A Corpus-Based Study of *zunshou* and Its English Equivalents

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Abstract

This paper describes a corpus-based contrastive study of collocation in English and Chinese. In light of the corpus-based approach to identify functionally equivalent units, the present paper attempts to identify the collocational translation equivalents of *zunshou* by using a parallel corpus and two comparable corpora. This study shows that more often than not, we can find in English more than one translation equivalents. By taking collocates into consideration, we are able to establish bilingual equivalence with more accuracy. The present study indicates that semantic preference and semantic prosody play a vital role in establishing equivalence between corresponding lexical sequences in English and Chinese. The studies of collocation across languages have potentially useful implications for foreign language teaching and learning, contrastive linguistic and translation studies, as well as bilingual lexicography.

1 Introduction

The importance of the concept of collocation has long been recognized in theoretical linguistics. It was first put forward as an academic terminology by Firth (1957). Since then, there have been three major approaches to the study of collocation, which can be referred to as the semantic approach, the lexical approach (Halliday, 1966; Sinclair, 1966) and the integrated approach (Mitchell, 1971). Since the 1980s, the notion of collocation has been at the center of much corpus-linguistic work. The corpus-based and corpus-driven approaches have been widely adopted in the study of collocation. Although numerous studies of collocation based on corpus data have been conducted, the features of collocation have mainly been explored in monolingual context and there are comparatively fewer attempts to investigate collocation across different languages. The use of parallel corpora has greatly facilitated cross-linguistic research in recent decades and indeed, "they have been a principal reason for the revival of contrastive linguistics" (Salkie, 1999).

As a tentative attempt, the present study focuses on investigating the cross-linguistic collocational equivalents of one verb – 遵守 *zunshou* using a bi-directional English-Chinese parallel corpus and two comparable corpora. A close observation of the right collocates of 遵守 *zunshou* and its English equivalents in terms of semantic preference and semantic prosody (Louw, 1993; Sinclair, 1996) have been made, with a view to determining the collocational translation equivalents in English and Chinese.

In what follows, we will first describe the research method of the present study in Section 2, which includes the corpora to be used, the procedure for the identification of translation equivalents, the approaches and analytical concepts of collocation. Section 3 will present our corpus findings, followed by some discussions in Section 4. Section 5 will conclude this research with various implications and prospects for future work.

2 Research Method

2.1 Corpora

The data analyzed in this study were obtained from one parallel corpus and two general corpora. The parallel corpus is the *Shanghai Jiao Tong University Parallel Corpus* (henceforth JDPC) (Wei and Lu, 2014). It is a 9-million bi-directional English-Chinese parallel corpus consisting of 3,626,890 English tokens and 5,362,748 Chinese characters. The three major categories in JDPC are politics, science and technology, and humanities.

In addition, JDPC has an associated database which contains 590,799 pairs of translation equivalents of varying lengths and grammatical ranks. JDPC serves as the point of departure from which the possible translation equivalents are extracted for further data analysis. The advantage of using a parallel corpus in this contrastive study of collocation is that "it gives the benefit of such input in a more reliable manner; it offers a range of possible translation pairs that have already been identified and used by translators, in other words, verified by actual translation usage" (Tognini-Bonelli, 2001).

The English general corpus is the *British National Corpus* (henceforth BNC) which consists of approximately 100 million words of British English, 90% from written texts, 10% from spoken texts. The written part of BNC was used in this study. The Chinese general corpus is the *Modern Chinese Corpus* (henceforth MCC). We use its core version, commonly known as the Main Corpus of MCC, which contains 20 million Chinese characters proportionally sampled from the whole corpus.

2.2 The Procedure for the Identification of Translation Equivalents

The procedure for identifying the collocational translation equivalents in English and Chinese involves three steps. The first step is to extract prima facie translation equivalents (Tognini-Bonelli, 2002: 81) from the parallel corpus. We searched 遵守 *zunshou* in JDPC and found that there are three prima facie translation equivalents of 遵守 *zunshou*, namely, *abide by*, *adhere to* and *observe*.

