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Abstract

Attar, Afnan Ahmed Abullah. (2022). A Sociolinguistic Study of Collocations Used by Some Jordanians on Instagram, Master Thesis, Department of English Language and Literature, Yarmouk University, Irbid, Jordan, (Supervisor: Dr. Yousef Farhan Bader).

A collocation is a way for specific words in a language to be used in conjunction with one another. Many collocations are used daily by Jordanian speakers. Social media are also full of them, and some of these collocations are worth studying. This study sheds light on the common collocational patterns in the Jordanian varieties of Arabic in order to find out the dominant collocations and their use. Also, it investigates the influence of social factors such as age, gender, and level of education on the produced collocations and the relations between the produced collocations and the social dimensions. Hence, this will contribute to the sociolinguistics field in Jordanian Arabic studies. Moreover, this work is an attempt to examine the impact of the English language on the Jordanian Arabic language. To meet the objectives of the study, 100 Jordanian social media influencers have been chosen. They are all influencers on the Instagram application and have more than 10,000 followers each. They were divided into two groups according to their ages: young, aged 18 to 29, and middle, aged between 30 and 49. Moreover, they came from different Jordanian governorates. The data were collected randomly from the influencers' comments, posts, captions, and replies. After that, the researcher analyzed and categorized the data according to different criteria regarding the elicited collocations patterns. The results reveal twelve new patterns of collocations that are written by the influencers. Thus, they are considered the dominant collocations used by Jordanian social media influencers, as they are the most reoccurring utterances. Moreover, the study shows that social factors of age and level of education have no salient impact on their productions, whereas gender impacts the influencers' production of collocations. The analysis has also revealed a role for social distance, status, formality, and functional purpose for collocations used. In addition, the English language, as a foreign language, seems to influence the collocations produced by Jordanians. The study concludes with several recommendations for further studies.

Key words: Collocations, Social media influencers, Instagram, Social factors, Sociolinguistics, Jordan.

Arabic Abstract

المستخلص

عطار، أفنان أحمد عبدالله. (2022). دراسة لغوية اجتماعية للمفردات المتلازمة المستخدمة من بعض الأردنيين على انستجرام. رسالة ماجستير، قسم اللغة الإنجليزية، جامعة اليرموك، إربد، ألدردن،
(إشراف: الدكتور يوسف فرحان بدر).

المتلازمات اللفظية هي استخدام كلمات محددة في لغة معينة مع بعضها البعض. يتم استخدام العديد من المتلازمات اللفظية يوميًا من قبل الأردنيين. وسائل التواصل الاجتماعي أيضًا مليئة بأمثلة على المتلازمات اللفظية، وبعضها يستحق الدراسة. تهدف هذه الدراسة إلى الكشف عن المتلازمات اللفظية التي يستخدمها بعض المؤثرين الأردنيين على تطبيق انستجرام. تلقي هذه الدراسة الضوء على أنماط المتلازمات اللفظية الشائعة في اللهجات الأردنية من أجل معرفة المتلازمات اللفظية السائدة واستخداماتها. كما أنها تبحث في تأثير العوامل الاجتماعية مثل العمر والجنس ومستوى التعليم على المتلازمات اللفظية المستنتجة وعلاقتها بالأبعاد الاجتماعية. وبالتالي، فإن هذا سيسهم في مجال علم اللغة الاجتماعي في الدراسات العربية الأردنية. علاوة على ذلك، فإن هذا العمل هو محاولة لدراسة تأثير اللغة الإنجليزية على اللغة العربية الأردنية. لتحقيق أهداف الدراسة، تم اختيار 100 مؤثر أردني على انستجرام وجميعهم لديهم أكثر من 10,000 متابع. وقد تم تقسيمهم إلى مجموعتين حسب أعمارهم: الشباب، الذين تتراوح أعمارهم بين 18 و 29 عامًا، والمتوسطون، الذين تتراوح أعمارهم بين 30 و 49 عامًا. علاوة على ذلك، فإنهم ينتمون إلى محافظات أردنية مختلفة. تم جمع البيانات بشكل عشوائي من تعليقات المؤثرين ومنشوراتهم وردودهم. بعد ذلك قامت الباحثة بتحليل البيانات وتصنيفها وفق معايير مختلفة تتناسب مع أنماط المتلازمات اللفظية المستنتجة. تكشف النتائج أن البحث خرج باثني عشر نمطًا جديدًا من المتلازمات اللفظية من قبل المؤثرين. وبالتالي هذه الأنماط من المتلازمات اللفظية هي السائدة بسبب كثرة تكرارها. علاوة على ذلك، أشارت الدراسة إلى أن العوامل الاجتماعية مثل العمر ومستوى التعليم ليس لها تأثير بارز في إنتاج المتلازمات، في حين أن الجنس له تأثير واضح على ذلك. كما توصلت الدراسة إلى استنتاج الدور المتعلق بالبعد الاجتماعي، والمرتبة الاجتماعية، ومدى رسمية الشخص بالتعامل، والغرض من المتلازمات اللفظية. بالإضافة إلى ذلك، تجدر الإشارة إلى أن اللغة الإنجليزية، كلغة أجنبية، لها تأثير على المتلازمات المحكية من قبل الأردنيين لأن المؤثرين يمثلون المجتمع إلى حد ما.

الكلمات المفتاحية: المتلازمات اللفظية، المؤثرون على مواقع التواصل الاجتماعي، انستجرام، العوامل الاجتماعية، اللغويات الاجتماعية، الأردن.

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Phonetic symbols

The following tables present symbols that have been used in transcribing the Arabic collocations from the data of this thesis. These tables were added by the researcher in order to help readers understand the examples mentioned in the work. Since the collected data is written, the researcher transcribed the data depending on the background of the Jordanian influencers' dialects, and their way of speaking.

Table 1: List of Consonants Symbols

| Arabic letters | IPA Symbols | Sounds Descriptions |
|----------------|-------------|---------------------------------------|
| أ | /ʔ/ | glottal stop |
| ب | /b/ | voiced bilabial stop |
| ت | /t/ | voiceless dental stop |
| ث | /θ/ | voiceless interdental fricative |
| ج | /dʒ/ | voiced palato-alveolar affricate |
| ح | /ħ/ | voiceless palato-alveolar affricate |
| خ | /x/ | voiceless velar fricative |
| د | /d/ | voiced dental stop |
| ذ | /ð/ | voiced interdental fricative |
| ر | /r/ | voiced alveolar liquid |
| ز | /z/ | voiced alveolar fricative |
| س | /s/ | voiceless alveolar fricative |
| ش | /ʃ/ | voiceless palato-alveolar fricative |
| ص | /sʕ/ | voiceless emphatic alveolar fricative |
| ض | /dʕ/ | voiced emphatic dental stop |
| ط | /tʕ/ | voiceless emphatic dental stop |
| ظ | /ðʕ/ | voiced emphatic interdental fricative |
| ع | /ʕ/ | voiced pharyngeal fricative |

| | | |
|---|-----|---------------------------------|
| غ | /ɣ/ | voiced uvular fricative |
| ف | /f/ | voiceless labiodental fricative |
| ق | /q/ | voiced velar stop |
| ك | /k/ | voiceless uvular stop |
| ل | /l/ | voiced alveolar lateral |
| م | /m/ | voiced bilabial nasal |
| ن | /n/ | voiced alveolar nasal |
| ه | /h/ | voiceless glottal fricative |
| و | /w/ | voiced labio-velar glide |
| ي | /j/ | voiced palatal glide |

Table 2: List of English and Arabic Vowels Symbols

| Vowels | Sounds Descriptions |
|--------|-----------------------------|
| /i/ | high front short unrounded |
| /e/ | mid front short unrounded |
| /o/ | mid back short rounded |
| /u/ | high back short rounded |
| /a/ | low central short unrounded |
| /i:/ | high front long unrounded |
| /e:/ | mid front long unrounded |
| /o:/ | mid back long rounded |
| /u:/ | high back long rounded |
| /a:/ | low long unrounded |

Chapter One

Introduction

1.1 Overview

Sociolinguistics is a branch of linguistics that investigates how people communicate in various social situations. It also explains why and how people communicate differently (Holmes, 2006). Moreover, sociolinguistics is concerned with studying language regarding social factors. These social factors include the level of education, social status, gender, age, race, geographical location, etc. It is worth mentioning that the variationist sociolinguistics emerged in the 1960s as a semi-independent field in which it explains the differences between national standard language variations. The growth of William Labov's work has substantially influenced the development of Arabic sociolinguistics.

Through the observations that sociolinguists keep coming out with, it is clear that people employ collocations in their written and spoken language in everyday communication. Collocations are crucial for producing correct and coherent language; thus, they have become the focus of many studies, such as the works of Firth (1951), Hafiz (2002), and Walsh (2005), among others. Also, employing such expressions throughout language makes communication more efficient. Besides, understanding the nature of lexical collocability is necessary in order to identify which lexical combinations should be placed in the reference work and which should not. The Arabic language is rich in many types of collocation; thus, native Arabic speakers nowadays need a reference for the many combinations of lexical items that affect their language output.

The coherence and cohesion of language are significantly influenced by collocations. Firth (1951) initiated the term collocation. He defined it as a level of meaning derived from its syntagmatic structure rather than the meaning of individual words. Therefore, he distinguished between collocation and contextual meaning. The concept of collocation came up from the combination of 'co' and 'location' (Firth, 1951). Thus this pattern with other words gives the whole meaning of the given word. Firth (1957) stated that a person should judge a word by the company it maintains. Besides, the idea regarding the differentiation between collocation and contextual meaning was also supported by Halliday (1966) and Sinclair (1966), in addition to the notion that the patterns of collocation can form the basis for a lexical analysis of language.

A collocation is an ability for particular words in a language to combine, according to Brashi (2005). It is important to note that at least one of the collocation components can be used to determine the whole meaning. The two main categories of collocations in Benson and Ilson's *Combinatory Dictionary BBI of English*, published in 1986, are lexical collocations and grammatical collocations. Both groups have also been split down into subcategories. For instance, the English phrase "beautiful girl" is equivalently translated into Arabic as "fatatun zamilatun." A collocation's meaning relationship between its constituent parts appears random and unpredictable.

Collocation is a lexical relation that is essentially governed by tendencies rather than by rules. Collocation has considerably benefited from the explosion of lexical research over the past 20 years. The idea of collocation was created and enhanced by several well-known linguists (Halliday 1966, Sinclair 1966, Greenbaum 1970, Mitchell 1971). Collocation studies have continued to arouse the interest of lexicographers and lexicologists like Cruse, Seaton, Benson, Carter, and McCarthy, to mention a few.

Since then, researchers who have devoted their time, effort, and resources to exploring various collocation-related topics have come to be known as "collocationists," including Cowie, Mackin, Lewis, and Hill. As "real words in habitual company" or "the company that words keep," thus is collocation defined (Firth, 1968, p. 182). Firth stressed the significance of this "level of meaning" to the extent that he suggested supplementing the situational, syntactic, phonological, and other levels of language analysis with a separate collocational level. Firth suggested many levels of collocation, but Halliday (1966) disproved this idea. According to Halliday's systemic theory, grammar and lexis are two different but connected language form levels with their own syntagmatic and paradigmatic connections.

Lyons asserts that it appears that Firth's contextual theory of meaning analysis of patterns of co-occurrence of actual words is insufficient or, to put it another way, "does not provide us with a complete theory of semantics" if these factors are not taken into consideration (Lyons, 1966, p. 299). A linguistic item or class of items is meaningful, according to Mitchell (1965), not because of any inherent qualities of its own but rather because of the contrastive or variable relationships it establishes with other items or classes. Instead of using actual words, collocation involves the association of linguistic origins or prospective meanings. Furthermore, a collocation, as for Benson (1986), is "a set of words that recurs in a language" (p.61). Even though its oldest occurrence is from 1605, linguists agree that the concept of "collocation" is a Firthian contribution (Wouden 1997, p.7). Firth (1957) was the first to recognize that a word's usual behavior, when used with other words, is a key component of its meaning acting at the syntagmatic level.

Grammatical collocations are formulations that incorporate a verb, a noun, an adjective, a preposition, and a phrase or an infinitive, as opposed to lexical collocations

(Benson et al., 1986). (Benson et al., 1986). Chomsky (1965, p.191) provides the following illustration of a grammatical collocation or close construction in his terminology: "Decide on a boat", which also means "make a decision while on a boat," is a free combination or loose connection in Chomsky's definition. Also, "decide on a boat" means "select (to buy) a boat," and it also implies "make a decision while on a boat." Because they think the elements of 'decide on' collocate with one another, native English speakers are likely to reject violations of collocability, like 'decide at a boat'.

Researchers like Anees, Hydar, and Hilal have divided semantics into four types (phonetic semantics, morphological semantics, grammatical semantics, and lexical semantics). Firstly, phonetic semantics is that semantics that is derived from the nature of some sounds. There are many words whose meanings differ according to the phonemes they consist of, and if any sound is added or deleted, this leads to a change in meaning according to this phonetic change. An example from the Arabic language is the following: the initial sounds in words /sadda/ and /s^ʕadda/ are non-emphatic and emphatic sounds, respectively, of the same related sounds. They both mean 'barrier'. However, the former /sadda/ is used with closing the door or like weak things, and the latter /s^ʕadda/ is used to refer to the 'side of the mountain'. Also, changing the intonation leads to a change in the whole meaning of the sentence, such as changing the intonation of a sentence will lead to change in its semantic meaning from an interrogative sentence to an informative sentence (Al-Hisini, 2007).

Secondly, morphological semantics can be grasped by the structure of a sentence. For example, verbal sentences indicate the time, and comprehension improves by knowing the time of an action (past, present, future, and perfect). Also, nominal sentences focus on the doers themselves. Therefore, these structures help in clarifying the meaning. Thirdly, grammatical semantics is obtained from using words or verbal

images in the written or spoken sentence at the analytical or syntactic level. Thus, the order of words affects the sentence's meaning, and messing up the order may create mistaken constructions. For instance, we can say, 'Ahmed went to the school,' but we can say (*school to went the Ahmed) (Al-Hisini, 2007).

The last type of semantics is lexical semantics. The word's first meaning pops into mind when pronouncing it, regardless of context. The study of lexical semantics has connected with three branches that emerged from modern linguistics: semantics, vocabulary, and lexicology. These three sciences are concerned with the study of the word semantically. It is characterized by the following: its meaning is general because it is not related to a specific context and is variable and changeable through generations (Al-Hisini, 2007).

