



كلية التربية بالغرندقة



جامعة جنوب الوادي

## بيانات الكتاب

Translation

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كلية التربية بالغرندقة – جامعة جنوب الوادي

## روية الكلية

كمية التربية بالغرندقة مؤسسة رائدة محليا ودولياً في مجالات التعليم، والبحث العلمي، وخدمة المجتمع، بما يؤهلها للمنافسة على المستوى : المحلي، والإقليمي، و العالمي

## رسالة الكلية

تقديم تعميم مميز في مجالات العلوم الأساسية و إنتاج بحوث علمية تطبيقية للمساهمة في التنمية المستدامة من خلال إعداد خريجين متميزين طبقاً للمعايير الأكاديمية القومية، و تطوير مهارات و قدرات الموارد البشرية، و توفير خدمات مجتمعية وبيئية تلبي طموحات مجتمع جنوب الوادي، و بناء الشراكات المجتمعية الفاعلة.

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## **Collocations, compounds and idioms**

### **Introduction**

Phraseology refers to fixed or idiomatic expressions, which may consist of a word, noun phrase or even a sentence. Because of their highly idiomatic nature, their meaning can often not be deduced from the constituent components. For instance, how can an idiom like to feel under the weather (= 'to feel unwell') be 'deconstructed' or parsed without knowing the context? Often, the context is so culture- and language-specific as to make the item incomprehensible to the 'alien' observer.

The fact that these phrases are rarely signposted means that they are a potential pitfall to the translator who does not recognize them and, as a result, will translate them literally, thus stripping them of all connotative meaning they might be endowed with. For instance, a phrase such as **الله دره** may be rendered by the inexperienced and/or careless translator by a mock-exoticism like 'his milk is due to God/Allah', rather than as 'how wonderful so-and-so is!'.

Expressions such as these are often grouped together with other composite or multiword items (MWIs) such as collocations and phrasal verbs, all of which will be discussed in this chapter.

### **Collocation**

The term 'collocation' denotes the way in which words tend to be used with others, or 'the company that words keep' (Firth 1968: 182). Within phraseology, collocations ( **متلازمات او متصاحبات لفظية او متواردات** ) occupy the biggest field in terms of number and incidence, and are thus most often encountered by the translator and language-learner alike, to whom they pose a formidable obstacle. Correct use of collocations, 'odd comings-together-of-words', to use the words of the first linguist to examine this phenomenon (Palmer 1933: 13), is one of the key features of idiomatic, i.e. natural native, language use.

As speech consists of strings of words, there is considerable danger of choosing the wrong constituent component, and the long odds can depress even the most arduous student of language. This is true not least because collocation seems to be a law unto itself, its rules often defying logic and, thus, unpredictable. For instance, why is it idiomatic to say kind, best or warm(est) regards (at the end of a letter or e-mail), but not sweet, good or hot regards? Why can one ride on a bus, but not a car? How come you make a mistake, but do an exercise? Why is the opposite of 'salt water' not sweet, but 'fresh water' and why is the opposite of 'dry wine', 'sweet wine'? Similarly, in Arabic an 'applause' is a 'storm' (عاصفة من التصفيق), rather than 'thundering' in English, whereas a reception is 'tepid' in Arabic استقبال فاتر, but 'indifferent' in English.

Does this mean that collocation is entirely random? Not quite. First of all, collocation presupposes a semantic relation of some sort between the elements. Unfortunately relationship is not always transparent as it may be figurative. In some cases the link is arbitrary to some extent, in others it is much less so.

Connotative meaning plays an important role as a factor restricting cooccurrence. For instance, it is unlikely to have positive collocates with a word that has negative connotation: e.g. clean dirt. This is an example of a figure of speech known as oxymoron, in which two seemingly contrastive lexical items are linked for stylistic effect (or by mistake). In our example, it is predictable that adjectives like 'clean', 'spotless', etc. are atypical collocates for 'dirt'. In some cases, this kind of pragmatic failure is purposefully introduced to achieve comic or sarcastic effect: e.g. Once again Johnny has scaled the depths of human achievement (i.e. his marks are very low), where scale is associated with 'rising' and the expected noun with achievement is heights, rather than depths.

This results in conceptual semantic domains and El-Gemei showed that the Arabic word 'إرهاب' (terrorism'), for instance, has a tendency of occurring with words in the semantic military field. Additionally, collocates are often 'a function of the propositional meaning of a word': for instance, only a human or animal can be said to be loving, whereas blooming tends to collocate with plants, except if it is used metaphorically.

Second, collocation may also be determined by whether or not it is a specialized term. For instance, one would not ordinarily link white and noise, except in certain scientific fields such as acoustics or telecommunication.

Generally speaking, the number of words that an item can collocate with is directly correlated to the degree of specificity of a word; the more generic the term, the greater its collocational range. For instance, a verb like to go collocates with many more lexical items than to motion. Similarly, shoulder has more meanings than the technical medical term clavícula; in addition to denoting the part of the body between the neck and the upper arm, the former may refer to part of a road (hard shoulder), the part of an item of clothing that covers the shoulder, or a cut of animal meat (the upper joint of the foreleg).

In its most general interpretation, collocation refers to all incidents in which words are put together. These range from completely free combinations to figurative phrases, whose meaning cannot be readily understood from its components (linguists would say that they are 'semantically non-compositional'). An example of the former would be red + car, neither of which has a tendency to co-occur with the other. At the opposite end of the spectrum, we have a phrase such as stuffed + shirt, whose meaning of 'an overly serious person' cannot be deduced from either individual elements or their combination. In between, there are combinations of elements that have a tendency to

co-occur but are used in their literal meanings: e.g. 'to impose + a tax', 'to follow + directions' and 'to comply with + the law'.

New collocations are being created every day; some of them will eventually find their way into a dictionary, but most won't as they are part of the linguistic creativity of the moment. They come in many guises in terms of the number of words they contain, the grammatical categories (verbs, adjectives, nouns, prepositions, etc.), degree of figurativeness, degree of cohesiveness, flexibility (variation) and syntactic productivity. What is certain is that guessing is never a good approach to collocations, and one could do worse than follow Palmer's advice that a collocation 'must be learnt as an integral whole and not pieced together from its component parts' 4 since their meaning often 'can hardly be deduced from a knowledge of their component words'

The above examples are all lexical collocations (LC), which may be contrasted with another large category, namely, that of grammatical collocations (GC), which includes combinations of verbs with prepositions and/or particles. These will be discussed below. In many cases, grammatical collocations are embedded in a collocational construct, as in:

[[to comply with][GC] + [the law]][LC]

Most of the taxonomies and divisions of collocations concentrate on either semantic or syntactic aspects, often within a lexicographical or translation context.

Lexical collocations may be divided into a number of subcategories, along semantic and syntagmatic criteria, i.e. whether both elements freely recombine with others, whether they are part of a specific set and/or whether they are used in their figurative or literal meanings. This is commonly referred to as the 'collocational range', the number of words that they can co-occur with. At the maximal end of the

range, the collocation may be said to be free or open when each element occurs freely with other components (this is known as full commutability), and is used in its literal sense. It is important to add that the meaning of a lexical item may also vary, depending on the collocates with which it occurs: e.g.

to fire a gun (= ‘to shoot’) an employee (= ‘to dismiss’) ceramic (= ‘to bake’) a wound (= ‘cauterize’)

Combinations where one or both of the elements are subject to some restrictions insofar as they operate within a narrow semantic field, related to its collocant (the word it is used with), are referred to as restricted. In the example of to perpetrate a crime and its Arabic translation ارتكاب جريمة the verbs conjure up a limited set of nouns for most native speakers of the respective languages. The verb is said to be restrictive since it has a limited collocational range and only joins up with words that are related, in one way or another, to 'crime' (or another negative activity): Other examples in this group include grave + concern (مصادر مطلعة), (well-informed + sources (عناية فائقة) or numerous + crowd (جمهور غفير) which have become set phrases, even if they allow for some variation: 'serious concern' (عناية مركزة) , (authoritative sources' (مصادر مسؤولة/ معتمدة) 'large gathering' (حش ) حش ) (The number of collocates that the specialized item links up with may differ considerably. Consider the following examples, with the collocates listed in order of frequency in a large corpus of modern Arabic texts (arabiCorpus) :

Friend صديق	حصيف
Reader قارئ	Of sound judgement, discerning
Critic ناقد	
Opinion رأي	
Price سعر	زهيد
Amount مبلغ	Small, trifling

Fare اجر Expense كلفة Price ثمن Taxes رسوم Rent ايجار	
Winter شتاء Cold برد Air جو	قارص Biting, stinging

There are ‘significant correlations between restricted lexical co-occurrence and semantic features’, and thus the restrictions are not entirely unpredictable. instance, it is not surprising that words like love or like will share many collocants. At the same time, one should never underestimate the idiosyncrasies in collocations, which resist rash generalizations!

A further distinction can be made within the class of restricted collocations inasmuch as one of the elements can be used in a figurative or metaphorical meaning. For instance, in التهمت النار كل شيء, 'the fire consumed everything', the verbs التهم and consume are used metaphorically. In this case, the meaning of the construct is still transparent; conversely, if both elements are used metaphorically, the result is no longer a collocation, but an idiom (see below), such as tough cookie ('a strong-willed person').

Another type of restriction involves forms in which the collocational relationship can be extended. For instance, one wears clothes, make-up and shoes; these are rendered, respectively, by (لبس) but when a garment is 'worn' in the sense of 'old, tattered', the verb is رث, with رثيت and رث as the cognate adjectives)

The final semantic class is that of bound collocations, which denotes words that collocate uniquely with only one item. Syntagmatically, this category consists of noun phrases, genitive constructions (iḍāfa) and verb-object phrases. The restricted collocant has a figurative



meaning, which is not transparent or deducible, as the following sample makes clear:

جيش + جراب/لجب 'huge army'

موت + زؤام 'sudden death'

أم + رؤوم 'loving mother to her children, doting mother'

ظل + وارف 'stretching, long shadow'

حرب + عوان 'endless war'

حرب + ضروس 'fierce, murderous war'

عقبة + كؤود/كأداء 'insurmountable obstacle'

برق + خلب 'lightening without downpour'

الرأس + أطرق 'to bow the head'

الرأس + طأطأ 'to bend, incline the head'

العنق + اشراب 'to crane one's neck'

العين + جحظ 'to bulge (eye)'

غضبا + استشاط 'to be fuming with rage'

It is worth noting that in some cases the fixed nature of the collocant in Arabic manifests itself in its non-agreement in gender with its noun: e.g. عوان.حرب، رؤوم.

Even if only the restricted collocant is figurative, this does not preclude the collocation as a whole from having an additional metaphorical meaning. For instance, برق خلب is usually semantically extended to mean 'an unkept promise', 'a let-down'.

This category is much bigger in Arabic than it is in English, and attracted attention from Arabic linguists very early on in history. A

notable early example of this is the seminal thematic dictionary, entitled *Fiqh al-Lugha* ('On Philology') by Abū Mansūr al-Thaḥālibī (d. 1038) which contains a multitude of bound collocations relating wide variety of subjects, such as body parts, defects, activities, etc

Furthermore, collocations, just like idioms, are sometimes clearly culture specific: e.g. Platonic love / (الحب العذري) a reference to the CUdhra tribe). Other, less obvious examples are أُمُّ رُؤُوم, which actually reveals a great deal about Arab social relations, while ظل وارف may conceivably tell us something about the climatic conditions of the cradle of Arab-Islamic civilization.

In English, on the other hand, examples of bound collocations are relatively rare: e.g. to nod + head, to play + hooky (= 'to play truant', to not go to school), skewbald + horse, cete (of) + badgers.

These should not be viewed as idioms in the conventional sense since their meaning is not metaphorical; rather, it is the result of semantic specification or specialization. It is only when the collocation acquires metaphorical meaning that they should appropriately be considered idioms: e.g. to drop a bomb ('to make an unexpected announcement').

Similarly, there are transitional combinations, 18 which are phrases that are more fixed than other collocations, but can be set apart from idioms because their meaning is transparent: e.g. *to have/get one's foot in the door, for better or for worse*

A final category of lexical collocations is made up of so-called binomials (lexical couplets), i.e. sets of coordinated near-synonyms (usually two) that tend to be fixed. English examples include:

might and main

(last) will and testament

hue and cry

aid and abet

each and every

first and foremost

ways and means

trials and tribulations

null and void

For Arabic, the following may be cited:

الطالح و الصالح 'the sound and the wicked'

الشتيم و السب 'insults and abuse'

اضطراب و حيرة 'confusion and puzzlement'

لا يعد و لا يحصى 'uncountable and innumerable'

لا يجوز و لا يمكن 'impossible and unfeasible'

These couplets share a number of basic features in both English and Arabic:

1. The elements are (near-)synonyms, as a result of which, there is semantic repetition.
2. Both elements belong to the same grammatical class.
3. The meaning of binomials is transparent, and can be easily deduced from its constituents.
4. Some binomials are culture-specific.
5. The entire set refers to a single referent.
6. Coordination typically occurs through and (more rarely, or).

7. The construct is usually fixed and formulaic, and does not allow any morphological or syntactic modification. For instance, one cannot separate the set by other words (e.g. adjectives) and the order of the elements cannot be reversed: e.g. *\*means and ways*, *\*every and each*.

In addition, Arabic couplets (known as *مزاوجة*) reveal some distinctive features, some of which are related to the derivational nature of the language:

They often rely on *paronomasia* ( *تجانس* i.e. word play, which usually involves a combination of words that are similar in form, i.e. root pattern *وزن* but not necessarily similar in meaning, often consisting of antonyms (opposites): e.g

*مرج و هرج* confusion and turmoil

*من كل صوب و حدب* from every direction and elevated place, everywhere

*الكبير و الصغير* the big and the small 'everyone'

In contrast with English, many Arabic binomials are not lexicalized units, and many of them are *nonce forms*, i.e. coined for the occasion.

Unlike in English, where most of these sets have been fixed a long time ago, the phenomenon remains very productive to this day in Arabic, where it is deemed a highly valued stylistic feature, as well as an emphasizing device. A particular type of binomials in Arabic relies on reduplication as an intensifying device, with a *homoradical* (i.e. of the same root) modifier serving to intensify the meaning of the head noun. This is known in Classical Arabic grammar as (*اتباع* 'subordination'), and involves repetition of the word with the exception of one radical: e.g

*عطشان عطشان* very thirsty, *ليل لائل* a long night

Repetition with a view to intensifying meaning is something we find elsewhere in Arabic, for instance in the so-called 'cognate accusative'

(مفعول مطلق), where a verbal noun ( مصدر ) of the main verb is added to emphasize the meaning of the latter. The verbal noun (which is usually indefinite accusative) can be further modified by an adjective: e.g.

غضب غضبا شديدا he was extremely angry

جری جريا سريعا he ran very fast

اقدر الأصدقاء تقديرا عظيما I greatly value my friends

سينجح نجاحا عظيما he will go far/ he will be very successful

It is also common in Arabic to simply repeat a word (usually an adjective) in order to add emphasis: e.g.

يؤكد لي أن الغرفة ستكون نظيفة نظيفة spotless he assures me the room will be spotless

The phenomenon of إتياع is unknown in standard English varieties, but a similar device is known in American English in the form of the so-called shmreduplication. Unlike its Arabic counterpart, it has a connotation of irony or derision, following example:

– ‘He is an accountant.’

– ‘Accountant shmaccountant! He was just the only one in the family who could count

In some cases, the elements within the binomial set may be antonyms and/or semantically unrelated, but ‘yoked’ together through joint use, which is why some authors refer to them as ‘established collocations’ or a ‘contrastive lexical couple’. Both languages share a number of similar sets, whereas Arabic binomials often display euphonic root pattern repetition.

For our purposes, this category is subsumed into the ‘couplets’ because these phrases share the basic semantic features and raise similar issues in translation. Examples include:

fish and chips

chalk and cheese

knife and fork

life and death

black and white

bed and breakfast

السيف و القلم 'the sword and the pen' (scholars and warriors)

الحياة و الموت 'life and death'

الخير و الشر 'good and evil'

Let us now take a closer look at the syntactic composition of collocational phrases. In English the following main types may be identified:

1. NOUN + NOUN: e.g. brainstem
2. VERB + NOUN (object): e.g. to commit a crime, a dog yelps
3. VERB + ADVERB: e.g. to love dearly
4. ADJECTIVE + NOUN: e.g. vehement opposition
5. ADVERB + ADJECTIVE: e.g. sound asleep
6. COLLECTIVE NOUN + OF + UNIT NOUN: e.g. swarm of bees

In Arabic, the principal categories are:

1. NOUN + NOUN (iḍāfa): e.g. بيت الشباب, youth hostel
2. VERB + NOUN: e.g. أفلت الشمس, the sun went down
3. NOUN + ADJECTIVE: e.g. رجل وسيم, handsome man
4. ADJECTIVE + NOUN (iḍāfa): e.g. طويل الأناة, long-suffering

5. NOUN + [PREP.] + NOUN: this category is particularly productive in combinations of collective and unit nouns: e.g. جماعة السمك, school of fish, شريحة من اللحم, slice of meat

### Grammatical Collocation

Grammatical collocation refers to 'a phrase consisting of a head word (noun, adjective, verb) and a preposition or grammatical structure such as an infinitive or clause.'<sup>24</sup> Both languages include many instances of this in a variety of combinations: e.g.

