Translating the SUFFIX *-ism* in Linguistics Terminology from English into Arabic

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ABSTRACT

English relies heavily on suffixation in deriving new words. The suffix *-ism* is used to form nouns in both general and specialised languages. In linguistics terminology, *-ism* is used to denote a range of technical concepts. The technical use of *-ism* and differences in term formation between Arabic and English have some implications for the translation of linguistic terms into Arabic. The aim of this study is to identify the technical senses of *-ism* in linguistics terminology in English and the translation techniques used by Arab lexicographers in rendering those senses into Arabic. The study findings show that (a) *-ism* has ten technical senses in linguistics terminology, (b) Arabic has the potential for translating the ten senses either lexically or morphologically, (c) different Arab lexicographers use different translation techniques, most of which produce denotatively acceptable equivalents, but only some techniques produce morphologically concise equivalents, and (d) formal consistency between Arabic equivalents is rarely maintained.

KEYWORDS

Linguistics terminology, terminology translation, *-ism*, secondary term formation, English, Arabic.

1. Introduction

Technical terms are lexical units of specialised language specifically created or used by experts to develop specialised knowledge. They usually exhibit three distinctive features: morphological concision, semantic restriction and denotative precision. They are morphologically concise in order to speed up technical communication and to be amenable for further derivation and compounding. They are semantically restricted because conceptually they are substitute labels for definitions of specific technical concepts. Finally, when used in specific contexts they are denotatively precise, and thus pragmatically unambiguous. In terminology management, term formation is the key process of creating terms to designate the technical concepts of a discipline in its original language or in another language into which that discipline is translated. Terminologists distinguish between two types of term formation: (a) primary term formation, which takes place in the original language in which the discipline was developed and (b) secondary term formation, which occurs in another language into which the discipline is translated. According to Sager (1990: 80-81),

> primary and secondary term formation are ruled by different motivations and influences. The fundamental difference between the two lies in the fact that in primary term formation there is no linguistic precedent […], whereas in secondary term

formation there always is the precedent of an existent term with its own motivation. The new term to be created must then be justified in some way and this justification may include reference to the form of existent terms[1].

One aspect that may have bearing on secondary term formation is the difference between languages in the morphological methods and devices used for term formation. English, as a concatenative language, relies heavily on affixation in creating new terms. The derivational suffix *-ism* is widely employed in English to form nouns used in both general and specialised languages; *-ism* derivatives in specialised English are used to refer to technical concepts in the processes of specialised knowledge development and communication. Linguistics (in the broad sense of 'language sciences') is one of the areas in which existing and/or newly formed *-ism* derivatives are used by linguists and language-related specialists as technical terms to refer to specific technical concepts. Because of its origin (French from Latin from Greek) and because of its polysemous nature, *-ism* is used in linguistics to denote a variety of language-related concepts. In translating linguistics terminology from English into Arabic, differences in term formation between the two languages (Arabic being a non-concatenative language), as well as the polysemous nature of *-ism* in English seem to have some implications for translating linguistic terms into Arabic, especially for lexicographical purposes. The aim of this study, therefore, is (a) to identify the technical senses of *-ism* in linguistics terminology in English and (b) to identify the translation techniques used by Arab lexicographers in translating *-ism* into Arabic and the appropriateness of those techniques for terminology translation in terms of denotative precision, morphological concision and formal consistency. The study hypothesises that (a) *-ism* in linguistics terminology in English is used in different ways and has different senses reflecting a variety of intricate concepts, (b) Arabic has term formation potential for rendering the different senses of *-ism*, and (c) different Arab lexicographers use qualitatively different translation techniques in translating *-ism* into Arabic.

To test the research hypotheses and achieve the study aims, the following research methodology is adopted:

a. Identification of the origin and general uses of *-ism* in English, for which English dictionaries, such as the Shorter Oxford English Dictionary (SOED), Webster's Third New International Dictionary of the English Language (Webster's), and other related references, such as Bauer et al (2013) and Dixon (2014), are used.

b. Identification of the technical senses of *-ism* in linguistics terminology in English through the classification of terms formed by the suffix into semantically homogeneous sets in which the suffix denotes an

intensionally and extensionally distinct concept. For this purpose, the following English-English specialised dictionaries are used:

- Crystal (1980/2008). *A Dictionary of Linguistics and Phonetics*.
- Richards and Schmidt (1985/2010). *Longman Dictionary of Language Teaching and Applied linguistics*.
- Wales (1990). *A Dictionary of Stylistics*.
- Aarts, Chalker and Weiner (1994/1998). *Oxford Dictionary of English Grammar*.
- Bussmann (1996). *Routledge Dictionary of Language and Linguistics*.
- Matthews (1997/2014). *Oxford Concise Dictionary of Linguistics*.
- Shuttleworth and Cowie (1997). *Dictionary of Translation Studies*.
- Thornbury (2006). *An A-Z of ELT*.
- Huang (2012). *The Oxford Dictionary of Pragmatics*.
- Brown and Miller (2013). *The Cambridge Dictionary of Linguistics*.

c. Critical discussion of the translation equivalents offered by five Arab lexicographers for each of the semantically classified sets of linguistic terms formed by *-ism* to identify the most appropriate translation techniques that achieve the essential terminological qualities (i.e. denotative precision, morphological concision and formal consistency). In conducting this part of the study, the following English-Arabic dictionaries of linguistic terms are used:

- Al-Khuli (1982) A Dictionary of Theoretical Linguistics (English-Arabic).
- ALECSO (1989). Unified Dictionary of Linguistic Terms (English-Arabic-French).
- Baalbaki (1990). Dictionary of Linguistic Terms (English-Arabic).
- El-Sayed (2000). York Dictionary of Linguistics (English-Arabic).
- Al-Masʿudi (2015). Al-Muʿjam al-ʾlsunī (Dictionary of linguistics). vol. II (English-Arabic)*.