Modern Arab linguists translated the term 'collocation' into Arabic as the following terms /ʔal.musʕa:ħabah/, /ʔatta:la:zum/, /ʔal.ʔiqтира:n.ʔal.lafð'i:/, /ʔarrasʕf.wa.ʔannuðʕum/, /ʔattadʕa:m/ and /quju:d.ʔattawa:rud/ (Al-Hisini, 2007). Abu Al-Faraj (1966) is the first Arab linguist who introduced the concept of collocation, as coined by Firth, to the Arabic reader. Firth distinguished between two types of collocations, the ordinary collocations that are commonly used and the unusual collocations that some authors use. Also, Abdelaziz (1990) is one of the modern Arab linguists who shed light on studying collocations. He defined collocation as a word (or more) usually used with another word. Furthermore, Al-Barkawi (1991) stated that collocation is the expected or usual occurrences of a word with what is appropriate or compatible with it from other words.

Collocations in Arabic may provide additional evidence that the majority of collocations involve semantic relationships. The issue of whether this generalizes to other languages is not at hand, but if it cannot do so with a high degree of confidence,

we may have reason to believe that collocation may be motivated differently in other languages. It will be possible to identify a distinct semantic motivation between the word and its collocated lexical components if we examine the meanings within the source language. For instance, the lexical (non-contextual) meaning of the word "keep" has to do with continuing something that has been going on. The semantic relationship between "keep" and related lexical elements like "a secret," "a promise," "safe," "up," "records," etc., is explained by this meaning. It is noticed that the relationship between the collocations' parts in the Arabic language is a semantic relationship, and this is what has been discussed in the work of Hafiz (2002).

It is worth mentioning that there is a specialized dictionary called the Combinatory Dictionary of English (Benson, Benson, and Ilson (BBI), 1996). This dictionary aims to assist native speakers of various languages studying English by giving them tips on producing grammatically correct collocations. Moreover, it instructs students on how to put words together to make phrases as well as how to put words together to create structures, such as clauses and sentences. Therefore, a combinatory dictionary like the BBI will probably prevent errors when constructing the learned language. Hafiz is now preparing an Arabic Collocations Dictionary to help people who want to learn Arabic.

1.2 Statement of the Problem

Collocations are essential for a language that maintain its accuracy and cohesive. Additionally, knowing the characteristics of lexical collocability is crucial in deciding which lexical combinations belong in the reference work and which shouldn't. The Arabic language is full of diverse collocations. As was already established, Brashi (2005) defined collocations as a language's capacity to blend particular terms with one another. Additionally, Arabic collocations may offer further proof that most

collocations involve semantic relationships. A clear semantic motivation between the word and its collocated lexical components will be discernible.

Many collocations are used daily by Jordanian speakers. Social media are also full of them, and some are worth studying from a sociolinguistic point of view and not only semantically. Finding out the dominant collocations and the factors influencing their use through the tokens collected from Jordanian social media influencers is the main objectives of the current study in order to find out new patterns of collocations that are used by the public. Also, it investigates the influence of social factors such as gender and level of education on producing collocations.

1.3 Research Objectives

The present study highlights the importance of collocations by collecting a sample of collocations produced by 100 Jordanian social media influencers from the Instagram application. Therefore, through analyzing collocation production, this research attempts to find out the dominant collocations and their use. Additionally, it looks into how social factors like age, gender, and educational attainment affect collocations.

Another objective of this study is to see whether the use of the English language, as a foreign language, affects their collocation production. Additionally, many earlier studies dealt with collocations from a translation perspective and a comparison between collocations in both Arabic and English. As a result, this study concentrates on Jordanian-Arabic collocations and the specific meaning of each production.

1.4 Research Questions and Hypotheses

Several collocation-related concerns are addressed in this study. The following research questions are answered through an investigation of collocations as used by some Jordanian social media influencers:

1. What are the dominant collocations used by Jordanian social media influencers?
2. How do social factors like age, gender, and level of education influence the production of collocations in Jordanian Arabic?

In addition, the following hypothesis is proposed for (dis)approval.

- English, as a foreign language, affects the collocations produced by Jordanians.

1.5 Significance of the Study

Studying collocations is very important. It is worth mentioning that Brown (2001) defined vocabulary as “building blocks of a language”. Therefore, teachers must shed light on collocations by letting and encouraging students to learn them and get familiar with their meanings. In addition, collocations are considered one of the idiomatic expressions besides idioms and proverbs that render the produced language more effective and sufficient.

Since the present study is conducted through social media, it focuses on collocations produced by Jordanian influencers. It is evaluated and judged through the researcher’s observation. It attempts to find out the dominant collocations and their use. Also, it investigates the influence of social factors such as age, gender, and level of education in producing collocations. Also, it deals with the relations between the produced collocations and the social dimensions. Hence, this contributes to the sociolinguistics field in Jordanian Arabic studies since this part of investigating collocations is considered as somehow unique in relation to previous studies.

1.6 Layout of the Study

In this section, the study's organizational structure is briefly explained. This study was motivated by the lack of prior research on Arabic collocations, as was already demonstrated in the introduction chapter. An empirical study is hoped to help the study achieve its goals.

The thesis consists of five chapters. The study begins with an introductory chapter discussing different issues regarding collocations as well as giving a concise idea about the current study. These include a general overview, a statement of the problem, research objectives, research questions and hypothesis, and the significance of the study.

Chapter two reviews previous studies about collocations and sociolinguistics. It provides different studies about collocations used in English and Arabic, as well as each translation. Chapter three outlines the research approach that this study suggests. It presents and defends a research paradigm used in the study. The findings and analysis of the data that was gathered are presented in chapter four. Finally, chapter five concludes the thesis. It summarizes the main themes, trends, and findings of the study.

Chapter Two

Literature Review

2.1 Introduction

This chapter aims to show the differences and similarities between this study and other studies investigating the same topic or similar ones. Section (2.2) sheds light on the most related previous studies, theses and research in chronological order. This section contains works from different fields that are included in this study like sociolinguistic studies, variationist studies and semantic ones. After that, section (2.3) provides a brief conclusion of the significant points in the related literature and presents the contribution of this work.

2.2 Review

Abdel-Jawad (1981) shed light on variations in Arabic phonology and lexicon in Amman. He mentioned that the standard prefix, for instance, /mu/ (to give the imperfect of something), can only be applied to the imperfect if the imperfect fits in the standard morphological pattern and cannot be linked to a verb with a colloquial morphological pattern, according to Arabic collocation rules. For example, when the prefix /mu/ is added, the imperfect form of "content," /jaqtaniʕ/, becomes the participle form, /muqtaniʕ/. The imperfect form of "content" in Amman Arabic is "biqtaniʕ" or "biqtniʕ". We would end up with the unacceptable form /*muqtniʕ/ if we attempted to convert the second form into a participle using the common prefix /mu/. This form is intolerable because the base form to which the suffix "mu" is added does not follow the pattern of a typical lexical item; in particular, the removal of /a/ identifies the form as nonstandard. Moreover, passive verbs have two morphological patterns: one formal and one colloquial. Thus, each of them has its prefix collocation that cannot be appropriate for the other.

Bani-Yasin et al. (1987) investigated the lexical foundation of Jordanian Arabic variation. A corpus of data and the agreement rule for plural nonhuman nouns were evaluated. It was demonstrated that there were two rules governing Standard Arabic and Jordanian colloquial Arabic. It is further demonstrated that two syntagmatic and paradigmatic factors set the borders of the rules. There was no proof for the lexical dispersion of the agreement rule from one class to another. From a syntactic standpoint, the agreement rule itself leads standard nouns to “diffuse” to things with colloquial traits, but not the other way around, where colloquial nouns disseminate agreement to Standard Arabic items.

Owens (2001) suggested examining written texts is compatible with sociolinguistic readings of the Arabic grammatical tradition. In addition, he concentrated on the current state of variational phenomena in modern Arabic. Moreover, Owens discussed and illustrated many vital subjects related to Arabic sociolinguistics. He supported his ideas by referring to a significant number of linguists. He added that sociolinguistics might comprise any language element corresponding to sociological categories. Furthermore, he made an effort to concentrate on what he saw as the fundamental components of sociolinguistics, specifically the relationship between linguistic forms and social categories.

Hafiz (2002) explained the semantics of lexical collocations in the Arabic language. In addition, the study suggests a methodology for entering Arabic collocations in a particular lexicon. He also elicited that an Arabic combinatory dictionary is vital not just for Arabs but also for translators, foreign writers in Arabic, and foreign learners of Arabic. Their need for such reference work appears obvious, as seen by the challenges they frequently face when speaking, writing, and interpreting.

Hafiz also stated that not only do foreign speakers of Arabic find collocations to be a challenging aspect of the language but that even educated native Arabic speakers made various forms of collocational errors, according to a survey he conducted in Saudi Arabia in 2000. The researcher also noted that different linguists have different views on collocation, with some viewing it as a “problem” (Ivir 1988), others as a “phenomenon” (Hoogland 1993), and yet others as a “lexical relation” (Emery 1991). The analysis of Arabic collocations is mainly focused on semantic relationships, though. Understanding the semantic relationship between collocates in different languages is not always straightforward.

Al-Salman et al. (2003) studied Fallahi’s speech in Karak in Jordan. They observed that when the word /ʔaʃʃarq/ (East) is used in association with the word /ʔal.ʔawsatʕ/ “the Middle,” speakers typically pronounce it with the regular Arabic variant /q/. This is because the Arabic term for /ʔal.ʔawsatʕ/ is common, and it seems to impact how the preceding word should be pronounced. Additionally, the phrase “East” (/ʔaʃʃarq/) is widely used in conjunction with the term “the Middle” (/ʔal.ʔawsatʕ/) in the media as a political issue that dominates the daily news. As a result, the native speaker does not purposefully switch to Standard Arabic or forego his own accent in this context. But instead, because of hearing it said in this manner in the media and elsewhere, it has become quite natural.

Brashi (2005) analyzed collocations in the Arabic language. He created a classification of their distributional and semantic patterns. Moreover, he explored the difficulties associated with translating English collocations into Arabic. In order to achieve this, it will be necessary to analyze the collocational patterns in both English and Arabic, classify the translation outputs and, consequently, the sorts of errors used by translators, indicate how often and important each error is, and examine the causes of

each error. He collected the data for his experiment by giving Arabic to English collocation translation test for two distinct levels of translators: students and professionals. The test consisted of one hundred concise English sentences, each of which was to be translated into Arabic.

Since the overall goal of the thesis was to contribute to both the translation of English collocations into Arabic as well as the understanding of Arabic collocations, as a conclusion for this research, Brashi elicited that to distinguish collocations from other semantic types that share similar grammatical structures but are of a different semantic type, the work provided thirteen important characteristics of collocations in the Arabic language. The patterns of collocations consist of (Arabic verb + object and noun + adjective collocations). The characteristics are collocations consist of two or more words, semantic transparency, arbitrariness, unpredictability, language-specificity, flexibility of word order, cannot be replaced by a synonym, formality, possibility of addition, possibility of a change in tense, possibility of passivization, possibility of pluralization, and possibility of collocational range expansion. Moreover, another significant result was a semantic and distributional characterization of various types of collocations in the Arabic language.

Walsh (2005) explained the definition of collocation. Also, he examined the collocations through an authentic text in the classroom. Moreover, the author explored several ways to focus on collocation and provided suggestions for how to use the collocations found in the text to assist learners in becoming more aware of the limits on word pairings in English. All in all, he argues for the importance of collocations' comprehensive, since they affect the language used.

Bahumaid (2006) looked empirically at how collocations between English and Arabic and Arabic and English, particularly cultural, metaphorical, and register-specific,

are really produced. It has been well demonstrated that even somewhat skilled translators can make mistakes when rendering these kinds of collocations. These mistakes are done because of two main problems, intralingual and interlingual. The former has to do with issues establishing collocability within a language and identifying collocations such as in ‘a good chance’, ‘a strong / high probability’, ‘remote village’, and ‘distant memory’. However, the latter problem deals with collocability across languages such as ‘catch a fish/a cold/a train’ and in Arabic /jasʕtʕadu.samaka.tan/, /jusʕa:bu.binazlati.barden/, and /jalhaqu.bel.qitʕa:ri/ respectively.

There are two main reasons for the state of affairs: no Arabic-English collocational dictionaries and translation training schools in the Arab world do not provide enough instruction in handling collocations. Therefore, requesting that Arabic translation institutes and universities include a required collocation course in their curriculum would be appropriate. Such a course should address the concept of collocation and its definitions, traits, and classifications. More importantly, this course needs to pay particular attention to the complex problems associated with converting collocations between Arabic and English. Furthermore, Arab scholars must work together to bridge the lexicographic gap in this significant lexis area.

Abu-Ssaydeh (2007) mentioned, after defining the term, that in Arabic-English dictionaries, collocation is rarely used to explain meanings. Furthermore, he claims that this lexical phenomenon can be utilized to enhance these dictionaries more efficiently. Moreover, Abu-Ssaydeh stated the importance of understanding collocations. He said that collocations obviously determine whether the given word is modern standard Arabic or classical Arabic. Besides, distinguishing collocations from multi-word units occurs by allowing the lexicographer to use frequent headwords in the dictionary.

Additionally, the systematic use of lexical items in bilingual dictionaries can greatly assist language learners.

Nofal (2012) attempted to investigate the term “collocation” as the frequent pairing of words. It included a reasonably in-depth examination of collocation in both Arabic and English. Collocation has been the subject of a plethora of studies, but professionals and academics have paid little to no attention to collocation in English and Arabic and its connections to lexicography, translation, interpretation, and the teaching and learning process. This essay focused on this crucial topic to demonstrate the nature, importance, and connection between collocation and the aforementioned ideas.

Al-Harashseh (2014) conducted a research on the numbers of men and women who speak Arabic in Jordan. He concentrated on the phonetic variations and conversational styles of men and women. Twelve dyadic conversations (mixed and same-sex) were held at Jordan’s Yarmouk University and each one lasted for 30 minutes. The study’s findings demonstrated that Jordanian men and women speak in various ways that reflect their respective genders. In addition, women are more linguistically conservative than men. Thus, this study is beneficial in demonstrating the role of gender in producing collocations.

Shraideh et al. (2015) investigated the frequent challenges and the various types of strategies used by BA and MA students while translating collocations in political literature into Arabic. The participants were 80 students from the University of Jordan and Yarmouk University. Twenty collocations from political texts on the BBC were used in the questionnaire the examiners created and sent. Such collocations are /tasʕa:ʕud.hiddat.ʔattawatura:t/, /ʔistawla. ʕala.ʕil.bila:d/ and /jabni:.tawattur/. The participants had to translate the provided collocations into Arabic for the researchers. They observed that many participants used paraphrase and transposition as their primary

methods of expressing collocations, with many also using synonymy and exact translation. Moreover, MA students have a good knowledge of collocations, more than five BA students. Furthermore, the results demonstrated by the students who translated the collocations indicated significant variations in their illustrations.

Zaabalawi (2019) stated that studies that compare English and Arabic collocations frequently include collocational terms in the former and provide comparable collocations in the latter. In contrast to previous studies, the investigation goes beyond asking if Arabic and English collocations exist. Beyond this, it compares the frequency and rigidity of English collocations with those of Arabic collocations in reading texts, then makes a connection between the findings and the inability of native Arabic learners to understand how collocations are used in English. According to the study's findings, it is normal for some native Arabic speakers who are learning English not to emphasize mastery of such structures because collocations in Arabic are less often utilized and less rigorously patterned than those in English.

