

## Revisiting The Theory Of Translation: Investigating The Translation Divan-e Hafiz

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### Abstract

Translation theory offers a complex phenomenon when source language (SL) is transported and communicated in the target language (TL). Therefore, it is a grave concern for a translator to utilize equivalent ideas in another language. The current investigation tried to analyze lexical collocations in Arabic literature poems from Divan-e Hafiz and compare interpretations made by A J. Arberry (1905–1969) and H. W. Clarke (1840-1905) in request to find the most widely recognized methods the two interpreters utilized and to uncover the benefits and imperfections relating to each technique. This paper investigated that strict, social, and semantic collocations are separately the most troublesome word mixes for interpreters to achieve the cycle. It further delineated that the most incessant methodology taken by the two interpreters was in the interpretation of the same word and, in a few cases, a decrease of the lexical relationship to limit contorting the structure, complex and semantic examples highlighted in poems while making a similar impact in the TL. This phenomenon provides an overview of how to teach Arabic literature translation well.

**Keywords:** Interpretation of Verse; Lexical Collocation; Strict Collocation; Semantic Highlights; Equal Impact

### INTRODUCTION

As a distinctive sort of tasteful capacity of language, the interpretation of poetry is constantly viewed as more bewildering than the interpretation of some other writings (Ajmal & Kumar, 2020; Kumar, 2020). There has consistently been much contest about strategies that can be utilized to safeguard the artist's message and the uniqueness to produce comparable impacts in the objective language. A portion of the various issues interpreter experiences during the cycle is using etymological instruments that are verifiably entwined with language and culture. The verse involves etymological nuances like collocations that need interpretation. Language is a cultural-based concept (Mahmood et al., 2020; Khan et al., 2020). The fact of the matter is that collocations are basically and thoughtfully language and culture explicit, and an interpreter should manage them exactly to keep up social and tasteful qualities. As a distinct form of the delicious power of language, the interpretation of poetry is often regarded as more astonishing than the interpretation of other texts. Some of the various problems a translator encounters in making it are due to etymological instruments. Poems include etymological

nuances, for example, a combination of great ideas that tend to be interpreted. Clarke (1840-1905) asks for the best-known techniques used by two translators and to discover the advantages and disadvantages associated with each process. This paper investigates such strong social and psychological connections. The researchers also pointed out that the less frequent method used by the two translators was the exact translation terms and, in a few cases, a decrease in lexical relationships to limit formation, detailed prominence, and network construction during the effects of TL.

However, there is still debate as to whether writing can be a translation. It is a critical issue in interpreting the theological work, especially since the verse is a particular phonetic highlight of the editorial style used to make it different from the text. These poetic highlights are closely tied to a particular culture, religion, and conviction in general. The possibility that a halfway verse might mix in interpretation might be somewhat honest because no one is the same when contrasting two dialects.

In any event, they were thought to be arbitrary, difficult to understand, describe and edit themselves, difficult to identify. Although they are considered one of the subtleties of language, we can speculate how practical the cultural knowledge of the source text might be in grasping the meaning of conflicts in the sense that, like many other aspects of language, they are highly bound by culture. Therefore, a translator should reach a complete understanding of vocabularies and their contexts of use in SL and TL. Although the article's focus is on the semantic selection that supports the equivalent of impact on TL readers such as those from the SL, it is easier to appreciate if collisions are appropriately understood.

Collocation is the concept of word coincidence, where some words appear predictably next to or within a certain number of words from each other; the usual string considered is four words on each side of 'r the word mark, sometimes called a nine-word span. Thought involves phrases in a syntactic connection (e.g., action word object: 'make' and 'choice'), lexical match (antonyms and synonyms), or things language (linguistic phrase or phrase). The actual phrase is co-event of things, modifier, action or qualitative word, for example, strict (as opposed to unbending), or he pricks his finger This (rather than penetrating or penetrating). Colligation is the co-event of something. It is the relational description of words, some language highlights, for example, a kind of compliment close to from coal, or from management action from about. The importance of collocation in terms of ease of interpretation can be seen as central. In addition, collocations are a collection of words used to create lexical joins in a text, which can be powerful.

