaning of the text by using the phrase تحديد المشكلة for 'Identify a problem'. The next example clarifies the difficulties that Arab readers face in deciphering unfamiliar and awkward Arabic choices made by Abu Deeb and how the same terms have produced a translation that indirectly reflects the meaning by changing the implied meaning rendered by Enani. Said used the collocation 'make a distinction' to highlight the difference between people in Hejaz who can talk about Muslims, modern Islam, and primitive Islam. Abu Deeb's translation does not present this meaning. He rendered it as إقامة التمييزات, which is difficult to read and understand. Enani's rendition is closer to the TL audience and is more accurate than that of Abu Deeb. Enani adds a preposition على to imitate the meaning of the original text and rendered it as تركز على التمييز. Abu Deeb translated the collocation 'draw attention' as يجذب انتباهنا suggesting that the rendition is a complete literary one; in contrast, Enani's rendition as لفت نظرنا implies the informative nature of the book.

3.3 Verb-Adjective collocation

Further to the verb and adjective combination such as in the phrase 'seems beautiful', there are numerous other fixed expressions in which verbs precede adjectives such as in 'went mad', 'fall asleep', 'running wild', 'fall sick', and 'grow old'. Translators do not find it difficult to find an accurate equivalent for this type of collocation in Arabic. The SL collocation 'remain unchanged' and 'seem appropriate' has been rendered as الصمود دون تغيير and يبقون دون تغيير for the first collocation, and الصمود دون تغيير and تبدو ملائمة for the second collocation; and both the translations-maintained equivalence only in meaning, but differ in form.

Table 3. Verb-adjective collocations from *Orientalism* along with the translations rendered by Abu Deeb and Enani.

No.	Ch.	Edward Said	Page No.	Type of Coll.	Kamal Abu Deeb			Mohamed Enani		
					P.	Translation	B.T	P.	Translation	B.T
1	Intro.	Remain unchanged	6	V +adj	41	يُبقون دون تغيير	Remain unchanged	50	الصمود دون تغيير	Remain unchanged
2	1	seem appropriate	55	V +adj	84	أنها ملائمة	It is convenient	117	تبدو ملائمة	seem appropriate

3.4 Adverb-Verb collocation

Adverb-Verb collocation is illustrated with the following sentence: 'Let us briefly describe the structure and list the ideas in a summary fashion'.

Abu Deeb rendered this sentence as دعنا نصف هذه البنية باقتضاب ونسرد الأفكار بطريقة وجيزة whereas Enani rendered it as ولنحاول الآن بإيجاز وصف ذلك البناء وتعداد تلك الأفكار

Table 4. Adverb-verb collocation from *Orientalism* along with the translations rendered by Abu Deeb and Enani.

No.	Ch.	Edward Said	Page No.	Type of Coll.	Kamal Abu Deeb			Mohamed Enani		
					P.	Translation	B.T	P.	Translation	B.T
1	3	Briefly describe	268	Adv+V	270	نصف باقتضاب	describe succinctly	412	إيجاز وصف	Briefly describe

From the example, we can notice that Abu Deeb's translation of this particular type of collocation was as accurate as that of Enani. This is because Abu Deeb followed the more frequently used structure of verb-adverb collocation in Arabic. In Arabic, when rendering this type of collocation, there is a tendency to follow this structure; it starts with the verb, inserts words in between, and subsequently places the verb, as it gives the reader a more familiar sentence form.

3.5 Adverb-Verb past participle collocation

In English, compound adjectives are most commonly formed using the pattern of an adverb plus past participle. Some examples are deeply-worried and badly-behaved. Notably, the adverb and past participle phrases—when used with a copular verb such as seem or be and that come after the nouns they transform—will normally not be hyphenated.

Table 5. Adverb-verb past participle collocations from *Orientalism* along with the translations rendered by Abu Deeb and Enani.