FOR + the attention + OF [PREP. + NOUN + PREP.],

شديد الرغبة في, to be keen + ON + -ing [ADJECTIVE + PREP.],

محاولة, an attempt + TO + INF. [ADJECTIVE + PREP.],

قال إن, to say + THAT [VERB + THAT -clause],

شعور بأن, feeling + THAT [NOUN + THAT-clause],

بمناسبة, on the occasion of [PREP. + NOUN]

على رغم, reluctantly [PREP. + PREP.]

أن, attack on [NOUN + PREP.]

من, to announce [VERB + THAT-clause]

معتفي من, free from [ADJECTIVE + PREP.]

A particularly challenging category is that of the so-called phrasal verbs (الأفعال رَكْبِيَّة) tactically, these are simple verbs that occur with prepositions and/or particles, the result of which 'is called "phrasal" because it looks like a phrase rather than a single word. Although it looks like a phrase, it functions as a single word. It is a unit.'

Semantically, their status is distinct since the meaning cannot generally be deduced from the constituent parts, which is why they are often classified as idioms. are rightly considered one of the black

spots in both English language learning and translation.

Miscomprehension can even be lethal, as the unfortunate passenger on the train who mistook the meaning for to look out and ‘took a look’ outside the train, rather than ‘take care’, which is what his fellow traveller intended.

When talking about phrasal verbs, a distinction must be made between, on the one hand, prepositional verbs and, on the other phrasal verbs. The former category includes verb compounds consisting of verb and a preposition, whereas the latter is made up of a verb and an adverb particle, which is why they are also known as particle verbs. Phrasal verbs can also contain both a particle and a preposition, in which case they are known as phrasal-prepositional verbs.

Not every preposition occurring with a verb results in a prepositional criterion is that the combination gives rise to a new semantic and syntactic unit. For instance, in the sentence Johnny’s father said that he should get [VERB] out [PREP.] from [PREP.] under [PREP.] the chair, the only unit is get + out, whereas the prepositions from and under are not part of the construct.

The meaning of prepositional verbs is literal and transparent inasmuch as the meaning is additive; in other words, the meaning can be easily deduced from the meanings of the verb and the preposition.

Conversely, phrasal(-prepositional) verbs often have figurative meaning, even if ‘a large number of phrasal forms are simply the grammatical operation of verbs of movement plus a particle of direction.

Based on the semantics of the components, we may divide phrasal verbs into groups:

1. Both elements retain their literal meaning (e.g. to get up, in the sense of ‘to stand erect’).



2. One of the elements – the particle – is used figuratively (e.g. to meet up).
3. The combination of both elements is entirely metaphorical (e.g. to rub out in the sense of ‘to kill someone’).

In the second group, the meaning is largely transparent, whereas in the third category, the meaning of the construct is entirely non-compositional, i.e. is not the sum of meanings of its parts.

In order to illustrate this, let us consider the prepositional verb to look at; its meaning is clear to anyone who is familiar with the meaning of to look and at. Conversely, the phrasal verb to *take off* can have any of the following meanings:

'to remove' (e.g. clothing), خلع

'to become airborne' (a plane), أقلع

'to imitate someone in an amusing manner', قلد شخصا

'to become successful', نجح

'to amputate', بتر

'to deduct', خفض

What is particularly misleading is that the same word may, depending on the context, function as a preposition or as an adverb: e.g. He took in the dog (prepositional verb); He was taken in (= 'misled') by her charm (phrasal verb). From a syntactic point of view, the same phrasal verb can be either transitive or intransitive: e.g. war broke out, they broke out the champagne (= 'to open'). The following criteria distinguish phrasal verbs from prepositional ones:

- Phrasal verbs tend to be highly polysemous, i.e. they can have several meanings. In some cases, this is linked to the object: e.g. to put up + thing = ‘to build

to put up + person = 'to accommodate'

- Only a phrasal verb can be turned into the passive: e.g.

the job was messed up (NOT \*the man was stood up)

- The preposition in prepositional verbs must be directly followed by its complement: e.g.

he looked at the girl (NOT \*he looked the girl at)

- Unlike prepositions in prepositional verbs, the particles in phrasal verbs are mobile, and can be moved to the end: e.g.  
they turned on the light OR they turned the light on

- Some units must be separated: e.g.

he pushed me around (NOT \*he pushed around me)

- The main stress in phrasal verbs falls on the particle, as opposed to the verb in prepositional verbs: e.g.

to LOOK at, to take OFF

- When the verb is followed by two particles, one is a preposition and the other an adverb, whereas the adverb is always closer to the verb: e.g.

to put down [ADV.] to [PREP.], أرجع السبب لي ('to ascribe to')

to go through [ADV.] with [PREP.], أنجز ، أنهى ،

to get fed up [ADV.] with [PREP.], سئم من

- When an adverb is added, it cannot appear between the verb and adverb particle: e.g.

she carefully looked up the word (NOT \*she looked carefully up the word) [phrasal verb]

she looked lovingly at the boy [prepositional verb]

- It is not generally possible to replace the verbs in phrasal verb constructs by synonyms or antonyms; for instance, while you can see off a friend at the airport, you can't look/stare/... her off.
- Only phrasal verbs can be turned into nouns: e.g.  
to break down -> breakdown  
to kick off -> kick-off

to knock out → knockout

to make up → make-up

NOTE: in some cases the nominalization process may be accompanied by inversion: e.g. to cast down → downcast; to break out → outbreak

- In addition to prepositions, some nouns and participles may act as adverbial particles to form a phrasal verb: e.g. to drive home (‘to make clear, emphasize’) to push shut (a door)
- Figurative phrasal verbs can generally be replaced by one word: e.g. to get over/to cross; to pull up/to stop; to run into/to meet

The coexistence of figurative and literal meanings in the same verbpreposition/ particle combinations pose another problem, with only context being able to provide the answer: e.g.

to crack up: ‘the house is cracking up (i.e. cracks are appearing)’; ‘we all cracked up (= laughed violently) when we heard his plan failed’.

Like so many areas of lexis, English phrasal verbs are not immune from differences between varieties of English. These can be both syntactic and semantic, or sometimes both: e.g. in British English you ‘wait for someone’, but in US English it is ‘on someone’, which in the UK denotes ‘to serve someone’ (e.g. ‘He expects me to wait on him just because I’m his wife’)!)

Sometimes, the differences can be much more dramatic, as in the classic example of to knock up, which in the USA means ‘to get (a woman) pregnant’, while in the UK it simply means (or, rather meant) ‘to wake someone up by knocking on their door’. Other common examples include:

UK

to do again

USA

to do over

to fill in (a form)      to fill out (a form)

to trick into            to rope into

to fool about          to fool around

to clue up              to clue in

Turning to Arabic, one finds that the picture is slightly diffuse inasmuch as the very existence of ‘phrasal verbs’ has been doubted in Arabic, a view rooted in the non-applicability of the criteria used for English phrasal verbs: e.g. the lack of distinction between adverbial particles and prepositions, the need for an object with prepositions, and the relation between roots and their meaning.

These differences, however, are largely set off by the features of a subcategory of verb-preposition combinations in Arabic, which may be termed ‘phrasal verbs’ semantic grounds even if, syntactically, they remain prepositional verbs.

The following features may be listed for the subcategory under discussion:

- semantic non-transparency of combination, making it an idiomatic phrase;
- unpredictability of verb-preposition collocation;
- limited set of prepositions
- preposition is essential for the meaning of the phrase;
- polysemy of prepositional verbs;
- combination may have both literal and figurative meanings;
- abstract meaning of preposition use; strong tie between the verb and its preposition use;
- strong tie between the verb and its preposition.

The examples below reveal that in some cases the choice of preposition results not only in unrelated, but even in opposite (!) meanings:

أتى إلى arrive at

أتى ب to bring

أتى على to mention sth. , to destroy , to finish, conclude, to elaborate on sth.

انقطع إلى to devote oneself to sth.

انقطع عن to stop doing

بحث عن to look for

بحث في to study

بنى على/ب to consummate a marriage

بنى على to build on

خرج على to revolt against

خرج عن/من to leave

ذهب إلى to go to

ذهب ب to bring

ذهب عن to leave

رجع إلى to return to (e.g. صوابه his senses, i.e. to regain consciousness)

رجع عن to withdraw from, refrain from

رد إلى ascribe sth. To s.o.

رد عن to dissuade s.o. from

رغب عن to detest

رغب في to desire

صب إلى to love s.o. passionately

صب على to make a raid on , to befall s.o.

صب في to pour into

ضرب إلى to incline towards (a colour)

ضرب عن to turn away from something

ضرب في to roam about, travel in/through

عزف على to play (music)

عزف عن to stop doing

قضى على to inflict upon s.o. , to do away with s.o., to pass judgement against s.o.

قضى في to judge

قضى ل pass judgement in favour of s.o.

قعد إلى to near to

قعد على sit on

مال (يميل) إلى have a liking for, be hostile to

مال عن deviate from

نقل إلى move to

نقل على change gear (car) to

نقل عن pass on from a source

نقل من move from (a place)

نقل من copy from

وقع تحت become subject to

وقع على find

وقع في criticize s.o.

### **Lexicogrammatical collocation**

The subdivision we have applied up until now is too broad as it somehow seems to suggest that is a question of either/or; either it is a lexical collocation, or it is a grammatical one. It is not uncommon for both types to co-occur, with a particular lexical item collocating with a grammatical combination. For instance, to pass up on is a phrasal verb consisting of a preposition and a particle with a particular meaning ('to allow to go by'), but this knowledge alone will not lead to a correct idiomatic use of the phrase. Indeed, it is not possible to say 'to pass up on the bus', if you intend to say that you let it go by because it was too full, or 'to pass up on holidays', if you mean that you decided not to have any this year. In fact, the noun that typically collocates with to pass up on is opportunity: e.g. 'he passed up on the opportunity of seeing her off at the airport'.

The combination of lexical and grammatical collocants we shall call lexicogrammatical collocation, which is a common phenomenon in both languages: e.g.

اعتكف في means 'to seclude, withdraw into a place', but usually collocates with words denoting 'mosque', i.e. جامع او مسجد.

أرجف ب usually appears with, افتراءات 'to spread calumnies' to break up with + lover to fall out with + friend, relative

### **Translating collocations**

Over the past decade, the study of collocations in both English and Arabic has, some extent, been driven by their implications in lexicography and translation.

The problems relating to the translation of collocation are situated at three levels: recognition, comprehension and reproduction. To put it differently, the translator has three obstacles to negotiate before arriving at the ultimate goal of successfully rendering a collocation. Some of these stages are easier to overcome than others. instance, comprehension may be aided by means of a dictionary, provided, that is, the collocation is lexicalized and the dictionary is good! As we have seen, recognition can be particularly hampered by the fact that even the most basic words, when put together with others, obtain entirely different meanings.

While recognition is straightforward with free collocations, it is less so with those combinations that have a figurative meaning or with collocations used in specialized terminologies, as mentioned above.

As for comprehension, the Arabic- English translator was, until relatively recently hampered by the dearth of dedicated lexicographical tools as general dictionaries are often not of great help. Collocations, much more so than idioms, reveal the limits of the dictionary because of their idiomaticity; more than anything else, it is about intuition, naturalness and instinct, which one associates with the native speaker. instance, even the proficient language learner might find himself or herself in hot water when faced with examples like the following:

electrically charged

imminent danger

unexpected danger

warm reception

Looking at the above purely from the point of view of propositional meaning, one would be tempted to translate these strings as follows:

مشحون بالكهرباء



خطر قريب

خطر غير متوقع

استقبال ساخن

However, most native Arabic speakers would plump for:

مشبع بالكهرباء (lit. 'saturated with electricity')

خطر محقق (lit. 'encircling danger')

خطر داهم (lit. 'suddenly descending danger')

استقبال حار (lit. 'hot reception')

Even if there is no replacement for native speaker intuition, today's translators can resort to a number of dictionaries dedicated to collocations in both languages (list of resources at the end of this chapter).

Emery (1991) rightly claimed that the translation of Arabic collocation into English leads to a loss of 'attitudinal additional meaning', in view of the connotative features of many Arabic roots, i.e. the fact that a certain root has an inherently negative or positive meaning. However, connotative meaning affects all languages, and any loss – whether cultural and/or pragmatic (attitudinal) – is inevitable.

Translation may also be complicated by collocational variants within the same language. A case in point involves those between British and American English: e.g. to have a bath (UK) / to take a bath (US). In some cases, the discrepancies can be greater with, for instance, some collocations being unknown in one variety: e.g. many British English speakers may have difficulty understanding the US to take up a collection, the UK equivalent being to have a whip-round.

By far the most intractable problem arises, of course, from the arbitrary nature of collocations, the most impressive example of which are the noun-adjective collocations with ‘heavy’ in English, where there are no fewer than thirty (!) possible equivalents, depending on the noun which it modifies:

**heavy** + sleep سبات عميق

† seas+ بحار هائجة

† rain+ مطر غزير

+ industry صناعة ثقيلة صناعة ثقيلة

+ fog ضباب كثيف

+ smoker مدخن كثيف

+dish (food) وجبة دسمة

+traffic/ emphasis/wind/accident/bleeding تركيز/ ربح/ نطق/ نزف شديد

+ losses خسائر هائلة

+ armour درع مصفح

+ responsibility مسئولية عظيمة

+ sacrifices تضحيات جسيمة

+ blow ضربة قاسية

+ investments استثمارات مكثفة

+ earthquake زلزلة مدمرة

+ investor مستثمر بارز

+ odour رائحة قوية

+ legs ارجل سميكة

+ voice صوت واطي

- + coat معطف غليظ
- + schedule برنامج مشغول
- + line خط سميك
- + step خطوات صعبة
- +risk مغامرة خطيرة
- + breathing نفس ضيق
- + skies سماء مغيمة
- + style (writing) (متحذلق) أسلوب مبهرج
- + turnout جمهور كبير
- +artillery مدفعة ضخمة
- +bombing قصف عنيف

Naturally, a similar situation occurs in the other direction, with one Arabic collocant having many equivalents, as shown by the list of some of the collocations involving the Arabic verbs ضرب and أدى , each of which is rendered by a different verb – sometimes several – in English, in compliance with the latter language’s collocation patterns:

- To do one's duty أدى واجبه
- To sit for/take an examination أدى امتحانا
- To provide a service أدى خدمة
- To greet أدى السلام
- To perform a ritual أدى مناسك
- To render a musical composition أدى لحنا
- To accomplish a task أدى مأمورية
- To swear an oath أدى يمينا

To bear witness, testify أدى شهادة

To fulfil a function أدى وظيفة

To carry out a mission أدى رسالة

To draw a line ضرب خطا

To play a musical instrument ضرب آلة موسيقية

To give a military salute ضرب السلام

To knock on the door ضرب الباب

To impose a tax ضرب ضريبة

To hull rice ضرب الأرز

To ring the bell ضرب الجرس

To make bricks ضرب طوبا

To pitch a tent ضرب خيمة

To slap s.o.'s face ضرب كفا

To imitate (sth.) ضرب قالب

To break a record ضرب رقما قياسيا

To administer an injection ضرب حقنا

To cover a she-camel ضرب إبلا

To give an example ضرب مثلا

The above applies to all types of collocation, and a restrictive or bound collocation in one language may re-emerge as a free one, or vice versa. For instance, while swarm (of bees) and school (of fish) are respectively translated by سرب من النحل and جماعة السمك , Arabic uses the same word for herd (of elephants) and pack (of wolves) فطيع الفيل/ الذئاب

Many collocations are polysemous, that is, they have different meanings, often a literal one and a figurative one. For instance, a child can 'wet his/her pants', but when it is used in relation to an adult, it usually means 'to be very afraid'. Similarly, in Arabic, you can be charmed by the melody of تطييل و ترمير (drum beating and flute playing') but more often than not it denotes propaganda (cf. to beat someone's drum). Although the context will generally help determine whether the literal or figurative meaning is intended, it may in some cases be quite ambiguous.

The above-mentioned cultural connotations conveyed by some collocations also affect translation decisions. Let us consider the following two common English combinations: patient owl, cunning fox. While the latter can easily be translated as تعلب مكار/مكار, the cultural specificity of the former poses a problem. In Western culture, an owl is a symbol of wisdom, whereas in Arab culture the owl has many negative connotations as it is considered a harbinger of bad luck, which is reflected in the fact that it is also known as (غراب الليل 'night crow'). As a result, the use of the word owl in Arabic in positive contexts often results in a cultural (pragmatic) mismatch that jars with the target readership. In this case, one is faced with the following possible solutions:

1. omission of the anthropomorphic element and paraphrase: e.g. شخص صبور
2. equivalent animal metaphor: e.g. (أصبر من الهدهد/ الجمل 'more patient than the hoopoe/camel').

The cultural specificity may flummox translators in seemingly straightforward cases. A particularly intractable example is the English collocation common sense, for which there is no single recognized equivalent in Arabic, which wavers between the following:

الفطرة السلمية sound disposition

الحس السليم sound feeling

الحس الفطري natural feeling

بداهة naturalness

الفهم الشائع widespread understanding

المفهومية understanding

المنطق logic

الحس المشترك common feeling

In addition to literal translations (شائع فهم , مشترك حس), (the list, which has been drawn from written MSA sources only, comprises an Egyptian colloquialism (مفهومية) and functional equivalents. So much for collocational 'feeling'!