Ababneh (2020) aimed to teach color term collocations, which are crucial in language teaching, learning, and translation. She distributed a multiple-choice test to 94 Jordanian EFL students. The study's findings revealed that students' exam performance was unsatisfactory. The statistics also revealed that neither the gender of the students nor their academic degree level significantly impacted their test results. Additionally, the statements with black color phrases were the most successfully addressed, whereas the claims with yellow color terms were the ones that were least well handled. The study also showed that this aspect of vocabulary instruction could have been better taught, which may be related to students' lack of background knowledge when learning English as a foreign language.

Adeeb et al. (2020) looked at the lexical collocation mistakes made by teachers of Iraqi English as a foreign language. Twenty English secondary school teachers from the Diyala governorate/Baqubah district make up the study's sample; they are split into two groups of ten each. The data was rigorously collected by recording the professors' lectures on a variety of subjects for over 60 one-hour lectures, then analyzing the data to reveal the problems they encountered frequently. Their research investigated lexical collocation mistakes quantitatively and qualitatively to see where they occurred. The results show that those mistakes are caused by the negative effects of the mother tongue, a lack of knowledge about the proper collocations to use in English, and the professors' concentration on the scientific subject rather than the language employed.

Alfiandita et al. (2020) looked at the types and variations of collocations in English Lembar Kerja Siswa (LKS) novels for senior high school students. This investigation was carried out using corpus analysis. Additionally, data were gathered using five English LKS books for Senior High School grades 10, 11, and 12. AntConc software was utilized to extract the data. To categorize the words into collocation types, the researchers used fourteen codes as the symbol of the collocation types namely G1, G2, G3, G4, G5, G6, and G7 for grammatical collocation and L1, L2, L3, L4, L5, L6, and L7 for lexical collocation. They discovered that the LKS books have the most G4 collocation in terms of grammar. Furthermore, there was no differentiation between grade levels in the collocation types in the English LKS books. The authors recommended that English language teachers employ collocations in their classrooms to help students learn to use English naturally.

2.3 Conclusion

This chapter has examined the ways linguists have treated collocations in English and Arabic. It also showed a significant disagreement and a need for more

clarity in the definition of collocations among different linguists. Moreover, the ways people translate collocations from English to Arabic and vice versa were discussed.

Additionally, the chapter demonstrated the use of computational linguistics, where language and speech analysis and synthesis are done using computer science methods, in such a type of research and how it facilitated the study of English collocations. Moreover, collocations are semantically transparent, meaning that at least one of the collocation components can be used to infer the meaning of the entire collocation. Furthermore, some researchers believed that by focusing on the translation of collocations between English and Arabic, they would close a gap in interpretation, instruction, and learning on the one hand and inspire additional study into other essential areas of English and Arabic on the other.

In light of the current state of relevant literature, this study investigates the extent to which studying collocations in Jordanian Arabic is somehow unique. It focuses on collocations produced by Jordanian influencers. Besides, it attempts to find out the dominant collocations and their use. This investigation of Jordanian collocations contributes to sociolinguistics, since it examines the influence of social factors in producing collocations. Moreover, it studies the relations between the produced collocations and the social dimensions. Finally, it explores the impact of the English language on the production of Jordanian collocations.

Chapter Three Method and Procedures

3.1 Introduction

This chapter describes the method and procedures used. In (3.2), the country chosen for this study is briefly described. Section (3.3), deals with the population and participants' number, age, gender, level of education, and the way they are selected. After that, section (3.4) presents full details about materials used in this study in order to achieve its goals. Finally, the last section (3.5) explains the way of collecting the required data. Furthermore, it gives details of the procedures used in this study.

3.2 The Community

This research investigates the collocations produced by some Jordanian influencers on Instagram. The Hashemite Kingdom of Jordan is located in the Middle East. Ancient sites, wildlife preserves, and seaside resorts define Jordan, an Arab country on the east bank of the Jordan River. In addition, Jordan has a wide variety of terrain. It is noteworthy that it is bounded on the north by Syria, the northeast by Iraq, the southeast by Saudi Arabia, the west by Palestine, and the south by the Red Sea. Jordan is a nation with a rich history. Many of the great civilizations of the world's past have left behind remnants in this region, which has been the site of some of humanity's first settlements and villages.

Jordan and Palestine are vital hubs linking Asia, Africa, and Europe as the Middle East's crossroads. As a result, since the beginning of civilization, Jordan has played a significant role as a commercial and communication route connecting north and south, east and west. Jordan still performs this function today. Geographically speaking, Jordan is blessed with a variety of landscapes, ranging from the Jordan Rift

Valley in the West to the desert plateau in the East, with a series of minor hills crisscrossing the entire nation in between. As a result, it has many dialects.

As mentioned on the Official Site of the Jordanian E-Government, Arabic is considered the official language in Jordan. Jordan consists of twelve governorates (Amman, Irbid, Zarqa, Mafraq, Ajloun, Jerash, Madaba, Balqa, Karak, Tafileh, Maan, and Aqaba). These governorates are divided into three parts regarding their geographical places (Northern, Central, and Southern regions). And each area has its dialects and way of speaking due to the area differences. The researcher tried collecting tokens from the influencers from different parts of Jordan to reach the research

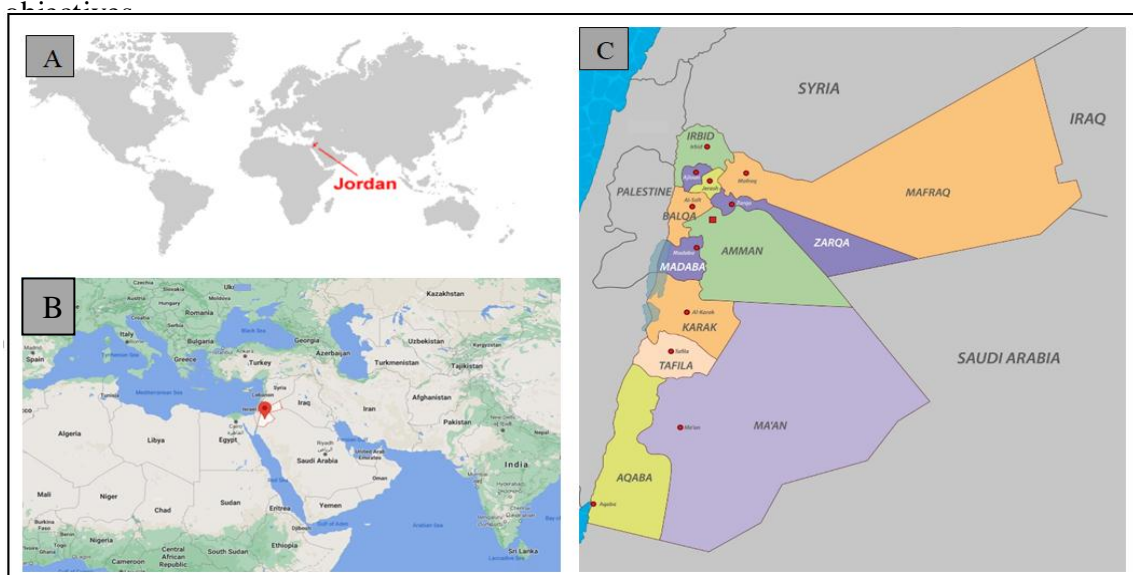


Figure 3.1: Location Map of Jordan (A) in the World, (B) in the Middle East, and (C) the Twelve Governorates of Jordan and their Distribution.

According to Jordanian Arabic, Jordan's populace collectively speaks various mutually comprehensible Arabic dialects. Jordanian Arabic consists of sedentary and Bedouin variants. The spectrum of Levantine Arabic dialects includes sedentary variations. The Southern and Northwest Arabian varieties of the Bedouin are further

separated into the northern Najdi and Shawi types. Semitic dialects are used in Jordan, which are spoken by more than six million people and are widely understood throughout the Levant as well as to varied degrees in other Arabic-speaking nations.

Similar to many other Arab countries, the official language used in the bulk of written documents and the media is Modern Standard Arabic. However, local colloquial dialects are still often used in daily conversation. Although most Jordanians can communicate in a similar dialect, there are substantial regional differences in the everyday languages used across the nation. These variations have an overall impact on vocabulary, grammar, and pronunciation. Regarding the Jordanian age structure, Countrymeters mentioned that there are three-age categories (population under 15, population 15 and 64, and population above 65). The following pie chart shows the percentages of Jordanian age categories in 2022.

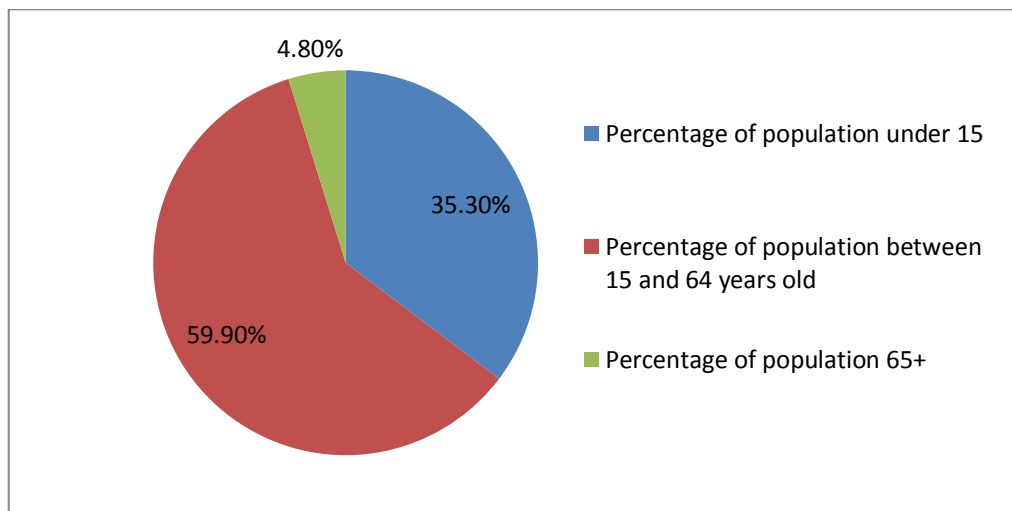


Figure 3.2: Jordan Age Structure

As for the population literacy in Jordan in 2022, the estimation of Countrymeters reported that in Jordan, 96.66% of adults (15 years of age and older) are literate in both reading and writing. In contrast, adult illiteracy rates are at 3.34%. It is worth noting that Countrymeters is a project that offers population data, including population

estimates (population clocks) for the majority of the world's countries. This information is based on many publicly accessible statistical databases. Regarding dividing Jordanian adults according to their gender, it is found that 98.12% of adult males are literate, while 1.88% are illiterate. On the other hand, 95.16% of adult females are literate, while 4.84% are illiterate.

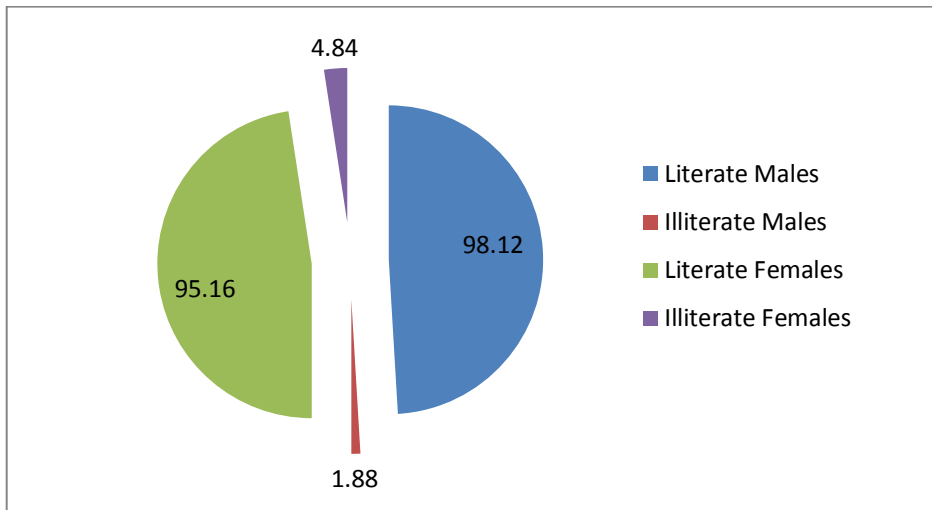


Figure 3.3: Literate and Illiterate Jordanian Adults

3.3 Population and Participants

In this study, 100 Jordanian social media influencers were chosen to collect the data. Social media influencers are social media users with a track record of reliability in a particular sector. Because of their reach and credibility, these content producers may share knowledge with a broad audience and influence others. Social media influencers frequently work with brands in partnerships to promote their goods and services to followers in exchange for cash payments, gifts, or special deals (“What is a Social Media Influencer?” n.d.). A significant number of followers follow them all.

These influencers are specialized in different fields on social media. Some of them, for example, are lifestyle influencers. They keep sharing daily content related to their lifestyle. Others are fitness influencers. This type of influencers spend their time

and effort doing workouts, going to the gym, and advertising athletes' equipment, food, and needs. Others are fashion and apparel. And these people are obsessed with fashion trends.

Moreover, beauty and cosmetics influencers are interested in makeup tutorials, masks, and skin care by using and promoting for different products and companies. Furthermore, some influencers are keen on traveling and discovering new places in their countries as well as abroad. Last but not least, the category of niche interest influencers includes various fields such as music, gaming, pets, and art, including singers, photographers, painters, musicians, etc. ("What is a Social Media Influencer?" n.d.).

To be considered an influencer, you should be followed by 1000 and above followers, as mentioned on the Starngage website. There are 3792 Jordanian influencers on Instagram. This website provides information about Jordanian influencers in social media (YouTube, TikTok, and Instagram) ("Top Instagram Influencers," n.d.). Therefore the researcher has chosen 100 Jordanian influencers from the Instagram application who have 10,000+ followers. The researcher is familiar with all the influencers chosen.

The tokens were collected from 50 males and 50 females. They are divided into two groups according to their ages as the researcher has a full idea about the influencers' background: young aged 18 to 29 and middle-aged between 30 and 49. Participants originate from various governorates in Jordan, including Amman, Irbid, Zarqa, Mafraq, Ajloun, Jerash, Madaba, Balqa, Karak, Tafileh, Maan, and Aqaba. Moreover, all of the participants are native speakers of Arabic. Some participants have undergraduate and graduate degrees, but others have secondary school certificates without joining universities. In addition, they all have studied English as a foreign

language at school for twelve years. The collected data was selected randomly through the influencers' comments, posts, captions, and replies.