No.	Ch.	Edward Said	Page No.	Type of Coll.	Kamal Abu Deeb			Mohamed Enani		
					P.	Translation	B.T	P.	Translation	B.T
1	Intro.	highly charged	9	adv+vpp	44	مشحون بالدرجة عالية	highly charged	54	مشحون إلى أقصى درجة	highly charged
2	1	newly discovered	42	adv+vpp	73	حديثة الاكتشاف	recently discovered	100	نمار اكتشاف	Benefit of discovery
3	1	highly developed	49	adv+vpp	79	نمواً كبيراً	Large development	108	بالغ التقدم	advanced development
4	1	previously known	58	adv+vpp	87	عرفت سابقاً	previously known	122	سبق أن عرفها	previously known
5	1	inextricably tied	99	adv+vpp	123	وحدة لا تنقسم عراها	Unbreakable unitedness	178	ارتباطاً لا فكاك منه	An inextricable connection
6	2	easily identified	118	adv+vpp	142	تميزه بسهولة	Easily distinguished	205	يسهل التعرف	easily identified
7	2	newly created	124	adv+vpp	146	أنشئت قبل وقت قصير	Created a short time ago	213	أنشئت حديثاً	Created recently
8	2	carefully selected	125	adv+vpp	147	موضوعات منتقاة	Selected topics	215	موضوعات منتخبة	Elected subjects
9	2	fully realized	182	adv+vpp	195	تتحقق كاملة	fully achieved	293	يُكتمل تحقيقه	fully accomplished
10	3	clearly defined	267	adv+vpp	270	محدد بدقة	accurately defined	411	التحديد الواضح	clear definition
11	3	frequently quoted	320	adv+vpp	317	كثير الاقتباس	Much quoted	486	يستشهد الكثير	frequently quoted

The above table includes eleven collocations; three were selected to be discussed in detail as they resemble the rest of the examples. Edward Said used ‘highly developed’, ‘inextricably tied’, and ‘newly created’. Abu Deeb rendered them as ‘نمواً كبيراً’, ‘وحدة لا تنقسم عراها’, and ‘أنشئت قبل وقت قصير’, respectively; Enani translated them as ‘بالغ التقدم’, ‘ارتباطاً لا فكاك منه’, and ‘أنشئت حديثاً’, respectively. Whereas Enani maintained the tense of the verb, Abu Deeb did not. Notably, Abu Deeb also added extra words, but still failed to provide a

completely meaningful translation. Abu Deeb, in example number 5, inserted an unfamiliar word عراها.

3.6 Adverb-Adjective collocation

Among common modifiers that precede adjectives are adverbs ending with –ly, except for those referred to as intensifiers. For a word ending in –ly to modify an adjective, it must come immediately before the adjective. The following table presents fourteen such collocations.

Table 6. Adverb-adjective collocations from *Orientalism* along with the translations rendered by Abu Deeb and Enani.

No.	Ch.	Edward Said	Page No.	Type of Coll.	Kamal Abu Deeb			Mohamed Enani		
					P.	Translation	B.T	P.	Translation	B.T
1	Intro.	particularly valuable	6	adv+ adj	41	قيمة بشكل خاص	Especially valuable	50	القيمة الكبرى	Great value
2	1	relatively uncommon	54	adv+ adj	84	قليلة الشيوع نسبياً	relatively uncommon	116	غير الشائعة نسبياً	relatively uncommon
3	1	directly responsible	94	adv+ adj	119	مسؤولة مباشرة	directly responsible	172	إشرافاً مباشراً	Direct supervision
4	1	extremely sensitive	96	adv+ adj	121	حساسة جداً	extremely sensitive	174	حساسيتها الشديدة	extreme sensitiveness
5	1	ever changing	98	adv+ adj	122	دون أن يغير أبداً	Without ever changing	177	دون التغير قط	Never change
6	2	equally important	142	adv+ adj	161	ذات أهمية ماثلة	equally important	237	لا تقل أهمية	No less important
7	2	immediately apparent	146	adv+ adj	164	جليّة جلاء مباشراً	directly clear	242	واضحة على الفور	immediately apparent
8	2	particularly effective	159	adv+ adj	175	ذات فاعلية خاصة	particularly effective	261	ذات فاعلية خاصة	particularly effective
9	2	readily accessible	159	adv+ adj	175	في متناول من يشاء	Reachable to whoever wishes	261	في متناول الكل	Accessible to all
10	2	clearly evident	189	adv+ adj	201	جليّة تماماً	quite clear	303	واضحة جليّة	clearly evident
11	2	fully aware	194	adv+ adj	206	واعياً وعياً تاماً	fully aware	310	واعياً كل الوعي	fully aware
12	3	immediately following	290	adv+ adj	290	التالية مباشرة	immediately following	443	تلت مباشرة	immediately following
13	3	Highly sophisticated	296	adv+ adj	295	المظهر المعاصر	Contemporary appearance	451	التقدم البالغ	Highly developed
14	3	largely responsible	300	adv+ adj	299	مسؤولون إلى حد بعيد	largely responsible	457	مسؤولون إلى حد كبير	largely responsible

Despite Abu Deeb's specialisation as a linguist (Arabic language) and the great effort he made in the translation, TT is far behind ST. Edward Said uses the collocation 'particularly valuable' to indicate that *Orientalism is particularly valuable*. Abu Deeb changed the syntactic function and translated it as قيمة بشكل خاص, which means *Orientalism is valuable in a particular form*. Enani translated it as القيمة الكبرى, which means *the great value of Orientalism*, which is closer to the meaning intended in ST.