2. Literature review

Although some studies have dealt with the role of translation in the development of modern linguistics terminology in Arabic (e.g. Gaber 2007, Miqran 2009, Al-ʿabd 2011, Zakariyā 2014: 159-175, and al-Yaʿbūdī 2014: 177-209), to the best of my knowledge, no study has been devoted to the translation of the suffix *-ism* in linguistics terminology from English into Arabic. Maybe the most relevant study is Gaber (2007), which is devoted to the translation of some suffixes in linguistics terminology from English into Arabic, namely *-able, -ization, -lect, -nym, -graph, -graphy, -gram, -logy* and *-ics*. The aim of the study was to identify the technical uses of these suffixes in linguistics terminology and the ways in which their meanings were rendered into Arabic in the view of term formation differences between the two

languages (Gaber 2007: 18-21). The study shows that different Arab translators and terminographers adopt different ways of translating the English suffixes into Arabic such as the use of full terms, use of morphological patterns, use of borrowing and use of hybrid formation. The study also shows that differences in translation methodology have led to differences in the appropriateness of the suggested translation equivalents in terms of meeting terminology standards such as precision and concision (Gaber 2007: 295-299).

Another partially relevant study is Khasāra (1994), which focuses on the role of *arabicisation* in developing Arabic vocabulary. In Chapter Four of the study, the author suggests four methods for the translation of affixes from English and French into Arabic. These four methods are (a) use of an Arabic term that conveys the meaning of the affix, (b) use of a derivative morphological pattern, (c) use of a special lexical or functional form, and (d) analogical use of an Arabic pseudo-ending (Khasara, 1994, 114-124). All these translation methods (except the fourth one) are practically useful and have been used by Arab translators and lexicographers (cf. Bakalla et al 1983, Baalbaki 2005, Ali 2007, Munday 2010, Wales 2014).

3. Origin and meaning of *-ism* in English

According to the SOED and Webster's, *-ism* is originally from French *–isme,* from Latin *–ismus,* from Greek *-ismos*. According to Dixon (2014: 352-356), Romance loanwords (e.g. *pagan* and *pagan-ism, catholic* and *catholic-ism*) established *-ism* in English which was soon added to Romance and Germanic forms (e.g. *heathen-ism* and *tru-ism*) and over time, *-ism* has become a productive suffix in English. It is added to nouns of different types and to simple and derived adjectives as follows:

a. *-ism* formation based on a derived adjective (e.g. *industrial-ism, traditional-ism, ideal-ism*).
b. *-ism* formation based on a noun describing a type of person (e.g. *critic-ism, vandal-ism*).
c. *-ism* formation based directly on a noun without any intervening adjective stage (e.g. *anarch-ism, cub-ism*).
d. *-ism* formation based on an unanalyzable adjective (e.g. *femin-ism, archa-ism, secular-ism*).
e. *-ism* ad hoc formation where the suffix is added to multi-word sequences (e.g. *big-shot-ism, know-nothing-ism*).

Semantically, *-ism* is used in English to form nouns denoting the following meanings:

a. An act, process or practice or its result (e.g. *baptism, criticism*), usually with corresponding verbs in -ise.
b. The conduct characteristic of a person or class of people (e.g. *heroism, patriotism*).
c. A state, condition or property of a person or thing (e.g. *alcoholism, barbarism*).
d. A doctrine, theory, cult or its practice (e.g. *feminism, Marxism*).
e. Adherence to or practice of a system or a class of principles (e.g. *neutralism, socialism*).
f. A system of discrimination based on a particular criterion (e.g. *racism, sexism*).
g. A characteristic, peculiar feature or trait of a nation or individual, especially in language (e.g. *Latinism, colloquialism*).
(cf. SOED, Webster's, Quirk *et al*. 1985: 1549, Bauer *et al*. 2013: 253 and Dixon 2014: 352).

4. Technical Senses of *-ism* in Linguistics Terminology

A survey of the entries in the above-mentioned ten English-English dictionaries of linguistic terms shows that at least ninety-four terms are formed by the suffix *–ism*. Based on a lexico-semantic investigation of these ninety four terms, ten distinctive senses of *-ism* are identified. Each of these senses is represented by a different number of terms. Because of the polysemous nature of *–ism*, some terms fall under more than one sense. The following is a list of the ten senses, number of terms and one example for each. (For a full list of the terms under each sense, see Appendix A).

a. An approach, theory, philosophy, belief, movement or school of thought (43 terms):

structuralism   an approach or theory in which language is considered primarily as a system of structures (Aarts, Chalker and Weiner1994/1998).

b. A type of language-related system, method, process or its result (10 terms):

airstream mechanism   a system or process to generate a flow of air in the production of speech (Matthews 1997/2014 and (Crystal 1980/2008).

c. A language-related situation, state, condition or level (4 terms):
bilingualism   the existence of two or more languages within a society (Bussmann 1996).

d. A linguistic characteristic, property or feature (7 terms):

isosyllabism   a characteristic of a language in which the duration of every syllable is equal and they occur at regular intervals (Brown and Miller 2013).

e. A special type of word or phrase (9 terms):

archaism   an old word or phrase no longer in general spoken or written use (Crystal 1980/2008).

f. Special use of language or a linguistic element (10 terms):

barbarism   an improper use of a word (Bussmann 1996).

g. A language-related physical or psychological disorder (6 terms):

mutism   a disorder characterised by the inability to produce speech (Brown and Miller 2013).

h. A type of linguistic ability or competence (7 terms):

bidialectalism   proficiency by a person or a community in the use of two dialects of a language (Crystal 1980/2008).

i. A type of linguistic structure or relationship (5 terms):

syncretism   the relation between two or more words in a paradigm that have different morphosyntactic features but are identical in form (Matthews 1997/2014).

j. A type of linguistic error or mistake (2 terms):

spoonerism   a slip of the tongue in which parts of successive words are interchanged (Matthews 1997/2014).

Morphologically, most *-ism* formations are one-word terms and a few are compounds consisting of two words each. Some of the one-word terms are morphologically complex (e.g. 'anti-mental-ism,' 'hyper-urban-ism,' 'bi-lingual-ism'). Semantically, some are polysemous (e.g. 'pragmatism', 'neologism', 'euphemism' (senses 5, 6 and 9), 'rhotacism' (senses 2 and 7), 'formalism' (senses 1 and 4), 'archaism' (senses 5 and 6), 'bilingualism' (senses 3 and 6), 'multilingualism' (senses 3 and 8)) (See Appendix A). Due to contrastive differences between English and Arabic, these morphological and semantic aspects of the *-ism* terms can have some implications for the translation of *-ism* terms into Arabic.