For structuralism, there are three kinds of translation: first, intralingual translation, paraphrasing, or rephrasing within one language. The second one is Interlingua which is a summary or rephrasing between two languages. The last one is intersemiotic translation that is rewording or paraphrasing into a sign system. In this research study, the researcher is worried about Interlingua translation between Urdu Language and the English language (Jacobson, 1959). Nida (1969) states

translation is the reproduction of receptor language, which is target text (TT) in the closest usual equivalent of the source text (ST). Importance is given to sense and style. He is more absorbed because of equivalence in translation, both at the level of stylistics and semantics. She sees translation as a renewal of an identical response of the ST in the TT. In the same way, this view of translation overlaps with the view of Tytler (1993), which also favors a full equivalence at the levels of sense and effect as optional that an excellent translation has the soul of the unique text. The essence of the basis is transfused so that it is felt then detained by the innate of linguistic.

Other philosophers defined it as an aim being required to translate or what issues should be considered when passing through this process. *Mouin* (2007) opines that to translate is not only to take care of the text's linguistic, diagram, or structural sense. However, one should reflect the semantics of the note along with its culture, setting, and retro. In a husk, these numerous descriptions from many viewpoints vary in positive features as deliberated above. Some of them present the aim of the translation; few of them look to semantics and some to style. Some describe the translator as an intermediary. Moreover, some focus on the general aspects of Interlingua, intralingual, and intersemiotic as proposed by *Jacobson* (2000). This present study is concerned with an examination and account of translation from Urdu text that is source text to English manuscript that is board text under the leadership of *Baker's* theory of non-equivalence at various levels discussed in the next chapter of this research study. The translation is always understood to transmit a message or meaning in writing from one language to another. "Translation is expressed in another language (or target language) by protecting another, source language, terminology, and style equation," says dubiously. It is to develop a theoretical framework for translation theories, models, and analogies, understand translation systems, and determine its validity for application in real-life translation.

Define system is the theory of a scientist that is considered a model when passed on to another. According to *Larson* (1984: 15), two main types of translation are classified into, i.e. form-based and meaning-based translation. A form-based translation source tries to follow the language format and is known as a word translation. While a meaning-based translation receptor makes every effort to communicate the text meaning of SL in natural forms of language, it is called idiomatic translation *Nida and Taber* in their book. *Theory and practice of translation* (1969) list some of the universal features of the text that should be taken into account in translation:

In this model, *nada* divides the translation process into the encoding phase and transmits the message (m) from source to target language (x to y). In an encoding phase, this model is transparent and has meaning in multiple. Ways *Eugene Nida* gave two types of equivalence: formal and dynamic. Formal equivalence is the word-for-word translation (translating the meanings of words and phrases in a more literal way) keeping literal conformity.

Formal equivalence is described as focusing attention on the message itself in both form and content. It is the word-to-word translation of the text. Roman Jackson: meaning and nature of language making: Many scholars have explained a translation differently. Moreover, some classification of translation types is also present by some experts. For example, Roman Jacobsen has classified the translation into three categories.

## **METHOD**

The current study examined all Hafiz's lexical collocations in "Divan" and compared the corresponding translations between two English translators, A.J. Arberry and H. Wilberforce Clarke to assess the extent that religious and cultural information has been supportive of collocation translations. There is great number of collocations analysed in their translation. However, in order to provide an analysis in this research, 8 cases were selected and randomly classified by category of religion, culture and semantic. The next section discusses a translation study that use Newmark's (1981) "equivalent effect" notion to replicate Source Language into target language while preserving its religious, cultural, and semantic features. The section below will examine several techniques for carrying out the equivalence task in translation used by the two translators.