When we look at the translations of the collocations 'immediately apparent' and 'fully aware' by Abu Deeb as جليّة جلاء مباشراً and واعياً وعياً تاماً, and by Enani as واضحة على الفور and واعياً كل الوعي, we can notice that Abu Deeb did not show mechanical assimilation of the English structure as he did in the previous collocation; he repeated the words aware (واعياً) and apparent (جليّة) in the two collocations to imitate the original sense. The structure of the collocations is still very difficult and uninteresting to the Arabic reader. With the same collocations, Enani used the word repetition method only for the collocation 'fully aware' (واعياً).

(كل الوعي). This translation retains the meaning; however, it involves syntactic shift and position shift to maintain the meaning and sense of ST. The other collocation is 'Highly sophisticated'; in this case, Abu Deeb's translation is far from what Said intended. Abu Deeb rendered it as المظهر المعاصر, which means contemporary appearance. Enani rendered it as التقدم البالغ, just as implied in ST. This is incongruent with his positioning of not maintaining strict adherence to the ST forms and rendering translation based on meaning rather than form.

3.7 Noun-Noun collocation

The first noun component of the noun-noun collocation is often used for attributive position functioning like adjectives. For instance, two nouns—stone and wall—form the phrase 'a stone wall', in which the noun 'stone' is an attribute of the wall.

Table 7. Adverb-verb collocations from *Orientalism* along with the translations rendered by Abu Deeb and Enani.

No.	Ch.	Edward Said	Page No.	Type of Coll.	Kamal Abu Deeb			Mohamed Enani		
					P.	Translation	B.T	P.	Translation	B.T
1	2	source material	117	N +N	141	المصادر الأصلية	Original sources	204	مادة المصادر	source material
2	3	Research methodology	300	N +N	299	منهجية البحث	Research methodology	457	المنهجية البحثية	Research methodology

As shown in the above table, both the translations are not identical but reflect the original sense of ST, because this type of collocation does not bear different argumentations.

The major problems in translating English collocations into Arabic are discussed above. The findings from the research provide sufficient proof that collocations are a critical component for understanding the second language text and translating it most acceptably. This entails transferring meaning in a manner in which the TL readers find it as acceptable and natural as possible. Whereas previous research has concerned itself predominantly with linguistic aspects of collocations, this research is unique because it endeavours to resolve the issues of rendering English informative text collocations into Arabic. The translation of collocations can be accurately regarded as a gap in the existing research on collocation. The strategies required for rendering

collocations are prominently missing in previous studies. The current study has made a significant attempt to resolve the gap.

The most crucial mechanisms required by translators to render clear and accurate translations of collocations involve the identification of an association between the collocation and other semantic structures. Effective translators, therefore, are expected to understand *all* meanings—which may include nuances that have subtle implications in the text. Native-like, advanced experience of the source is a key requirement for the level of understanding described. One thing emerges clearly: when it comes to the translation of collocations, language skills are barely enough. According to the back translations and the level of their correspondence with the translations, it can be noted that Enani's translation has a high percentage of acceptability compared to that of Abu Deeb.

Table 8. Level of accordance each translator has with the back-translations and ST.

No.	Edward Said's Collocation	Collocation Type	Corresponding Translations of Enani with the source text	Corresponding Translations of Abu Deeb with the source text	Corresponding Translations of both Enani and Abu Deeb with the source text	None-corresponding Translations
1	30	Adj+N	28	16	13	0
2	4	V+N	3	1	0	0
3	2	V+Adj	2	1	1	0
4	1	Adv+V	1	0	0	0
5	11	Adv+VPP	4	2	2	8
6	14	Adv+Adj	7	8	5	4
7	2	N+N	2	1	1	0

The above table presents the level of accordance that each of the translators has with the back-translations and, eventually, with ST. As clearly shown, the majority was achieved by Enani, by almost 47 matches out of 64 total collocations in ST. He undoubtedly succeeded in dealing with the problem of rendering the collocations which resulted in a more reader-friendly book that best served his goal. Abu Deeb, however, has a limited number—mostly 29—of translations that have accordance with ST. However, when compared to that of Enani, numbers show an even amount of accordance, which forwards the advantage to Enani