We have already mentioned the specificities of collocation within specialized - or terminological - collocations. Their collocational behaviour cannot be predicted or explained through the usual semantic or syntactic rules. Instead, they are subject to the conventions applied within the field of specialized language that they occur. More crucially, these restrictions tend to exist in the Target Language as well. For instance, in the field of computing the English word processing collocates with a limited set of conceptually similar collocants (e.g. data, information) determined by the specificities of the specialized language domain, or technical jargon, if you will. Similarly, in Arabic computing language, we find that its equivalent, معالجة, behaves largely in the same way, and collocates with words like معلومات and بيانات. The shared semantic features of specialized terms also results in shared collocational behaviour in many cases. For instance, terms within the semantic field of diseases will share many of their collocants:

disease X ... affects/hits/... a patient

disease X ... can be chronic/treatable/ crippling/...

In research examining specialized lexical combinations in French, it was found that collocants 'selected' terms that belonged to the same semantic class.

The length and extent of contact between Arabic and European languages English in particular - has resulted in a large number of calques, i.e. borrowings, to which collocations have not remained immune: e.g.

وقع في الحب to fall in love

زواج المصلحة marriage of convenience

الستار الحديدي the Iron Curtain

كذبة بيضاء white lie

خط ساخن hot line

While it is important to stress the need to choose the right collocant, this is perhaps a simplification since naturalness and idiomaticity may dictate the translation of a collocation by means of:

1. equivalent collocation: e.g.

to shed tears, ذرف دموعا to shed skin, انسلخ جلدا to shed hair, نسل  
أسقط ورقا , to shed leaves شعرا

2. a paraphrase: e.g. to hose down, نظف بالماء

3. functional equivalent: e.g.

to shed blood, قتل ('to kill') to wreak havoc, دمر ('to destroy')  
firebrand, قيس (live coal')

4. borrowing; depending on whether or not the borrowing is semantically transparent, it may be glossed or paraphrased: e.g. (الحرب الباردة) the Cold War).

In many cases, there are several competing possibilities: e.g.

dead end: [طريق مسدود] form- and meaning-equivalent

فكرة لاطائل [paraphrase] [paraphrase] عمل لا مستقبل له [collocation] من و ارءها

The above translations of the collocation assume that we are talking about its figurative of a 'situation in which no progress can be made', an 'impasse'. If the literal meaning of a 'blocked road', 'cul-de-sac' is intended, the first phrase is the only possible translation.

In addition, the translator's choice will be determined by:

- text type and genre (e.g. literary, non-literary);
- register (e.g. formal, informal);
- target audience (e.g. specialist, non-specialist)

From a syntactic point of view, there is some variability, which reflects the creativity of collocation:

noun + noun (idāfa): e.g. passenger train, قطار ركاب → adjective phrase: e.g. railroad, سكة حديدية □ adjective phrase → adjective phrase: e.g. high treason, خيانة عظمى → noun + noun (idāfa): e.g. high seas, عرض البحر prepositional phrase → prepositional phrase: e.g. at least, على الأقل verb + preposition/particle → verb + preposition: e.g. to look at, نظر إلى → simple verb: e.g. to cover up, غطى verb phrase: e.g. to eat out, أكل خارج البيت

The translation of binomials is subject to a number of features that set it apart from other types of collocation discussed. Generally speaking, the following strategies may be applied:

1. similar binomial in TT: e.g

عاجلا او اجلا (lit. 'heaven and fire') الجنة و النار  
,sooner or later (lit. 'urgent and postponed') الطول و العرض  
breadth and length, في السراء و الضراء for better or for worse, in  
good and bad times (lit. 'in prosperity and adversity')



In many cases, segments occur in the same position in both languages: for instance, in sets consisting of a positive/negative, or nearness/farness, the former in each appears first. In other instances, however, often some changes are necessary: e.g. sweet and sour, القاصي و الداني, near and far, حلو و حامض

2. another binomial in the TT: e.g. تش

فتش عن موظف جديد على السهل و الوعر, 'He looked for a new member of staff high and low (lit. 'the plains and the rugged terrain', i.e. everywhere). بكل قوة و حماس', with might and main (lit. 'with power and zeal')

3. omission of (near-) synonym: e.g

تهديد ,unconditionally (lit. 'without restraint or condition') بلا قيد او شرط , threats (lit. 'threats and menaces')

This is the rule, for instance, for binomials that occur in legal English (see Chapter 3): e.g. بين, between and among every and each, كل

4. compensation: as binomials may serve as a means of emphasis, the loss of one or other element in the construct is offset by, for instance, the addition of an adjective: e.g.

اشغل على كتابه ليل نهار , 'He worked on his book *every single day* (lit. 'day and night').'

رأيت التخریب و الدمار بعد تفشي النار في المنطقة *I witnessed the total destruction* (lit. 'destruction and demolition') after the fire spread throughout the area.'

5. functional equivalent or paraphrase: the binomial is rendered by a word or phrase conveying the referential meaning of the combination: e.g. قلبا و قالبا, *wholeheartedly, completely* (lit. 'heart and form') ,أتى على الأخضر و اليابس , *to destroy everything, wreak havoc* (lit. 'to finish off the green and dry vegetation') و العامة , *the entire population, all classes* (lit. 'the elite and the general population')

The more a binomial is culture specific, the less likely it is that there will be an equivalent construct, and in those cases strategies 3–5 would normally be used, especially the paraphrase: e.g. *والكبائر والصغائر*, *venial and mortal sins* (lit. ‘the small and the great’).

As for the translation of **phrasal verbs**, here, too, identification is key, and the most common mistakes are the result of the translator misjudging the semantic composition of the phrase. This is particularly true for English, which has a higher number of nontransparent phrasal verbs.

Comprehension, as we have seen, is further complicated by polysemy, especially of English phrasal units, as well as the lack of one-to-one correspondence phrasal verbs in both languages.

The strategies for dealing with phrasal verbs to a large degree depend on the transparency of meaning. In the case semi-transparent phrasal verbs (many of which have an intensive aspect), the translation will involve one of the following strategies:

1. change in preposition: e.g. to look for: *عن بحث* to look at (‘to inspect’): *دقق في*
2. omission of the particle altogether: e.g. ‘The car has been fitted out with a new engine.’ *تم تزويد السيارة بمحرك جديد* ‘I checked over the article yesterday.’ *راجعت المقالة أمس* He met up with his old friends. *اجتمع بأصدقائه القدماء* go with *رفق* to go under(ship) *غرق*
3. compensation through addition of a prepositional, adverbial or noun phrase: e.g. to cover up (‘to cover completely’), *غطى* *قطّع قطّعة*, *قطّع* to piece together, *هاجم بعنف* [to hit out, جمع]
4. paraphrase: as many English phrasal verbs are idioms, it is sometimes necessary to paraphrase their meaning: e.g., to brick up *أوصل المعنى* to get over *أغلق بقوالب الطوب*

5. new verb incorporating the intensive aspect: e.g. to drink up (= ‘drink until the end’), أنهى (‘to finish’), جرع (‘to pour down’) to screw down (= ‘fix down tightly’), ثبت (‘to secure’) to pile up, تراكم to bottle up (in the sense of ‘to seal in a bottle’), عبأ to finish off, أنهى

This strategy will often include specific verb forms that are associated with an intensive (e.g. II) or resultative meaning (e.g. VII): e.g. to smash up, كسر to rip apart, مزق to die off, انقرض

Other factors that determine the translation include whether or not the phrase has a transitive/intransitive meaning (bearing in mind that Arabic prepositions always need an object) and the object with which the phrasal unit collocates: e.g. to take off (intransitive), انصرف

to take off (transitive), خلع (ملابس)

to break off (work), انقطع (العمل)

to break off (an engagement), فسخ (الخطوبة)

Non-transparent, i.e. wholly figurative, phrasal verbs and those that are culture-specific, of course, pose the biggest problem. As their meaning cannot be deduced from their constituent components, there is no option but to resort to the dictionary rally, this presupposes recognition, which is the translator’s main stumbling block.

As regards lexicographical tools, the coverage of phrasal verbs in English– Arabic dictionaries is, at best, sketchy, and often it is necessary to turn to specialized phrasal verb dictionaries, but even then the polysemous character of phrasal verbs means that context remains a crucial element.

When translating phrasal verbs, it is important to pay due attention register to, particularly in English as many phrasal verbs are linked to informal or even age. As a result, the

translator has to make sure to avoid register mismatches, informal unit being used in formal contexts, and vice versa. For instance, it would be inappropriate to use phrasal verbs like to botch up ('to mess up'), to fork out ('to pay') or to fess up ('to confess') in formal prose.

In addition to dictionaries, the translator may have recourse to a number of electronic tools in the field of collocation. The main ones are concordancers and corpora (see Chapter 4), which provide a truly unique service hitherto unavailable. For instance, Figure 1.4 shows that شعواء only collocates with the noun حرب , while Figure 1.5 reveals that the Arabic word حريق ('fire') collocates with the verb شب (i, u) - 'to break out' - or التهم ('to consume'), and the adjective هائل ('terrible'). Some corpus concordancers even provide handy collocational commentary. For instance, Figure 1.6 contains (part of) the search results for the word 'fire'.

The list shows that the possible collocates with 'fire' (within the corpus) are: **fire** equipment

agents

appliances

facilities

systems

fighting

alarm (+ call)

brigade (+ access/action)

extinguishing (+ systems)

precautions

### **Idioms** تعابير / عبارات اصطلاحية

We have mentioned the words 'idiom' and 'idiomatic' a number of times. While the latter simply refers to 'natural native-like

usage of language', the former is a technical term. For our purposes, we consider an 'idiom' to be a fixed expression with figurative or metaphorical meaning, whereas 'the essential feature of an idiom is its non-literal, metaphorical meaning. The meaning of an idiom is not the sum of the meaning of its parts, its constituent words.'

Although it is impossible to deduce the sense of idioms from their constituent parts, there are often degrees of transparency and Cowie (1994, 1998), for instance, distinguished between:

1. *pure idioms* (entirely opaque and invariable), e.g. brass monkeys ('to be chilly'), to smell a rat ('to suspect something is wrong');
2. *figurative idioms* (slightly variable, with a figurative and a rarely used literal interpretation), e.g. change one's tune ('to express a different and, often, contradictory opinion');
3. *restricted collocations* (one figurative and one literal element, with restrictions on use with elements outside the phrase); e.g. early bird ('someone who wakes up, or arrives early');
4. *open collocations* (both elements used literally and freely combinable), e.g. take a ride (e.g. in a car, a circus attraction, train).

Despite the fact that they are considered to be 'frozen expressions', idioms often allow variability, whether grammatical (e.g. verbs can be conjugated, or appear in another tense) or lexical (some words may be replaced by synonyms):

e.g.

to put/set a foot wrong ('to make a mistake')

to follow/walk into someone's footsteps

hearted-hard, جامد النفس / القلب / العاطفة

anxiously, على النار / مثل النار / مثل الجمره

However, there are limits to the variability and it is usually not possible to:

- replace one of the core lexical items: e.g. dead letter, but NOT \*dead envelope  
شق سبيله سكته \* but NOT شق طريقه
- change the word order of an idiom:  
e.g. topsy-turvy, but NOT \*turvy-topsy  
بين السندان و المطرقة \* but NOT بين المطرقة و السندان
- omit or add a word (except for a modifier): e.g.  
save one's breath, but NOT \*save breath  
head over heels, completely/totally head over heels, but NOT \*head over high heels  
تلقى \* (to get the green light'), but NOT تلقى الضوء الأخضر  
الضوء  
الخط الأحمر الفاقع \* (red line), but NOT الخط الأحمر

The above rules may be broken for stylistic reasons, or for comic effect: e.g. 'I was head of swimming trunks when I came out of the pool!'

Idioms are highly language- and culture-specific, and the translator needs to know, for instance, that red tape (bureaucracy) is 'red wax' شمع احمر in Arabic; that opposites are apples and oranges in English, but 'fat and fire' (شحم و نار) in Arabic; that something that is heart-warming in English, 'cools the breast' (أتلج الصدر) (in Arabic, a language whose origins are rooted in the burning desert heat, which also explains how the easy life is عيش بارد ('cold life')! When the English heart trembles, the Arabic one 'dances' (ترقص). In Arabic, childhood is conjured up by a reference to a 'smooth nail' (ناعم الظفر) (while in English it is a tender age; in Arabic a 'prey' is 'cold' (غنيمه سائغة), (rather than 'easy', etc.

Identical expressions may have widely varying meanings, one figurative (making it an idiom), another purely literal: e.g. to be on a

trip, either to be travelling, or to be experiencing the effects of taking the hallucinogenic drug LSD.

Often, the metaphorical meaning derives from a one-time literal one, which has since been lost; e.g. to be in the limelight ('to be the centre of attention') goes back to a time when theatre stages were lit by limelight. Even the most cited of all idioms to kick the bucket ('to die') has quite literal origins; according to one etymology listed in the Oxford English Dictionary it refers to the bucket that was kicked away from under a person to be hanged, who would then die because 'the bucket had been kicked'!

So, in most cases idioms are rooted in history as well as culture, which makes them such a problem for the language learner. That is not to say that the difficulty is the same between all languages; those that are culturally closer will have more common areas of origins, and vice versa. In English, idioms may be traced back to:

- folklore: e.g. old wives' tale, the Grim Reaper;
- the Bible: e.g. pearls before swine, speaking in tongues, patience of Job, to turn ploughshares into swords;
- literature: e.g. neither a lender nor a borrower be (W. Shakespeare, Hamlet, 1:3);
- historical events: e.g. to cross the Rubicon ('to go beyond the point of noreturn', referring to Julius Caesar's army crossing of the river by that name);
- historical figures: e.g. Platonic love; calques: e.g. let them eat cake (< alleged quote from the French queen Marie-Antoinette);
- popular culture: e.g. the full Monty (film).

In Arabic, we find similar categories:

- Qur'an: e.g. مسلم حنيف ('true Muslim');

- Hadith: e.g. فريسة باردة 'easy prey' - in reference to fasting during winter time);
- historical figures: e.g. قيس و ليلي;
- the Bible: e.g. كبش الكفارة او الفداء (Noah's Ark), سفينة نوح ('scapegoat');
- literature: e.g. خير جلس في الزمان كتاب ('the best companion is a book'), which is part of a verse by al-Mutanabbi (the first half of which is أعز مكان في الدنيا سرج سابع 'the best place in the world is on the back of a steed').
- calques, most of which have come from English in recent times: e.g.
  - دموع التماسيح , crocodile tears
  - سحب البساط من تحت قدم , to pull the carpet from under someone's feet
  - عض اليد التي اطعمته , to bite the hand that feeds one
  - زوبعة في فنجان , a storm in a teacup
  - وضع العربة أمام الحصان , to put the cart before the horse
  - شيك على بياض , blank cheque
  - ستار حديدي , Iron Curtain

In some cases, however, the meaning may change in the process of borrowing, the creation of so-called 'false friends' (expressions that look similar but differ in meaning), as a result of:

- a. Reinterpretation: e.g. the Arabic equivalent of the English expression to lose one's nerve (= 'to lose one's courage') is فقد أعصابه ('to lose his nerves'). Though a near-literal translation, the Arabic phrase denotes 'to lose one's temper', i.e. become angry.
- b. Partial borrowing: the original expression has several meanings and only one is borrowed: e.g. the English idiom cover story can mean either 'an important news story that



appears on the cover of a periodical', or 'a made-up story to hide the truth'. The Arabic caique موضوع الغلاف is only used in the latter sense. Naturally, this has significant implications and the translator has to be wary not to assume meaning is always transferred with form.

Similarity in form does not necessarily imply borrowing as different cultures have similar reactions to things. For instance, although فتح أذنيه is often cited as a calque of the English 'to open one's ears', it is, in fact, a wholly Arabic construct, whose origins can be traced to the Middle Ages, and one cannot even exclude that English (and other European languages) ultimately borrowed it from Arabic! Similarly, does 'he was fuming'/ كان يغلي, for instance, reveal any cultural specificity, or rather a similarity in metaphorical target and source domains, which are common to both English and Arabic communities?

Meanings may differ altogether, as in for your eyes and من أجل عينيك while the former has a connotation of secrecy or confidentiality (as in the case of documents marked 'for your eyes only'), the Arabic idiom means 'for your sake': e.g.

كانت تعاديه من أجل عيني زوجها

'She made an enemy of him for the sake of her husband.'

It is also not uncommon to find idioms with similar meaning, but of varied origin, competing with one another. For instance, 'to return empty-handed' can be folklore--based, as in رجوع بخفي حنين (to return with Hunayn's shoes'), have its roots in a proverb, like جاء بقربي حمار (to return with the two horns of the donkey'), which is a compression of donkey went in search of horns and returned with his ears cut off), or be rendered through a technical term, رجوع / عاد خاوي / خالي الوفاض ('to return with empty saddle bags').

It is often argued that Arabic uses far more idioms than English; whether or not this is true is difficult to tell. What is undoubtedly clear to even the most casual observer is that religion-based idioms are more frequent in Arabic.