However, what a parallel corpus can do is only to offer a set of possible translation pairs. It is more important to base our observation on the comparable corpora to establish correspondence between the form and function of the lexical items or sequences under study. Therefore, the second step is to observe the formal and functional features of the node words in the two monolingual corpora. So we turn to MCC and BNC. The right collocates of 遵守 *zunshou*, *abide by*, *adhere to* and *observe* were extracted from MCC and BNC respectively.

Then we come to the last step – to identify de facto translation equivalents. Based on the data

extracted in the previous steps, we analyzed the four node words in terms of their collocates, semantic preference and semantic prosody, which will reveal the key patterning of the node words and help to establish equivalence across the two languages.

2.3 The Approaches to the Study of Collocation and Analytical Concepts

Generally, there are two approaches to the study of collocation using corpora, namely, the corpus-based approach and the corpus-driven approach. Although there is no clear-cut demarcation between them, the major difference is whether corpus data is analyzed in the pre-constructed grammatical framework. The corpus-based approach generalizes collocational patterns on the basis of colligation and lexical co-occurrences (Wei, 2002), whilst the corpus-driven approach proceeds with data and uses purely statistical method to extract collocation. The present study adopts the former approach. The study to be presented in the remainder of this paper will be qualitative in nature and statistical test will not be applied due to the low frequency of many collocates of the node words. Through observing the concordance lines (the KWIC Format), we first generalized the colligation and then analyzed the right collocates of the node words in the colligational framework.

The study involves two key analytical concepts: semantic preference and semantic prosody. As with Sinclair, semantic preference refers to "the restriction of regular co-occurrence to items which share a semantic feature" (Sinclair, 2004: 142), and semantic prosody refers to the attitudinal meaning a node word and its co-selections convey, which essentially indicates the communicative purpose of the speaker (Sinclair, 1996: 87). The four node words will be compared in terms of these two analytical concepts in order to establish the de facto cross-linguistic equivalence.

3 Corpus Evidence

3.1 Evidence from the Parallel Corpus

An initial check of *zunshou* in JDPC yielded 30 occurrences which were translated by *abide by* in 10 times, by *adhere to* in 3 times, and by *observe*

in 17 times of all cases. The profiles of the 30 prima facie collocational translation equivalents are presented in Table 1, Table 2 and Table 3 respectively.

Chinese collocations	English collocations	Freq.
遵守宪法和法律 *zunshou xianfa he falv*	abiding by the Constitution and laws	2
遵守党章 *zunshou dangzhang*	abide by the Party Constitution	2
遵守国家的法律法规 *zunshou guojia de falv fagui*	abide by the laws and decrees of the State	2
遵守人民政府法律 *zunshou renmin zhengfu falv*	abiding by its laws	1
遵守…法规和制度 *zunshou … fagui he zhidu*	abide by the rules and regulations	1
遵守约法八章 *zunshou yuefa bazhang*	abide by the following eight-point covenant	1
遵守中英联合声明 *zunshou zhongying lianhe shengming*	abide by the Sino-British Joint Declaration	1
TOTAL		10

Table 1. 遵守 *zunshou* and *abide by* with their right collocates in JDPC

Chinese collocations	English collocations	Freq.
遵守着"不干涉中国内政的政策" *zunshou zhe "bu ganshe zhongguo neizheng de zhengce"*	adhered to a policy of non-interference in China's internal affairs	1
遵守…宗旨和原则 *zunshou … zongzhi he yuanze*	adhere to the purpose and principles	1
遵守…各项重要文件 *zunshou … gexiang zhongyao wenjian*	adhere to the important documents	1
TOTAL		3