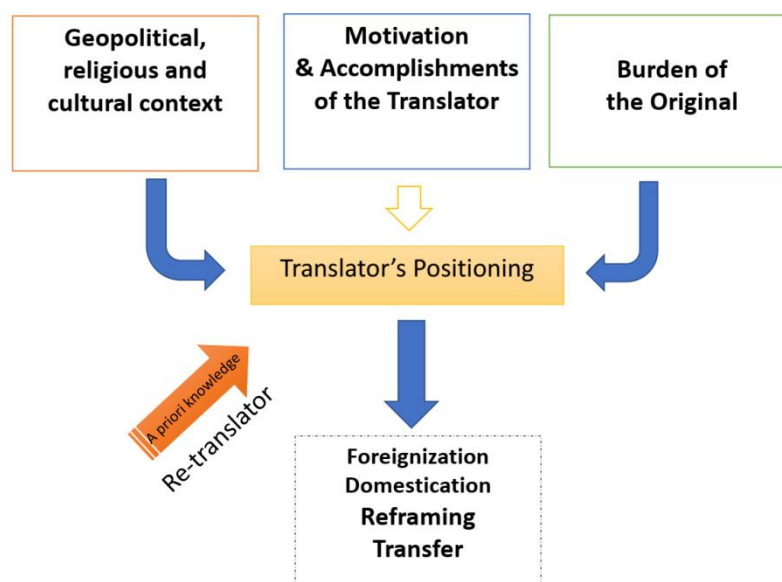
being more successful in rendering this type of language structure.

This difference in the translation quality of collocations can be correlated with the positions adopted by the translators. From the above examples, it is evident that the differences in translation qualities cannot be explained just on the basis of linguistic habits and stylistic patterns. In an attempt to 'transfer' rather than 'translate', and maintain a rigid reliance on structuralism, Abu Deeb rendered a translation of collocations which seems inadequate. Enani, in contrast, successfully adopted a reader-centric and relatively flexible

approach while attempting the translation. Based on the analysis presented in this work, it is clear that the positioning of a translator is an important determinant of translation style and quality. The positioning of a translator is generally shaped by the geopolitical, religious, and social contexts; accomplishments and motivation of the translator behind attempting the translation; and complexity and popularity of the original work. However, it must be acknowledged that as a retranslator, Enani had a prior understanding of the issues, shortcomings, and reception of Abu Deeb's translation. The comparison between Abu Deeb

and Enani should, therefore, be done with an acknowledgment of this fact. Figure 1 summarises interactions between different factors that might influence translation quality. By 'burden of original', it is implied that if the original work has already received phenomenal success and has socio-cultural implications, the translator faces a psychological challenge to meet the readers' expectations. Likewise, personal motivations and socio-cultural imperatives may direct a translator to adopt a rigid approach that may adversely affect the translation quality.

Figure 1. Factors affecting a translator's positioning and their impact on translation styles



4. Discussion of Findings

The present study explores the (un)translatability of collocations through a comparative analysis of the Arabic translations of Edward Said's *Orientalism* by Kamal Abu Deeb and Mohamed Enani. The findings underscore significant differences in the translators' approaches, which were shaped by their positioning, strategies, and contextual motivations. Below, we discuss the major findings and contextualize them within the broader landscape of translation studies.

Kamal Abu Deeb's translation strategy emphasized structural fidelity to the source text (ST), often resulting in translations that prioritized literal correspondence over readability. This

approach, while linguistically precise, often led to outcomes that were less accessible to the target language (TL) audience. For example, his translation of the collocation "complex problem" as "المشكلة المعقدة المتشابكة" (complex overlap problem) introduced additional elements not present in the ST, complicating the intended meaning.

In contrast, Mohamed Enani's strategy was more dynamic and reader-oriented. By employing a domestication approach, he rendered translations that were culturally and contextually relevant, ensuring clarity and accessibility. For instance, Enani's translation of "complex problem" as "مشكلة مركبة" (complex problem) retained the ST's

meaning while aligning with the linguistic expectations of TL readers.