5. Identification of translation techniques used by Arab lexicographers in rendering *-ism*

This part of the study is devoted to a critical discussion of the translation equivalents suggested by the five Arab lexicographers for the linguistic terms formed by *-ism*. The aim is to identify the translation techniques and contrastive devices used by those lexicographers in rendering each of the ten

senses of *-ism* in linguistics terminology and the appropriateness of their techniques in terms of achieving denotative precision, morphological concision and formal consistency.

Before discussing the translation equivalents for the *-ism* terms under different senses, it will be appropriate to make some general observations: (a) some *-ism* terms are included in all five English-Arabic dictionaries (e.g. 'mentalism' and 'structuralism'), (b) some terms are included in some dictionaries only (e.g. 'antimentalism,' 'dualism,' and 'localism'), and (c) some English terms are given two translation equivalents by some lexicographers (e.g. 'conventionalism,' 'functionalism,' and 'structuralism').

5.1. Discussion of translation equivalents for terms denoting 'an approach, theory, philosophy, belief, movement or school of thought'

Analysis of the translation equivalents of terms in this sense category shows that the Arab lexicographers use two ways of rendering the suffix *-ism*; one is lexical, by using one of three full Arabic terms, and the other is morphological, by using the Arabic suffix *-iyya*. The five lexicographers use both ways with some differences in the number of terms translated in each way by each one of them. The following is a critical discussion of both ways:

5.1.1. Use of a full Arabic term

This technique consists in using one of three Arabic noun terms, i.e. *madhhab* (school of thought), *naẓariyya* 'theory' or *falsafa* 'philosophy,' to represent the concept denoted by *-ism* in English. These Arabic terms are used individually as part of a construct phrase (*iḍāfa* compound) or (attributive-adjective compound) in which the term translating *-ism* is the compound head. *Iḍāfa* compounds consist of two nouns "where the second noun determines the first by identifying, limiting, or defining it, and thus the two nouns function as one phrase" (Ryding 2005: 205). Examples of this type of translation equivalents are *madhhab al-thunāʾiyya* for 'binarism,' *madhhab al-muwaḍaʿa* for 'conventionalism,' *madhhab al-ḥatmiyya al-lughawiyya* for 'linguistic determinism,' *madhhab al-nisbiyya al-lughawiyya* for 'linguistic relativism,' and *falsafat al-dharāʾiʿ* for 'pragmatism' (El-Sayed 2000). An attributive-adjective compound consists of a noun (*madhhab* or *naẓariyya*) and an attributive adjective. Grammatically, the adjective is "part of the noun phrase and follows the noun directly, agreeing with it in gender, number, case, and definiteness" (Ryding 2005: 239). Examples of this type of translation equivalents are: *al-madhhab al-sulūkī* for 'behaviorism,' *al-madhhab al-ṣūrī* for 'formalism' (El-Sayed 2000), *al-madhhab al-tarkībī* for 'structuralism,' *al-madhhab al-ʿaqlī* for 'mentalism' (Al-Khuli 1982), *madhhab tajrībī* for 'empiricism' (Al-Masʿudi), *al-naẓariyya al-istighrāqiyya* for 'distributionalism',

al-naẓariyya al-waẓīfiyya for 'functionalism' (ALECSO 1989), and *al-naẓariyya al-binyawiyya* for 'structuralism' (Al-Khuli 1982). The examples show that the technique of using full Arabic terms in translating the suffix *-ism* produces compound terms rather than one-word terms as in English. These Arabic compound terms may be denotatively precise, depending on the lexicographers' interpretation of the English terms, but morphologically they are not concise. Terminologists regard concision as an essential quality in technical terms. Sager (1990: 89), for example, stresses that "without sacrificing precision, terms should be concise and not contain unnecessary information". This is because (1) concise one-word terms are more amenable to further derivation to meet future terminological needs than two-word or three-word terms and (2) previous research shows that "terms that are fully implanted are more concise than terms that are not implanted" (Quirion and Lanthier 2006: 113).

5.1.2. Use of the Arabic suffix -iyya

The Arabic suffix *-iyya* is very productive in Modern Standard Arabic (MSA) and it denotes at least sixteen different concepts (cf. Mohamed 2015). It is added to different types of words to create nouns of different concepts. "In this way, new concepts can be readily created, and this category is an important one in MSA. In fact, its prevalence has led the Arabic Language Academy in Cairo to declare that this type of noun may be derived from any word at all" (Ryding 2004: 90).

In translating *-ism* in this context, some Arab lexicographers add *-iyya* in the sense of 'a theory, philosophy, movement, belief or school of thought' to existing native or loan words. The result is a one-word translation equivalent. In this study, examples of adding *-iyya* to an existing native word include *al-sulūkiyya* (*sulūk* + *iyya*) for 'behaviourism', *bināʾiyya* (*bināʾ*+*iyya*) for 'constructionism', and *thunāʾiyya* (*thunāʾī*+*iyya*) for 'dualism' (Al-Masʿudi 2015). Other examples are *waẓīfiyya* for 'functionalism', *ʿaqliyya* for 'mentalism', *al-binyawiyya* for 'structuralism' (Baalbaki 1990), *al-lādhihniyya* for 'antimentalism', *al-thunāʾiyya* for 'binarism' (ALECSO 1989), *thunāʾiyya* for 'binarism', and *al-iṣṭilāḥiyya* for 'conventionalism' (Al-Khuli 1982). Semantically, each of these *-iyya* formations denotes a specific 'theory, philosophy, movement, belief or school of thought' based on the meanings of the English terms they translate. Because the English terms are one-word formations, the Arabic translations are also concise one-word equivalents that are amenable to further derivation and/or compounding. These translation equivalents also maintain formal consistency as all of them are produced by the same morphological process and have the same ending. Therefore, adding *-iyya* to existing native words proves the potentiality of Arabic for creating concise, precise and formally consistent terms. In the cases when the English

terms are two-word compounds, the Arabic translations are also two-word equivalents such as *al-taḥdīdiyya al-lughawiyya* for 'linguistic determinism' and *al-nisbiyya al-lughawiyya* for 'linguistic relativism' (Al-Khuli 1982).

An example of adding *-iyya* to loanwords is *imbīriqiyya* (Al-Masʿudi 2015) for 'empiricism.' This translation is a hybrid formation consisting of the borrowed base *imbīriq* (empiric) and the Arabic suffix *-iyya*. Morphologically, this hybrid formation is concise, but semantically it is not transparent, and because the lexicographer does not explain this hybrid formation in Arabic, its meaning may only be understood by those who know the meaning of the original term in English.