Table 3.1: Distribution of participants by gender and age

| Gender | Generations | | Total |
|--------------|-------------|---------|-------|
| | Young | Middle | |
| Range of age | 18 - 29 | 30 - 49 | |
| Male | 34 | 16 | 50 |
| Female | 22 | 28 | 50 |
| Total | 56 | 44 | 100 |

3.4 Data Collection and Analysis

To achieve the study's goals, the Instagram application was used, as a source, to collect the data. This application is available on iPhone and android. Instagram is a free picture and video-sharing app. It allows users to post photographs and videos that they may then share with their followers or a small group of friends. They can also browse, comment on, and like the Instagram posts that their friends have shared. Anyone 13 years or older can create an account by choosing a username and enrolling an email address. The researcher has collected 460 tokens.

It is worth mentioning that Instagram has been chosen due to different reasons. The most important reason is that the researcher is more active on this application than others. Moreover, Instagram is concerned with posting pictures and short videos only and allows users to write comments and captions. Thus, due to time limitation and

saving time, it is preferable to collect data by the replies and short captions that the influencers post.

After collecting the data, which are the Jordanian Arabic collocations, Microsoft Excel was used for the purpose of examining and organizing the results. It includes different columns about the tokens, their English translations, the Arabic tokens transcriptions, the influencers' genders, and ages. Utilizing spreadsheets, Microsoft Excel is a program that uses formulae and functions to arrange data and figures. Excel analysis, which is extensively used globally, is utilized by businesses of all kinds to conduct financial analysis.

Excel is frequently used for data organization and financial analysis. It is utilized by businesses of all sizes and in all business functions. Excel can be used for everything that requires organization, including data entry, data management, accounting, financial analysis, charting and graphing, programming, time management, task management, financial modeling, and customer relationship management (CRM). Also, it is used in statistical analysis of data. Finally, the researcher analyzed the observations of the collected collocations to come up with the final results for the research questions and the anticipated hypothesis.

3.5 Procedures

The two main steps in this research are gathering and analyzing the data. Instagram application was used in order to observe and collect the collocations produced by Jordanian influencers in their Instagram accounts. After collecting the data, Microsoft Excel was used to examine and organize the results under different categories. There are five columns: Arabic collocation, English transcription for the Arabic collocation, the meaning of collocation in English, gender, and age. Then, the

data were qualitatively and quantitatively analyzed to answer the research questions and to (dis) prove the research hypothesis.

The kind of research questions and hypotheses established for this research project can determine the choice of data collection methods. Therefore, the data were collected randomly through the influencers' captions, comments, and replies. Regarding the research questions and hypothesis mentioned in the introductory chapter, the researcher focused on three main points. To begin with, the researcher observed the common collocations used by Jordanian influencers. Through the reoccurrence of the collocations' production the idea of the dominant collocations would become clear and observable.

In addition, the study elicited the impact of the three social factors (age, gender, and level of education), which are the focus of this study, on the produced collocations. It also detected the way that social dimensions could affect their speech. Finally, the relation between Arabic and English collocations was investigated, as the established hypothesis states that the English language, as a foreign language, could affect the collocations produced by Jordanian influencers. Thus, through the analysis of the collected data, the researcher can prove or disapprove this hypothesis. Actually, gathering the required data in such a field was not a walk in the park. The researcher had to be peculiar and have a look over almost the influencers' whole posts, captions, comments, and replies and catch collocations by observation.

Chapter Four

Findings and Results

4.1 Introduction

This chapter describes the data analysis and discussion of the elicited results. It consists of three major sections. In (4.2), the results of the dominant collocations used by Jordanian influencers are presented. In the following section (4.3), the contribution of sociolinguistics in this field is discussed through its influence on the collocations outputs. Therefore, the effect of social factors and social dimensions on the use of collocations will be presented and discussed. Finally, section (4.4) examines the anticipated hypothesis of this study to decide whether the English language, as a foreign language, affects the collocations produced by Jordanians.

4.2 Dominant Collocations

4.2.1 Overview

Jordan's society has changed substantially over the past decades. Communities have grown more prominent, especially in the urban areas and particularly in Amman, where most jobs are located. The population has increased, fed by immigration from neighboring countries. In Jordanian society, tribes still have a significant influence. Jordanians from the East Bank and Jordanians with Palestinian ancestry, as well as other ethnic minorities, make up the majority of the region's population, and this impacts the dialect used ("Society of Jordan," n.d.).

Through the observation of the collected data, it is noticed that Jordanian influencers keep using common collocations that are almost used by the Jordanian public in every day speeches, and they are open collocations. In addition to the contribution of predictability in suggesting and speculating collocations, the researcher argues that being used to produce tied pairs and keep repeating patterns of them

supports the idea of being collocations, especially in the language of Jordanian influencers in social media, Instagram. Therefore, the researcher contributes to this part in a way that she has divided the influencers' such utterances into different groups according to different criteria. After that, she came up with new structures of nowadays Jordanian colloquial collocations.

Collocations can be divided into open and closed as mentioned in the work of Obaidat (1995) and Al-Hsini (2007) among others. The former type is achieved when the word can fall into the company of unlimited words, and others can replace it in many locations. The latter is achieved when the lexicographer notices the repetition of a collocation and the inability to replace one part with another or add something else to it. It is worth noting that the word can come in a free combination and again in a restricted one. The researcher considered the repetition of the same pattern makes it collocation. Therefore, all the following subsections are collocations patterns that are elicited and can be considered as open collocations like the verb 'catch' when it collocates with (fish, train, and cold) as 'catch a fish', 'catch a train' and 'catch a cold'.

4.2.2 Greetings Collocations

Collocations of greetings are common combinations that Jordanian influencers keep writing. A greeting is an act of communication in which individuals or groups purposefully make their presence known to one another to initiate discussion, demonstrate interest in, and suggest a type of connection or social status, whether formal or informal. All known human civilizations have greeting traditions, which vary depending on social status and relationship and are pretty situation-specific and culture-specific. Greetings can be made physically, verbally, and frequently both simultaneously. A greeting or salutation can also be used in written correspondence,

including letters, emails, and social media platforms like Instagram application in the recent era.

As found in the analyzed data through Instagram platform, these greeting collocations consist of two noun words. The first noun depends on the time the influencer posts the caption, whether in the morning or in the evening. The second part of Jordanian influencers' greetings consists of a noun describing the general status of the person. For instance, the chosen Jordanian influencers have the ability to express 'good morning' and 'good evening' as /s^ʕaba:h.ʔel.xejr/ and /masa:ʔ.ʔel.xejr/, respectively, in different ways. So, it is remarked that a great number of females use a variety of ways to express their greetings to their followers.

There are seven tokens out of twenty-three related to females in which they use synonyms for /s^ʕaba:h.ʔel.xejr/ and /masa:ʔ.ʔel.xejr/ that have the ability to deliver stronger emotional effects; for the purpose of influencing their fans. Some examples of the females' alternatives are /s^ʕaba:h.ʔel.hub/ (lovely morning), /s^ʕaba:h.ʔel.ward/ (rosy morning), /s^ʕaba:h.ʔel.ful/ (glorious morning), /masa:ʔ.ʔel.ful/ (glorious evening) and /masa:ʔ.ʔel.ward/ (rosy evening). However, there are three of the substitutions' male-tokens that are /masa:kum.ʕasal/ (honey evening), /masa:ʔ.ʔel.ʔnwa:r/ (shiny evening) and /jesʕed.masa:kum/ (good evening). In addition to the previous greetings, it is found that two males greet people by /ja:.marħaba:/ and /hala.bel.yali/, which means 'hey' and 'hello dear' respectively. The following table shows the greeting tokens with their number of repetitions.

Table 4.1: Distribution of Greetings Collocations by Gender

| Collocations | Males' Repetitions | Females' Repetitions | Total |
|---|--------------------|----------------------|-------|
| /sʰaba:h.ʔel.xejr/ 'good morning' | 3 | 3 | 6 |
| /sʰaba:h.ʔel.hub/ 'lovely morning' | 0 | 1 | 1 |
| /sʰaba:h.ʔel.ward/ 'rosy morning' | 0 | 3 | 3 |
| /sʰaba:h.ʔel.ful/ 'glorious morning' | 0 | 1 | 1 |
| /masa:kum.ʃasal/ 'honey evening' | 1 | 0 | 1 |
| /masa:ʔ.ʔel.ʔnwa:r/ 'shiny evening' | 1 | 0 | 1 |
| /masa:ʔ.ʔel.ful/ 'glorious evening' | 1 | 1 | 2 |
| /masa:ʔ.ʔel.xejr/ 'good evening' | 3 | 0 | 3 |
| /jesʃed.masa:kum/ 'good evening' | 2 | 0 | 2 |
| /ja:.marhaba:/ 'welcome' | 1 | 0 | 1 |
| /hala.bel.yali/ 'hello dear' | 1 | 0 | 1 |
| /masa:ʔ.ʔel.ward/ 'rosy evening' | 0 | 1 | 1 |
| Total | 23 | | |

4.2.3 Wishes Collocations

As humans gathered in the same society, we must mind our words and be kind to each other. One way we can accomplish this is by wishing each other good omens. Therefore, the data collected in this investigation shows that the influencers keep wishing their followers different types of wishes according to different occasions.

It is worth mentioning that most of the Jordanian population's religion is Islam; hence, people celebrate different occasions and rituals. For example, Friday is a momentous day that every week Muslims take part in the Friday Prayer /s'ala:t.ʔel.dʒumʕa/ that they hold in the afternoon. Moreover, it is one of the most respected Islamic rituals, and a compulsory action is done by adult males. They wish each other to have a blessed Friday by saying /dʒumʕa.muba:raka/ 'blessed Friday'.

Also, Muslims celebrate two special religious holidays in the year: Eid-ul-Fitr and Eid-ul-Adha. It is worth noting that Prophet Muhammad (Peace Be Upon Him) himself designated them. Even though both occasions are colloquially referred to as 'Eid,' they differ greatly in terms of how they are observed. Ramadan, the ninth holy fasting month of the Islamic calendar, is followed by Eid-ul-Fitr. The annual pilgrimage known as 'Hajj', the fifth pillar of Islam, is followed by the Eid known as Eid-ul-Adha. After the annual pilgrimage, which takes place in the Islamic calendar's twelfth-month 'Dhul Hijjah', this Eid takes place.

In such celebrations, Eid-ul-Fitr and Eid-ul-Adha, people gather with love and ritual energy to utter some wishes expressing their emotional feelings and empathy. From the collected data, for instance, it is noticed that Jordanian influencers use /ʕi:dkum.muba:rak/ and /ʔdʕha:.muba:rak/. These wishes mean, all in all, to have a blessed Eid. Moreover, in Ramadan, they use other wishes such as /ramadʕa:n.kari:m/,

/ramad^sa:n.muba:rak/, /ʔift^sa:ran.ʃahijjan/, which mean blessed Ramadan and have a delicious Iftar (meal) or ‘bon appetit’. Ramadan is a blessed month for fasting and avoiding temptations to strengthen relationship with Allah. By abstaining from all sinful behavior between sunrise and sunset during the month of Ramadan, one can purify not only the body but also the mind and soul.

Moreover, there are other wishes collocations that are usually used. For instance, when Jordanian influencers wish their fans to have a nice day and encourage them for the calm and good coming days as well as give them hopes in life. Some influencers express that by producing collocations like /jo:m.kum.hilu:/ (have a good day), /jo:m.lat^si:f/ (a nice day), /ʔil.qa:dem.ʔdʒmal/ (future is prettier), /ʔil.qa:dem.ʔʕð^sam/ (the next is greater), /jo:m.dʒami:l/ (nice day), /ʔel.dʒa:j.ʔhla:/ (next is better) and /ʔjja:m.ʕað^si:meh/ (great days). All these collocations are common and can convey the idea of having a nice day and enjoying their lives. Besides, there is a kind of making wishes by requesting Allah to let the addressee be happy, in which they post collocations like /jesʕedkum.rabbi:/ and /jesʕed.ʕe:nak/.

The last elicitation of collocations that convey wishes is birthday wishes. The chosen influencers wish their friends and followers a happy birthday and a long life full of happiness by producing collocations like /ʔel.ʕumur.kulluh/, /saneh,hilweh/ and /ʔel.ʕumur.ʔel.madi:d/. The following table illustrates the deduced Jordanian influencers’ wishes with their recurrence.

Table 4.2: Distribution of Wishes Collocations by Gender

| Collocations | Males' Repetitions | Females' Repetitions | Total |
|---|--------------------|----------------------|-------|
| /ramad ^s a:n.kari:m/ 'generous Ramadan' | 3 | 3 | 6 |
| /ramad ^s a:n.muba:rak/ 'blessed Ramadan' | 0 | 1 | 1 |
| /jo:m.kum.hilu/ 'have a good day' | 1 | 0 | 1 |
| /dzum ^s a:.muba:raka/ 'blessed Friday' | 2 | 0 | 2 |
| /jo:m.lat ^s i:f/ 'nice day' | 1 | 0 | 1 |
| /ʔel.qa:dem.ʔʕð ^s am/ 'the next is greater' | 1 | 0 | 1 |
| /ʕi:dkum.muba:rak/ 'blessed Eid' | 1 | 1 | 2 |
| /ʔd ^s ha:.muba:rak/ 'blesses Adha' | 0 | 1 | 1 |
| /ʔel.qa:dem.ʔdzmal/ 'future is prettier' | 3 | 0 | 3 |
| /jo:m.dzami:l/ 'nice day' | 1 | 1 | 2 |
| /saneh.hilweh/ 'nice year' | 0 | 1 | 1 |
| /ʔel.ʕumur.ʔel.madi:d/ 'long life' | 1 | 0 | 1 |
| /ʔel.ʕumur.kulluh/ 'the whole life' | 1 | 1 | 2 |
| /ʔift ^s a:ran.ʕahijjan/ 'delicious ifttar' | 0 | 1 | 1 |
| /jesʕedkum.rabbi:/ 'God bless you' | 0 | 1 | 1 |
| /jesʕed.ʕe:nak/ 'God bless your eye' | 0 | 1 | 1 |
| /ʔel.dzaj.ʔhla/ 'next is better' | 0 | 1 | 1 |
| /ʔjja:m.ʕað ^s i:meh/ 'great days' | 0 | 1 | 1 |
| Total | 29 | | |

4.2.4 Repetitions Collocations

Another type of common collocations used by the chosen Jordanian influencers is dealing with repetitions. Generally speaking, we use repetitions as a technique for different reasons. One reason is to emphasis. Also, it helps in persuading others about an idea or a suggestion. Moreover, repeating words or phrases is used to draw the receiver's attention, whether s/he is a listener or a reader.

As the idea that collocations consist of two or more words, there is no proof from the literature about the nature of these words, whether they must be different words or a repetition of the same word, but it differs semantically, phonologically, or in their prosody. They usually use totally different words with different parts of speech. As a form of contribution from the researcher in this field, she has figured out new combinations in Jordanian colloquial dialect called repetition collocations.