Table 2. 遵守 *zunshou* and *adhere to* with their right collocates in JDPC

Chinese collocations	English collocations	Freq.
遵守纪律 *zunshou jilv*	observe discipline	5
遵守党的指示 *zunshou dang de zhishi*	observe the directives of the party	2
遵守宪法和法律 *zunshou xianfa he falv*	observing the Constitution and laws	2
遵守正确的原则 *zunshou zhengque de yuanze*	observe the correct principles	2
遵守…法律法规 *zunshou … falv fagui*	observe…laws and regulations	1
遵守党纪国法 *zunshou dangji guofa*	observe party discipline and state laws	1
遵守党的章程 *zunshou dang de zhangcheng*	observe the provisions of the party constitution	1
遵守…原则 *zunshou … yuanze*	observing principles	1
遵守社会公德 *zunshou shehui gongde*	be polite and observe common courtesy	1
遵守基本行为准则 *zunshou jiben xingwei zhunze*	observing the basic code of conduct	1
TOTAL		17

Table 3. 遵守 *zunshou* and *observe* with their right collocates in JDPC

3.2 Evidence from the Chinese Corpus

Adopting the method as defined in Section 2.2, the present study obtained 497 instances of 遵守 *zunshou* from the core part of MCC. In order to show its patterning, we present 10 concordance lines randomly selected from the overall data as shown in Table 4 below.

1.	用生命换来的。我们一定要珍惜宪法	**遵守**	宪法，维护宪法。我国现行宪法是第五届全国人
2.	只有统治阶级的所有成员毫无例外地	**遵守**	法律，并制裁其中的违法犯罪分子，才能维护统
3.	犯罪，解决民事纠纷，教育公民自觉	**遵守**	法律，积极同违法犯罪行为作斗争，维护社会主
4.	鄙人完全拥护共产党的政策，一定	**遵守**	人民政府的法令，同意把分行改为代办行！朱德

5.	决要求回归祖国，希望美方管理当局	**遵守**	日内瓦战俘公约，尊重我们的个人意愿；为了我
6.	欢迎与中国合作。美国将坚定不渝地	**遵守**	中美之间的三个联合公报。美国的政策"是以只
7.	我们要把它记在心里，让它化为力量	**遵守**	党的政策，就就业业，为佤佤人民做好工作。象
8.	条令，我们抓管理的如果自身不自觉	**遵守**	规定，就不能正人。"他没为亲友办过一个后门
9.	自觉地保卫祖国啊！那就应该自觉地	**遵守**	纪律，革命军队需要铁的纪律，比不得在农村干
10.	一样，根据马克思列宁主义的精神，	**遵守**	马克思列宁主义的原则，同时又不机械抄袭现成

Table 4. Concordance lines of 遵守 *zunshou*

A close observation of the data reveals that over 90% of all the instances of 遵守 *zunshou* are followed by a noun phrase. In a few cases, it is used to end a clause or sentence. Since the present study focuses on collocates in the right co-text and examination of the usage of 遵守 *zunshou* in the sentence-final position does not reveal many new collocates, we only focus on analyzing the data in the first colligational framework.

It has been observed that most of the right collocates of 遵守 *zunshou* can be categorized into different groups according to two criteria: whether they are authoritative or compulsory. By being authoritative is meant that they are documented and enforced by a country's government or government organs (e.g. *laws* and *regulations*), or agreed between governments of different countries (e.g. *treaty* or *declaration*); by being compulsory is meant that they must be obeyed and if not, the related party should suffer the consequences. In terms of these two criteria, the right collocates of 遵守 *zunshou* can be put in a hierarchy scale with differing degrees of authoritativeness and compulsoriness. For reasons of space, we only present those right collocates of 遵守 *zunshou* with a frequency higher than five (including five) in Table 5. Note that the raw frequencies of the collocates are listed in the brackets.