5.2. Discussion of translation equivalents for terms denoting 'a type of language-related system, process or its result'

The Arab lexicographers translate *-ism* in this sense in two ways:

5.2.1. Use of a maṣdar pattern

In Arabic, *maṣdar* patterns are grammatical morphemes with functional denotations. They are combined with lexical roots to form *maṣdar* nouns. As a category, the *maṣdar* noun is formed according to a specific morphological pattern (*ṣīgha ṣarfiyya*) to name an action denoted by its corresponding verb or the result of that action. For example, combining the morphological pattern *fiʿāla* with the root *k-t-b* the *maṣdar* noun *kitāba* 'the process or product of writing' is derived from *kataba* 'to write,' and combining the pattern *mufāʿala* with the root *b-d-l* the *maṣdar* noun *mubāala* 'the process or product of exchange' is derived from *bādala* 'to exchange.' Each *maṣdar* is systematically related to a specific morphological pattern and can be derived from trilateral or quadrilateral consonantal roots (cf. Wright 1967: 110-122, Haywood and Nahmad 1962: 328-333, Ryding 2005: 75-83 and Sawaie 2014: 305-323). The following is an analysis of some examples of how *maṣdar* patterns are used in this study to translate *-ism* in some of the English terms:

Term	root	Pattern	Translation	Source
hyperurbanism	*ḥ-dh-l-q*	*faʿlala*	*ḥadhlaqa*	Al-Masʿudi (2015)
	q-ʿ-r	*tafaʿʿul*	*taqaʿʿur al-lafẓ*	El-Sayed (2000)
	f-s-ḥ	*tafāʿul*	*tafāṣuḥ ḥaḍarī*	Baalbaki (1990)
rhotacism	*r-ʾ-r*	*faʿlala*	*raʾraʾa*	ALECSO (1989)
syncretism	*d-m-j*	*faʿl*	*damj*	Al-Masʿudi (2015)
	ṭ-b-q	*infiʿāl*	*inṭibāq*	Baalbaki (1990)

In each of these examples the root carries the lexical meaning represented by the base to which *-ism* is added in the English term. These roots are chosen

by the Arab lexicographers based on their interpretation of the lexical meanings of the relevant English terms. The *maṣdar* pattern carries the functional meaning of the noun denoting 'a process or its product,' which is denoted in English by the suffix *-ism*.

This technique of using *maṣdar* patterns proves to be useful in creating concise one-word translation equivalents for English one-word terms formed by *-ism*. Sometimes, the English term is a compound consisting of a noun or an adjective and *-ism* syntagma (e.g. linguistic criticism), or a complex derivational formation consisting of a prefix, base and *-ism* (e.g. hyperurbanism). In cases like these, the resultant Arabic equivalents are also compound structures. They are either *iḍāfa* noun phrases (e.g. *taqaʿʿur al-lafẓ*) or attributive-adjective phrases (e.g. *tafāṣuḥ ḥaḍarī*). These translation equivalents are denotatively precise in terms of using *maṣdar* patterns to render the sense denoted by *-ism* in English, but they may not be equally precise in terms of their overall meanings. This is because different lexicographers use different roots and the overall denotative precision of the translation equivalents is based on both root (lexical meaning) and pattern (functional meaning).

5.2.2.Use of the suffix -iyya

In this context, the suffix *-iyya* is used in translating *-ism* in three terms only: 'airstream mechanism,' 'communicative dynamism' and 'rhotacism.' In translating 'airstream mechanism', El-Sayed (2000), Baalbaki (1990) and ALECSO (1989) use existing *-iyya* terms to render the English term 'mechanism.' These *-iyya* terms are *āliyya(t)*, which is made up of *āla* (machine) and *-iyya*, used by the first two lexicographers, and *kayfiyya(t)*, which is made up of *kayafa* (how) and *-iyya,* used by the third lexicographer. Because *-ism* in 'airstream mechanism' denotes 'a system or its process,' both *āliyya(t)* and *kayfiyya(t)* are denotatively precise and morphologically concise as translation equivalents for 'mechanism'. Because 'airstream mechanism' is a double compound term (air + stream + mechanism), the full translation equivalents in Arabic are also compounds, thus *āliyat majrā al-hawāʾ*, *āliyat al-jarayān* and *kayfiyat majrā al-hawāʾ*.

In translating 'communicative dynamism', Baalbaki (1990) adds *-iyya* to the borrowed stem *dināmī* (from dynamic) to produce *dināmiyya(t)*, which is a hybrid formation, used in the *iḍāfa* compound *dināmiyat al-tawāṣul* to translate the full term 'communicative dynamism.' In terms of morphological concision, *dināmiya(t)* is concise, but in terms of denotative precision it is only precise to those who are familiar with the meaning of *dināmiya* as a loanword.

5.3.   Discussion of translation equivalents for terms denoting 'a language-related situation, state, condition or level'

The suffix *-ism* in this sense is translated into Arabic in two ways as follows:

5.3.1. Use of the suffix -iyya

Analysis of the Arabic translation equivalents for the three English terms formed by *-ism* under this sense, namely 'bilingualism', 'cultural pluralism' and 'multilingualism', shows that *-iyya* is used by Al-Masʿudi (2015) in translating the three English terms. It is also used by Baalbaki (1990), ALECSO (1989) and Al-Khuli (1982) in translating *-ism* in 'bilingualism'. In all cases except one (*lughatāniyya*) suggested by Al-Masʿudi (2015)*,* the result is either an *iḍāfa* or adjective compound. Examples of an *iḍāfa* compound are *thunāʾiyyat al-lugha* (Al-Masʿudi 2015) and *izdiwājiyyat al-lugha* (Al-Khuli 1982) for 'bilingualism'. Examples of an adjective compound are *thunāʾiyya lughawiyya* for 'bilingualism', *taʿaddudiyya lughawiyya* for 'multilingualism' and *taʿaddudiyya thaqāfiyya* for 'cultural pluralism' (Al-Masʿudi 2015). In translating 'bilingualism' and 'multilingualism,' *-iyya* is added to a base translating the prefix (*thunāʾi* for *bi-* and *taʿaddud* for *multi*) to form the compound head. To produce a one-word equivalent for 'bilingualism,' Al-Masʿudi (2015) suggests *lughatāniyya* in which *-iyya* is added to the dual noun *lughatān* (two languages). Although *lughatāniyya* is morphologically more concise than the compound translation equivalents, it is not expected to gain currency because forming new terms by adding *-iyya* to the dual is not common in Arabic. Denotatively, *-iyya* in all the above-mentioned translation equivalents is precise in rendering the concept of 'a language-related situation, state, or condition' denoted by *-ism* in the relevant English terms.