Syntactically, idioms may come in the following guises:

- NOUN (English/Arabic): e.g. brick ('reliable person') ثعلب ('cunning person')
- NOUN + NOUN (English/Arabic): e.g. hobby-horse حيص بيص ('higgledy-piggledy')
- NOUN + ADJECTIVE (English/Arabic): e.g. dark horse ('a virtually unknown competitor that wins something unexpectedly') لسان طويل ('long-tongued', i.e. given to gossip)
- PREPOSITIONAL PHRASE (English/Arabic): e.g. in a pickle ('in difficulty') (في غمضة عين) in the blink of an eye')
- VERB PHRASE (English/Arabic): e.g. to have a fit ('get very angry') شد الحزام ('to tighten the belt')
- GENITIVE CONSTRUCTION (English/Arabic): e.g. man of substance ('wealthy person') days of yore ('bygone days') (رباط الجأش) self-control')
- SENTENCE (English/Arabic): e.g. to hit the ceiling ('to get angry') (طوى صفحة الماضي) to turn the page')

## Translating idioms

The translation of idioms is complicated by a number of factors:

- The absence of an equivalent idiom in the TL;
- Deceptive transparency of components; this applies particularly to idioms that have both a literal and a

metaphorical meaning. In many cases, the literal and figurative meanings are rendered by different translations in the target language: e.g.

to go down, (lit.) 'to descend, sink' (نزل), (fig.) 'to be accepted' (e.g. لقي قبولا 'proposal, idea

to pay back, (lit.) 'to return money borrowed' (سدد ديننا), (fig.) 'to take revenge' (انتقم)

- Lack of transparency of components, often due to archaic meanings; e.g. in the Arabic idiom ضرب الليل بأوراقه, the meaning of أوراق as 'the front and side of a house' is a very classical one which many Arabic speakers would no longer be familiar with;
- Variability of one of the lexical items in idioms (see above);
- The cultural specificity of many idioms. For instance, the very common phrase مسمار جحا ('Joha's nail') is a reference to a story involving the fictional figure of 'Joha', the Arab counterpart of Till Eulenspiegel, whose adventures are the object of innumerable tales all over the Near and Middle East (appearing in the guise of Nasrettin Hoca in Turkey and Naṣr al-Dīn in Persia), as well as in Central Asia. Conversely, an example for English would be 'all Christmases rolled into one', which may pose a problem for readers who do not celebrate Christmas. In this case one might draw a comparison with the Muslim cultural equivalent عيد (Eid). In English>Arabic translation, the idioms relating to, for instance, alcohol (e.g. bottoms up, hair of the dog) or certain sports such as cricket (e.g. to throw a googly, a good innings) are also particularly challenging;
- Misleading similarities between idioms in the source and target languages. Despite the existence of certain human

universals, there are many examples of similar idioms having very different, often opposing meanings across languages. For instance, the English translator coming across the expression *شد حزامه* may be forgiven for opting for the obvious translation 'to tighten one's belt', i.e. 'to live frugally'. Whilst this may be the correct translation in some cases, in others it would be completely nonsensical since the same idiom is also used to mean 'to prepare oneself', and is then synonymous with *شد منزره* or *شد إزاره*. Similarly, the Arabic idiom *سحب ذيله* ('to withdraw one's tail'), though very similar to the idiom 'with one's tail between one's legs', could not be further in meaning from its English equivalent: the Arabic idiom means 'to strut', whereas the English phrase (which usually collocates with the verb to leave) means 'in shame and disgrace'! In Arabic you can 'bite your nails' (*عض أنامله*) only 'in anger' but an English speaker does it out of anxiety, as in a nail-biting wait. In short, the translator has to guard against imposing SL meanings on TL idioms, irrespective of formal similarities;

- Connotational or contextual differences between established SL and TL idioms: e.g
  - a. The expression *that ship has sailed* is best translated into Arabic *فاته القطار* but while the English expression appears in a variety of contexts, the Arabic idiom tends to collocate mostly with, marriage' as in *فاته الزواج*
  - b. ('to lose one's chance of getting married').
  - c. The established equivalent of *يسار في ركابه* is 'to follow in someone's footsteps'; unlike the English idiom, the Arabic phrase implies to do so blindly.
- *Polysemy* of some idioms: e.g. *صال وصال* may mean either 'to discuss something in depth' or 'to do as one pleases, without any let or hindrance';

- *Language variation*: within a given language different communities coin different idioms, or attribute different meanings to identical ones. Whilst this is true for varieties of English, it is much more prominent in Arabic, where many idioms are c/w/erf-specific but may filter through in the formal register of speakers of that particular dialect. Consider, for instance, the renditions of the English idiom *out of the frying pan into the fire*:
  - استجار من الرمضاء بالنار (lit. 'to seek relief from the sun-baked earth in the fire') (MSA)
  - هرب من الدب وقع في الجب (lit. 'to escape from the bear only to fall into the pit') (Levantine Arabic)
  - من تحت الدلف لتحت المزراب (lit. 'from under the drip to under the spout') (Levantine/Gulf Arabic)
  - خرج من الحفرة و وقع في الدحديرة (lit. 'to get out of the hole but fall down the slope') (Egypt)
  - طالع من الخب طاح في الطوي (lit. 'to come out of the khabb but fall in the well') (Oman)
  - طالع من القوم مرتوه الغزايه (lit. 'to escape from the troops only to be plundered by raiders') (Oman)
  - طالع من الموت طاح في حصرموت (lit. 'to be saved from death but fall in Hadramawt') (Oman)

In some cases, one finds that the dialects are more fertile grounds for idioms than the standard variety. From the point of view of recognition and comprehension this naturally complicates things greatly. In many cases, the differences in form are small but in others the same meaning is expressed completely differently, as the above examples reveal.

- Register; just like other lexical items, idioms are often linked to specific registers. This applies solely to English, where a number of them are associated with an informal style: e.g.

*to get on someone's case* ('to monitor someone's behaviour')

*to be off his rocker* ('to be crazy')

*on the q.t.* ('on the quiet, secretly')

The most effective translation strategies are as follows (in order of preference):

1. a **TL idiom** that has similar meaning and form: e.g.  
an iron fist in a velvet glove, قبضة حديدية في قفاز مخملي  
the naked eye, العين المجردة  
face to face, وجها لوجه  
lion's share, نصيب الأسد  
to fall in love, وقع في الحب

In some cases, there are several possibilities: e.g.

topsy-turvy, رأسا على عقب ، العالم بالمقلوب

2. a **TL idiom** with similar meaning but dissimilar form, i.e. with one or more different lexical items: e.g.  
to fly off the handle, هاج هائجه  
a drop in the ocean, غيض من فيض  
to run with the hare and hunt with the hounds, لعب على الحبلين
3. to **paraphrase**, maintaining some SL cultural specificity, where necessary: e.g.  
to back the wrong horse, راهن على الجواد الخاسر
4. **functional equivalent**, i.e. 'descriptive' translation, which essentially entails 'neutralizing' the idiom by rendering it through a non-idiomatic phrase in the target language: e.g.  
dark horse, شخص غامض ('obscure person')
5. **omission**: this strategy is employed for the sake of specific text types and/or readership: e.g.  
*He was really angry when she came home late - it really got his hackles up.*  
استشاط غضبا لما دخلت متأخرا.

6. **addition**, particularly in cases where both figurative and literal meanings of an idiom coincide, as in the example *to shrug one's shoulders*, which should either be translated as *هز كتفيه* (literal) or *لا مبالاة* (figurative);
7. **borrowing**, i.e. literal translation. This is a useful strategy for highly culture-bound idioms. The borrowing may be of every lexical item in the original, or only some of them: e.g. *to have green fingers*, *يده خضراء*

With respect to the last strategy, it is important to point out that today's borrowing is often tomorrow's naturalized idiom, with its foreign origins being quickly forgotten. For instance, the English origins of *to cry crocodile tears*, *ذرف دموع التماسيح* have been forgotten as the expression has become part of Arabic lexis. Similarly, most English speakers will be blissfully unaware that a marriage of convenience is, in fact, a *caique* from French, and the origins of the Arabic *المصلحة* *زواج* may thus go back to either language.

Naturally, a number of strategies are usually open to the translator, and in many cases, there are several possibilities within a given strategy: e.g.

*to follow/take someone's lead:*

حذا حذوه

نهج منهجه

اقتفى اثره

*an easy prey:*

( 'cold prey' ) غنيمة بارده

( 'easy-to-swallow prey' ) فريسة سائغة

( 'easy hunt' ) صيد هين

( 'easy target' ) هدف سهل

In order to illustrate this further, let us consider some of the possible equivalents to the English idiom *it's raining cats and dogs*

Literal translation (borrowing)

## Idioms similar in form and meaning

تمطر (الدنيا) قططا و كلابا

## Idiom similar in meaning, dissimilar in form:

إن الدنيا تمكر كأفواه القرب

مطر جار الضبع

سحت السماء

نزل علينا الغيث

انهمر المطر

تهطل الأمطار

تبلى الدنيا

أمطر وابل

مطر ذو برايه

أغدقت السماء

انبثق المزن

بغت السماء

ألقت السماء برك بوانبيها

انباقت المطرة

أثرت الأرض

## Functional equivalent/paraphrase

جاد المطر

اصابتنا تجاويد المطر

حفلت السماء



درت السماء بالمطر

رضبت السماء

از هجت السماء

إن الدنيا تمطر بغزارة

تسقط زخات من المطر

Despite the number of possibilities within each category, it is clear that one may distinguish between degrees of figurativeness of the expressions, depending on the presence of a literal component. ◉

Viewed from this angle, we may say that إن الدنيا تمطر كأفواه القرب (the rains pours as if flowing from the mouths of waterskins') is more figurative than أغدقت السماء (which contains the word 'sky'), which, in turn, is more figurative than انبعق المزن (which contains the word 'clouds'), with the least figurative being the phrases that contain the word 'rain'.

As ever, register, text type and target audience are crucial considerations. With the exception of the first, the following translations are all idiomatically possible and grammatically correct, but belong to different registers, styles and degrees of formality, literariness, etc.; when selecting the appropriate translation of a given idiom, all of these have to be matched. For instance, the use of a borrowing may be too exotic for a general newspaper article, but the best option in a literary text aimed at a semi-specialist readership.

As mentioned above, the differences in idioms between language varieties, between the standard (MSA) and the dialects, and between the individual dialects impact on translation. When translating into Arabic, a translator may arguably decide that it is more important to have an idiom in both SL and TL and, absence of an MSA equivalent, resort to one used in a particular colloquial variety. It is important to remember, however, that no matter how judicious a choice this may

be for stylistic reasons, it should not be at the expense of comprehension. decision should, therefore, be based on whether or not the idiom is specific one variety or whether it is used in several, on the one hand, and, on the other the extent to which it may reasonably be expected to be understood by the readership.

A particular type of idiom that also merits to be treated here are **similes** (تشبيه), ( a figure of speech comparing two things through like, as, or than: e.g. as

*happy as a sandboy, to sweat like a pig, more cunning than a fox.*

These may be problematic for a number of reasons. First, as they tend to be highly culturespecific, literal translation often results in unnaturalness. The translation of *as strong as a horse* into قوي مثل فرس would provoke ridicule from most Arabic speakers, as would سكران for *as drunk as a Lord!*

Second, seemingly similar comparisons may result in dramatically different uses. For instance, at first glance the English *simile as white as snow or as white as a sheet* both have *whiteness* as the aim of the comparison, and one would reasonably expect them to be used interchangeably as long as a high degree of whiteness is intended. practice, however, there are contextual connotations; **as white as snow** is used, for instance, when talking about someone's reputation, whereas *as white as a sheet* is used exclusively to refer to the pallor of someone's face, usually after sustaining an emotional shock of some sort. Similarly *to drink like a fish* only applies to alcohol, not thirst after eating a salty dish!

Further, one should not assume that there is an equivalent TL simile for all SL ones, as the cultural differences between languages often result in semantic gaps. This is particularly true for English–Arabic translation since similes are used more often in English than they are in Arabic, which seems to have a penchant for other idiomatic expressions.

Here, too, foreign influences are making themselves felt. For instance, the established equivalents in Classical Arabic of *as white as snow* are ('أبيض كالشمع') as white as wax'), ('أبيض مثل القمر') as white as the moon') or ('أبيض مثل البدر') as white as a full moon'). As a result of language contact, however, these have increasingly been crowded out by أبيض كالثلج, which, in more ways than one, may be considered both a cultural and pragmatic mismatch. Another example is *as black as ink*, traditionally rendered as ('أسود كالفحم/ كالقير') as black as tar/coal'), though ('كالحبر') as ink') is frequently found in modern Arabic texts.

Similes may be rendered in one of the following ways:

- a **TL simile** with similar form and meaning to the original: e.g. as strong as a lion, قوي ك/مثل الأسد
- a **TL simile** with similar meaning, but dissimilar in form: e.g. as patient as Job, صبر أيوب
- **omission**; this strategy may be used either when there is no equivalent in the target language, or for stylistic reasons. As similes often have superlative meaning, it is necessary to compensate for the omission: e.g. as thin as a matchstick, غاية في الرقة
- **literal translation** (calquing); in some cases, one may opt for a literal rendering for stylistic purposes, either signposted or not: e.g. as fast as a bullet, سريع كالرصاصة

في أحد الأيام وفي قرية صغيرة ريفية جميلة كان يوجد راع يأخذ حيوانات القرية إلى المراعي المجاورة في الصباح الباكر ويعيدها في المساء. وفي ذات يوم جميل خطر في بال هذا الراعي فكرة إخافة أهل قريته فصعد على مرتفع يطل على قريته وبدأ يصيح وينادي أكلتني الذئب والوحوش أنا وجميع الحيوانات أسرعوا. فما أن سمع أهل القرية هذا حتى تركوا أعمالهم جميعها وحملوا أسلحتهم بأيديهم وذهبوا إليه ولما وصلوا إلى عنده بدأ الراعي يضحك ويهزأ منهم فعاد أهل القرية إلى قريتهم. وبعد عدة أيام كرر الراعي هذه القصة مع أهل القرية وظل يكررها يوماً بعد يوم. وفي صباح أحد الأيام وقبل أن يكررها كعادته التمت وتجمعت الوحوش والذئب الجائعة حوله وحول حيوانات أهل القرية فبدأ يصيح بأعلى صوته (( :أكلتني الذئب والوحوش أنا وجميع الحيوانات أسرعوا إنني لا أكذب عليكم هذه المرة)). سمع أهل القرية صياح الراعي ولكنهم لم يكثرثوا له. غابت الشمس وحان موعد عودة الراعي و الحيوانات إلى القرية وحل الظلام ولم يعد الراعي حتى الآن فاجتمع أهل القرية وتوجهوا إلى مكان الراعي فلم يشاهدوا سوى ملابس الراعي الممزقة وبعض العظام. فعادوا إلى قريتهم حزينين. وأصبحوا يطلقون عليه وهو ميت \*\* الراعي الكذاب.\*\*

When I came home to dinner my uncle had not yet been home. Still it was early. I sat staring at the clock for some time and, when its ticking began to irritate me, I left the room. I mounted the staircase and gained the upper part of the house. The high, cold, empty, gloomy rooms liberated me and I went from room to room singing. From the front window I saw my companions playing below in the street. Their cries reached me weakened and indistinct and, leaning my forehead against the cool glass, I looked over at the dark house where she lived.

Araby, James Joyce

عندما عدت لتناول العشاء لم يكن عمي قد عاد إلى البيت بعد، فقد كان الوقت ما يزال مبكراً على عودته، فجلست أنظر إلى ساعة الحائط لبعض الوقت وعندما بدأ صوت دقاتها يزعجني غادرت الغرفة وصعدت الدرج إلى الجزء الأعلى من البيت، وقد حررتني الغرف الباردة والفارغة والداكنة فجعلت أتحرك من غرفة لأخرى وأنا أغني. ثم شاهدت من الشباك الأمامي رفقائي يلعبون في الشارع حيث وصل صراخهم إلي خافتاً مشوشاً فطأطأت رأسي على الزجاج البارد ونظرت إلى البيت المظلم حيث كانت تعيش.

‘Fact, fact, fact!’ said the gentleman. And ‘Fact, fact, fact!’ repeated Thomas Gradgrind. ‘You are to be in all things regulated and governed,’ said the gentleman, ‘by fact. We hope to have, before long, a board of fact, composed of commissioners of fact, who will force the people to be a people of fact, and of nothing but fact. You must discard the word Fancy altogether. You have nothing to do with it. You are not to have, in any object of use or ornament, what would be a contradiction in fact. You don’t walk upon flowers in fact; you cannot be allowed to walk upon flowers in carpets. You don’t find that foreign birds and butterflies come and perch upon your crockery; you cannot be permitted to paint foreign birds and butterflies upon your crockery. You never meet with quadrupeds going up and down walls; you must not have quadrupeds represented upon walls. You must use,’ said the gentleman, ‘for all these purposes, combinations and modifications (in primary colours) of mathematical figures which are susceptible of proof and demonstration. This is the new discovery. This is fact. This is taste.’

*Hard Times* by Charles Dickens

Alice was beginning to get very tired of sitting by her sister on the bank, and of having nothing to do: once or twice she had peeped into the book her sister was reading, but it had no pictures or conversations in it, ‘and what is the use of a book,’ thought Alice ‘without pictures or conversation?’ So she was considering in her own mind (as well as she could, for the hot day made her feel very sleepy and stupid) whether the pleasure of making a daisy-chain would be worth the trouble of getting up and picking the daisies, when suddenly a White Rabbit with pink eyes ran close by her. There was nothing so VERY remarkable in that; nor did Alice think it so VERY much out of the way to hear the Rabbit say to itself, ‘Oh dear! Oh dear! I shall be late!’ (When she thought it over afterwards, it occurred to her that she ought to have wondered at this, but at the time it all seemed quite natural.)