Two cases in English imply closed combinations of words that come together to give the whole meaning. Firstly, some collocations have been found in English idioms. It is worth noting that a phrase is considered an idiom if its overall meaning cannot be inferred from the individual word meanings. According to the repetition of the same word, 'chop chop' is an idiom which means in Cambridge Dictionary 'to tell someone to hurry up'. The repetition of 'chop' here emphasizes the importance of moving quickly toward someone or something.

The second case comes in the traditional lullaby 'Twinkle Twinkle Little Star' and 'Baa Baa Black Sheep'. These songs are sung for kids. 'Twinkle' refers to the glamping of the star constantly changing from bright to faint to let the kid close their eyes and sleep. The repetition of 'twinkle' indicates the bright changing in every moment. Although 'Twinkle Twinkle' components look the same, they differ somehow

in the time and procedure of glamming. As for 'Baa Baa', this collocation is used to call the escaped sheep, and by repeating 'Baa' the child will ensure that the sheep will hear him. Also, there are lots of kids' songs that follow the same pattern.

Regarding Arabic language, Allah Almighty has mentioned in the Holy Quran exactly in Surah Al-Fajr that "No! When the earth has been leveled - pounded and crushed- And your Lord has come and the angels, rank upon rank" (The Qur'an Al-Fajr 89:21-22) as /dakkan.dakkan/ and /s'affan.s'affan/. In these two Quranic verses, Allah explains what will happen on Doomsday. The earth will be leveled and the angels will stand queue by queue. Allah mentioned these two collocations to refer to the duration to let the earth be leveled and the regular organization of the angels' lines become ready. Thus, the initial words in the collocations /dakkan.dakkan/ and /s'affan.s'affan/ do not give the same meaning as the latter ones.

The collected data shows some examples of this technique. For example, some influencers have written /faxem.faxem/ 'magnificent, magnificent', /el.hub.el.hub/ 'love, love', /galbi.galbi/ 'my heart, my heart', /d3di:d.d3di:d/ 'new, new' and /ha:nat.ha:nat/ 'patience, patience'. Frankly, they do not have a literal meaning, but we can describe these repetition phrases as ones in which people show their love to their followers. They keep emphasizing to their followers that they are gentle and precious, that they are their love, their heart, the newest one and an indication to be patient. Also, they explain the situations by keep exaggerating the matters. It is worth noting that this type of collocations reoccurred seven times and was produced by male-influencers. The following diagram shows the results.

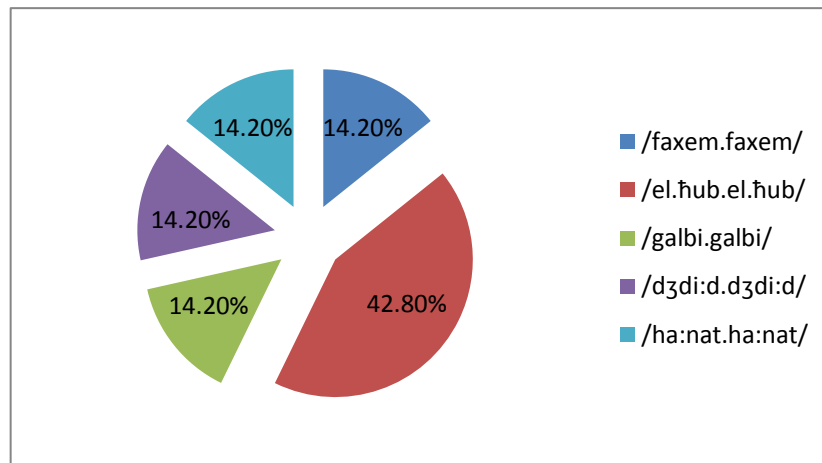


Figure 4.1: Recurrences of Repetitions Collocations by Males

4.2.5 Songs and Proverbs Collocations

The collected data show that the influencers use part of songs and proverbs as collocations in their captions, posts, comments, and replies. This deduction is one of the most remarked collocations. Since they are Jordanians, they tend to pick phrases from Arabic songs. These songs become trends in a specific period of time as well as among certain generation in a society. In more detail, we call a song or a verbal production a trend when it spreads widely and rapidly among the population.

Although they are not the same, the terms ‘trend’ and ‘viral’ are frequently used synonymously. Trends are driven by taste and style and solidify for a specific period of time as a result of popular opinion. On the other hand, the term ‘viral’, specifically refers to media and marketing nowadays. It is used for the purpose of describing the quick spread of something in a society and being ephemeral. As for proverbs, in general, they are short, familiar sayings that our ancestors have produced, mostly verbal, on different occasions to express truths, facts, or a piece of wisdom (“What is the difference between trending and viral,” n.d.).

It is clear that when the collected data was analyzed, the researcher found a great number of collocations related to songs and proverbs. The following sentences give examples from the collected tokens. The collocation /hala.bel.xami:s/ is a collocation captured from a song by Maan Barghouth (Syrian singer). This collocation is used especially on Thursday when people welcome this day, since it is the weekend's eve.

Besides, there are examples of songs related to love and describing the beloved in the provided data, such as /nus^ssi.ʔiθa:ni:/, /jixalli:li:ʔalbak/, /ʔil.hub.ʔil.ʔawwal/, /ʔit^sʕa.min.ʔibi:/, /ʕali:ki:ʕju:n/, /ja:.satta:r/, /t^sa:qa:ʔi:dʒa:bijeh/, /wa:llah.wi.wʔiʕt/, /nað^sra:.willa:.rs^sa:s^sa:h/, /ʔis^sʕet.hub/, /nu:r.ʕju:ni:/, /be:n.ʔil.ʕas^ser.wel.mayreb/, /d^salli:ʔid^sha:ki:/, /t^saminni:ʕale:k/, /ʔil.hub.ʔil.hub/, /jumma:.lhub.jumma:h/ and /tawʔam.ru:hi:/. These songs are sung by Arab singers like Noor Alzein, Melhem Zein, Mohamed El Majzoub, Hussain Al Jassmi, etc. They all express love feelings, blessings, analogies, and related meanings with the same idea of endearment.

In addition, the researcher elicited another category of collocations, consisting of a part of songs describing the weather. The captures contain phrases that refer to the four seasons of the year (winter, spring, summer, and autumn). The following examples are collocations picked out from the collected data in which they express the beauty of the weather in each season of the year: /ʕamsiʕʕamu:sah/, /ʔawra:g.elxari:f/, /redʒʕet.eʕʕatwijeh/, /eddinja:.rabi:ʕ/, /ʔil.dʒaw.dʒami:l/ and /eddinja:.rabi:ʕ.wel.gawwi.badi:ʕ/.

Furthermore, it is found that Jordanian influencers produce collocations from other types of songs. They are related generally to kids' songs, motivational songs, songs related to family and sibilants, songs representing new beginnings and cheerfulness songs. The chosen people have posted the following collocations as

examples of these other types of music: /qah.qahatun.lil.d^hika:t/, /jo:m.gidi:d/, /sittel.haba:jeb/, /s^hafha:.gdi:da/ and /ʔinna:s.ʔirrajʔa:/.

As for proverbs, there are different utterances in which people repeat the whole proverb or just a part of it. Some proverbs are commonly used in Jordanian society. For example, the collocation /ʔas^hs^hadi:q.waqt.ʔd^hd^hi:q/ means ‘a friend in need is a friend indeed’. Also, they utter /zaman.ʔawwal.thawwal/, which is used when a person wants to do something, but it is not right to do it at this time.

In addition, there is a proverb used as a piece of advice that insists that warmth is healthy and protects us from diseases. This maxim is represented as /ʔiddafa.ʕafa:/ ‘warmth is a cure’. There are as well further proverbs related to other cases in life, such as /kulʕi:.s^ha:r.fadʒʔah/, /ʔil.ʕe:n.bel.ʕe:n/, /xat^h.ʔahmar/ and /kiðbit.ʔibri:l/.

The following graph represents the results of the fourth type of common collocations, songs and proverbs. The total number of tokens is forty-nine. The stacked column diagram characterizes four bars showing the four-collocations types (love songs, weather songs, other songs and proverbs). Each column contains figures for reoccurrence collocation utterances that have been classified in terms of gender, males and females.

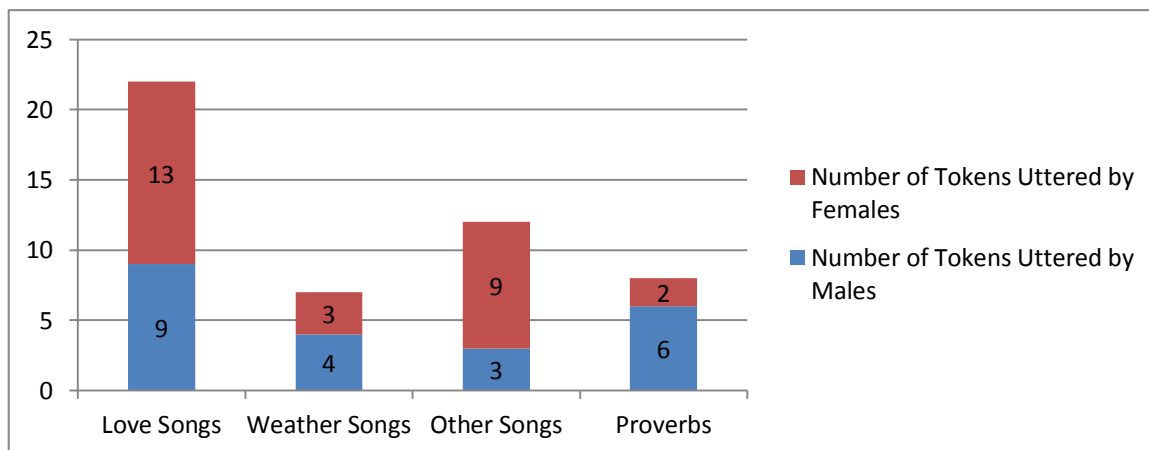


Figure 4.2: Recurrences of Songs and Proverbs Collocations by Gender

4.2.6 Congratulations and Thanks Collocations

The next dominant collocations type common on Instagram application among Jordanian influencers is congratulations and thanks. People congratulate each other on different occasions and ceremonies. Some examples of these occasions are graduations, births, reaching a new greater number of followers and when a person purchases new objects. They congratulate others by saying ‘congratulations!’ and such related phrases. It is reported from the collected data that Jordanian influencers write collocations like /jetrabba:.bi.ʕizhum/, /ʔalf.mabru:k/, /ʔalf.muba:rak/ and /jiba:rik.bi.ʕumrak/. All these collocations express congratulations.

As for thanks collocations, ‘thank you’, ‘thanks a lot’ and ‘much appreciated’ are some examples that convey the idea of thanking someone for doing a favor. The researcher noticed that Jordanian influencers could express thanking in different ways. Also, each utterance depends on the context as well as the situation. The researcher has picked up (89) repetitions of (37) examples of how Jordanian influencers communicate their thankfulness.

The tokens show that Jordanians show gratitude to each other by mentioning the word ‘thank’ overtly. Some examples of this approach are /ħabi:btɪ:ʃukran/, /ʃukran.ʃal.ʔihtima:m/, /ʃukran.dʒanna:t/, /ʃukran.men.kul.qalbi:/, /ʃukran.maljo:n/, /ʔaf.kurak.ħabi:bi:/, /kul.ʔiʃʃukur/, /dʒazi:l.ʔiʃʃukur/, /ʃukur.xa:s^s/ and /ʃukran.kθi:r/. It is worth mentioning that /ʃukran/ in Arabic means ‘thanks’. In all these examples /ʃukran/ precedes or follows a compliment (lovely, my heart, my soul and my love) or a complement (a name of a person, from all my heart and a lot).

Other examples of thanking convey the idea of expressing gratitude indirectly. In this way, the person tries to be very kind and show a close relationship between them and their fans. For instance, they can say /ħub.kbi:r/, which means ‘a big love’ besides other related examples that indicate love like /ħabi:btɪ:ʔinti:/, /ʃumri:ʔinti:/, /ħaba:jeb.qalbi:/, /kul.el.ħub/, /baħebkum.dʒiddan/, /ʔel.ħub.kulloh/, /kbi:r.ja.si:di:/, /baħebkum.kti:r/ and /baħebkum.maljo:n/. Moreover, they may write /ħabi:bet.qalbi:/ for females and /ħabi:b.qalbi:/ for males which means ‘my sweetheart’. Furthermore, /dʒama:l.ʃu:nek/, /ʃu:nek.ʔel.ħilwi:n/ and /ʃu:nek.ʔel.ʔaħ.la:/ are collocational replies that give a meaning of ‘the beauty of your eyes’.

Additionally, a number of thanks examples include prayers. People pray for others to live in happiness, to fulfill good omens, be well and have a safe life. Actually, the term ‘prayer’ is used intentionally more often than other terms such as those related to invocation and supplication. Although they are related, yet there is a little difference in their specific meanings. These terms need more spiritual rituals and humble usually from absent-mindedness and bad conditions. Some instances of such a type are /jesʃidli:.jja:ki:/, /jaʃt^ti:k.ʔel.ʃa:fjeh/, /tislami:.ro:ħi:/, /ħabi:btɪ:.tislami:/, /jesʃed.qalbak/, /ʔallah.jisalmak/, /jihalli:.ʔajja:mek/ and /ħabi:btɪ:.jesʃidek/. Finally, other thanks-collocations expressions contain compliments that influencers use, like /ta:dʒ.ra:si:/,

/men.zo:ʔak/, /kullak.zo:ʔ/ and /ʃiha:deh.baftaxer.fi:ha:/. The following table represents the repetitions of these collocations among males and females.