5.3.2. Use of a maṣdar pattern

A *maṣdar* pattern is used in translating *-ism* in 'multilingualism,' a term which is translated by only three of the five lexicographers. They use the reflexive *maṣdar* pattern *tafaʿʿul* to form the *maṣdar* noun *taʿaddud* from the root ʿ-d-d 'related to number'. *Taʿaddud* is used as a head in the *iḍāfa* compound *taʿadud al-lughāt* suggested by the three lexicographers. This translation is denotatively precise, but it does not maintain formal consistency with the rest of the translation equivalents in the same way as does *taʿaddudiyya lughawiyya,* suggested by (Al-Masʿudi 2015) for the same English term. In other words, if *-iyya* is consistently used in *iḍāfa* or adjective compounds for translating all the terms, formal consistency will be maintained for the terms in which *-ism* denotes 'a language-related situation, state, or condition'.

5.4. Discussion of translation equivalents for terms denoting 'a linguistic characteristic, property or feature'

In translating *-ism* in the sense of *'a linguistic characteristic, property or feature'*, the five lexicographers use the *maṣdar* pattern as follows:

5.4.1. Use of the maṣdar *pattern*

Three *maṣdar* patterns are used to translate *-ism* in this sense. In translating 'exoticism', Al-Masʿudi (2015) uses the pattern *istifʿāl* (from the verb *istafʿala*) with the root *gh-r-b* (related to strangeness) to produce the one-word translation equivalent *istighrāb*. Denotatively, the verb pattern *istafʿala* "may be requestative or estimative but may also reflect other semantic modifications of the base form" (Ryding 2005: 584). In the context of translating 'exoticism,' in which *-ism* denotes 'a linguistic characteristic, property or feature,' the translation equivalent *istighrāb* can be interpreted as 'the feature of requesting strangeness.' However, it may also be interpreted as denoting 'the process or result of considering strange,' which is not the sense denoted by *-ism* in this context. Therefore, *istighrāb* is morphologically concise but denotatively can be misleading. In translating 'exoticism,' Baalbaki (1990) uses the same root (*gh-r-b*) to produce the concise one-word translation *ighrāb*, which is formed by the *maṣdar* pattern *ifʿāl* (from the verb form *afʿala*). Because the *maṣdar* pattern *ifʿāl* denotes 'the result of the action denoted by the underlying verb,' *ighrāb* is the result of becoming *gharīb* (exotic or strange), therefore, denotatively it is acceptable.

In translating 'isochronism,' 'isomorphism' and 'isosyllabism,' the Arab lexicographers use the *maṣdar* pattern *tafāʿul*, which denotes 'reciprocity', with four different roots. For example, Al-Masʿudi (2015) uses the root *sh-b-h* to produce *tashābuh* for 'isomorphism,' El-Sayed (2000) uses *m-th-l* to produce *tamāthul* for 'isosyllabism', Baalbaki (1990) uses *sh-k-l* to produce *tashākul* for 'isomorphism' and ALECSO (1989) uses *w-f-q* to produce *tawāfuq* for 'isomorphism.' These *maṣdar* formations are used as compound heads in two-word or three-word *iḍāfa* or adjective compounds (e.g. *tashābuh binyawī, tasāwī zamanī, tamāthul maqṭaʿī, tawāfuq al-binyāʾ, tasāwī zaman al-maqṭaʿ,* and *tamāthul al-waḥdāt al-ṣarfiyya*). Morphologically, the two-word translation equivalents are acceptable because their corresponding English terms consist of three elements each (*iso-chron-ism*, *iso-morph-ism* and *iso-syllab-ism*). The three-word translations are lengthy and can be semantically abstracted and morphologically contracted into two-word formations. Because the combining form *iso-* in the three English terms means 'equal or similar,' all the translation equivalents formed by the *maṣdar* pattern *tafāʿul* for the above-mentioned three English terms are synonymous in the sense of 'two or more linguistic elements sharing the same feature.'

For the purpose of formal consistency, only Al-Khuli (1982) uses the same root (*m-th-l*) for producing three consistent compound heads in the three translations he offered for the three *iso-* terms. The other lexicographers use different roots and produce lexically different words in Arabic.

5.5. Discussion of translation equivalents for terms denoting 'a special type of word or phrase'

The suffix *-ism* under this sense is translated in three ways as follows:

5.5.1. Use of the underlying pattern of an existing term or word

Arab lexicographers use an existing term to render the denotation expressed by the English term as a whole (stem plus *-ism*) in which the underlying morphological pattern translates *-ism* and the lexical root translates the stem in the English term. Examples are *ḥikma* (formed by *ḥ-k-m* and *fiʿla*) for 'aphorism,' *tawriya* (formed by *w-r-y* and *tafʿila*) and *talmīḥ* (formed by *l-m-ḥ* and *tafʿīl*) for 'euphemism' (Al-Masʿudi 2015), *mahjūr* (formed by *j-h-r* and *mafʿul*) for 'archaism' (Baalbaki 1990), *kināya* (formed by *k-n-y* and *fiʿāla*) for 'euphemism,' *al-muwallad* (formed by *w-l-d* and *mufaʿʿal*) for 'neologism' (ALECSO 1989), and *mathal* (formed by *m-th-l* and *faʿal*) for 'aphorism' (Al-Khuli 1982). These translation equivalents are morphologically concise as they consist of one word each. Denotatively they are precise because they are commonly used for these denotations in Arabic. However, because they are formed by different lexical roots and different morphological patterns they do not maintain formal consistency.