*Alice’s Adventures in Wonderland* by Lewis Carrol

Under none of the accredited ghostly circumstances, and environed by none of the conventional ghostly surroundings, did I first make acquaintance with the house which is the subject of this Christmas piece. I saw it in the daylight, with the sun upon it. There was no wind, no rain, no lightning, no thunder, and no awful or unwanted circumstance, of any kind, to heighten its effect. More than that: I had come to it direct from a railway station: it was not more than a mile distant from the railway station; and, as I stood outside the house, looking back upon the way I had come, I could see the goods train running smoothly along the embankment in the valley. I will not say that everything was utterly commonplace, because I doubt if anything can be that, except to utterly commonplace people – and there my vanity steps in; but, I will take it on myself to say that anybody might see the house as I saw it, any fine autumn morning.

*The Haunted House* by Charles Dickens



سماء أوروبا ملبدة بغيوم اليورو. وتوقعات باستمرار الأزمة حتى 2013

## أزمة اليونان.. وشبح الخروج

ومن الجدير هنا ان نشير إلى أن شبح الخروج من منطقة اليورو لم يكن يلاحق إسبانيا فحسب، بل سبقتها بأيام قليلة جارتها "اليونان"، والتي قالت حكومتها أوائل يونيو الجاري بأن وزارة المالية أقرت مساعدة قدرها 81 مليار يورو لأكبر أربعة من بنوكها، لتؤهل بذلك البنوك المتعثرة للحصول مجددا على تمويل من البنك المركزي الأوروبي، في خطوة منها لتحقيق نوع من الاستقرار لقاعدة رأس المال التي استنفدت تقريبا لبنوك ناشيونال بنك و ألفا و يورو بنك و بيريويس ... و قالت الوزارة حينها " هذا الضخ لرأس المال يعيد مستويات كفاية رأس المال لدى هذه البنوك و يضمن لها القدرة على الوصول للتمويل النقدي من البنك المركزي الأوروبي" .

Please complete ALL relevant areas on the form in BLOCK LETTERS. If you are applying for a Joint Account, please complete both applicants' details. You are required to submit to us all relevant information stated in the Checklist under section VIII with your application. For Joint Account Only We, the undersigned, hereby agree that the signature of any one of us on or in relation to any matter regarding the joint account will bind the other joint-account holders and expressly constitute an authorisation for each joint-account holder to have full powers to conduct any transaction on the joint account by way of instruction to the Bank and other instructions to operate the joint account including but not limited to notice of change in information declared at this form without requiring our joint signatures. We have read and understood the provisions relevant to joint account in the General Terms and Conditions of HSBC Bank (Vietnam) Ltd. and agree to be bound by them.

Account-opening form

## Recession and the Financial Crisis

The most important current development in the wake of the banking crisis is the transmission of that crisis to the rest of the economy and its interaction with the more general economic crisis now emerging. The most obvious issue here is the onset of recession. The central reason for the recession is the dependence of consumer demand in particular but also business investment on high levels of debt over the last two decades. Now that lending is contracting this debt-fuelled expansion is no longer possible and a sharp economic slowdown looks inevitable. The fall in house prices is also worsening the slowdown in consumer spending as households can no longer borrow against rising equity values. There are two fundamental reasons for the reliance on debt. Consumption has come to depend on debt because of the contradiction between driving wages down to generate profits in production and needing to ensure demand in order to sell the goods produced and realise these profits. The most obvious manifestation of this is growing income inequality and it is no accident that the build-up of debt has been worst in countries with the greatest disparity in incomes, notably the UK and USA.

Linked to this is the way in which production in general, but especially investment, has come to rely on debt as a result of the weakness of profitability in the productive sector. As Robert Wade puts it ‘the rate of profit of non-financial corporation’s fell steeply between 1950–73 and 2000–06 – in the US, by roughly a quarter. In response firms “invested” increasingly in financial speculation’. Consequently, without debt being available to fund expansion recession appears inevitable.

أبعاد أزمات اقتصادية متداخلة Interlocking Dimensions  
الرأسمالية Capitalism دين Debt عدم استقرار Instability استراتيجيات منافسة  
Consumer demand طلب المستهلك Recession ركود Competing strategies  
الاستثمار Investment معدلات الفائدة interest rates

## **Profit and Loss Statement**

What is a profit and loss statement? The profit and loss statement is a summary of the financial performance of a business over time (monthly, quarterly or annually is most common). It reflects the past performance of the business and is the report most often used by small business owners to track how their business is performing

As the name indicates the profit and loss statement (also known as a statement of financial performance or an income statement) measures the profit or loss of a business over a specified period. A profit and loss statement summarises the income for a period and subtracts the expenses incurred for the same period to calculate the profit or loss for the business.

Traders, partnerships and small proprietary companies are not required to prepare and lodge a profit and loss statement with their annual tax return. However, they are very useful in helping you to objectively determine the financial performance of your business. Most accounting software packages will produce a profit and loss statement, but you may need the help of a bookkeeper or an accountant unless your business is very small.

All public companies and large proprietary companies are required by law to prepare a formal financial report that complies with Australian Accounting Standards for each financial year.

**Translate the following business letter into Arabic.**

Subject: Confirmation of Balance as of 31 July 2012

Dear Mr Smith,

With reference to above noted subject, please note that we are in the process of reconciling our records with our account for audit of our financial statements. In connection therewith, kindly confirm the balance due to/from us on account as at Date 30-06-2012 Please state in the space below whether or not this is in agreement with your records as the above date.

Please furnish the information you may have that will assist us in reconciling the differences.

An early response shall be highly appreciated.

Yours sincerely

## Atoms and Molecules

Most of the Universe consists of matter and energy. Energy is the capacity to do work. Matter has mass and occupies space. All matter is composed of basic elements that cannot be broken down to substances with different chemical or physical properties. Elements are substances consisting of one type of atom, for example Carbon atoms make up diamond, and also graphite. Pure (24K) gold is composed of only one type of atom, gold atoms. Atoms are the smallest particle into which an element can be divided. The ancient Greek philosophers developed the concept of the atom, although they considered it the fundamental particle that could not be broken down. Since the work of Enrico Fermi and his colleagues, we now know that the atom is divisible, often releasing tremendous energies as in nuclear explosions or (in a controlled fashion in) thermonuclear power plants.

Subatomic particles were discovered during the 1800s. For our purposes we will concentrate only on three of them, summarized in Table 1. The proton is located in the centre (or nucleus) of an atom, each atom has at least one proton. Protons have a charge of +1, and a mass of approximately 1 atomic mass unit (amu). Elements differ from each other in the number of protons they have, e.g. Hydrogen has 1 proton; Helium has 2. The neutron also is located in the atomic nucleus (except in Hydrogen).

The neutron has no charge, and a mass of slightly over 1 amu. Some scientists propose the neutron is made up of a proton and electron-like particle.

The electron is a very small particle located outside the nucleus. Because they move at speeds near the speed of light the precise location of electrons is hard to pin down. Electrons occupy orbitals or areas where they have a high statistical probability of occurring. The

charge on an electron is  $-1$ . Its mass is negligible (approximately 1800 electrons are needed to equal the mass of one proton).

Particle جزيء Electron الكترون Nucleus النواة Atomic mass الوزن الذري  
Atom ذرة Elements عناصر Energy طاقة Matter مادة

## **Etiology**

### **Sources**

Coronaviruses (CoVs) are found in a wide range of animal species, including in cats, dogs, pigs, rabbits, cattle, mice, rats, chickens, pheasants, turkeys, and whales, as well as in humans. They cause numerous veterinary diseases (e.g. feline infectious peritonitis, avian infectious bronchitis); they can also cause upper and, more commonly, lower respiratory tract illness in humans (group 1 [human CoV 229E] and group 2 [human CoV OC43]).

The near absence of SARS-CoV antibodies in persons who did not have SARS demonstrated that SARS-CoV had not circulated to any significant extent in humans before 2003 and was introduced into humans from animals. Preliminary data after the outbreak started suggested that animals in the markets of Guangdong province in China may have been the source of human infection. However SARS-CoV like viruses were not found in animals prior to arrival in the markets.

A wide range of other coronaviruses in bats has been found, suggesting that bats are the most likely animal reservoir for the SARS outbreak. SARS infection in animals before arrival in the markets was uncommon, and these animals were probably not the original reservoir of the outbreak, although they may have acted as amplifying hosts. The proximity in which humans and livestock live in rural southern China may have led to the transmission of the virus to humans.

علم اسباب الامراض Etiology التهاب الصفاق Peritonitis اجسام مضادة  
Antibodies تنفسي Respiratory نقل Transmission مضخم Amplifying مضيف  
Hosts



## **Prognosis**

WHO data indicate that mortality from SARS is highly variable. The mortality rate has been found to range from less than 1% in patients below age 24 years to more than 50% in patients aged 65 and older. Certain risk factors, including the following, have been associated with a poorer prognosis:

- Older age
- Chronic hepatitis B infection
- Laboratory features - Including marked lymphopenia and leukocytosis, elevated lactate dehydrogenase level, hepatitis, high SARS-CoV viral load, and comorbidities such as diabetes mellitus.

Elevated levels of interferon-inducible protein 10 (IP-10), monokine induced by IFN $\gamma$  (MIG), and interleukin 8 (IL-8) during the first week, as well as an increase of MIG during the second week, have also been associated with a poor prognosis.

A study of SARS survivors found that most of these had significant improvement clinically, radiographically, and in their pulmonary function studies. However, 27.8% of patients still exhibited abnormal radiographs at 12 months. Significant reductions in the diffusing capacity of carbon monoxide and in exercise ability (6-min walking distance) were also documented at 12 months. Polyneuropathy and myopathy associated with critical illness, avascular necrosis (possibly steroid induced), steroid toxicity, and psychosis were some of the other long-term sequel observed in the SARS survivors.

## **Morbidity and mortality**

SARS can result in significant illness and medical complications that require hospitalization, intensive care treatment, and mechanical ventilation.

Morbidity and mortality rates were observed to be greater in elderly patients. The overall mortality rate of SARS has been approximately 10%. According to the CDC and WHO, the death rate among individuals older than age 65 years exceeds 50%.

### SARS Severe and Acute Respiratory Syndrome

معدل الوفيات Mortality مزمن Chronic التهاب الكبد Hepatitis الامراض المصاحبة  
Toxicity سمية Comorbidities

نسبة انتشار المرض Morbidity التهاب العضلات Myopathy موت الانسجة  
Necrosis اضطراب عقلي Psychosis

## **Alzheimer's disease: Your Role as Caregiver**

### **Do You Realize How Much You Do?**

Your role as caregiver to a loved one suffering from Alzheimer's disease can be very involved.

- You help maintain the quality of life for your spouse, parent, family member, or friend with Alzheimer's disease.
- You have become educated about symptoms, treatments and the progression of the disease.
- You probably keep track of appointments with the doctor, medication schedules, and exercise.
- You offer the love and support necessary to meet the challenges of Alzheimer's disease.

You are a caregiver. While many patients retain their independence for a period of time after being diagnosed with Alzheimer's disease, some may need more help with performing daily activities. For others, the diagnosis may come after weeks or months of you coping with symptoms that did not have a name. Regardless of how long you've been dealing with Alzheimer's disease or to what degree, in some way Alzheimer's has affected your life and responsibilities – physically, emotionally, or economically.

### ***Recommended Related to Alzheimer's***

#### **Alzheimer's disease Diagnosis**

Unfortunately, getting an Alzheimer's disease diagnosis is not simple. Your doctor can't check for the disease by doing a quick blood test. That's because signs of Alzheimer's disease do not appear in your blood. Instead, Alzheimer's disease is the result of a problem inside your brain. The only way to be 100% certain a person suffers from

Alzheimer's disease is to examine samples of brain tissue. This can only be done during an autopsy, after a person has died.

### **Read the Alzheimer's disease Diagnosis article**

The role you have taken on is not an easy one. However, the following tips offer some guidance on how to maintain and improve your caregiving relationship:

- **Take time for yourself.** Make sure you have time to relax. If necessary, enlist the help of other family members or even hire someone to help out.
- **Learn as much as you can about your loved one's disease** so you will know how you can help. You'll also understand what changes to expect in your loved one's behavior or symptoms.

اعراض Symptoms مشخص Diagnosed تشريح Autopsy

يستشير Consult تقديم الرعاية Caregiving

Most heart attacks are the end result of coronary heart disease, a condition that clogs coronary arteries with fatty, calcified plaques. As blood flow is gradually impeded, the body may compensate by growing a network of collateral arteries to circumvent blockages; the presence of collateral vessels may greatly reduce the amount of heart muscle damaged by a heart attack. In the early 1980s, researchers confirmed that the precipitating cause of nearly all heart attacks is not the obstructive plaque itself, but the sudden formation of a blood clot on top of plaque that cuts off blood flow in an already narrowed vessel.

## Psychological effects

The shelling, the escape and the resettlement in Jordan have been deeply traumatic experiences, especially for the children.

‘Psychologically it’s affected them really badly,’ one mother told me. ‘They wouldn’t leave my side because they were so scared and they were afraid of any noise.’

The town of Deraa, where the Syrian uprising against President Bashar al-Assad began and where there has been heavy fighting ever since, is clearly visible from the Jordanian side.

Aid agencies and many concerned governments are now pressing for the opening of humanitarian corridors to Deraa and other border towns.

### الأثار النفسية

وكانت عمليات الضرب، والهروب، وإعادة السكن في الأردن تجارب مؤلمة للغاية، وخاصة بالنسبة للأطفال. وقالت أحد الأمهات ”لقد أثرت نفسيا فيهم بشدة حقا“. وأضافت ”إنها ال تترك جانبي أنها كانت خائفة جدا وكانوا خائفين من أي ضوضاء .“

مدينة درعا، حيث الانتفاضة السورية ضد الرئيس بشار الأسد بدأ وحيث كان هناك قتال عنيف منذ ذلك الحين، واضحة تماما من الجانب الأردني .

و كالات الإغاثة وحكومات أخرى يضغطون الآن لفتح ممرات إنسانية إلى درعا وبلدات حدودية أخرى.

Putin, who has dominated Russian politics since the beginning of the 21st century, won almost 64 per cent of votes, Russia's Central Election Commission said.

'According to the preliminary results, Vladimir Vladimirovich Putin has been elected president of the Russian Federation,' the head of the election commission Vladimir Churov told reporters on Monday.

Addressing tens of thousands of supporters in Moscow late on Sunday, a tearful Putin said the Russian people had clearly rejected the attempts of unidentified enemies to 'destroy Russia's statehood and usurp power'.

'The Russian people have shown today that such scenarios will not succeed in our land,' said Putin, flanked by outgoing President Dmitry Medvedev. 'They shall not pass!'

'I promised you we would win. We have won. Glory to Russia. We won in an open and fair struggle.'

But the scale of Putin's victory was questioned by some of his rivals, and opposition activists, who called for protests on Monday over allegations of vote-rigging.

## **20,000 dead in earthquake in Pakistan**

The death toll in Pakistan and the Pakistani-controlled Kashmir province has now reached at least 20,000, in addition to hundreds killed in India and Afghanistan, due to an earthquake that hit the region on Saturday. Tens of thousands of those affected by the earthquake in the mountainous areas of northern Pakistan have spent their second night without shelter.

The survivors in several remote villages are still without shelter, medicine, food supplies and clean water. Amjad Anwar, an elderly inhabitant of the village of Patal, near Balakot, said: 'We don't want helicopters hovering over us. All we want is blankets and water.'

The epicentre was 80km northeast of Pakistan's capital, Islamabad. India and Afghanistan were also hit by the quake, which reached 7.6 on the Richter scale, making it the strongest earthquake in the region for nearly 100 years.

The epicentre of the earthquake was close to the city of Muzaffarabad, capital of the Pakistani-controlled Kashmir province. BBC correspondent Nick Bryant reported from Muzaffarabad, that the situation in the city, where numerous buildings have been destroyed, is dire. The cricket stadium in the city is being used to shelter the homeless, and provide aid to the survivors and the injured while they wait to be airlifted to hospitals in Islamabad.

### **Child Victims**

Pakistani officials said that the north-west frontier was the worst-affected by the earthquake, as well as the Pakistani-controlled Kashmir province. The press reported that more than 400 children were killed when two schools collapsed in the north-west frontier. The Indian interior ministry said that many villages were flattened in the earthquake, and more than 600 people were killed.



The BBC's correspondent in Sirinjar reported that the local government is currently working on reinstating basic services, such as electricity and water.

Earthquake الزلزالreached بلغ عدد القتلى The number of casualties  
Survivors الناجون مأوى Shelter (n) المنكوبين Affected by disaster  
Provide aid to the survivors المشردين إيواء Shelter the homeless  
الإغاثة للناجين Under the debris موج عاتية Strong waves تجاوز  
Exceeded

Stranded محاصر Survivors الناجون ضحايا الفيضانات Victims of Flood  
Livestock الماشية

strong flood عارمة embark on digging الحفر انكب على Disaster  
Erosion الانهيارات الأرضية Refugee نازح

## الكوارث الطبيعية: تعريفها وأنواعها

تتغير المنظومات البيئية التي تعرفها سابقا بفعل الانسان إما سلبيا أو إيجابيا لكن الطبيعة مهما قويت تطلعات الانسان للتحكم فيها وتحويلها لصالحه، تظل باسطة سلطاتها الذي يتخذ مظهرا غير متوقع وذي أضرار كبيرة، تلك هي الكوارث الطبيعية، فهي مجرد ظواهر ككل الظواهر الطبيعية التي تنساب في جوف و سطح كوكب الارض.