Table 4.3: Distribution of Thanks Collocations by Gender

| Collocations | Males' Repetitions | Females' Repetitions | Total |
|---|--------------------|----------------------|-------|
| /ħabi:btɪ:ʃukran/ 'sweetheart, thanks' | 0 | 3 | 3 |
| /ʃukran.ʃal.ʔihtima:m/ 'thanks for caring' | 0 | 1 | 1 |
| /ʃukran.dʒanna:t/ 'thanks, Jannat' | 0 | 1 | 1 |
| /ħub.kbi:r/ 'big love' | 2 | 1 | 3 |
| /ħabi:bet.qalbi:/ 'my heart's love' | 0 | 11 | 11 |
| /dʒama:l.ʃu:nek/ 'beauty of your eyes' | 0 | 3 | 3 |
| /ʃu:nek.ʔel.ħilwi:n/ 'your eyes are beautiful' | 1 | 2 | 3 |
| /ħabi:btɪ:ʔinti:/ 'you're my love' | 0 | 3 | 3 |
| /ʃumri:ʔinti:/ 'you're my life' | 0 | 2 | 2 |
| /ħaba:jeb.qalbi:/ 'love of my heart' | 3 | 0 | 3 |
| /jesʃidli:.jja:ki/ 'wish you happiness/bless you' | 0 | 1 | 1 |
| /ta:dʒ.ra:si:/ 'crown of my head' | 2 | 1 | 3 |
| /ħabi:b.qalbi:/ 'love of my heart' | 4 | 0 | 4 |
| /jaʃtʰi:k.ʔel.ʃa:fjeh/ 'may God give you strength' | 1 | 0 | 1 |
| /tislami:.ro:ħi:/ 'thanks my soul' | 0 | 1 | 1 |
| /ħabi:btɪ:tislami:/ 'thanks my love' | 0 | 5 | 5 |
| /men.zo:ʔak/ 'that's kind of you' | 0 | 3 | 3 |
| | | | |

| | | | |
|---|---|----|---|
| /jesʕed.qalbak/ 'God bless your heart' | 4 | 5 | 9 |
| /ʔallah.jisalmak/ 'God bless you' | 1 | 0 | 1 |
| /kullel.ħub/ 'all the love' | 1 | 1 | 2 |
| /ʃukran.men.kul.qalbi:/ 'thanks from deep heart' | 2 | 0 | 2 |
| /kulak.zo:ʔ/ 'that's kind of you' | 0 | 2 | 2 |
| /kul.ʔiʃʃukur/ 'all the thanks' | 1 | 0 | 1 |
| /dʒazi:l.ʔiʃʃukur/ 'many thanks' | 0 | 1 | 1 |
| /ʃukran.maljo:n/ 'millions of thanks' | 2 | 0 | 2 |
| /ʃukran.kθi:r/ 'thanks a lot' | 1 | 1 | 2 |
| /baħebkum.dʒiddan/ 'love you so much' | 2 | 0 | 2 |
| /ʕu:nək.ʕel.ʕaħla:/ 'beauty of your eyes' | 0 | 1 | 1 |
| /jiħalli.ʔajja:mek/ 'God bless your life' | 0 | 1 | 1 |
| /ʃiha:deh.baftaxer.fi:ha:/ 'I'm proud of her' | 1 | 0 | 1 |
| /ʔaʃkurak.ħabi:bi:/ 'thanks my love' | 1 | 0 | 1 |
| /ħabi:btɪ.jesʕidek/ 'bless you' | 0 | 2 | 2 |
| /ʔel.ħub.kulloh/ 'all the love' | 1 | 1 | 2 |
| /kbi:r.ja.si:di:/ 'your great' | 1 | 0 | 1 |
| /baħebkum.kti:r/ 'love you so much' | 0 | 2 | 2 |
| /ʃukur.xa:sʕ/ 'special thanks' | 0 | 2 | 2 |
| /baħebkum.maljo:n/ 'millions of love' | 0 | 1 | 1 |
| Total | | 89 | |

4.2.7 Desired Collocations

One more category of dominant collocations spread on Instagram as Jordanian influencers use is noun + noun + possessive pronoun. The researcher called this type the desired collocations. People used to uttering this kind of collocations for different purposes. Firstly, when they describe the thing that they dreamed to purchase, like a car, a house, or any luxurious object they wish they could have. The researcher has collected some examples regarding this type. /sijja:ret.ʔaħla:mi:/ and /ħelem.ħaja:ti:/ mean ‘the car of my dreams’ and ‘the dream of my life’ respectively. It is worth noting that the pronoun /i:/ at the end refers to the possessive pronoun ‘my’.

The second usage of this type of collocations is for the known possession like /mafru:ʕ.taxarrudʒi:/ and /qurrat.ʕe:ni:/ that mean ‘my graduation project’ and ‘the apple of my eye’. The researcher’s observation shows that males and females use this kind of collocations equally. The total number of reoccurrences is 6, divided into 3 for males and 3 for females. The following figure illustrates that.

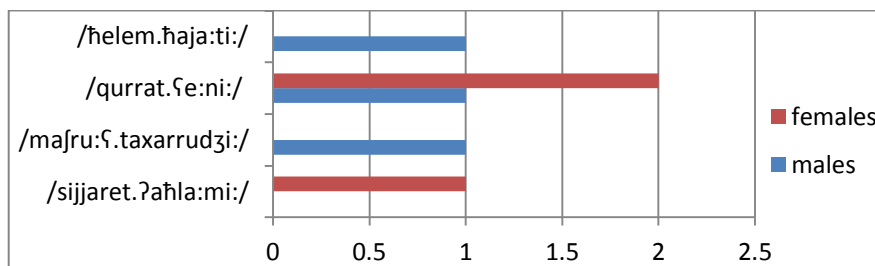


Figure 4.3: Recurrences of Desired Collocations by Gender

4.2.8 Descriptive Collocations

Descriptive structure is another category of collocations as well. In Arabic language, this structure consists of noun + adjective. The Jordanian influencers frequently produced this pattern for the purpose of describing a person or an object by using different adjectives to refer to. The following are some examples of this pattern:

/ʔiffuɣul.ʔirra:ʔiʕ/, /ʔadʒwa:ʔ.ra:ʔiʕah/, /ʔiffi:f.ʔil.ɣa:li:/, /bida:jeh.dʒdi:deh/ and /fekrah.hilweh/. About 124 reoccurrences are found regarding the descriptive collocations.

4.2.9 Trends Collocations

One more elicited collocational category is trend statements. Jordanian influencers used to writing phrases that are common to their followers. A trend is what is popular and familiar to a certain generation at a certain period of time. Usually, these trends pop out from the celebrities and are used as fixed forms suitable for the addressees regardless of their gender. The researcher considered these trends as collocations, since they always come together as well as they give the intended meaning when they are tied together only. Some examples of these trends collocations are /na:r.wo.ʃara:r/, /luk.ʕi:sa:/, /tasdʒi:l.duxu:l/, /ʕazi:zi:ʔil.muta:beʕ/, /zaman.ʔil.koro:na:/, /set.ʔil.koʕ/, /ʔasʕlan.ʕa:di:/, /sʕad.rad/, /ja.kbi:r/ and /msʕaħsʕeħ.ma:.ʕale:k/.

4.2.10 Pronoun-Compliment Collocations

The researcher has found other repetitions of another pattern in which the chosen Jordanian influencers follow a pronoun with a compliment. They use the second-person pronoun (you) and follow it with a compliment or an endearment word according to the context. The pronoun (you) differs in Arabic regarding gender. If the addressee is a female, they use the pronoun /ʔinti:/, whereas, if the addressee is a male, they use /ʔinta/. According to the females, here are some examples: /ʔinti:ʔil.ʔamar/, /ʔinti:ʔil.kju:t/ and /ʔinti:ʔalbi:/. As for males, the researcher has found the following instances: /ʔinta.ʔusʕʕu:ri:/, /ʔinta.ħabi:bi:/ and /ʔinta.ʔil.faxem/.

4.2.11 Superlative Collocations

Another pattern of open collocations indicates describing the highest quality or degree over a group of people or things. This pattern consists of a superlative adjective preceding a noun. By repeating this pattern, the researcher assumed that this pattern is used in Instagram as a collocation that gives the intended meaning at the end. The researcher has captured some examples of this form like /ʔafdʕal.ʃarikeh/, /ʔaḥsan.na:s/, /ʔaltʕaf.ḥada:/ and /ʔaḥla:.sʕu:rah/. These collocations mean the best company, the best people, the kindest person and the most beautiful pictures, respectively.

All in all, as new classifications of the collocational patterns, the researcher came out with new patterns of collocations. These collocations were produced in colloquial Jordanian Arabic by the chosen Jordanian influencers. They always try to utter open collocations depending on the context. The following diagram shows the number of reoccurrences of the elicited collocational patterns.

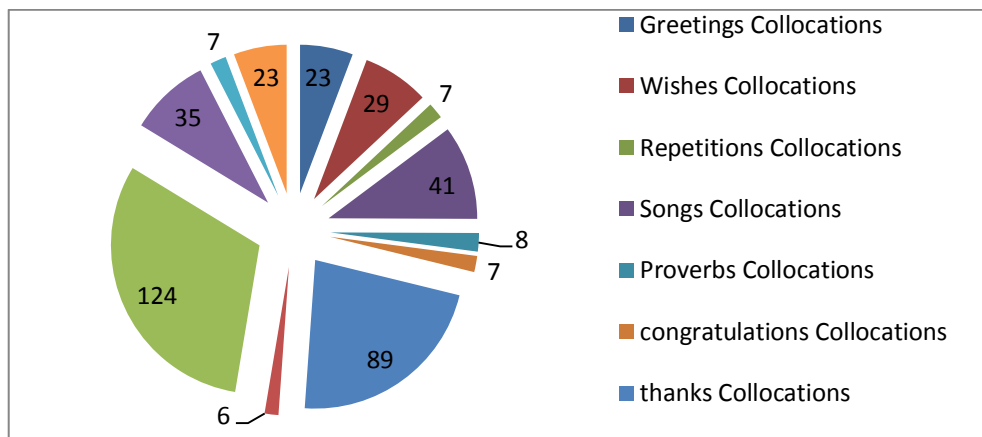


Figure 4.4: Patterns of Collocations

4.3 Sociolinguistic Study of Collocations

Collocations have been studied from different points of view. Some researchers have deliberated this topic semantically, pragmatically and others have been concerned about the way they translate the collocations among different languages. The examiners believed that expanding urban dialects would increase linguistic diversity. This will impact language production. Therefore, this variation will also be affected by social factors such as gender, age and level of education, as well as social dimensions (social distance, status, formality and functional purpose). Since this study is descriptive, the researcher observed some variants while producing collocations and tried to discuss this topic from a sociolinguistic point of view.

In order to identify the collocational output, this study is concerned with the impact of social factors on these productions of the elicited patterns of open collocations. This part of the analysis is conducted on the collocational patterns in relation to various social factors. Three social factors have been taken into consideration: age, gender and level of education. Regarding the participants' age, the researcher has divided them into two groups: young aged 18 to 29 and middle ages between 30 and 49. Moreover, some of the chosen Jordanian influencers have undergraduate and graduate degrees, and others have completed the secondary level without joining universities. According to these two social factors (age and level of education), the examiner found no salient differences between the groups that could affect the collected collocations.

As for gender, the researcher has found that males are distinguished from females in producing some patterns of open collocations. Firstly, it is noticed that the use of repetitions collocations is exclusive to males. Instances like /faxem.faxem/, /el.hub.el.hub/, /galbi.galbi/ and /d3di:d.d3di:d/ are notable. The researcher believes that

males tend to exaggerate in describing things more than females. Besides, to highlight their point, they employ a repetition pattern. Additionally, it aids in influencing others to agree with an idea or recommendation. Furthermore, whether the recipient is a listener or a reader, repeating words or phrases is employed to get their attention.

Secondly, males keep repeating a pattern that became a new collocational pattern in this work. This pattern consists of /ʔabu:/ ‘father’ and then the First/Last name of the addressee. This pattern reoccurred ten times. Here are some examples /ʔabu:ʔil.ge:si:/, /ʔabu:ʔirramahi:/, /ʔabu:rja:l/, /ʔabu:hme:d/, /ʔabu:ʔil.xatʕi:b/ and /ʔabu:sju:f/. This pattern is used with the male-addressee to address in a socially acceptable way.

In addition, there is a collocational pattern that females use differently than males. This pattern contains endearment words and the name of the addressee. Females use it in a way that the compliment or the endearment word precedes the addressee's name. The following collocations are examples of the females' usage: /ħabi:bti:sara/, /qalbi.habu:f/ and /ħabi:bti:ʔamu:n/. In contrast, males use this pattern in the opposite way, in which the addressee's name comes before the compliment or the endearment word. Here are instances captured from males: /ʔa:dam.ʔil.ʕefeg/, /wisa:m.ʔil.ʔa:li:/ and /ju:sef.ħabi:bi:/.

Regarding the observation of the social dimensions in this field, the researcher has concluded the social distance, status, formality and functional purpose of the collocational outputs. First of all, the chosen Jordanian influencers always try to lessen the distance between them and their fans to be as close as possible. Moreover, they consider themselves at the same level as their followers and no one is superior or subordinate to another. Furthermore, the influencers deal with various generations; thus, they try to be somehow informal to be understood and use lots of endearment words.

Finally, they restrict forward the point of the context without adding extra information. By following these strategies, they can be closer to the audience, be likable and let others follow them too.

4.4 The Influence of the English Language

As the anticipated hypothesis in this study states, ‘English language, as a foreign language, affects the collocations produced by Jordanians’. The researcher reached a conclusion that supports this hypothesis. The researcher found some collocational patterns produced by the selected Jordanian influencers that contain English words that are treated as Arabic ones or other collocations that are influenced by the English language. The researcher has divided the two categories into Arabicized collocations and English-adopted collocations.

To start with Arabicized collocations, this pattern consists of an English word, generally, a noun, joined to an Arabic word, generally an adjective. Since the researcher found English words treated as Arabic words in Arabic structures and contexts, this is a persuasive proof that the English language affects Arabic collocations. Jordanian influencers use words interrelated to social media, like account, live, reel, code, video, look, etc. to describe different situations. For example, /ʔil.ʔaka:wnt.ʔil.dʒdi:d/ means the new account. Also, /ʔaltʕaf.vidjo:/ means the cutest video. Moreover, /aqwa:.kolleʕfen/, /ʔil.luk.ʔil.dʒdi:d/, /bo:st.muʕa:dʒeʔ/ and /ri:l.dʒdi:d/ give a meaning of the most astonishing collection, the new look, unexpected post and new reel.

In addition, saying ‘on fire’ to someone or something in English means that the person is attractive or being very enthusiastic, excited, or obsessive about something. The researcher reported that Jordanian influencers express this phrase by

using Arabic words to give the meaning of ‘fire’. These Arabic words can be concluded as /na:r/ and /hari:gah/. They produced collocations in such a meaning as in /vidjo:na:r/, /ʔisʕsuwar.ʔinna:r/, /ʔel.dʒaw.na:r/ and /sʕu:rah.hari:gah/. In the previous collocations, Jordanian influencers express their enthusiasm and excitement towards the videos, the pictures and the weather.

Chapter Five

Discussion, Summary, Conclusion, and Recommendations

5.1 Discussion

This is an observational study on collocations used by Jordanian influencers on Instagram. The following subsections briefly discuss the research questions and the results of the conducted investigation. It also provides a comparison with the previous studies. Firstly, subsection (5.1.1) discusses the first research question (What are the dominant collocations used by Jordanian social media influencers?). Secondly, (5.1.2) deliberates the second research question in this paper (How do social factors like age, gender, and level of education influence the production of collocations in Jordanian Arabic?). Finally, the last part of this section (5.1.3) argues the hypothesis in this work which states that the English language, as a foreign language, influences the collocations produced by Jordanians.