5.5.2. Use of an existing word as a compound head

In translating *-ism* in some terms, Arab lexicographers use existing terms, such as *mathal, ṣīgha, ʿibāra, lafẓ, istiʿmāl* and *ʾūslūb*, as compound heads in adjective compounds. In this way, the compound head expresses the meaning denoted by *-ism* in the relevant English term. Examples of adjective compound structures are *mathal maʾthūr* for 'aphorism,' *ṣīgha mahjūra* for 'archaism', *ʿibāra ʿāmiyya* for 'colloquialism,' *lafẓ jadīd* for 'neologism' (Al-Masʿudi 2015), *istiʿmāl ʿāmmī* for 'colloquialism', *kalima mustaḥdatha* for 'neologism' (Baalbaki 1990), *lafẓ mahjūr* for 'archaism' *al-taʿbīr al-ʿāmmī* for 'colloquialism,' *qawl maʾthūr* for 'aphorism,' *ʾūslūb mahjūr* for 'archaism' and *kalima muḥākiya* for 'echoism' (Al-Khuli 1982). These examples show that some of the English terms (e.g. archaism, colloquialism, and aphorism) are given different translations by the same or different lexicographers. These translation equivalents are denotatively precise but morphologically they are not ideally concise.

5.5.3.Use of a morphological pattern

In cases when no existing equivalent is available in Arabic to translate *-ism* in the sense of 'a special type of word or phrase,' Arab lexicographers use a morphological pattern to create a term to be used as a head in an *iḍāafa* or adjective compound. For example, in translating 'echoism,' El-Sayed (2000) uses the pattern *mufāʿala* 'denoting reciprocity' with the lexical root *ḥ-k-y* to create *muḥākāt*, which is used as a head in the three-word *iḍāfa* compound *muḥākāt aṣwāt al-ṭabīʿa*. Although this translation equivalent is denotatively precise, morphologically it is not concise. Through morphological contraction and semantic abstraction, it can be changed into a two-word adjective compound, thus *muḥākāt ṣawtiyya.* An example of adjective-compound structure is the use of the passive participle pattern *muftaʿal* with the root *q-ṭ-ʿ* 'related to cutting' in creating *muqtaṭaʿ*, which is used as a compound head in *muqtaṭaʿ alifbāʾī* (Baalbaki 1990) to translate 'alphabetism.' This translation equivalent is denotatively and morphologically acceptable.

5.6. Discussion of translation equivalents for terms denoting 'a special use of language or a linguistic element'

In translating the suffix *-ism* under this sense, Arab lexicographers use four ways as follows:

5.6.1. Use of the underlying pattern of an existing term

Translation equivalents for some English terms show that Arab lexicographers use the underlying patterns of existing equivalents in which the morphological pattern translates *-ism* and the root translates the stem in the English term. For example, in translating 'barbarism,' El-Sayed (2000), ALECSO (1989) and Al-Khuli (1982) use *ʿujma* (formed by *ʿ-j-m* and *fuʿla*) and Baalbaki (1990) uses *ḥushiyya* (formed by *ḥ-sh-y* and the feminine form of *fuʿlī*). In translating 'euphemism', ALECSO (1989) uses *talṭīf* (formed by *l-ṭ-f* and *tafʿīl*) and in translating 'foreignism' Al-Masʿudi (2015) uses *iqtirāḍ* (formed by *q-r-ḍ* and *iftiʿāl*). These one-word translation equivalents are denotatively precise and morphologically concise.

5.6.2. Use of the Arabic word istiʿmāl

In some cases, *-ism* is translated literally using the Arabic word *istiʿmāl* (lit. use of) as a compound head in an *iḍāfa* or adjective construction. Examples are *istiʿmāl al-kalimāt al-mutanāfiya maʿa al-faṣāḥa* for 'barbarism,' *istiʿmāl khāṭiʾ li-llafẓ* for 'malapropism' (Al-Masʿudi 2015) and *istiʿmāl al-taʿbirāt al-ʾaʿjamiyya* for 'foreignism' (El-Sayed 2000). Although the word *istiʿmāl* is denotatively precise in translating *-ism* in this context, these translations are

lengthy paraphrases, which do not meet terminological standards if compared to other one-word and two-word translations.

5.6.3. Use of the suffix *-iyya*

The suffix *-iyya* is used by Al-Masʾudi (2015) in creating *waḥshiyya* and *barbariyya* for 'barbarism.' Both are concise one-word translations, but semantically, *waḥshiyya* is more transparent than *barbariyya*. This is because the latter is a hybrid formation from the English stem '*barbar*' and the Arabic suffix *-iyya*. Other lexicographers use *-iyya* to create words used as noun heads in *iḍāfa* or adjective constructions. Examples are *ʾuḫʾdiyat al-lugha* for 'monolingualism' (Al-Masʾudi 2015), *thunāʾiyat al-lahja* for 'bidialectalism,' *ramziyya ṣawtiyya* for 'sound symbolism' (Baalbaki 1990), and *izdiwājiyat al-lugha* for 'bilingualism' (ALECSO 1989). These translation equivalents are denotatively precise and relatively concise.

5.6.4. Use of maṣdar *patterns*

Maṣdar patterns underlying some Arabic terms are used by some lexicographers to express the sense denoted by *-ism* in some English terms in the sense of '*a special use of language or a linguistic element.*' These Arabic terms are used as compound heads in *iḍāfa* or adjective constructions. For example, in translating the English term 'anachronism,' four lexicographers use the Arabic term *mufāraqa* (formed by the pattern *mufāʿala*) to create *mufāraqa tārikhiyya* (Al-Masʾudi 2015, El-Sayed 2000 and Baalbaki 1990) and *mufāraqa zamaniyya* (Al-Khuli 1982). In translating 'euphemism,' the Arabic word *luṭf* (formed by the pattern *fuʿl*) is used as a compound head in *luṭf al-taʿbīr* used by Baalbaki (1990) and Al-Khuli (1982). Other examples, are *istibdāl shādh* (Baalbaki (1990) and *isāʾat istiʿmāl al-ʾalfāẓ al-mutashābiha* (El-Sayed 2000) for 'malapropism.' Denotatively, all these translation equivalents are acceptable, but morphologically only two-word translations are terminologically appropriate.

5.7. Discussion of translation equivalents for terms denoting 'a language-related physical or psychological disorder'

In translating *-ism* formations under this sense, Arab lexicographers use two translation techniques leading to different types of translations as can be seen from following discussion.