## **RESULTS AND FINDINGS**

To investigate the information, first, the Persian lines, including the strongly composed collocations under the examination are given together the literal interpretation of the collocations—next, the two English interpretations from A. Then, J. Arberry (shown as A) and H. Wilberforce Clarke (appeared as B) are given trailed by investigating and assessing the interpreters' techniques. The vocabulary phrases used by Hafiz in his crucial work "Divan" were analyzed. Their comparative interpretations by two British translators, A. Wilberforce Clarke, compared all together to find out to the extent to which social and coherent data helps to interpret the phrases. Out of all of the phrases examined, 15 cases were selected messily and put in strict, social, and semantic categories to introduce the investigation. It adopts strict, social, and semantic SL versioning into TL in a way that reproduces the SL impact in TL.

### **Intra Langue Translation Or Re-Recording**

Interlingua translation interprets the verbal symbols of the language: Other symbols in the same language; expressions or texts are translated into different expressions or texts in the same language; Describing sentences, simplifying a novel, and presenting poems in prose are examples of intra long translation.

### **Interlingual Translation Or Translation Appropriate**

The interlingual translation is the interpretation of verbal symbols of language: Through other languages; It can be bilingual or multilingual; Moreover,

interlingual translation can be seen in translating literary creations in different languages.

### **Inter Semiotic Translation Or Transmission**

Inter Semiotic translation is the interpretation of verbal symbols. Language by non-verbal sign system signs involves using signals or signals to communicate; Ben's semiotic translation can be applied in some systems such as sign language or traffic signs. Several studies have been conducted on collocation and collocation issues in interpretation. According to Newmark (1988), "The problem of collocation interpretation is due to two important reasons. One is that there is only a self-assertive relationship between the segment of collocation and its importance.

Bread Cook (1992) similarly alludes to the subjective link between the components of salmon and their overall meaning. She accepts A progression measure that is common in all languages. She likewise sources the difficulty of interpreting salmon. It specifies that the salmon design of the language and target language is laid out uniquely. Another consideration to consider when dealing with translation integration is unique; the more elaborate a term, the shorter its interdependent scope.

Lyons (1997) believes that the discrimination of a collocation should be considered in all respects. Moreover, the segregation of its components does not provide a fair balance in their integration. Benson et al. (1986), Nattinger and De Carrico (1992) view integration as repetitive word combinations taking a down-to-earth view of integration. Cowie (1993) and Robins (1971) (cited Herbst, 1996) are classified as "consistent consistency of word in a language with other words in sentences, for example, white espresso, jealous green and girlfriend" (Addison, 1983); The structure of a book can be difficult if there are large enough examples of standard comparison texts. A similar text can be created by examining the relationship between lexical combinations and subject sequences/comments. Addison asserts that when a lexical set frequently occurs within the title part of a sentence, the lexical set will be regarded as speaking to the point of the content, which can go with the overall content theme. Most of the descriptive researchers focus actually on better content will be the result of translation. They suggest that when faced with a merger, the interpreter should seek equal merger in TL.

To examine the information, a Persian line containing the impressively constructed collocations under investigation is first presented with a literal interpretation of the collocations, and then two English interpretations from A.

### **Religious Collocations**

One must consider that collecting collocations is a mixture of specific words. Strict parables and references to traditions When these words are constructed with different words, the entire collocation gains the importance of options and is usually quite difficult to decipher. is. A small number of writers aim to move because they have a rich group of information about religion Religious

messages in a highly viable and sensitive way. The following is used in Hafiz's poetry Here are some examples of religious collocation