Criteria	Right collocates of 遵守 *zunshou*
Most authoritative & compulsory	法律 *falv* (39), 宪法和法律 *xianfa he falv* (17), 宪法 *xianfa* (12), 法规 *fagui* (7), 法令 *faling* (5)
Authoritative & compulsory	规则 *guize* (20), 规定 *guiding* (8), 政策 *zhengce* (7), 条约 *tiaoyue* (5)
Non-compulsory	纪律 *jilv* (32), 原则 *yuanze* (15), 劳动纪律 *laodong jilv* (11), 规范 *guifan* (11), 道德 *daode* (11), 党的纪律 *dang de jilv* (9), 公共秩序 *gonggong zhixu* (7), 标准 *biaozhun* (5)
Non-authoritative	命令 *mingling* (6), 要求 *yaoqiu* (5), 指示 *zhishi* (5)

Table 5. Right collocates of 遵守 *zunshou*

It needs to be noted that the demarcation between these collocates of 遵守 *zunshou* is, in fact, not so clear-cut as Table 5 shows and the aim to present such a hierarchy scale is mainly for the sake of classification. As shown in Table 5, at the top of the hierarchy scale are the most authoritative and compulsory collocates such as 宪法 *xianfa*, 法律 *falv*, 法规 *fagui*, etc. Down the scale, we can find words such as 规则 *guize* and 政策 *zhengce* which are less authoritative and compulsory than words in the first layer. Words in the third layer include the non-compulsory 纪律 *jilv*, 道德 *daode*, 公共秩序 *gonggong zhixu*, etc. Although they might be authoritative, but people still can be free to choose to follow it or not. At the bottom of the hierarchy scale, we can find words such as 命令 *mingling* and 要求 *yaoqiu* which are usually non-authoritative but still might be compulsory. In the following sections, the right collocates of the three node words (i.e. *abide by*, *adhere to* and *observe*) are also classified according to the same criteria.

3.3 Evidence from the English Corpus

For the collocates of *abide by*, *adhere to* and *observe*, this study uses a span of up to five words to the right of the node. This is in line with Sinclair's (1991: 106) suggestion that beyond four words from the node there were no statistical indication of the attractive power of the node. It needs to be noted that the lists of the right collocates of these three node words in the

following Table 7, Table 9 and Table 11 are not exhaustive and we also have removed a few collocates which seem to be of little relevance and importance. In addition, those collocates which are relevant to our study but difficult to categorize in terms of the two criteria defined above have been classified as "others".

3.3.1 *Abide by* with Its Right Collocates

We have extracted in total 193 instances of *abide by* from BNC. In Table 6, we report ten randomly selected concordance lines from the overall data to show the patterning of *abide by*.

1.	united States, who accepted them and agreed to	**abide by**	the new constitution. Our constitutional
2.	comes illegal which will I'm sure all people will	**abide by**	the law. I'm sorry about the turning a blind
3.	troops in the area until the factions agreed to	**abide by**	a ceasefire. The SOC government issued a
4.	achieve such aims, an advertiser usually has to	**abide by**	a number of laws and codes of practice.
5.	demanded that the Efta states agree in advance to	**abide by**	a common defence policy which is as yet
6.	Hussein was under pressure on the one hand to	**abide by**	the UN resolution to impose sanctions on
7.	The government stated its willingness to	**abide by**	the UN sanctions policy, but sought to
8.	Indian tradition with the obedience required to	**abide by**	the rules governing non-violent action.
9.	do its utmost to achieve reconciliation and to	**abide by**	the peace accord. Qian announced that
10.	practice. Companies wishing to join will have to	**abide by**	a code of conduct. Not all have welcome

Table 6. Concordance lines of *abide by*

As indicated in Table 6, in terms of colligation, it has been observed that *abide by* is often followed by a noun phrase. Then we categorize the right collocates of *abide by* according to the two criteria mentioned in Section 3.2. Note that the raw frequencies of the collocates are listed in the brackets in Table 7. For some words, we also give one example of a wider context (e.g. *the federation's code of practice*) to justify our classification.