5.7.1.Use of the underlying patterns of existing Arabic terms

In translating 'mutism,' Baalbaki (1990) uses the existing term *bakm* (formed by *b-k-m* and *faʿl*), which is a commonly used term for 'the inability to speak.' This translation equivalent is denotatively precise and morphologically concise. In translating 'agrammatism,' Baalbaki (1990) and ALECSO (1989) use existing terms to form two-word compounds. Baalbaki (1990) uses the term

ḥubsa (lit. aphasia) (formed by *ḥ-b-s* and *fuʿla*) as a compound head in *ḥubsa naḥwiyya* (lit. grammatical aphasia). ALECSO (1989) uses the term *ʿamah* 'lit. blindness' (formed by *ʿ-m-y* and *faʿal*) as a compound head in *ʿamah al-tarākīb* 'lit. grammatical blindness.' Morphologically, both translations are relatively concise, but denotatively *ḥubsa naḥwiyya* is more precise than *ʿamah al-tarākīb*. This is because lexically *ḥubsa* relates to speech, but *ʿamah* relates to vision. Al-Masʿudi (2015) and El-Sayed (2000) use an existing Arabic word as a compound head in a four-word *iḍāfa* construction or a phrasal verb structure. Each of these translations is an intensional paraphrase that explains the meaning of the English term as a whole. For example, Al-Masʿudi (2015) uses the word *ṣuʿūbat* (lit. difficulty) (formed by *ṣ-ʿ-b* and *fuʿūla*) to create *ṣuʿūbat istikhdām al-kalimāt al-naḥwiyya* 'lit. difficulty in using grammatical words' for 'agrammatism'. El-Sayed (2000) uses the word *faqd* 'lit. losing' (formed by *f-q-d* and *faʿl*) to create *faqd al-qudra ʿalā al-tarkīb* (lit. losing the ability to structure) for 'agrammatism' and he uses the word *khurūj* 'lit. deviation' (formed by *kh-r-j* and *fuʿūl*) to create the phrasal verb structure *khurūj ʿan al-qawāʿid al-naḥwiyya* 'lit. deviation from grammatical rules' for 'paragrammatism'. Denotatively, these four-word translations convey the linguistic sense denoted by *-ism* in each of the relevant English terms, but terminologically they do not meet the morphological quality of 'conciseness.'

5.7.2. Use of a maṣdar *pattern*

In translating 'rhotacism,' the *maṣdar* pattern *faʿlala* is used by El-Sayed (2000), Baalbaki (1990) and ALECSO (1989) to create the one-word translation equivalent *raʾraʾa*, which denotes the sense of 'a language-related physical or psychological disorder.' This translation equivalent is denotatively precise and morphologically concise.

5.8. Discussion of translation equivalents for terms denoting 'a type of linguistic ability or competence'

In translating *-ism* in this sense, Arab lexicographers use the following two techniques:

5.8.1.Use of the suffix -iyya

In creating translation equivalents for *-ism* terms under this sense, *-iyya* in the sense of 'an ability or competence,' is added to an Arabic stem translating the prefix in the English term to form a noun used as a compound head in *iḍāfa* or adjective compound. The second word in the compound, which qualifies the head, is a translation of the stem of the English term. For example, in translating 'bilingualism' Al-Masʿudi (2015) uses the adjective compound *thunāʾiyya lughawiyya* in which the stem *thunāʾī* translates the English prefix *bi-*, the suffix *-iyya* translates *-ism* and *lughawiyya* translates the English stem

lingual. Examples created in the same way by other lexicographers are *al-ʾuḥādiyya al-lughawiyya* for 'monolingualism' (El-Sayed 2000), *thunāʾiyat al-lahja* for 'bidialectalism' (Baalbaki 1990) and *izdiwājiyat al-lugha* for 'bilingualism' (ALECSO 1989). These translation equivalents are denotatively precise and morphologically relatively concise.

5.8.2. Use of the maṣdar pattern tafaʿʿul

The *maṣdar* pattern *tafaʿʿul* is used in translating *-ism* in 'multilingualism' and 'plurilingualism.' This pattern is used with the lexical root *ʿ-d-d* (related to number) to create the noun *taʿaddud*, which is used as a compound head in *taʿaddud al-lughāt* suggested by Baalbaki (1990), ALECSO (1989) and Al-Khuli (1982) as a translation equivalent for both English terms. This translation is denotatively precise and morphologically concise. However, it does not maintain formal consistency with the *-iyya* formations suggested for the other terms. Therefore, to maintain formal consistency *-iyya* should also be used in translating 'multilingualism' and 'plurilingualism,' thus *taʿaddudiyya lughāwiyya* for both terms.

5.9. Discussion of the translation equivalents for terms denoting 'a type of linguistic structure or relationship'

The suffix *-ism* in this sense is translated in three ways as follows:

5.9.1.Use of the underlying pattern of an existing term

Underlying patterns of some existing terms are used by some lexicographers to translate *-ism* in some English terms such as the use of the pattern *fiʿāla* in *kināyah* for 'euphemism' (ALECSO 1989), *tafʿila* in *tawriya* for 'euphemism' (Al-Khuli 1982), *faʿl* in *damj* (Al-Masʿudi 2015) and *infiʿāl* in *inṭibāq* (Baalbaki 1990) and *inṣihār* (ALESCO 1989) for 'syncretism'. The two translation equivalents *kināyah* and *tawriya* used for 'euphemism' here are denotatively misleading. This is because these terms are already used for two literary concepts in Arabic namely 'metonymy' and 'pun' respectively. Therefore, to avoid denotative misleading and terminological confusion another term, such as *talṭīf,* should be used for 'euphemism' in this context. The Arabic translations *damj*, *inṭibāq* and *inṣihār* are morphologically concise, but they vary in terms of denotative precision. *Inṭibāq* is denotatively acceptable, but *damj* and *inṣihār* are not acceptable because they do not express the technical sense of 'the relation between two or more words in a paradigm that have different morphosyntactic features but are identical in form' (Matthews 1997/2014).

5.9.2.Use of the suffix -iyya

The suffix *-iyya* is used by Baalbaki (1990), ALECSO (1989) and al-Khuli (1982) to create *ramziyya ṣawtiyya* as a translation equivalent for 'sound symbolism'. In this translation, *-iyya* translates *-ism* and is added to the Arabic stem *ramzī* to form the compound head *ramziyya*. *ṣawtiyya* translates the English compound head 'sound.' This two-word translation is denotatively precise, but morphologically it is relatively concise.