معرفة مفهوم الكوارث الطبيعية و مخاطرها 1- :

معرفة الكوارث ذات الأصل المناخي :

تتجلى هذه الكوارث ذات الأصل المناخي في الفيضانات المحلية والعواصف الثلجية، والحرائق الناتجة عن الجفاف ثم الأعاصير التي هي زوابع تدور فيها الرياح المحملة برطوبة كبيرة بسرعة تتراوح ما بين 120 و 300 h/km حول منطقة هادئة تسمى عين الإعصار وتتكون بالعروض المدارية التي تتجاوز بها حرارة السطح

72° كما تنتج عن العواصف عواقب وخيمة مثل عاصفة 1999 بفرنسا التي خلفت ورائها 003 مليون شجرة مقتلعة -ضياح 70 % من المخزون الوطني من الأخشاب- مئات الأفراد تعرضوا للموت وخاصة في الغابات.

وكذا الإعصار يخلف عواقب خطيرة مثل إعصار Mitch 1998 الذي خلف 11677 ضحية

The Egyptian elections have begun despite the many attempts to abort, obstruct or derail them. Millions of voters are electing a parliament to express their will and authority. We are about to accomplish the most important aims of the revolution: the building of a real democratic system, after getting rid of – or almost – the repressive dictatorship.

The military council has so far honoured its pledge to hold elections and protect them. It should continue the process to the end and accept the results, and the rights and powers of parliament. It is impossible for millions of Egyptians to go to the polls and vote for a parliament without authority. So the military council must now announce the handover of legislative powers to parliament, and the caretaker government must present any new legislation to the parliament for approval.

Students in all Middle Eastern Studies degree programmes except the BA (Hons.) in A Modern Language and a Middle Eastern Language must write a dissertation as part of the final assessment for their degree. Students doing the BA (Hons.) in A Modern Language and a Middle Eastern Language may if they choose, write a dissertation as part of the final assessment for their degree. A.

### **General AIMS AND OBJECTIVES**

The dissertation provides students with an opportunity to engage in a defined research project and to produce a substantial piece of work with a sustained focus. The aim of the dissertation is thus to foster independent study through:

- the identification of a particular theme or problem
- the identification of appropriate sources
- the development of a sustained and balanced argument based on those sources, leading to a conclusion.

In fulfilling the requirements for a satisfactory dissertation, students will have demonstrated that they can identify a subject that is worthy of in-depth investigation and that they can independently master a substantial body of complex material, articulating their findings by means of a clear, consistent and analytical argument in a manner that is appropriate to the discipline. Students will also have demonstrated high levels of motivation and discipline, as the student input of 200 hours (10 hours per credit) for ARAB 3200 (20 credit dissertation) or 400 hours (10 hours per credit) for ARAB 3200040( credit dissertation in Modern Middle Eastern History) represents a substantial commitment of time and energy, equivalent to five (ten) 40-hour weeks devoted solely to the dissertation.

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## **GENERAL TERMS OF ENGAGEMENT FOR GRADUATE TEACHING ASSISTANTS**

1. All appointments are subject to the Charter, Statutes, Ordinances and Regulations of the University for the time being in force and to any conditions prescribed by the Council at the time of appointment.
2. Graduate Teaching Assistants are students of the University of XXX and are paid a maintenance grant by the University. They are also employed to teach a limited number of hours, the stipend for which is specified in the formal letter of appointment. The stipend is paid monthly, in arrears, through a bank account by direct credit transfer.
3. It is a condition of all appointments to Graduate Teaching Assistant posts that the person appointed must register for a higher degree by research at the University. The appointment will be terminated if the Graduate Teaching Assistant withdraws from or fails to re-register for the higher degree.
4. Graduate Teaching Assistants are responsible to their Deans of Faculty for the performance of their duties.
5. Graduate Teaching Assistants are required to undertake up to a maximum of 180 hours teaching in a year and, in addition, are required to undertake the necessary preparation, assessment and marking of such teaching. They are required to take part in any relevant training programmes as required by the University.
6. Other paid work may not be undertaken without the prior approval of the University Council. Persons who wish to take on other work should apply to their Deans of Faculty in the first instance.
7. Graduate Teaching Assistants may not enter into any negotiation, or make any representation, on behalf of the University in connection with any patent, invention, process or manufacture unless specifically authorised by the University to do so in any particular instance.

grant اللوائح و المراسيم Statutes and ordinances التعيينات  
Maintenance منحة صيانة

التحضيرات اللازمة

Prior approval موافقة مسبقة Necessary preparations

## فتح باب تقديم طلبات الالتحاق للفصل الثاني بالجامعة المفتوحة

أعلنت مساعد المدير للشئون الادارية والمالية المكلف مسئول القبول والتسجيل في الجامعة العربية المفتوحة بالكويت الاستاذة منى اللوغانى أن فتح باب تقديم طلبات الالتحاق بالجامعة للفصل الدراسي الثاني للعام الجامعي 2010/2009 على فترتين. تبدأ الاولى يوم الاربعاء 2009/12/2 وحتى يوم الاثنين الموافق 2009/12/7 حيث يكون تعبئة طلب الالتحاق ودفع الرسوم الكترونيا عن طريق موقع الجامعة على شبكة الانترنت [kw.edu.aou.www](http://kw.edu.aou.www) ولن يتم استقبال أي طلب ورقي خلال هذه الفترة .

وأضافت اللوغانى إن الفترة الدراسية الثانية فتم خلال تسليم الوثائق المطلوبة إلى الموظف المختص في صالة القبول والتسجيل في مبنى الجامعة. ويتم تسليم إيصال يوضح فيه رقم طلب التقديم الفته أن تاريخ 2009/12/8 سوف يخصص للحاصلين في شهادة الثانوية على نسبة من 80 % وما فوق أو ما يعادلها في نظام الارباع نقاط) من 3 إلى 4) نقاط بينما سيكون الاربعاء الموافق 2009/12/9 للحاصلين على شهادة الثانوية من نسبة 70 % إلى أقل من 80 % أو ما يعادلها في نظام الارباع نقاط) من 5.2 إلى أقل من 3) نقاط أما يوم الخميس الموافق 2009/12/10 سوف يخصص للحاصلين في الثانوية العامة على نسبة من 60 إلى أقل من 70 % أو ما يعادلها في نظام الارباع نقاط من 2 إلى أقل من 2.5) نقطة حيث يتم ذلك خلال ساعات الدوام الرسمي من التاسعة صباحا وحتى الساعة الثانية ظهرا في كل من برنامج تقنية المعلومات والحوسبة وبرنامج الادب الانجليزي وآدابها وبرنامج إدارة الأعمال.



Dear Candidate

Thank you for your interest in applying for this post. Your application should be in the following format:

- A completed Application Form (application forms should be completed fully and not replaced by a Curriculum Vitae, although you may wish to include your CV to support to your application)
- A completed Equal Opportunities Form
- A completed Disability Form

Applications are not usually acknowledged. If you wish your application to be acknowledged please return the enclosed postcard with stamp, affixed. Because of the large numbers of applications received by this office it is not possible to notify applicants if you have been unsuccessful. If you do not hear from the University within six weeks of the closing date please assume that you have been unsuccessful in your application.

This page describes the different types of ‘entry clearance’, including visas, and explains who needs to apply for entry clearance before travelling to the UK.

There are 4 types of entry clearance that can give someone permission to travel to or enter the UK:

- A **visa** is for nationals of the countries or territories listed in Appendix 1 of the Immigration Rules (known as ‘**visa nationals**’) – see ‘More information’ below.
- An **entry certificate** is issued to nationals of other countries outside the European Economic Area (EEA) and Switzerland (known as ‘**non-visa nationals**’).
- An **EEA family permit** is issued to the family members of EEA nationals.
- An **exempt vignette** is issued to people who are exempt from the requirements of the Immigration Act 1971, such as diplomats.

On this website, **we use the term ‘visa’ to cover visas and entry certificates**. The entry clearance process for the UK is operated by the UK Border Agency, through our overseas network.

The Channel Islands and the Isle of Man are not part of the UK and have their own immigration laws and policies, but our visa offices also issue visas for these islands.

## **Typical level**

On graduating with an honours degree in area studies, students should have the ability to:

- critically analyse and demonstrate detailed knowledge of the area; its history, culture and society as defined by the programme provider
- demonstrate awareness and critical understanding of relevant vocabulary of contributory disciplines and critical theories, and the capacity to assess and compare the merits of contrasting approaches
- describe, differentiate and compare concepts from different disciplines and/or interdisciplinary approaches as a means of understanding the area under study
- demonstrate awareness of, and ability to use, evaluate and compare a diverse range of relevant information and research resources
- where relevant, acquire knowledge of a language as required by the degree programme concerned and apply these linguistic skills effectively at an appropriate level. (The Quality Assurance Agency for Higher Education 2008)

The Security Council has primary responsibility, under the Charter, for the maintenance of international peace and security. It is so organized as to be able to function continuously, and a representative of each of its members must be present at all times at United Nations Headquarters. On 31 January 1992, the first ever Summit Meeting of the Council was convened at Headquarters, attended by Heads of State and Government of 13 of its 15 members and by the Ministers for Foreign Affairs of the remaining two. The Council may meet elsewhere than at Headquarters; in 1972, it held a session in Addis Ababa, Ethiopia, and the following year in Panama City, Panama.

When a complaint concerning a threat to peace is brought before it, the Council's first action is usually to recommend to the parties to try to reach agreement by peaceful means. In some cases, the Council itself undertakes investigation and mediation. It may appoint special representatives or request the Secretary-General to do so or to use his good offices. It may set forth principles for a peaceful settlement.

## **The Purposes of the United Nations are:**

1. To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace;
2. To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace;
3. To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion; and
4. To be a centre for harmonizing the actions of nations in the attainment of these common ends.

Purposes مقاصد

يتمتع الطرف الثاني خلال فترة العقد بجميع الامتيازات و الحقوق التي اعترف بها قانون العمل و التي تنطبق على جميع موظفي الطرف الاول

المادة السادسة: مسؤولية الطرف الثاني تجاه الطرف الاول على الطرف الثاني تحمل مسؤولية سلوكه و تصرفه المهني تجاه الطرف الاول واحترام الاوامر و الارشادات التي يتلقاها خلال سير عمله. كما عليه تحمل مسؤولية سلوكه الأخلاقي و المعنوي و مراقبة قوانين و لوائح و عادات و تقاليد البالد .

المادة السابعة: على الطرف الثاني أن لا يحق أي عمل آخر أو نشاطات لمصلحة جهة أخرى أو لمصلحته الخاصة غير الاعمال المنصوص عليه من قبل عقده مع الشركة العربية للمأكولات .

المادة الثامنة: على الطرف الثاني احترام اللوائح الداخلية إلى وضعها الطرف الأول والتي أقرتها السلطات المختصة وفقا للقانون .

المادة التاسعة: يجب تطبيق جميع أحكام قانون العمل الحالي في جميع الحالات و على جميع المواضيع الغير مذكورة جليا في العقد .

المادة العاشرة: تم إبرام هذا العقد باللغتين العربية و الانجليزية واحتفظ الطرفان بنسخة و ذلك بعد توقيعه و قراءته.

وعندما يفضي نزاع ما إلى القتال، كان شغل المجلس الشاغل إنهاء ذلك في أقرب وقت ممكن. وفي مناسبات عديدة، أصدر المجلس تعليمات لوقف إطلاق النار كان لها أهمية حاسمة في الحيلولة دون اتساع رقعة اقتتال. وهو يوفد أيضا قوات الامم المتحدة لحفظ السالم للمساعدة على تخفيف التوتر في مناطق الاضطرابات، والفصل بين القوات المتحاربة وتهيئة ظروف الهدوء التي يمكن أن يجري في ظلها البحث عن تسويات سلمية. ويجوز للمجلس أن يقرر اتخاذ تدابير إنفاذ، أو جزاءات اقتصادية (مثل عمليات الحظر التجاري) أو اتخاذ إجراء عسكري جماعي .

وعندما يتخذ مجلس الامن إجراء منع أو إنفاذ ضد دولة عضو ما، يجوز للجمعية العامة، أن تعلق تمتع تلك الدولة بحقوق العضوية وامتيازها، بناء على توصية المجلس. وإذا كررت انتهاكات دولة عضو ما لمبادئ الميثاق، يجوز للجمعية العامة أن تقصيتها من الأمم المتحدة، بناء على توصية المجلس .

ويجوز الدولة العضو في الامم المتحدة التي ليست عضوا في مجلس الأمن، أن تشارك في مناقشات المجلس، بدون حق التصويت، إذا اعتبر هذه الأخير أن مصالحها عرضة للضرر. ويُدعى كل من أعضاء الامم المتحدة وغير الاعضاء، إذا كانوا أطرافا في نزاع معروض على المجلس، إلى المشاركة في مناقشاته، بدون حق التصويت؛ ويضع المجلس شروطا مشاركة الدولة غير العضو.

## Article 39

The Security Council shall determine the existence of any threat to the peace, breach of the peace, or act of aggression and shall make recommendations, or decide what measures shall be taken in accordance with Articles 41 and 42, to maintain or restore international peace and security.

## Article 40

In order to prevent an aggravation of the situation, the Security Council may before making the recommendations or deciding upon the measures provided for in Article 39, call upon the parties concerned to comply with such provisional measures as it deems necessary or desirable. Such provisional measures shall be without prejudice to the rights, claims, or position of the parties concerned. The Security Council shall duly take account of failure to comply with such provisional measures.

## المادة 39

يقرر مجلس الامن ما إذا كان قد وقع تهديد للسلم أو إخلال به أو كان ما وقع عملا من أعمال العدوان، ويقدم في ذلك توصياته أو يقرر ما يجب اتخاذه من التدابير طبقا لاحكام المادتين 41 و 42 لحفظ السلم و الامن الدولي أو إعادته إلى نصابه .

## المادة 40

منعا لتفاقم الموقف، لمجلس الأمن، قبل أن يقدم توصياته أو يتخذ التدابير المنصوص عليها في المادة 39 ، أن يدعو المتنازعين للأخذ بما يراه ضروريا أو مستحسنا من تدابير مؤقتة، و لا تخل هذه التدابير المؤقتة بحقوق المتنازعين و مطالبهم أو بمركزهم، و على مجلس الأمن أن يأخذ بعين الاعتبار لعدم أخذ المتنازعين بهذه التدابير المؤقتة



كوفي عنان يدعو الصالح مجلس الامن الدولي ويرى ضرورة لمشاركة ايران في ”جنيف-

2 15.07.2013 ”أعرب كوفي عنان الأمين العام السابق للأمم المتحدة عن قناعته بضرورة اصلاح مجلس الأمن الدولي، مشيراً الى أن شكله الحالي يعكس الوضع الجيوسياسي الذي كان في تسعينات القرن الماضي

ولفت كوفي عنان اثناء حفل تقديمه كتابه الجديد ”Interventions: A Life in War and Peace” يوم الاثنين 15 يوليو/تموز، لفت الانتباه الى ان الهند التي يبلغ عدد سكانها مليار نسمة، ليس لها مقعد في مجلس الأمن. كما اشار الى عدم وجود تمثيل لأفريقيا وامريكا اللاتينية في المجلس .

وتطرق كوفي عنان الذي كان ايضا مبعوثا خاصا للامم المتحدة والجامعة العربية الى سورية، تطرق الى موضوع الازمة السورية ودعا الى عدم تحميل الامم المتحدة المسؤولية الكاملة عن الوضع في سورية. وقال ان كل شيء يتوقف على الدول الاعضاء النافذة في الامم المتحدة .

واشار المبعوث الدولي السابق الى ان المعارضة السورية متشعبة سياسيا وعسكريا، و اضاف ان ”القوى الدولية تعمل في المنطقة مع مجموعات محددة، ولكن يجب بذل الكثير من الجهود لتوحيد المعارضة. واعرب عن اعتقاده بان مجلس الامن الدولي ال يمكن ان يلعب دورا فعالا في تسوية الازمة السورية، إلا في حال تحدث بصوت واحد .

واعرب كوفي عنان عن أمله بأن يعقد مؤتمر ”جنيف-2” حول سورية بأسرع ما يمكن، وان تتمكن الدول من التوصل الى الاتفاق بهذا الشأن. وشدد على ان ايران يجب ان تكون أحد الاطراف المشاركة في اتخاذ القرار .

والجدير بالذكر ان مسألة مشاركة ايران في المؤتمر الدولي المرتقب تثير خلافات بين روسيا التي تصر على ضرورة دعوة ايران، و الولايات المتحدة التي تعارض ذلك.

1. The WTO shall provide the common institutional framework for the conduct of trade relations among its Members in matters related to the agreements and associated legal instruments included in the Annexes to this Agreement.

2. The agreements and associated legal instruments included in Annexes 1, 2, and 3 (hereinafter referred to as ‘Multilateral Trade Agreements’) are integral parts of this Agreement, binding on all Members.

3. The agreements and associated legal instruments included in Annex 4 (hereinafter referred to as ‘Plurilateral Trade Agreements’) are also part of this Agreement for those Members that have accepted them, and are binding on those Members. The Plurilateral Trade Agreements do not create either obligations or rights for Members that have not accepted them.

4. The General Agreement on Tariffs and Trade 1994 as specified in Annex 1A (hereinafter referred to as ‘GATT 1994’) is legally distinct from the General Agreement on Tariffs and Trade, dated 30 October 1947, annexed to the Final Act Adopted at the Conclusion of the Second Session of the Preparatory Committee of the United Nations Conference on Trade and Employment, as subsequently rectified, amended or modified (hereinafter referred to as ‘GATT 1947’).