5.1.1 Dominant Collocations

Collocation is a study of the word in its syntagmatic form, and as it is known, the word is studied through two levels, syntagmatic and paradigmatic. To begin with the syntagmatic relationship, it is the relationship of a linguistic element to other linguistic elements in the context. For example, semantics as a branch of linguistics is known as /ʕelm.ʔddala:lah/ in Arabic and this shows the syntagmatic relationship between the component words. As for paradigmatic relationship, it is the vertical or substitutive relationship that a word has with other words it can replace. So, for instance, we can say that any person could sit on a chair and it is not fixed to one only; an Arabic example /dʒalasa.ʔal.ʔusta:ðu.ʕala:.ʔal.kursi:/ or /dʒalasa.aħmad.ʕala:.ʔal.kursi:/ or any other doer (Al-Hisini, 2007). This investigation of Jordanian collocations has studied the relationship of the components of collocations paradigmatically. Since the collocational

outputs are open collocations, the researcher studied each separately and then divided them into different patterns.

According to Abdelhaleem (2003), vague words need other words to accompany them to remove their ambiguity. For example, 'project' in Arabic is /maʃru:ʕ/ and this word needs a complement to make it clear, and these components make different collocations used to convey clear ideas. So, the role of collocations, in this case, is to eliminate ambiguity. This idea of disclosing the vagueness in the collocations was obvious, as the patterns consist of different parts of speech (nouns, adjectives, pronouns, verbs). The combinations of these speech parts help convey the collocations' intended meaning.

Ayishah (2009), in her dissertation entitled 'A Functional Study of the Emphasis Style in the Holy Quran', stated that emphasis is divided into two sorts, verbal and implicit emphasis. The verbal emphasis comes for fear of forgetting or letting others pay extra attention to something by repeating the pronunciation; sometimes, its synonym strengthens it. This type is used for two purposes. One is to take insurance to convey the idea to the receiver to avoid negligence. The other is to clarify the idea. As for implicit emphasis, it is fulfilled by using specific terms, and these terms are linked with pronouns that refer to the emphasized thing. Although the emphasized collocations consist of two similar words, the first word does not mean the second. They may differ in the intonation or the time of happening. According to the results from this work, Jordanians utter a pattern of repetitions for exaggerating, insisting and clarifying the ideas.

Kaheel (2010) has written an article about 'Verbal Collocation in the Holy Quran and Translation Exercises'. He described the context of verbal collocation. Moreover, he mentioned different types of such collocations. To begin with the cultural

context, it is a type of collocations in which they are related to the cultural background. By repeating using such phrases, they become collocations through generations.

Furthermore, collocations can occur in deceptive contexts. Verbal collocations are ostensibly classified within one of the ordinary contexts, but in reality, they mean something else entirely that has nothing to do with its intended context. All the collocations collected in this study gave their meanings directly.

In addition to the previous contexts, there is a context of collocations that is related to similes, metaphors, and various rhetorical images that do not change. Furthermore, there is a technical context of collocations. They are collocations that are specific to fields of science and technology. They are usually explicit and direct, but they have a particular nature to the field concerned in the text, which must be well-kept when translating. Finally, literary context collocations are verbal collocations that are valid in literary texts in their main styles: poetry, novel, play, and short story, in addition to another source in Arabic, which is popular stories, especially colloquial patterns, proverbs, and exaggerations.

Previous studies of Arabic collocations have studied this topic in relation to standard Arabic and focused on translating these collocations into English. However, this study came out with 12 patterns of collocations. Moreover, it has been conducted on colloquial Arabic in Jordanian. Finally, the researcher elicited that it is unnecessary to find equivalent collocations used in English in the same way Jordanians utilized, such as the pattern of repetitions.

5.1.2 Sociolinguistic Study of Collocations

The researcher tried to integrate sociolinguistics in this field and see the impact of social factors and social dimensions on the produced tokens. Former researchers

studied collocations semantically. For example, Al-Hisini (2007) pointed out that semantics, or the study of meaning, is the pinnacle of linguistic studies, as it is the goal of phonetic, phonological, morphological and grammatical studies. This term appeared at the end of the nineteenth century by the French linguist Michel Breal, who raised the first modern scientific study of meaning in his book *Essaie de sémantique*.

Multiple perspectives have been used to study collocations. Researchers have thought about this issue from a semantic and pragmatic perspective, and some have been worried about how they translate collocations between various languages. The researchers believed that the growth of urban dialects would boost linguistic diversity. It would affect language production. Therefore, social factors, including gender, age, educational attainment, and social dimensions, have a notable role in this diversity. The researcher attempted to discuss this subject from a sociolinguistic point of view because this study is descriptive and the researcher found certain variations when constructing collocations. According to the age and level of education, the examiner found no salient differences between the groups that could affect the collected collocations. As for gender, the researcher has found that males are distinguished from females in producing some patterns of open collocations.

Regarding the observation of the social dimensions in this field, the chosen Jordanian influencers always try to lessen the distance between them and their fans to be as close as possible. Moreover, they consider themselves at the same level as their followers and no one is superior or subordinate to another. Furthermore, the influencers deal with various generations; thus, they try to be informal to be understood and use lots of endearment words. Finally, they restrict forward the point of the context without adding extra information. By following these strategies, they can be closer to the audience, be likable and let others follow them too.

5.1.3 The influence of the English Language

Previous studies shed light on translating collocations between Arabic and English. There is no overt reflection on whether English influences our production of Arabic collocations. Therefore, this study gave great attention to this point and concluded with the following points. The researcher found some collocational patterns produced by the selected Jordanian influencers that contain English words that are treated as Arabic ones or other collocations that are influenced by the English language. The researcher has divided the pieces of evidence into Arabicized collocations and English-adopted collocations.

5.2 Summary and Conclusion

The study has elicited 12 patterns of collocations produced by the chosen 100 Jordanian influencers. Moreover, she figured out the influence of the selected social factors and social dimensions on the output collocations. Finally, she brought pieces of evidence to insist on the hypothesis that states ‘English language, as a foreign language, affects the collocations produced by Jordanians’.

Moreover, three collocational restrictions were met in this study. Firstly, collocational compatibility is about the agreement of words with each other. This depends on our linguistic background because collocations are not only limited by grammatical and semantic restrictions, but also by the ability to combine, use and be language-specific. Secondly, the collocational range is the extent to which the word can be moved or used. Thirdly, collocational frequency indicates that collocations have a kind of inseparable frequency for some words that cannot be changed or altered and have nothing to do with the grammar of the language, but with the agreement of the speakers of the language and their terminology.

5.2 Recommendations for Further Research

The researcher has collected 460 tokens. For further research, it is recommended to increase the number of tokens in further studies by increasing the number of chosen participants to prove or disprove the present thesis' findings. Also, as this study focused on Jordanian influencers, it is preferable to let others from the public utter the tokens loudly and not only the researcher to make the transcriptions more precise. Additionally, further studies on influencers' language regarding other linguistic topics such as metaphors and proverbs are also recommended in Jordan and other Arab countries. Finally, since the researcher collected colloquial tokens from Instagram only, it is suitable for further research to collect data using different applications on social media.

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Appendix

Appendix (A)

The Collected Data

| | | | |
|---|-----------------|---|---|
| Y | عبيداتروز | f | قلبي حبيبة- عيونك جمال- شكوا حبيبتى- حبيبتى رند-شركه أفضل- ناس أحسن- حدا ألطف |
| M | قطناني سلام | f | علاهتمام شكوا- جنات شكوا- يزهم يتوى- الحلوين عيونك |
| Y | سويدان محمد | m | القبسى ابو- الغالى الشيف- الطيب القلب- الرمحي ابو- المبدع المصور- كريم رمضان |
| Y | عواد ريم | f | انت حبيبتى- انتى عمري- قلبي حبيبة |
| Y | الششوي | m | جديده بداية- الوح الثلاثي- قلبنا حبايب- الجديد الأكونت- الغالوين اغلى |
| Y | رمن أبو مأمون | m | وشار نار |
| Y | الصفدي لبن | f | قلبي حبيبة- ميوك ألف- الحلو ه الشمس- الحب صباح- الونيس الخميس |
| Y | الأخس | m | قلبي حبايب- كبر حب- حبيبي عبود |
| Y | زيد لينا | f | قلبي حبيبة- خفيف دمي- ياي يسعدلي- الوانع الشغل- راعه أجواء |
| M | معاطه لما | f | قوية طعمتها- حواريه جلسة- الثاني ضي |
| Y | الصفدي ليديا | f | مبارك رمضان- الفخم المصور- الخوي صباح- الورد صباح |
| Y | العجوري معرق | m | الجديد التلفون- عون ابو- مساكم يسعد- بعوك بيارك- رملى تاج- قلبي حبيب |
| Y | جرار فخري | m | كوليكتن اقوى- القلب عتيلى- رملى تاج- الغالى عبود- قلبي حبيب |
| Y | عود هاشم | m | الورديه المدينة- مدفونه مواهب- لايف احلى |
| Y | الجعوي عبد الله | m | قلبي حبايب- كبر حب- الجديد الكوليكتن- صورة أدلى |
| M | بيطار محمد | m | فخم فخم |
| Y | جلامه منقصر | m | نار فيديو- الخوي مساء- حلو يومكم- حلوة فكة |
| Y | عشه أحمد | m | اللطيف الجنس- قلبي حبيب- خفيف دمك- سيوف ابو- شعبييه أمثال- الحريقة انت |
| Y | كسواني صلاح | m | العافيه يعطيك- الخوي صباح- وأخي أنا- لوز ابو- جدا بحبكم- كله الحب |
| M | عودات اسامه | m | مبارك جمعه- كريم رمضان- اسطوري انت- الحلوة العوس- المبدعه المصورة |
| Y | أمين عمر | m | تجربه أجمل- الخوي صباح- مبارك جمعه- فخم مدرب- الإعلاني الوجه- الفخم الفوق- الضيق وقت الصديق |
| Y | المصاروه ليث | m | بالغالي هلا- مصور أفخم- قلبي حبيب |
| Y | إيلاف | f | روحي تسلمي- عيونك جمال- قلبك يخليلى- تسلمي حبيبتى- زوقك من |
| Y | زايد منير | m | القل مساء- الخوي مساء- راعه جولته- جميلة صدفة- قلبك يسعد |
| Y | رغد | f | ذفسية راحة- التجارب أدلى- أحلامي سيارة- بتجتن حفلة |
| Y | كفاح أبو أيمن | m | بتجتن حفلة- صوره أدلى- لطيف يوم- قصوة قصوة |
| Y | عاشور فوح | f | كريم رمضان- تسلمي حبيبتى- انتى عمري- قلبي حبيبة- الورد صباح- الياقه الناس |
| M | العصري آية | f | زوء كلك- أمون حبيبتى- قلبك يسعد- مصممه أدلى- الخوي صباح- تسلمي حبيبتى |
| Y | رقعي سامي | m | جديده صفقة- صوت أدلى |
| M | العواد نور | f | قلبي حبيبة |
| Y | ياسر | m | حريقة صورته- ريال ابو- عاديه صورة- عفوية صورة- الأنوار مساء- حلوه كلمة- تحول أول زين |
| Y | دابوي أحمد | m | الخطيب ابو- يسلمك الله- المفضله الأكلة- عفى الدقى |
| Y | وجوس سمير | f | كريم رمضان- جديده فكة- عيونك جمال- سريع سؤال- قلبك يسعد- انت حبيبتى- عمري نانا- الكيوت انت- القمر انت |
| Y | بيوتي ساره | f | قلبي انتى- النار انتى- قلبي حبيبة- خصم كود- الونيس الخميس- يسعدك حبيبتى |
| Y | علي وسام | m | الحب الحب- الحب كل- حبيبي انت- الغالى الفنان- حميد ابو- قلبي قلبي |
| Y | أيمن شهد | f | الغالي سامي- قلبي حبيبة- القمر انتى- المتألفة الاعلامية- الفخم سلامة- حدا ألطف |
| Y | الشنطي زيد | m | جديده مولودة- فيديو ألطف- النفسيه الواحه- الفخم انت |
| Y | درانكة علي | m | السفاح الألبوم- النار الصور- قلبك يسعد- قلبي من شكوا- الحلوين عيونك |
| M | شذب أبو دانا | f | زوء كلك- بسيطة أفكار- الوصفات أزي- جديده فيديو |
| Y | حميدات عمر | m | جديده مشوار- حميدات ابو- أعظم القادم |
| M | بيسومي روان | f | الأول الحب- الجديد اللوك- مبارك عيدكم- شكوا حبيبتى |
| Y | فارس ابو الاء | f | الفخمه المصورة- عيسى لوك- قلبي من قطعه- بديع والجر ريع الدنيا- الحبايب ست |