1 Halal-o Haram	2.Setr-o Effaf	3 Rah-oRasm	4 Kouh-o Biyaban	5 Sa'y-o Amal	6 Ahd-o Vafaa	7.Khorram-o Khandan	8 Soud-o Ziyar
لیکن جب حساب کا دن مجھے بیت مجھے بیت کم فائدہ ہو گا جو شوخ کے حلال خوشگوار ہونے کا الزام لگتا ہے یا میرے لئے اس مسموم کے لئے جو میں دلی یوں قیامت کے دن مجھے تر مہلے، مہلے سے منع کیا ہے) شیخ کی حلال روتی (تقویٰ)، ہمارے غیر قانونی پانی (محبت کے شراب) سے زیادہ ہے	اوپر رفت کے ہالوں میں رہنے والے! آپ میرے پاس محبت کا شوق مند سرخ شراب لائے نیچے میں خاکت ہوں، تمہارے روتن ہیں پردے کے پر کشش تہہ زایوں سے پرہیز کرنے والے (جس سے منع کیا گیا ہے) مجھ پر دعول بیچنے والا (مقدس مسافر) نشہ اور شراب (خدای علم کی)	نماز کی چٹائی پر شراب ڈالنے دو، اگر طواف کرنے والا تو کے تو اس کی راہ پر چلنے کے لئے کسی کا رونا ہے اور اس کے ادب کو بخوبی معلوم ہیں شراب کے ساتھ نماز کے لئے تیار اگر جانور کا (کامل) مرشد) آپ کو بولے تو خدا کے مراحل کے راستے اور استعمال کے لئے بغیر مقدس مسافر (کامل) مرشد ہے	جو دوستانہ زی پر! سرگوشیاں پتلے پیروں کے ساتھ ہوں نرم فان! کی تلاتی میں گھومتا ہوں خطرناک کھڑی محبت کی جنگل اے ہوا! نرمی کے ساتھ خوبصورت مرشد سے بات کر یہ کہتے ہوئے اب نے ہمیں پیاروں اور صحراؤں کی خواہش عطا کی ہے (علیحسبہ) کے سختی اور تکلیف)	جیسے خالی کب پر ایک کا مقدر ہوتا ہے کہ پر ایک کو زندگی کے زبردست سیلاب سے بھرنا چاہیے اپنی محنت کا کوئی کام نہیں، اگرچہ جنت کے دروازے تک پہنچو اگر کسی نے اور ہے آپ کا پیلہ خون سے بھر دیا ہے خوش قسمتی وہ ہے جو دل کے خون کے بغیر چھٹی پر آتی ہے اور اگر نہیں تو محبوب کا باغ اور محنت کے ساتھ یہ سب کچھ نہیں ہے	لیکن نیت کے لئے اشارے مت لو اور نہ ہی میں خیال کہ گلاب کی مخلصانہ مسکرائٹ ہے میٹھا پیازا نوحہ یہاں رونے کی بہت سی وجہ ہے گلاب کی مسکرائٹ میں مخلصی کے عید کا کوئی سراغ نہیں اے بلبل عاشق چیخا کیونکہ یہ رونے کی جگہ ہے	میں نے اسے اپنی جگہ پر کھڑے دیکھا اس کی گرفت میں ایک مسکرائٹ اس کے چہرے پر اچھی خوشی ہے جسے شہتے میں اس نے کچھ دیر نگاہ ڈالی اور واضح طور پر نگاہ میں دیکھنے کو مل رہا تھا وہاں ایک سو سچائیاں جھلک رہی تھیں اسے خوش بناتے ہوئے شراب والا میں نے دیکھا اور اٹھتے میں سو قسم کے نظارے (سراں الہی) جو اس نے بنائے تھے	دنیا کے بازار کے تمام سونے کو دیکھو تمام انسوؤں پر دنیا سے بیکار تالا کیا وہ تیرے تڑپتے دل کو راضی نہیں کریں گے؟ میرے پاس کافی نقصان ہے کافی فائدہ ہے دنیا کی ملتی اور تکلیف کی نقد رقم دیکھیں اگر یہ نفع ایک ہے یہ کافی نہیں یہ نقصان ہمارے لئے کافی نہیں

Table 1. Halal-o Haram

**Translation: (A)**

“But when the Day of Reckoning is here,  
I fancy little will be the gain  
That accrues to the Sheikh for his **lawful** cheer,  
Or to me for the draught **forbidden** I drain.”

**Translation: (B)**

“On the day of up-rising (the resurrection), I fear, a profit taketh not.  
The **lawful** bread (piety) of the shaikh, more than the **unlawful** water (wine of love) of ours.”