تعليق على "حكاية الأشياء" من ناشونال جيوغرافك

انفعلت مع هذا الفيديو على مستويين، أولهما تركيز المذبة على الدور الذي يلعبه الإنسان في نظام الاقتصاد الاستهلاكي والذي عادة لا يُذكر في التفسيرات الاقتصادية أو علم الاقتصاد بشكل عام. فتخبرنا المذبة بأن علماء الاقتصاد قد رسموا صورة منظمة وبسيطة ليفسروا هذا النظام الاقتصادي الاستهلاكي بشكل مبسط وكأنه نظام متكافئ بدون سلبيات أو مشاكل. ولكن بالطبع هذا النظام له تأثير لا يستهان به على حياة الإنسان. وثانيهما، المذبة تحاول أن تغير المفهوم الشائع لهذا النظام، فتركيزها الأول ليس على رحلة "الأشياء" والإنسان الذي لولاه لما كان النظام موجود قط. الإنسان، حسب هذه المذبة، يلعب الدور الأساسي في هذا النظام، فهو موجود في كل مرحلة من النظام، من الاستخراج إلى الرمي. في مرحلة الاستخراج... المذبة تخبرنا بأننا في الوقت الراهن أصبحنا نستهلك مواردنا الطبيعية إلى الدرجة أن الكوكب لم يعد يقدر على الاستيعاب. وعندما يستنفد بلدان "العالم الأول" كل ما عندها من موارد طبيعية، لا تحاول أن تتوقف عن الاستخراج مستهدفةً الاستهلاك الاقتصادي بل تأخذ تستخرج الموارد الطبيعية المطلوبة من بلدان "العالم الثالث" كأنها ممتلكاتها هي، بغض النظر عن وضع الناس في هذه البلدان "غير المتقدمة" وحقهم لهذه الموارد الطبيعية. وأكثر ما لفت نظري في هذا الجزء، هو أن علماء الاقتصاد يتكلمون عن نظام الاقتصاد الاستهلاكي كأنه وضع طبيعي فيتجاهلون طرقات المعيشة التي كانت موجودة قبله وقد لا تزال أكثر تكافؤاً بيئياً. وبالأحرى، الناس على كوكب الأرض في كل البلدان كانوا يعيشون بطريقة لا تضر بالبيئة لمدة قرون، جيلا وراء جيل. لماذا؟ لأنها لا تشتري ولا تستهلك على الدرجة المطلوبة من قبل النظام الاستهلاكي.

هذا ما اندهشني أكثر في هذا البرنامج: أدركت أننا نعيش في نظام لا يحترم الإنسان كرامته وشرفه وحتى إنسانيته، بل يسعى في إهانتها - من خلال الإعلانات الكثيفة الموجودة في كل مكان وخصوصاً على التلفزيون—حتى تشتغل أكثر لكي تكسب أكثر لكي تضيع هذا النقود بشراء أشياء أكثر، كل هذا لكي يدعم نظام لا يحترمه ولا يرحمه. وبالأحرى، كأننا نشترى "الأي بود" أو أي سلع على حساب إنسانيتنا. فالمذبة تجعلنا نتساءل: هل السلع تقابل إنسانيتنا؟ وركزت المذبة كثيراً على هذه النقطة: من المفروض أن تكون أول مسؤولية لأي نظام اقتصادي أو سياسي أن يدعم ويساعد ويحمي. لكن للأسف، نظامنا الاقتصادي الحالي يبيع روحنا من أجل الاستهلاك الدائم والأرباح اللانهائية.

أولا على الأرجح هناك مرشحان رئيسيان الا وهما مرشح من الحزب الديموقراطي ومرشح من الحزب الجمهوري. ولكن من الجدير بالذكر ان هناك مرشحين مختلفين من أحزاب متنوعة والى حد ما هذا التنوع يمثل عبارة عن روح الديموقراطية وفي لب وجوف وقلب الروح هذه نجد التعددية. ولكن في الوقت نفسه الروح والواقع على الأرض شيئان مختلفان أو بالأحرى يسيطر الحزب الديموقراطي والحزب الجمهوري على الانتخابات بشكل كبير. من خلال الفترة ما قبل الانتخابات نجد منافسة شديدة وحتى شرسة بين المرشحين ومن خلال هذه المنافسة التي تسقط في شباك "إن كنت ريحا فقد لقيت إعصارا

تطرق الفيلم الوثائقي "النكبة" لأنتاج الجزيرة من نقاط جيدة وبحث عميق ورؤى مهمة، وذلك مع إغفاله لبعض نواحي القضية. فمن نقاط قوة الوثائقي توضيح حقيقة النكبة بأنها لم تكن مسألة تجاوزات عشوائية من طرف بعض الكتائب المنفصلة عن بعض بل كانت مسألة اضطهاد وتهجير وترحيل ممنهجة قصدها تطهير البلاد من أغليبيتها العربية. ولكن مع هذا العمق والدقة نجد ما يتطلب التعديل مثل تبسيط الموقف الانجليز من خلال هذه الفترة، فلم يكون الانجليز مع اليهود على الدوام بل لعبوا على الجانبين ووعدوا لكل طرف أن يمكنوه من تولى البلد فحاولوا أن يمنعوا الهجرة اليهودية من حين لآخر..

## السياحة والتنمية المستدامة

التنمية المستدامة هي التنمية الاقتصادية والاجتماعية المتجددة والقابلة للاستمرار دون الأضرار بنوعية الموارد الطبيعية التي تستخدم في الأنشطة البشرية وتعتمد عليها عملية التنمية.

وبذلك يعتبر القطاع السياحي أحد القطاعات الإضافية الناشطة إلى جانب القطاعات الاقتصادية الأخرى حيث يساعد على نمو البلد اقتصاديا واجتماعيا.

وتسعى العديد من الدول وخاصة الدول التي تهدف إلى تحقيق تنمية مستدامة إلى تطوير وتنشيط القطاع السياحي لما يُحدثه من تنمية اقتصادية واجتماعية. على أن سياسات السياحة لا تبنى فقط على اعتبارات اقتصادية وتكنولوجية، ولكن يجب أن يؤخذ بنظر الاعتبار أيضا الحفاظ على البيئة واحتياجات السكان المضيفين عامة والذين يعملون في الحقل السياحي خاصة، إذ أن السياحة التي تستجيب لهذه الشروط هي السياحة البديلة أو السياحة المتوافقة والتواصل السياحي. وفي أواخر عام 1997 م دعت منظمة السياحة العالمية إلى عقد مؤتمر لوزراء السياحة لآسيا والباسفيك عن السياحة والبيئة، وقد غطى المؤتمر بكثافة مواضيع فنية واسعة تتعلق بالسياحة المستدامة، وصدر عن المؤتمر بيان أوضح الاهتمام العالمي الرسمي بمبدأ الاستدامة. وأشار إلى أن هناك إحساس وإحاح لبذل الجهود لحماية البيئات الطبيعية في المقاصد السياحية.

إن الاهتمام بالسياحة كباعث على التنمية المستدامة يعتبر مطلبا اقتصاديا مهما لحفز الاستثمار في الأماكن السياحية الطبيعية والبيئية والثقافية، وتعد التوعية بأهمية تنمية السياحة وإدارتها على نحو كفوء أحد أهداف منظمة السياحة العالمية.

إن مبادئ الإدارة تؤكد على الجوانب الاقتصادية والثقافية والاجتماعية والبيئية لقطاع السياحة كمصدر مهم للدخل المتزايد باعتباره من الدعامات الأساسية في التنمية المستدامة للبلد.

## دراسة بريطانية: النساء اللاتي يستيقظن مبكراً أقل عرضة للإصابة بالاكتئاب

قالت صحيفة "إنديبندنت" البريطانية: إن دراسة جديدة قام بها باحثون في جامعة كولورادو في بولدر، وبريغهام ومستشفى النساء في بوسطن، أكدت أن النساء اللاتي يستيقظن باكراً في الصباح، أقل عرضة للإصابة بالاكتئاب مقارنة بمن يستيقظن في وقت متأخر.

"Journal of " ووجدت الدراسة التي أجريت على أكثر من 32 ألف امرأة ونشرت في مجلة واستغرقت 4 سنوات: أن أولئك الذين يميلون للاستيقاظ مبكراً هم أقل ، "Psychiatric Research" عرضة للإصابة بالمرض العقلي بفضل زيادة التعرض لضوء النهار.

وقام الباحثون بفحص الروابط بين اضطرابات المزاج ونمط "الكرونوتوب"، وهو نوع من الساعة الداخلية التي تحدد أفضل وقت لأداء الأنشطة المختلفة، مثل: النوم، وتناول الطعام، والعمل وما إلى ذلك، لمدة 24 ساعة.

وخلص معدو الدراسة إلى: أن التعرض لضوء الشمس في النهار يقلل خطر إصابة الشخص بالاكتئاب بنسبة % 12 إلى % 27 ، لذلك فإن نمط النوم يلعب دوراً في الإصابة بهذا المرض العقلي. وكان متوسط عمر المشاركين في الدراسة 55 عاماً، وعندما بدأ الباحثون تحليل البيانات في عام 2009م، لم يتم تشخيص أي إصابة بالاكتئاب لدى المشاركين، وكان % 37 من المشاركين يستيقظون باكراً. بينما كان % 53 منهم ممن ينوعون بين الاستيقاظ المبكر والسهرة، أما ال % 10 المتبقية فقد وصفوا أنفسهم بأنهم ممن "يحبون الليل".

## تمثال نهضة مصر

تمثال نهضة مصر تمثال كبير من حجر الجرانيت، يعد رمزاً لمصر الحديثة وأهم أعمال الفنان المصري النحات محمود مختار على الإطلاق، كما أن له دلالة خاصة في الإشارة للأحداث السياسية التي مرت بها مصر في تلك الفترة الهامة حيث كانت مصر تطالب بالاستقلال.

يمثل التمثال فتاة مصرية تقف بجانب تمثال أبى الهول وتضع يدها على رأسه وهي رمز لمصر وهي تنظر إلى المستقبل.

جاءت فكرة نحت تمثال ليمثل نهضة مصر في تلك الفترة السياسية الهامة من تاريخ مصر إلى الفنان محمود مختار في عام 1917. فبدأ خلال 1918-1919 في نحت تمثال كبير يبلغ حجمه نصف حجم التمثال الحالى، وعندما أكمله عرضه في عام 1920 في معرض الفنون الجميلة السنوى في باريس ونال إعجاب المحكمين والرواد من المهتمين بفن النحت.

وحدث أن ذهب سعد زغلول ورفاقه من رجال حزب الوفد إلى فرنسا وتحديداً باريس لأول مرة، وقاموا بزيارة معرض الفنون الجميلة وشاهدوا التمثال المصري



وأعجبوا به وكتبوا إلى مصر يشجعون على إقامته فى القاهرة، ووافق مجلس الوزراء  
فى 25 يونيو 1921.

كما أسهم الشعب المصري فى اكتتاب عام لإقامته ثم أكملت الحكومة  
النفقات، وفى 20 مايو عام 1928 أقيمت حفلة كبرى فى ميدان باب الحديد -  
(رئيس حالياً) لإزاحة الستار عن التمثال. ثم نقل التمثال من مكانه الأول إلى ميدان  
جامعة القاهرة فى عام 1955.

## الحضارة العربية الإسلامية ودورها فى النهضة الغربية

من المعروف تاريخياً أن مصر والعالم العربى قد ساهما فى إنجاز إضافات كبرى أدت إلى رقى وتقدم الفكر الإنسانى والحضارى، فعبر آلاف السنين توصلت مصر، مهد الحضارة والتفكير العلمى، إلى اكتشافات علمية واختراعات فى العلوم والهندسة والطب ومجالات أخرى عديدة.

ومنذ نحو ألف عام انتشرت الحضارة العربية الإسلامية وإنجازاتها العلمية فى أوروبا وآسيا، ومما لا شك فيه أن هذا الاتصال كان له دور مهم فى ميلاد النهضة الأوروبية، ومع ذلك فإن إضافات مصر والعالم العربى إلى العلوم العالمية فى الوقت الحالى إضافات متواضعة، وقد أفضى ذلك إلى ظاهرة استنزاف العقول، أى انتقال كثير من العلماء البارزين إلى دول الغرب ثم حاجة مصر والدول العربية لاستيراد التكنولوجيا من دول الغرب.

إن العالم العربى مازال غنياً بالموارد البشرية، وبالموارد المالية (كما هو الحال فى كثير من الدول العربية) ومن ثم يجب ألا تكون هناك عوائق أساسية تحول دون

بناء قاعدة علمية قوية، تلك القاعدة العلمية التي تعد أمراً حاسماً لمستقبل العالم العربى وبقائه فى الوضع المناسب وفى الوصول إلى السلام فى الشرق الأوسط.

وقد شهد القرن العشرون ثورات فى العلوم والتكنولوجيا أفضت إلى اختراع الليزر والكمبيوتر، والترانزستور، وتكنولوجيا جديدة غيرت مجتمعاتنا تغييراً كبيراً. وقد اتسعت الاكتشافات فى كل المجالات، من العالم البالغ الصغر (عالم الذرات) إلى العالم البالغ الكبر والتعقيد، فنظرية الكم، والنظرية النسبية، والأبعاد الجديدة فى الزمان والمكان (الفتو والنانو)، والتقوب السوداء، وتمدد الكون، ثم حل الشفرة الوراثية ... هى أمثلة للاكتشافات التى غيرت الفكر الإنسانى وتعد أساساً للأهداف المنشودة فى الحقول والمجالات الجديدة.

وسوف يتوصل العلماء بكل تأكيد لاكتشافات جديدة فى القرن الحادى والعشرين وسوف يكون لها أثر بالغ فى حياة المجتمع فى مجالات شتى من الصحة والمعلوماتية (الانترنت وغيره) والبيئة وغيرها. وتهدف العولمة لتكامل الموارد البشرية ورأس المال والتكنولوجيا، الأمر الذى يجعل من المستحيل على أمة من الأمم أن تؤثر فى الاقتصاد العالمى تأثيراً فعالاً من غير قاعدة علمية قوية.

## إفريقيا على شفا حرب مياه

إذا كان النفط هو محور الصراع فى الكثير من الحروب التى نشبت فى إفريقيا وبقية العالم، فإن المياه هى الأخرى أصبحت هدفاً لأطماع العديد من الدول نتيجة النقص الحاد فى مصادر المياه مما استتفر الصندوق العالمى لحماية المياه الذى أصدر تقريراً كشف فيه أن أنهار العالم تواجه خطر الجفاف، وفى مقدمتها نهر النيل، كما أوضح أن حوالي 700 مليون شخص فى 43 دولة يعانون من ندرة المياه، وأنه بحلول عام 2025 قد يتضاعف هذا الرقم ليصل إلى ما يربو عن 3 بلايين شخص، مما يندر بأن الحروب القادمة فى أفريقيا ستكون من أجل السيطرة على موارد المياه.

وإذا نظرنا إلى مصادر المياه فى أفريقيا والتى تتمثل فى مجموعة من الأنهار والبحيرات أهمها نهر النيل، والنيجر، ونهر الفولتا، ونهر زامبيزي، نجد أنها مشتركة بين مجموعة من الدول، ومقسمة بينها بحسب عدد السكان، الذى يتزايد بشكل مستمر، وفى المقابل ترتفع معه حاجة السكان إلى المياه التى لا يمكن الاستغناء عنها بأى حال من الأحوال، مما يفتح الباب على مصراعيه إلى نشوب الكثير من الصراعات والحروب بين الدول.

ويجربى نهر النيل فى مصر والسودان ضمن دول أفريقية ويخدم 150 مليون شخص، ومن المتوقع أن يرتفع عدد السكان حوله إلى حوالى 340 مليون شخص بحلول عام 2050 مما يهدد العلاقات بين هذه الدول. أما نهر الكيتو، والذي يمر فى بوتسوانا، وناميبيا، وأنجولا فى جنوب قارة أفريقيا يعتبر مصدر توتر فى العلاقات بين الجيران.

وفى وسط وغرب أفريقيا، يعتمد 20 مليون شخص فى ست دول على بحيرة تشاد فقط، والتي قلت مياهها بمقدار 95% فى خلال الـ 38 عاماً الماضية؛ مما قد يهدد بأزمة سياسية أخرى بين هذه البلاد.

وفى المقابل تعاني 13 دولة فى أفريقيا من ندرة أو ضغط المياه، وستتضم إليهم 12 دولة أخرى بحلول عام 2025.

وفى تقرير صدر عن برنامج الأمم المتحدة للمياه وحفظ الصحة العامة فى شهر مارس 2007 بمناسبة اليوم العالمى للمياه حذر من كارثة إنسانية تنتظر القارة السمراء وتهدد باندياع المزيد من الحروب والصراعات من أجل الحصول على قطرة المياه، حيث أكد الحقائق التالية:

- 1- يعاني حوالى 700 مليون شخص فى 43 دولة من ندرة المياه، وبحلول عام 2025 قد يزداد هذا الرقم ليصل إلى ما يربو عن 3 بلايين شخص.
- 2- يفتقد أكثر من 300 مليون شخص فى إفريقيا الحصول على المياه النقية والتسهيلات الخاصة بوسائل حفظ الصحة العامة.
- 3- تعد إفريقيا أقل القارات فى العالم فى إمكانية وصول خدمة شبكاتها لتقديم مياه نقيه أو صحية.
- 4- يعاني نصف سكان إفريقيا من الأمراض المتصلة بالمياه غير النقيه أو الصحية.
- 5- هناك 40 دولة فى العالم وردت فى قائمة الدول التى تعاني من أزمة المياه نصفها دول إفريقية.
- 6- تضم القائمة الخاصة بالـ 13 دولة الأكثر معاناة وتضرراً بين أزمة المياه 9 دول إفريقية هى: جامبيا، جيبوتى، الصومال، مالى، موزمبيق، أوغندا، تنزانيا، أثيوبيا، إريتريا.
- 7- تعاني 31 دولة، غالبيتها فى أفريقيا والشرق الأوسط حالياً من ضغط أو قلة المياه، وسيصل العدد - كما تشير التوقعات - إلى 48 دولة مع حلول عام

2025، أى أن 2 من 3 أشخاص سيواجهون مشكلة ندرة المياه عام

2025؛ حيث ستكفى المياه لاستهلاك 35% فقط من سكان الأرض.