Criteria	Right collocates of abide by
Authoritative & compulsory	rule(s) (30), law(s) (7), terms (5), Code (4), regulations (3), treaty (3), policies (3), conditions (3), provisions (2), proviso (2), accord (2), contract (2), constitution (1), convention (1), declaration (1), resolution (1), ceasefire (1), settlement (1), sanctions (1), etc
Compulsory (either from institutions or person in authority or as a must)	code of practice (5) (e.g. the federation's code of practice), order (5) (e.g. the court order), directive (4) (e.g. the directive of the government), plan (4) (e.g. a peace plan), standards (3) (e.g. government-imposed standards), principle(s) (2) (e.g. principle of non-interference in the internal affairs), injunctions (1) (e.g. the injunction of official leaders), etc
Others	decision(s) (12), restrictions (2), words (2), maxim (2), oath (1), intention (1), etc.

Table 7. Right collocates of *abide by*

3.3.2 *Adhere to* with Its Right Collocates

In BNC, there are 274 occurrences of *adhere to* in total. In Table 8 below, we also present ten randomly selected concordance lines from the overall data to show the collocational patterning of *adhere to*.

1.	h leadership. Many people had struggled to	**adhere to**	a strict moral code for years (while others
2.	selves, fellow workers or client employees,	**adhere to**	the rules relating to health and safety
3.	in which it was reared, did not necessarily	**adhere to**	the principles of predictability, even had
4.	the Charter, to settle disputes peacefully, to	**adhere to**	the principles of equal rights and self-deter
5.	onarchies, as well as with those that claimed to	**adhere to**	Marxism-Leninism. How far this reorienta
6.	nstrative staff. Departmental employees must	**adhere to**	the following guidelines to reduce the

7.	not know how many agencies and courts still	**adhere to**	this policy and practice. The purpose of
8.	responsibility of the employees concerned to	**adhere to**	these guidelines and procedures. No matter
9.	plicature. So Grice's point is not that we always	**adhere to**	these maxims on a superficial level but
10.	feature for more details). All members must	**adhere to**	a national Code of Practice, and a common

Table 8. Concordance lines of *adhere to*

As can be seen from Table 8, similar to 遵守 *zunshou* and *abide by*, *adhere to* is also frequently followed by a noun phrase at the colligational level. Table 9 below presents the categorization of the right collocates of *adhere to* in terms of the two criteria stated above. Note that the raw frequencies of the collocates are listed in the brackets in Table 9 and we also give one example of a wider context (e.g. *ethical standards*) for some words to justify our classification.

Criteria	Right collocates of adhere to
Authoritative & compulsory (but not so authoritative as *laws*)	policy (9), rule(s) (7), regulations (5), treaty (4), sanctions (2), resolution(s) (2), protocol (1), etc
Non-compulsory	standards (9) (e.g. ethical standards), principle (7), code (5) (e.g. moral code), doctrine(s) (3), guidelines (2), norm(s) (2) (e.g. cultural norms), disciplines (2) (eg. the economic and financial disciplines), school of thought (1), Marxism (1), Marxism-leninism (1), Pluralism (1), structuralism (1), ethic (1), code of practice (1), sect (1), ideals (1), scheme (1), etc
Non-authoritative	requirements (4), specification (2), demands (1), instructions (1), restrictions (1), etc
Personal	idea (2), position (2), convictions (1), arrangements (1), opinion (1), schedule(s) (2), timetable (1), lifestyle (1), etc
Others	practice(s) (6), procedure (5), programme (5), interpretations (2), values (1), etc

Table 9. Right collocates of *adhere to*

As can be seen from Table 7 in Section 3.3.1 and Table 9 above, *abide by* and *adhere to* share a few right collocates. However, a closer look at the modifiers of these shared collocates reveals marked differences between these two node words. Let us take *standards* for example. There are three cases of co-occurrences of *abide by* with *standards* in BNC. Let us look at a wider context as follows.