The findings of this study align with and extend previous research. Ersheidat and Tahir (2019) emphasized the methodological divergence between Abu Deeb and Enani, noting that Abu Deeb employed a literal translation method while Enani opted for an idiomatic approach. Our study corroborates their observations but provides a deeper focus on collocations, illustrating how Enani's flexibility resulted in translations that were better received by the TL audience. Similarly, Elmenfi et al. (2018) highlighted the influence of Abu Deeb's structuralist approach on his translations. While their study discussed the impact of such strategies on text fidelity, our findings extend their work by analyzing specific collocations and demonstrating how structural fidelity can compromise readability and naturalness in the TL. For instance, Abu Deeb's translation of "binary opposition" as "الثنائيات الضدية" (against binaries) lacked the clarity of Enani's rendition, "التعارض الثنائي" (binary opposition).

Moreover, Scoville (2018) argued that both translators achieved a balance between fidelity to the ST and TL readability. However, our study challenges this assertion by demonstrating that Enani's translations consistently prioritized reader accessibility, as evidenced by his culturally adaptive rendering of collocations such as "conceptual framework" (الإطار النظري).

The findings highlight the critical role of translator positioning in shaping translation outcomes. Abu Deeb's adherence to structural fidelity reflects a belief in preserving the textual integrity of the ST, whereas Enani's domestication approach underscores the importance of audience engagement and cultural adaptation. This divergence underscores a broader debate in translation studies: the tension between fidelity to the ST and the need for functional equivalence in the TL. Additionally, this study sheds light on the challenges of translating collocations, which often lack direct functional equivalents between languages. By illustrating how Enani's flexible strategies led to more effective translations, this research emphasizes the importance of context-sensitive approaches in addressing the inherent complexities of translation.

5. Conclusion

The comparative analysis of Kamal Abu Deeb's and Mohamed Enani's translations of Edward Said's *Orientalism* offers a comprehensive insight into the pivotal role of translator positioning and its impact on translation outcomes. The study's findings emphasize the challenges inherent in translating collocations and highlight the strategies that can either enhance or detract from a translation's clarity, cultural relevance, and overall acceptability. Abu Deeb's approach, rooted in structural fidelity and a commitment to maintaining the integrity of the source text (ST), often led to translations that were linguistically accurate but culturally distant and less accessible to the target audience (TL). This was evident in his treatment of collocations such as "complex problem" (المشكلة المعقدة المتشابكة), which introduced elements not present in the ST, complicating the intended meaning. His reliance on a rigid, formalist methodology reflects a broader philosophical commitment to preserving the textual and stylistic features of the original work, even at the expense of reader engagement and cultural resonance.

In contrast, Mohamed Enani's translations demonstrate a reader-centric and dynamic approach, marked by a consistent effort to adapt the ST to the cultural and linguistic norms of the TL. By prioritizing functional equivalence and accessibility, Enani's translations, such as "complex problem" (مشكلة مركبة), resonate more effectively with TL readers. His domestication strategy ensured that collocations were rendered in a manner that preserved their semantic and cultural nuances, thereby enhancing readability and audience comprehension.

This study extends the existing body of literature by providing a focused analysis of collocations, an area often overlooked in broader discussions of translation methodologies. While previous research, such as that by Ersheidat and Tahir (2019) and Elmenfi et al. (2018), highlighted the translators' stylistic and methodological differences, this study delves deeper into the microstructural elements of their work. The findings underscore the need for flexibility and cultural sensitivity in addressing the complexities of translating collocations, particularly in works with significant socio-cultural and intellectual implications like *Orientalism*.

The implications of this study are far-reaching for the field of translation studies. First, it highlights the importance of aligning translation strategies

with the expectations and cultural contexts of the TL audience. This is particularly crucial in the translation of academic and philosophical texts, where the interplay of language, culture, and ideology is often intricate and multifaceted. Second, it reaffirms the value of adopting a balanced approach that combines fidelity to the ST with adaptability to the TL. Translators who rigidly adhere to one methodology risk alienating readers or distorting the text's meaning, as seen in Abu Deeb's translations.

Finally, this research contributes to ongoing debates on the translator's agency and responsibility in mediating between cultures. The contrasting approaches of Abu Deeb and Enani illustrate the profound influence of personal, ideological, and contextual factors on translation decisions. These findings advocate for a more nuanced understanding of translation as a dynamic and context-sensitive process, one that requires translators to navigate the complex interplay of linguistic, cultural, and ideological considerations. Future research could expand on these findings by exploring the reception of such translations among diverse TL audiences or examining similar challenges in the translation of other seminal works. Additionally, studies could investigate the pedagogical implications of this research, offering strategies to train translators in effectively handling collocations and other challenging linguistic structures. By advancing our understanding of the nuanced interplay between translator positioning, strategy, and outcome, this study contributes to the evolution of translation as both a discipline and a practice.

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