Two parts of the strict phrase "Halal-o Haram" are in a shameful relationship, implying "a deed in full accordance with / against Islamic spirit and religious obligation". Both translators created the same base term "lawful" but used distinct collocates for "forbidden" and "unlawful".

Table 2. Setr-o Effaf

**Translation: (A)**

“Oh dwellers in the halls of **Chastity**!  
You brought Love's passionate red wine to me,  
Down to the dust I am, your bright feet stept.”

**Translation: (B)**

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*“The dwellers of the sacred fold of the veiling and of the abstaining (from what is forbidden) of the angles,  
On me, dust-sitter (holy traveller), the intoxicating wine (of divine knowledge) cast.”*

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The use of compound letters of Arabic origin such as "Setr-o Effaf" as marked on the line above, has become so common that Persian speakers automatically associate two identical parts. This word literally encompasses the word "setr" meaning "to cover the sins of others" and "effaf" which means "purity" and absolutely "holiness" and "purity" is said. To overcome the obstacle of translating this collocation, both translators, while knowing meaning, they have taken different approaches.

### Semantic Collocations

This type of collocation is largely based on common sense and is related to the fact that the base means a certain means. In terms of the element that occurs in conjunction with it. In a semantic compound the two words are separated mainly by nouns and adjectives and because of their consensus, they belong to the same grammatical category.

Table 3. Rah–o Rasm

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**Translation: (A)**

*“Let wine upon the prayer-mat flow, and if the taverner bids so;  
Whose wont is on this road to go its ways and manners well doth know.”*

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**Translation: (B)**

*“With wine, becolour the prayer-mat- if the Pir of the magians (the perfect murshid) bid thee;  
For of the way and usage of the stages (to God) not without knowledge is the holy traveller (the perfect murshid).”*

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According to Persian tradition, in the expression "Rah-o Rasm", the harp and its collection are identical meaning "the way to act". The collocational word was translated by Arberry as "ways and manners" with the two components sharing the same meaning characteristic. Clarke, on the other hand, chose the phrase "the way and usage" because he believes that the word "usage" does not adequately convey the concept of "rasm"

Table 4. Kouh–o Biyaban

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**Translation: (A)**

*“Go, friendly Zephyr! Whisp`ring greet  
Yon gentle fawn with slender feet;  
Say that in quest of her I rove*

***The dangerous steeps, the wilds of love.”***

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**Translation: (B)**

*“O breeze! With softness speak to the beautiful fawn (the murshid),*

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*Saying: Thou hast given to us desire for **the mountain and the desert**"*

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The phrase "Kouh - from Biyaban" in Persian language implies "careless spinning around". In the main translation "The dangerous soaks, the wild", Arberrry must surely be expected to have done the same strange thing, but truth be told it represents the logical perspective on importance in lexical semantics as suggested in the source text. In introducing a second translation, using the phrase "the mountain and the desert", Clarke has first uttered a similar word, then is traced by an elaboration in brackets realizing it by a simple version in exactly the same words the importance cannot be shifted.

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Table 5. Sa`y-o Amal

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**Translation: (A)**

*"Like an empty cup is the fate of each,  
That each must fill from Life`s mighty flood;  
Nought thy **toil**, though to Paradise gate thou reach,  
If Another has filled up thy cup with blood;"*

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**Translation: (B)**

*"Fortune is that which, without the heart`s blood, cometh to the bosom:  
And, if not, the garden of the Beloved (gained) with **effort and toil** all this is  
naught."*

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The foundation and summation in the collocational term "Sa'y-o Amal" is a "committed" gathering. The parts of the term are so tightly tied that the chief interpreter likes to reduce the term into a single word; for example the "labor" thing which is, by all means, satisfactory to associate a similar significance to the SL phrase. Notwithstanding this, in the subsequent interpretation, Clarke has unnecessarily given a word-for-word version that occurs in an odd word crew for the perusers TL.