1. The American Mining Congress has lambasted the report as "a gross distortion of the truth", arguing that its members at least **abide by** government-imposed standards.
2. Ramprakash is a lad who could be a superb player, but there are standards you have to **abide by**. If you are an England player you have to behave in a certain way.
3. At the same time, the integrity of the profession was maintained by offering membership only to those who were willing to **abide by** prescribed standards.

In Example 1, *standards* is premodified by

government-imposed which indicates that the standards in question must be obeyed. In Example 2, *abide by* follows *have to* which shows that the standards are compulsory. In Example 3, abiding by *prescribed standards* is required as a must for offering membership.

In contrast, with regard to *adhere to*, we can find a set of collocation such as *proper standards of behavior*, *general standards of decency*, *ethical standards*, etc. It can be seen that *adhere to* typically co-occurs with non-authoritative and non-compulsory standards. In addition to *standards*, we also find marked differences in other shared collocates such as *code*, *rule*, *principles*, etc. Here the point is that the shared collocates of *abide by* and *adhere to* co-occur with different modifiers whose meaning is in harmony with the whole environment, especially in harmony with the meaning indicated by the node words.

3.3.3 *Observe* with Its Right Collocates

The usage of *observe* is more complicated than that

of *abide by* and *adhere to* due to the reason that *observe* is a polysemous word. It has five senses in *Collins COBUILD Advanced Dictionary of English* (2009), but only one meaning – "If you observe something such as a law or custom, you obey it or follow it" is relevant for the present study. In BNC,

there are 1,623 instances of *observe* in total. Manually removing those concordances lines carrying the irrelevant senses, we got 248 instances for *observe*. Table 10 below presents ten randomly selected instances from the overall data to show the patterning of *observe*.

1.	ion qua members of the Commission had to	**observe**	the rules in performance of the treaty. The
2.	then, although, as in the former case, they	**observe**	the law, the government is a pure
3.	again, can the citizens of a city properly	**observe**	the laws by habit only, and without
4.	ssion or assembly and knowingly failing to	**observe**	the conditions, and knowingly taking part
5.	then, that it would be far more advisable to	**observe**	the treaty, which their sagacious
6.	principle, which provides that a firm should	**observe**	high standards of integrity and fair dealing
7.	necessity. The wardens of the agora shall	**observe**	the order appointed by law for the
8.	instructions, labels or markings. You shall	**observe**	the requirements of UK legislation and any
9.	nanted with the landlord to pay the rent and	**observe**	the covenants during the residue of the term
10.	the question "What causes the peasant to	**observe**	this ethic?"; a question that can not really

Table 10. Concordance lines of *observe*

As shown in Table 10, similar to *abide by* and *adhere to*, at the colligational level, *observe* is also typically followed by a noun phrase. In Table 11 below, we present the categorization of the right collocates of *observe* in terms of the two criteria defined in Section 3.2. Note that the raw frequencies of the collocates are listed in the brackets in Table 11.

Criteria	*Right collocates of observe*
Authoritative & compulsory	rule(s) (70), law(s) (12), covenants (12), conditions (12), terms (3), treaty (2), truce (2), articles (2), provisions (2), stipulation (1), code (1), regulations (1), contract (1), etc
Non-compulsory	principle(s) (5), procedures (3), conventions (2), standards (2), ethic (1), methods (1), custom (1), routine (1), etc
Non-authoritative	order(s) (5), directions (4), requirements (3), instructions (2), commands (1), injunctions (1), request (1), etc
Others	restrictions (3), limitations (1), constraint (1), proprieties (1), faith (1), maxim (1), etc