| | | | |
|---|---|---|----------------|
| Y | مبارك الف- عيون عليكي- مفاجاه أحلي- ناس أحلي- فجأه صار شي كل | f | براد امل |
| M | مبارك لضمي- ايجابيه طاقة- نفسيه راحه- طيبه جلدسه- الكرام الساده- كيوه مسؤوليه | f | دجازي جود |
| M | الصحي الأكل- مسلية نشاطات- الشكر كل- غازيه مشروبات | m | فرحه ابو قيس |
| M | الأواس موسم- قلبي من قطعة- الشكر جزيل- الجديد الستايل- حب قصة- الجديد الكوليكتشن | f | قواسمي الاء |
| Y | حلو مصوره- لا ليش- قعده أحلي- مليون شكرا- دخول تسجيل- مرحبا يا- جديده حلقة | m | صباغ حمد |
| Y | اليوم اطلالة- مساكم يسعد- البسيطة الامكن- ووقعت و الله-صوره أحلي- سريخ جواب- رصاصة ولا نظرة | m | نبيل صمد |
| Y | أجمل القادم- المتابع غوي- حريقه اولج | m | شوقه ابو محمد |
| Y | أجمل القادم-صوره أحلي- كثر شكرا- سريعه معلومه- بسيطه فكه | m | المساعديدفارس |
| M | أحمر خط- الضعيفه القلوب لصحاب- والإستفسار للحجز | f | الزعي ناديه |
| Y | تخرجي مشروع- جدا بحيكم- الشنوية رجعت- اليومي رويي- مليون شكرا | m | الشايب أحمد |
| Y | مبارك عيدكم- جديد يوم- جديده تجربه- سريعه وصفه- جديدة وصفه | m | قواوي علي |
| M | ناس أحسن يا- عظيمة نعمة- القوية الدعاية- الحجر فرة- سعديه فرصة | m | المنسي لورنس |
| M | عاجل خير- الفخم الجمهور- نار تفاعلكم- ثقافات اختلاف- خلف ابو حبيبي | m | عليان ضياء |
| Y | نار الجور- العيد لفة- حب قصة | m | نوباني فون |
| Y | الاعلامي الوجهه- جميل يوم- الخوي مساء- والمغرب الصر بين- الكورونازين | m | محارمه حموده |
| Y | زلي شو أوف- اويل كذبة- قلبك يسعد- قلبي من قطعة | m | نبايته حماده |
| Y | ربع الدنيا- سلام يا- جديد فيديو- لطيف خفيف- بجني شعور- الحلو الكلام | f | رغده |
| M | زوقك من- جميل يوم- الكل ست- الأحلي عيدوك- الخصم كود | f | عثمان لسراء |
| M | الجديد الطقم- أيامك يحلي- عادي لصالا- جديده الوان | f | عثمان غاده |
| M | قلبك يسعد- قلبي حبيبيه- هبوش قلبي- تسلمي حبيبي- شكرا حبيبي- زوقك من- لصحكي ضلي | f | نادر ذبي |
| M | الحلويين عيدوك- تسلمي حبيبي | f | هدايه نور |
| M | الغالي وسام- فيها بفتح شهاده- حبيبي اشكر- الضيق وقت الصديق- حبيبي اخوي- حبيبي يوسف | m | جابر علاء |
| Y | العمر من صورة- قلبي من شكرا- عليك ظمني- القوي السؤال | m | الصفدي سيف |
| M | يسعدك حبيبي- قلبك يسعد- عيني فرة- فيديو أحلي- والهوه الحلوه- شران نار- عفوية صوره | f | أيمن هبه |
| Y | العالم كاس- قصوه قصة- المتابع غوي- كيوه فرصة- حياتي حلم | m | قطب وسام |
| M | الحنواي ابو- الوفي الصديق- عميقه جملة- وشران نار | m | زوربعم |
| M | الأول الداعم- رصدد- ايجابيه طاقه- الغالي اخوي- الشنويه رجعت- رائع عمل | m | الزعي شريف |
| Y | عسل مساكم- الطيبه الكلمة- عفوية صوره- أجمل القادم | m | علي ليث |
| M | أورد مساء- قلبي حبيبيه- كله الحب- قلبك يسعد- انت حبيبي- قديمه صوره | f | حلاق رسن |
| Y | الميدعه المصوره- عيني فرة- حلوه كلمة- الحلوه اللحظات- حلوه سنه | f | علاونه روي |
| M | الساحره الطبيعه- الخلابه الطبيعه- الحلوه الكلمة- البشوش الوجهه- قلبك يسعد | m | الاسلمان نجم |
| M | جديده حلقة- الورد صباح- الجميله الوسائل- الفل مساء- هذدي فلم- التقليدي اللباس | f | الفارس علا |
| M | الحب الحب- الحبيب ادم- المديد العمر- سيدي يا كبري- العشق ادم | m | غانم عصام |
| M | كريم رمضان- كبري يا- السريع الناص- جميلاصوا | m | الزور معاذ |
| M | كثير بحيكم- كثير شكرا- الحب كل- خاص عوض | f | سعد ركن |
| M | حزينه قصه- قعده أحلي- الجديد الفيديو- الخوي صباح- جميل الجور | m | جعون يوسف |
| M | نار الفيديو- الحب الحب- جديد جديد | m | القرو حذرة |
| M | الشموسه شمس- الغزي استاذي- القادم الأسوع- طبيعي مش | m | جعون نضر |
| M | كله العمر- عيني فرة- جديده حلقة- ميوك ألف- الجميل اومن- جويه شرة | m | زغل محمد |
| M | عليك ما مصحح- بالعين العين- الشامل الحظر- هانت هانت | m | القادم أحمد |
| M | الحبايب ست- العصر احلام | f | الشوملي تيماء |
| M | الناس أحسن- الحنونه الأم- ميوك ألف- عيوني نور- قديم فيديو | f | مهاوش ليني |
| Y | للضحكات قهقهة- النار المتابعين- جديد بوست- حمص قلوب- العصر احلام | f | عليان بانا |
| Y | مفاجي بوست- عيسى لوك- شهايا فطارا- ستار يا | f | اواوش هبه |
| M | خاص شكرا- مسك ختامها | f | كرزون هيا |
| M | يما الحب يما- اللطيف الكائن- روي توأم | f | كرزون زيني |
| M | خاص شكرا- كله العمر- روند حبيبي- الكويمه العائله | f | كرزون ديانا |
| M | رلني تاج- ودفاته القلب- ربي يسعدكم- عيدك يسعد- قوية شخصيتك | f | منصرد ام ففروز |
| Y | اليوم لوك- ميوك الف- كريم رمضان- المبارك الشهر- الحنونه الأخت | f | الصعدي لين |
| M | الخوي صباح- الحلو الكلام- خرافي منتج- الشخصيات أرقى- الفل صباح- كبري حب | f | صوالحه رهن |
| Y | الصحي الأكل- جديد يوم- الغذائية الحقائق- جديده خطوه- سريعه وجبه | f | الخواجه لميس |
| M | الخرافي التصوير- المفضل المكان- المبدع المصور- الراجع التصوير- قلبي حبيبيه | f | بدره دارين |
| Y | أحلي الجاي- مهمه معلومه- حلوه تجربه- ساره حبيبي | f | حموري علياء |
| M | السريعه الوجبه- كثير بحيكم- قديمه صورة | f | خياط ايه |
| M | سريع فلوو- عيسى لوك- حلوه طريقه | f | المجالي رند |
| Y | جديد ريل- حلوه كلمه- الفخم الثوب | f | عوده بتول |
| M | جديد يوم- تجربه أحلي- النفسيه الحاله | f | وقاوي عنود |
| Y | الحبايب ست- النار الطقم- عظيمه أيام- الخريف أوراق- مليون بحيكم | f | كتعان نور |

Appendix (B)

Data Categorizations

3) Grouping

| Collocation | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | meslam 7i aspi | meslam 7i hab | meslam 7i wadi | meslam 7i illi | ishab 7i meslam | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | Total Tokens |
|---------------------|---------------|--------------|---------------|---------------|----------------|---------------|----------------|----------------|-----------------|---------------|--------------|---------------|--------------|
| Males' Receptions | 3 | 0 | 0 | 0 | 1 | 1 | 1 | 3 | 2 | 1 | 1 | 0 | |
| Females' Receptions | 3 | 1 | 3 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 1 | |
| Total | 6 | 1 | 3 | 1 | 1 | 1 | 2 | 3 | 2 | 1 | 1 | 1 | 23 |

3) White

| Collocation | hamad 7i aspi | hamad 7i hab | hamad 7i wadi | hamad 7i illi | hamad 7i meslam | hamad 7i aspi | hamad 7i hab | hamad 7i wadi | hamad 7i illi | hamad 7i meslam | hamad 7i aspi | hamad 7i hab | hamad 7i wadi | hamad 7i illi | hamad 7i meslam | Total Tokens |
|---------------------|---------------|--------------|---------------|---------------|-----------------|---------------|--------------|---------------|---------------|-----------------|---------------|--------------|---------------|---------------|-----------------|--------------|
| Males' Receptions | 3 | 0 | 1 | 2 | 1 | 1 | 1 | 1 | 0 | 3 | 1 | 1 | 1 | 1 | 1 | |
| Females' Receptions | 3 | 1 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 1 | 1 | 0 | 1 | 1 | 1 | |
| Total | 6 | 1 | 1 | 2 | 1 | 1 | 2 | 2 | 1 | 3 | 2 | 1 | 2 | 2 | 2 | 29 |

3) Repeating

| Collocation | hamad 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | hamad 7i aspi | Total Tokens |
|---------------------|---------------|--------------|---------------|---------------|---------------|--------------|
| Males' Receptions | 1 | 3 | 1 | 1 | 1 | |
| Females' Receptions | 0 | 0 | 0 | 0 | 0 | |
| Total | 1 | 3 | 1 | 1 | 1 | 7 |

4) Sing and Plurals

| Collocation | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | meslam 7i aspi | meslam 7i hab | meslam 7i wadi | meslam 7i illi | ishab 7i meslam | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | meslam 7i aspi | meslam 7i hab | meslam 7i wadi | meslam 7i illi | ishab 7i meslam | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | Total Tokens | |
|---------------------|---------------|--------------|---------------|---------------|----------------|---------------|----------------|----------------|-----------------|---------------|--------------|---------------|---------------|----------------|---------------|----------------|----------------|-----------------|---------------|--------------|---------------|---------------|--------------|----------|
| Males' Receptions | 0 | 0 | 2 | 0 | 0 | 1 | 1 | 1 | 0 | 1 | 0 | 0 | 0 | 1 | 1 | 1 | 0 | 2 | 1 | 1 | 1 | 1 | 0 | 0 |
| Females' Receptions | 2 | 1 | 0 | 1 | 1 | 0 | 0 | 0 | 1 | 2 | 1 | 1 | 1 | 0 | 0 | 1 | 0 | 2 | 1 | 0 | 0 | 0 | 1 | 1 |
| Total | 2 | 1 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 3 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 2 | 2 | 1 | 1 |

5) Singular and Plurals

| Collocation | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | Total Tokens |
|---------------------|---------------|--------------|---------------|---------------|--------------|
| Males' Receptions | 0 | 1 | 0 | 1 | |
| Females' Receptions | 1 | 3 | 1 | 0 | |
| Total | 1 | 4 | 1 | 1 | 7 |

| Collocation | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | meslam 7i aspi | meslam 7i hab | meslam 7i wadi | meslam 7i illi | ishab 7i meslam | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | meslam 7i aspi | meslam 7i hab | meslam 7i wadi | meslam 7i illi | ishab 7i meslam | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | Total Tokens |
|---------------------|---------------|--------------|---------------|---------------|----------------|---------------|----------------|----------------|-----------------|---------------|--------------|---------------|---------------|----------------|---------------|----------------|----------------|-----------------|---------------|--------------|---------------|---------------|--------------|
| Males' Receptions | 0 | 0 | 0 | 2 | 0 | 0 | 1 | 1 | 0 | 1 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 2 | 1 | 1 | 1 | 1 | 0 |
| Females' Receptions | 3 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 1 | 2 | 1 | 1 | 1 | 0 | 0 | 1 | 0 | 2 | 1 | 0 | 0 | 0 | 1 |
| Total | 3 | 1 | 1 | 3 | 1 | 1 | 1 | 1 | 1 | 3 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 2 | 2 | 2 | 1 |

6) Noun+Adjective

| Collocation | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | Total Tokens |
|---------------------|---------------|--------------|---------------|---------------|--------------|
| Males' Receptions | 0 | 1 | 1 | 1 | |
| Females' Receptions | 1 | 0 | 1 | 0 | |
| Total | 1 | 1 | 2 | 1 | 4 |

7) Noun+Object

| Collocation | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | meslam 7i aspi | meslam 7i hab | meslam 7i wadi | meslam 7i illi | ishab 7i meslam | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | meslam 7i aspi | meslam 7i hab | meslam 7i wadi | meslam 7i illi | ishab 7i meslam | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | Total Tokens |
|---------------------|---------------|--------------|---------------|---------------|----------------|---------------|----------------|----------------|-----------------|---------------|--------------|---------------|---------------|----------------|---------------|----------------|----------------|-----------------|---------------|--------------|---------------|---------------|--------------|
| Males' Receptions | 0 | 0 | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Females' Receptions | 1 | 1 | 0 | 0 | 1 | 0 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Total | 1 | 1 | 1 | 1 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |

8) Trends

| Collocations | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | meslam 7i aspi | meslam 7i hab | meslam 7i wadi | meslam 7i illi | ishab 7i meslam | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | meslam 7i aspi | meslam 7i hab | meslam 7i wadi | meslam 7i illi | ishab 7i meslam | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | Total Tokens |
|---------------------|---------------|--------------|---------------|---------------|----------------|---------------|----------------|----------------|-----------------|---------------|--------------|---------------|---------------|----------------|---------------|----------------|----------------|-----------------|---------------|--------------|---------------|---------------|--------------|
| Males' Receptions | 2 | 0 | 0 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Females' Receptions | 0 | 3 | 1 | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Total | 2 | 3 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 2 | 1 | 0 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |

9) Pronoun+Adjective

| Collocations | ishab 7i aspi | ishab 7i hab | ishab 7i wadi | ishab 7i illi | meslam 7i aspi | meslam 7i hab | meslam 7i wadi | meslam 7i illi | Total Tokens |
|---------------------|---------------|--------------|---------------|---------------|----------------|---------------|----------------|----------------|--------------|
| Males' Receptions | 1 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | |
| Females' Receptions | 0 | 2 | 1 | 0 | 0 | 1 | 1 | 0 | |
| Total | 1 | 2 | 1 | 0 | 1 | 1 | 1 | 1 | 7 |

| 10) Superlatives | | | | | | | | | | | | | | | | | |
|----------------------|--------------|--------------|--------------|-------------|--------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
| Classification | فأشرف (shah) | فأشرف (shah) | فأشرف (shah) | أشرف (shah) | فأشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) |
| Males' Repetitions | 0 | 0 | 0 | 1 | 4 | 1 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 2 | 1 | 0 |
| Females' Repetitions | 1 | 1 | 2 | 0 | 0 | 0 | 0 | 1 | 1 | 0 | 1 | 1 | 1 | 0 | 0 | 1 | 1 |
| Total | 1 | 1 | 2 | 1 | 4 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 1 | 1 |

| 11) Arabization | | | | | | | | | | | | | | | | | | |
|----------------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|--------------|
| Classification | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | Total Tokens |
| Males' Repetitions | 1 | 1 | 1 | 1 | 0 | 1 | 1 | 0 | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Females' Repetitions | 0 | 0 | 0 | 1 | 2 | 0 | 2 | 1 | 1 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Total | 1 | 1 | 1 | 2 | 2 | 1 | 3 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 21 |

| 12) Name-Complement | | | | | | | | | | | |
|----------------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|--------------|
| Classification | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | Total Tokens |
| Males' Repetitions | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Females' Repetitions | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Total | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 12 |

| 13) Complement-Name | | | | | | |
|----------------------|-------------|-------------|-------------|-------------|-------------|--------------|
| Classification | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | Total Tokens |
| Males' Repetitions | 0 | 0 | 0 | 0 | 0 | 0 |
| Females' Repetitions | 1 | 1 | 1 | 1 | 1 | 6 |
| Total | 1 | 1 | 1 | 1 | 1 | 6 |

| 14) Title-First/Last Name | | | | | | | | | |
|---------------------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|--------------|
| Classification | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | Total Tokens |
| Males' Repetitions | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Females' Repetitions | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Total | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 10 |

| English Influence | | | | | | | |
|----------------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
| Classification | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) | أشرف (shah) |
| Males' Repetitions | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Females' Repetitions | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Total | 1 | 1 | 1 | 1 | 1 | 1 | 1 |



Yarmouk University

Faculty of Arts

Department of English Language and Literature

Irbid-Jordan

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Submitted by

Afnan Ahmed Abdullah Attar

Supervised by

Prof. Yousef Farhan Bader (Full Professor of English Linguistics)

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Arts

in Linguistics in the Department of English Language and Literature at Yarmouk University,

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