8- يعيش الفرد من سكان الدول الإفريقية على أقل من 10 لترات من الماء

يوميًا، وهى ظروف بائسة جدا، مقارنة بسكان بقية الدول المتضررة من

الأزمة والتي كان متوسط نصيب الفرد اليومي فى استخداماته للمياه فيها قد

بلغ 30 لتراً.

وفي المقابل تقدر احتياجات الفرد العادى من المياه يوميا بـ 50 لتراً تشمل

5 لترات للشرب، و 20 لتراً للاستخدامات الصحية، و 15 لتراً للاستحمام، و 10 لترات

للطهى وإعداد الطعام.

إن حروب المياه القادمة لها أبعاد أكثر خطورة، فهى لا تقتصر على تهديد

البشرية بعدم حصولهم على نقطة مياه نظيفة للشرب فقط، بل تمتد إلى تهديدهم بوقوع

مجاعة حقيقية نتيجة لندرة المياه المستخدمة فى الزراعة التى تمثل العمود الفقرى

لاقتصاد البلاد، لأنها تمثل الركيزة الأساسية والجوهرية التى تعتمد عليها خطط وبرامج

التنمية الاقتصادية والاجتماعية والبيئية .

وإذا نظرنا إلى كمية المياه التي تحتاجها الزراعة، فقد أكدت إحصائيات الأمم المتحدة عام 2003 أن الزراعة تستحوذ على 80% من مخزون المياه؛ حيث يستهلك 1000 طن من المياه لإنتاج كل طن من الحبوب .. وترتفع نسبة الاستهلاك في أفريقيا وآسيا، نظراً لارتفاع درجات الحرارة.

وتشير التقديرات إلى نقطة أكثر خطورة، إذ أنها تؤكد أن الندرة الفائقة في المياه ستؤدي إلى تقليل طعام العالم بنسبة 10%، ويؤدي ذلك إلى ارتفاع في أسعار المحاصيل والذي قد يشكل مشكلة حقيقية لـ 103 مليون شخص يمثل دخلهم دولار واحد أو أقل يومياً.

وقد كشفت تقارير للأمم المتحدة عن أرقام مخيفة تنذر بخطر محقق ينتظر البشرية، وبالأخص سكان القارة السمراء، حيث أكدت أنه بحلول عام 2025 فإن نصف سكان الكرة الأرضية لن يجدوا مياه نظيفة، وأن حوالي 84 دولة سيعانون نقصاً حاداً في موارد المياه، وأن الدول الفقيرة ستكون أكثر معاناة من غيرها .. فبينما تكون حصة الفرد في إنجلترا من المياه تعادل 150 لتراً يومياً .. فإن حصة الفرد من المياه بما فيها الشرب والطهي والغسيل في بعض أجزاء العالم المحروم تبلغ 10 لترات فقط.



## المرأة فى مصر الفرعونية

عاشت المرأة المصرية فى مصر الفرعونية حياة إجتماعية راقية فقد كان لها حق اختيار الزوج، وحق الطلاق متى تزوج عليها زوجها مرة ثانية، أو إعطاء ثروته كلها لأولادها منه إذا أصر على الزواج وعدم تطليقها، ومن هنا قلت حالات تعدد الزوجات، وقضت المرأة المصرية على الاسباب المهمة فى هدم كيان الأسرة، ويقول "ديودور الصقلى" عن تمتع المرأة المصرية بالحرية الإنسانية بعد زيارته لمصر: "إن العادة فى مصر جرت على أن للمرأة بين سواد الناس القوامة على زوجها، ويتعهد الزوج عند إبرام عقد الزواج بأن يكون الزوج مطيعاً لعروسه فى جميع الأمور".

وهكذا لا تتدهش إذا كانت مصر الفرعونية استطاعت أن تتقدم فى جميع الميادين الحضارية والثقافية، ويرجع ذلك إلى مشاركة المرأة المصرية الفعالة والجادة فى الأنشطة العامة والخاصة فى الأمة مما أدى إلى الاستقرار والتفكير فى العمل الخلاق لتحسين سبل الحياة وتقدمها، وأصبحت بذلك مصر الفرعونية موطناً لكل مقومات الحضارة الإنسانية التى عرفها العالم بعد ذلك.

وظلت المرأة المصرية تقوم بواجبها كاملاً في بناء وتقدم اعظم حضارة رأتها دنيا البشر، إلى أن جاء الإحتلال البطلمى إلى مصر سنة 332 ق.م.، وبدأ يعمل على إرساء قواعده ليستمر الإحتلال البطلمى لمصر إلى ماشاء الله، ولكن مقاومة المصريين للإحتلال كانت قوية هددت وجوده، وكان في مقدمة المقاومين للإحتلال نساء مصر حيث ساعدهن على المساهمة الفعالة في صفوف المقاومة قوة الشخصية التى تولدت عن استقلالهن الإقتصادى، هذا الاستقلال الذى أشاد به هيرودوت فى ذكر مشاهداته عن مصر حيث قال: "عجباً لهذه البلاد إن النساء فيها يذهبن إلى الأسواق ويعملن بالتجارة ويعقدن العقود"، وظلت الحالة كذلك وأصبح وجود الإحتلال البطلمى لمصر مهدداً بالفناء حتى عام 222 ق.م. وعندما تولى حكم مصر الحاكم البطلمى "فيلوباتور" الذى تفتق ذهنه عن إصدار قانون عرف بإسمه ويقضى هذا القانون نهائياً على مقاومة المصريين للمستعمرين إذ ينص على حرمان المرأة المصرية من حق التصرف فى اقتصادياتها ومالية الأسرة، كما حرم على الرجال طاعة النساء سواء أكانت زوجته أو ابنته أو أمه، كما يقضى هذا القانون بانتساب الأولاد إلى آبائهم بدلاً من أمهاتهم كما كان متبعاً، وأخيراً منع هذا القانون النساء من التصرف فى شئونهم الخاصة، وأعطى الرجال حق التصرف فى كل ما يتصل بالشئون النسائية فى البلاد.

وهكذا نجح هذا الحاكم البطلمي الداهية فى معرفة السبب الأساسى لوجود المقاومة ضد حكامهم ألا وهو المشاركة الجدية الفعالة للمرأة المصرية فى تصريف أمور الحياة، فإذا قضى على هذه المشاركة، واقتصرت وظيفة المرأة على عملها كأئنى، فإن الحياة بمصر يصيبها التأخر والانحطاط ويصبح احتلالها سهلاً وميسوراً للدول الأجنبية التى عملت على استنزاف خيرات البلاد من أجل رخاء دول الإحتلال كما عملت على إشاعة المذلة والهوان فى البلاد المصرية وقضى على ازدهارها ومكانتها الحضارية وسمعتها الواسعة فى العالم حينذاك والتى كانت لها إبان العصور الفرعونية القديمة، وأصبحت مصر بعد ذلك تابعة لدول أخرى دونها حضارة وتقدم.

## يوم المرأة المصرية

تحتفل مصر بيوم المرأة المصرية يوم 16 مارس من كل عام، وهو اليوم الذي يواكب ذكرى سقوط أول شهيدة مصرية على يد قوات الاحتلال البريطاني أثناء مظاهرة نسائية وذكرى تأسيس أول اتحاد نسائي مصرى أثناء ثورة 1919، وذلك التزاماً بقرار الأمم المتحدة الذى يحث الدول الأعضاء على الاحتفال بيوم المرأة الخاص بها على أن يكون هذا اليوم مرتبطاً بحدث تاريخى للبلاد نفسه.

وقد تظاهرت في هذا اليوم أكثر من 300 سيدة بقيادة السيدة هدى شعراوى رافعين أعلام الهلال والصليب كرمز للوحدة الوطنية ومنددين بالاحتلال البريطانى والاستعمار، وفى نفس هذا اليوم وبعد مرور أربعة أعوام نادت السيدة هدى شعراوى بمظاهرة أخرى وهى الأولى من نوعها لتأسيس أول اتحاد مصرى للمرأة وكان هدفها هو تحسين مستوى تعليم المرأة وضمان المساواة الاجتماعية والسياسية.

وكشفت إحصاءات للجهاز المركزى للتعبئة والإحصاء عن ارتفاع نصيب السيدات العاملات فى وظيفة مدير عام إلى نسبة 24 فى المائة وفى هيئات التدريس بالجامعة إلى 40 فى المائة وفى تعيينات السفراء إلى 32 فى المائة وفى النقابات

المهنية إلى 28 في المائة كما ارتفعت نسبة تمثيل النساء في المجالس المحلية كما ذكر اللواء أبو بكر الجندي رئيس الجهاز إلى 5% في دورة 2008، وفي هيئة النيابة الإدارية إلى 34 في المائة وفي وظائف الإدارة العليا بقطاع الإذاعة إلى 63 في المائة وارتفعت نسبة تمثيل المرأة في مجلس الشورى إلى 8 في المائة عام 2007 وسجلت نسبة المقيدات بالجدول الانتخابية ارتفاعاً وصل إلى 40 في المائة من نسبة المقيدتين في عام 2007.

## الزلازل

تتألف قشرة الأرض الخارجية من ألواح من مختلف الأحجام في حركة مستمرة واحدها بالنسبة إلى الآخر. وهذه الحركة في قشرة الأرض ناشطة جداً بحيث أنها تسبب ملايين الزلازل كل سنة. ولكننا طبعاً لا نشعر بمعظمها. يقال أن نحو 90% من الزلازل يحدث على طول الصدوع في طرف الألواح. لكن في حالات نادرة، تحدث الزلازل أيضاً داخل الألواح. وفي هذه الحالة تكون الزلازل مدمرة جداً. وبحسب التقديرات كان الزلزال الأشد فتكاً في التاريخ المسجل زلزلاً ضرب ثلاث مقاطعات في الصين سنة 1556. ويرجح أن عدد القتلى قارب الـ 830000 قتيل.

كما يمكن أن تكون للزلازل نتائج لاحقة خطيرة. مثلاً في 1 نوفمبر عام 1755، ضرب زلزال مدينة لشبونة البرتغالية وسواها بالأرض على رؤوس سكانها البالغ عددهم 275000 نسمة. لكن المأساة لم تنته عند هذا الحد. فقد سبب الزلزال حرائق بالإضافة إلى موجات تسونامي قدر ارتفاعها بـ 15 متراً انقضت على المدينة من المحيط الأطلسي. وفاق عدد القتلى الإجمالي نتيجة هذه الكارثة 60000 قتيل.

وكما هو الحال فى الكوارث الأخرى، يلعب الإنسان إلى حد ما دوراً مهماً فى تضخيم حجم الكوارث التى تحدثها الزلازل. وأحد هذه العوامل هو كثافة السكان فى المناطق المعرضة للخطر. يقول الكاتب أندرو روبنسون: "تقع نصف مدن العالم الكبيرة تقريباً فى مناطق معرضة للزلازل". كما أن الأبنية نفسها، أى مواد البناء المستعملة ومتانة بنائها، هى عامل آخر. فغالباً ما تتبرهن صحة المثل القائل: "لا يموت الناس بسبب الزلازل بل بسبب الأبنية". لكن ماذا يفعل الناس إذا كان فقرهم لا يسمح لهم ببناء أبنية مقاومة للزلازل؟

## المسح الزلزالي

تتم عملية المسح الزلزالي باستخدام العديد من مصادر توليد الموجات الصوتية، مثل المتفجرات، والرجاجات والهزازات. والمسح الزلزالي هو العملية التي يتم استناداً إليها رسم الخرائط الجيولوجية لتרכيبة الطبقات الأرضية في منطقة معينة. إن المعلومات التي يتم الحصول عليها من عملية المسح الزلزالي تساعد على رسم خرائط طبوغرافية يمكن استخدامها في قطاع النفط والغاز لتحديد البنية التحتية التي من الممكن أن تحتوى على مكونات الوقود العضوى نفطاً كان أو غازاً.

تتم عملية المسح الجيوفيزيائي عن طريق جمع المعلومات الناتجة عن إرسال مجموعة من الموجات الصوتية إلى باطن الأرض حيث ترتد لدى اصطدامها بطبقات الأرض المختلفة ويكون ارتدادها متبايناً بين طبقة وأخرى حسب اختلاف تكوينها وعمقها.

ويتم تسجيل انعكاس الموجات الصوتية أما بواسطة راسم الاهتزازات الأرضية الذي يستخدم في حالة المسح الزلزالي الأرضي أو المسماع المائي الذي يستخدم في المسح الزلزالي المائي. ويتم استخدام كلا النوعين في عمليات البحث البحرية التي



تتطلب ربط كابلات بقيعان المحيطات، حيث يتم تثبيت الكابلات إلى القاع بدلاً من جرّها خلف السفينة على عمق عشرة أمتار.

فى المسح الزلزالى يتم إرسال موجات صوتية تخترق القشرة الأرضية على أعماق تتراوح بين 4000 أو 5000 متر أو أكثر، وذلك اعتماداً على الأعماق التي يتواجد فيها مخزون النفط والغاز. وبعد تسجيل الموجات المنعكسة، سواء كانت ثنائية أو ثلاثية الأبعاد، يتم دراستها وتحليل البيانات.

## الكوارث المناخية والجيوفيزيائية

يذكر الاتحاد الدولي لجمعيات الصليب الأحمر والهلال الأحمر في التقرير العالمي للكوارث الذي أصدره في عام 2004 أنه خلال العقد الماضي ازدادت الكوارث المناخية والجيوفيزيائية أكثر من 60%. ويقول التقرير، الذي نشر قبل حدوث كارثة التسونامي في المحيط الهندي في 26 ديسمبر، أن "هذا إشارة إلى ما ستكون عليه الأحوال لوقت طويل في المستقبل". ولا شك أنه إذا استمر نمو السكان في المناطق الأكثر عرضة للخطر واستمر في الوقت نفسه اختفاء الغابات، فما من سبب يدعو إلى التفاؤل.

بالإضافة إلى ذلك، تستمر بلدان صناعية عديدة في إطلاق المزيد من غازات الدفيئة إلى غلاف الأرض الجوي. وبحسب افتتاحية في مجلة العلم، فإن تأجيل الحد من إطلاق الغازات يشبه رفض تناول الدواء لمعالجة مرض يتطور. فذلك سيؤدي لا محالة إلى خسائر أكثر فداحة في المستقبل". وفي معرض الحديث عن هذه الخسائر، ذكر تقرير كندي حول الحد من أضرار الكوارث: "هنالك براهين كثيرة يمكن إعطاؤها للقول أن تغير المناخ هو المشكلة البيئية الأوسع انتشارا والأبعد تأثيرا بين المشاكل التي يواجهها المجتمع الدولي".

لكن إذا كان المجتمع الدولي فى الوقت الحاضر عاجزاً حتى عن الاتفاق حول ما إذا كان النشاط البشرى يساهم فى مشكلة الدفاء العالمى، فكيف له أن يحد من هذه المشكلة؟ لكن ليست الحالة ميئوساً منها. وفى الواقع أن المصائب التى نراها اليوم، بما فيها الأحوال العصبية التى تعصف بالمجتمع البشرى، تزيد ثقتنا أن الفرج قريب.

## النجوم

ليس من الممكن معرفة النجوم عن طريق التلسكوب نظراً لبعدها الشاسع عنا، حيث تظهر كنقطة أو نقاط حتى فى أكبر التلسكوبات؛ غير أن طيف النجمة ينبئنا عن درجة حرارتها، و بذلك يمكن حساب إشعاعها الكلى، وبالتالي حجمها.

لقد وجد العلماء عام 1913 أن أبرد النجوم - وهى نجوم شديدة الحمرة - تنقسم إلى نوعين: الأول شديد اللمعان ودعوها نجوماً عملاقة، والثانى خافت ودعوها نجوماً أقزماً.

وفى عام 1924 أوضح راسل أن النجمة تبدأ حياتها ككتلة غازية هائلة من غاز بارد يتجمع حتى يصبح نجمة عملاقة حمراء وبالتدرج تتقلص وتزداد درجة حرارتها إلى أن تصل إلى أعلى درجاتها، ثم تبدأ درجة الحرارة فى الانخفاض وتبرد النجمة ويخفق لمعانها حتى تصبح قزماً ثم تختفى من الرؤية.

وفى الواقع تأتى الطاقة التى تشعها النجمة من التحولات النووية فى داخلها، حيث تتحد النوى الخفيفة لتكوين نوى أثقل ويتحول الهيدروجين إلى عناصر أثقل وهذا يكفى لتوفير الطاقة التى تشعها النجمة لآلاف الملايين من السنين؛ وعندما تنفذ

العناصر اللازمة للاتحاد والإشعاع، تبدأ النجمة فى التقلص وتنتهى حياتها كقزم أبيض وتبقى النجمة فى هذه المرحلة مدة طويلة حتى تتلاشى نهائياً.