Table 11. Right collocates of *observe*

4 Discussion

This section proposes an analysis of the four node words (i.e. 遵守 *zunshou*, *abide by*, *adhere to* and *observe*) in terms of their semantic preference and semantic prosody. Semantic preference and semantic prosody are crucial in establishing collocational translation equivalents; only when they are equivalent will a collocation be available as a possible choice to a translator. Semantic preference refers to the semantic sets into which the collocates fall. The corpus evidence presented in Section 3 shows that 遵守 *zunshou*, *abide by*, *adhere to* and *observe* allow collocates that fall into different semantic sets:

1. 遵守 *zunshou* usually collocates with things that must be or need to be obeyed or done.
2. *Abide by* allows collocates which are things that must be obeyed or done.
3. *Adhere to* is typically followed by things that need to be obeyed or done but not all of them are compulsory.
4. *Observe* allows collocates with a wider meaning. They are things that must be or need to be obeyed or done, either compulsory or non-compulsory.

In addition to the comparison of semantic preference, the matching of equivalents has to be

verified when all the components that are necessary for the unit to function have been identified (Tognini-Bonelli, 2001). That is, equivalence also needs to be achieved at the level of the ultimate pragmatic function – the semantic prosody. In terms of semantic prosody, we can see that *abide by* is used to impose an obligation in various forms such as *laws*, *regulations* and *rules*.

5   Conclusion and Implications

Taking account of the right collocates, the semantic preference and semantic prosody of the four node words, we can finally establish the

The function associated with *adhere to* is to ask people to obey something but still leaving some freedom for people to choose to follow it or not. *Observe* has an integrated function, incorporating the function of both *abide by* and *adhere to*. The semantic prosody of 遵守 *zunshou* is, in fact, the combination of that of its three English equivalents.

following sets of de facto collocational translation equivalents in English and Chinese (see Table 12 below), the matching of which is not only at the formal and semantic level but also at the functional level.

Chinese collocations	English collocations
遵守宪法 *zunshou xianfa*	abide by the Constitution
遵守法律 *zunshou falv*	abide by/observe the law(s)
遵守法规 *zunshou fagui*	abide by/observe the code(s)
遵守政策 *zunshou zhengce*	abide by /adhere to the policy
遵守条例 *zunshou tiaoli*	abide by/adhere to/observe the regulation(s)
遵守条约 *zunshou tiaoyue*	abide by/ adhere to /observe the treaty
遵守条款 *zunshou tiaokuan*	abide by/observe the provisions/term(s)
遵守规则 *zunshou guize*	abide by/adhere to/observe the rule(s)
遵守原则 *zunshou yuanze*	abide by/adhere to/observe the principle(s)
遵守纪律 *zunshou jilv*	adhere to/observe the discipline(s)
遵守道德 *zunshou daode*	adhere to/observe a moral code
遵守命令 *zunshou mingling*	abide by/observe the order(s)
遵守要求 *zunshou yaoqiu*	adhere to/observe the requirement(s)

Table 12. De facto translation equivalents

Obviously, in some cases, English offers more than one possible equivalents for Chinese. It has been shown that *abide by*, *adhere to* and *observe* are used together with a specific set of words and encoded with an inherent semantic prosody. By taking into collocation into consideration, we are able to establish bilingual equivalence with more accuracy. Also, semantic preference and semantic prosody is found to play a vital role in establishing cross-linguistic equivalence.

The present contrastive study of collocation has potentially useful implications for foreign language teaching and learning. It can enhance learners' awareness that the correspondence across different languages needs to be identified not only at the formal and semantic level but also at the functional level. There is certainly danger if

learners are totally ignorant of the semantic preference and semantic prosody of the lexical items or sequences. With parallel and monolingual corpora at hand, contrastive studies of collocation can also shed new light on contrastive linguistic and translation studies, as well as bilingual lexicography. However, the study of collocation across languages from a contrastive angle is still in its infancy. The present study is only a small-scaled tentative attempt and it is desirable that further explorations in this direction can be done in the future.

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