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Table 6. Ahd-o Vafaa

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**Translation: (A)**

*"Take not for sign of **true intent**  
Nor think the rose`s smile sincere;  
Sweet, loving nightingale, lament:  
There is much cause for weeping here."*

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**Translation: (B)**

*"In the smile of the rose, is no trace of **thecovenant of fidelity**:  
O Bulbul-lover; bewail; for it is the place of wail."*

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In the "Ahd-o Vafaa" co-location structure, it appears it is clear to the interpreter that the focal point is correlated semantically with collecting for example 'to submit to someone's guarantee'. Nonetheless, Arberrry wanted to use the descriptive phrase "real intent" as correspondence for Persian co-location and Clarke has adequately interpreted the co-location to the phrase "the treaty of consistency" as a sign of "fidelity" to keep the idea of it. However both will

probably provide a satisfactory counterpart to move the SL significance segment to TL and appreciate the SL effect.

### Culture-Specific Collocations

The meaning of the whole cannot be extrapolated from the constituent parts. In other words, someone who is unfamiliar with the culture in which the language is spoken should be unable to comprehend the entire text. On the other hand, culture-bound collocations are made up of vocabularies that are closely associated with the culture of the language that they are derived from. They can only be comprehended in the language they are used in, i.e. colloquial language. As a result, translators may encounter challenges while interpreting culturally constrained collocations.

Table 7. Hast-o Nist

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**Translation: (A)**

*“Nor with **Is** nor **Is Not** let thy mind contend;*

*Rest assured all perfection of mortal birth*

*In the great **Is Not** at the last shall end.”*

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**Translation: (B)**

*“Grieve neither at **existence** nor at **non-existence**: Be thy mind, happy.*

*For the end of every perfection that is – is non-existence.”*

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The antonymous collocation "Hast-o Nist" connotes "life and death" in philosophy. These are two truths that are so inextricably linked that they cannot be separated.

Arberry has used the collocational term "Is and Is not", which is less influential than Clarke has used the term "existence and non-existence".

Table 8. Kwon-o Makaan

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**Translation: (A)**

*“What is wrought in the forge of the **living and life***

*All things are nought! Ho! Fill me the bowl,*

*For nought is the gear of the world and the strife!”*

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**Translation: (B)**

*“The produce of the workshop of **existence and dwelling** (the whole world) all this is naught;*

*Bring wine (of the love of God), for the goods of the world all this is naught.”*

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"Kwon-o Makaan" which means "the whole world and whatever is in it" is a colloquialism. Because of its frequent use, it has lost its original meaning, resulting in an idiomatic term. Both translators used comparable equivalents in their translations. Arberry employed the collocational expression "living and life" which is neither colloquial nor idiomatic. In an attempt to create a comparable effect on TL readers, Clarke has generated a word-for-word translation followed by some definitions to compensate for the loss of meaning.

## CONCLUSION

This investigation aimed to analyze two English interpretations of Divan-e Hafiz's fasting as a Persian occupation. The article has been limited to lexical and cultural collocations as semantic devices with an alternate application when used in verse. The level of trouble in deciphering collocations is depended on the sort of collocation. Collocations related to strict settings seemed, by all accounts, to be the riskiest, so the two interpreters needed to adopt a few strategies to deal with them appropriately. In general, they would utilize counterparts that were more recognizable for the TL readers in request to domesticate the content while keeping up the message and style of the verse. Sometimes the interpreters favored an interpretation of the exact words followed by definitions to make the term more logical and amplify the impact in the factual content. Other troublesome collocations incorporated those identified with the way of life. No issues showed up in the case for a source text collocation. There was an identical in the objective language with similar significance. However, by and large, the significance or structure must be changed to become justifiable for the objective perusers and give equivalent impacts.

The most challenging type was collocations with semantic relations between the segments constructing them. More often than not, they presented no severe issue, and the interpretation of the exact words appeared to be satisfactory. In any case, for collocations with the interchangeable connection between the two sections, the interpreters liked to diminish the term into a word level. Yet, at times they go past their essential significance and embrace auxiliary importance to assume the job of a literary device which requested interpreter's thoughtfulness regarding utilize diverse drew nearer as examined to manage them adequately.

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