5.9.3.Use of a maṣdar *pattern*

In translating 'syllogism,' Al-Masʿudi (2015) combines the *maṣdar* pattern *fiʿāl* with the lexical root *q-y-*s (lit. related to analogy) to create *qiyās*, which is used as a compound head in *qiyās manṭiqī* (lit. logical analogy) for 'syllogism.' In the same way, Al-Khuli (1982) combines the *maṣdar* pattern *faʿāl* with the lexical root *z-w-l* 'related to disappearance' to create *zawāl*, which is used as a compound head in *zawāl al-ʾiʾrāb* (lit. disappearance of declension) for 'syncretism.' These two-word translations are denotatively acceptable, and morphologically they are relatively concise.

5. 10. Discussion of the translation equivalents for terms denoting 'a type of linguistic error or mistake'

The suffix *-ism* in this sense is translated in two ways as follows:

5.10.1. Use of the underlying pattern of an existing linguistic term

The Arabic linguistic term *laḥn* is used in translating 'solecism' by four lexicographers (Al-Masʿudi 2015, Baalbaki 1990, ALECSO 1989 and Al-Khuli 1982). Analytically, the underlying morphological pattern *faʿl* translates *-ism* and the lexical root *l-ḥ-n* translates the English stem '*solec.'* This translation equivalent is denotatively precise and morphologically concise.

5.10.2. Use of a maṣdar *pattern*

In translating 'spoonerism', the Arab lexicographers combine different *maṣdar* patterns with different lexical roots to create nouns used as compound heads in which the *maṣdar* pattern translates *-ism* and the root translates the stem. For example, the *maṣdar* pattern *tafāʿul*, which denotes reciprocity, is used with the lexical root *b-d-l* (related to replacement) to create the compound head *tabādul* as in *tabādul khāṭī li-laṣwāt* (Masʿudi 2015), *tabādul ṣawtī* (Baalbaki 1990) and *tabādul al-ʾaṣwāt* (Al-Khuli 1982). ALECSO (1989) uses the *maṣdar* pattern *tafʿīl* with the root *ṣ-ḥ-f* (related to mispronunciation) to create the compound *taṣḥīf bi-lqalb*. El-Sayed (2000) uses the same *maṣdar* pattern *tafʿīl* to create the lengthy paraphrase *tabdīl mawāqiʿ al-ḥurūf al-ʾulā*

fī kalimatayn. To meet terminological qualities, these translation equivalents can be reduced to a one-word translation, namely *taṣḥīf* or *tabdīl*.

6. Conclusion

This paper has been devoted to the study of the technical use of the suffix -*ism* in linguistics terminology in English and the translation of this suffix into Arabic. The aim was (a) to identify the technical senses of -*ism* in linguistics terminology and (b) to identify the translation techniques and contrastive devices used by Arab lexicographers in rendering this suffix into Arabic, as well as the appropriateness of those techniques for achieving denotative precision, morphological concision and formal consistency. It was hypothesised that (a) -*ism* in linguistics terminology is used in different ways and has different senses reflecting a variety of intricate concepts, (b) Arabic has term formation potential for rendering the different senses of -*ism*, and (c) different Arab lexicographers use qualitatively different translation techniques in translating -*ism* into Arabic. To test the research hypotheses, a three-step research methodology was adopted:

1. Identification of the origin and general uses of -*ism* in English.
2. Identification of the technical senses of -*ism* in linguistics terminology in English.
3. Critical discussion of the translation equivalents offered by five Arab lexicographers for each of the semantically classified sets of linguistic terms to identify the most suitable translation techniques.

Based on this research methodology, the study has reached the following findings:

a. A lexico-semantic survey of the linguistic terms formed by -*ism* shows that this suffix has ten technical senses in linguistics terminology in English, (hypothesis (a)). These senses are:
   1. An approach, theory, philosophy, belief, movement or school of thought
   2. A type of language-related system, process or its result
   3. A language-related situation, state, condition or level
   4. A linguistic characteristic, property or feature
   5. A special type of word or phrase
   6. A special use of language or a linguistic element
   7. A language-related physical or psychological disorder
   8. A type of linguistic ability or competence
   9. A type of linguistic structure or relationship
   10. A type of linguistic error or mistake.

b. Critical discussion of the Arabic translation equivalents offered by five Arab lexicographers for linguistic terms formed by -*ism* reveals that

different translation techniques are used by the same or different lexicographers in translating each of the *-ism* senses into Arabic (hypothesis (c)) as follows:

Sense 1:   Use of a full Arabic term
                Use of the Arabic suffix *-iyya*

Sense 2:   Use of a *maṣdar* pattern
                Use of the suffix *-iyya*

Sense 3:   Use of a *maṣdar* pattern
                Use of the suffix *-iyya*

Sense 4:   Use of a *maṣdar* pattern

Sense 5:   Use of the underlying pattern of an existing term
                Use of an existing word as a compound head
                Use of a morphological pattern

Sense 6:   Use of the underlying pattern of an existing term
                Use of the Arabic word *istiʿmāl*
                Use of the suffix *-iyya*
                Use of a *maṣdar* pattern

Sense 7:   Use of the underlying patterns of existing Arabic terms
                Use of a *maṣdar* pattern

Sense 8:   Use of the suffix *-iyya*
                Use of the *maṣdar* pattern *tafaʿʿul*

Sense 9:   Use of the underlying pattern of an existing term
                Use of the suffix *-iyya*
                Use of a *maṣdar* pattern

Sense 10:   Use of the underlying pattern of an existing linguistic term
                Use of a *maṣdar* pattern

c. Use of different translation techniques for translating *-ism* in the same sense produces different translation equivalents and this negatively affects the process of terminology standardisation and worsens the chaotic situation in this respect in modern Arabic.

d. Most of the translation techniques used by the Arab lexicographers produce denotatively acceptable translation equivalents, but only some of them produce morphologically concise equivalents, such as (a) use of ready-made one-word translation equivalents, (b) use of the suffix *-iyya* to create one-word equivalents and (c) use of *maṣdar* or other morphological patterns in translating one-word terms.

e. Formal consistency between Arabic translation equivalents is rarely maintained due to (a) differences in term formation between English and Arabic, (b) differences in structure between *-ism* terms in English, and (c)

the use of different translation techniques by the same or different Arab lexicographers.

f. The findings of this study, especially the identification of terminologically plausible translation techniques, can be useful for the translation and standardisation of linguistics terminology in Arabic. The results can also be useful in teaching terminology translation from English into Arabic.

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[1] For more on secondary term formation, see Vicente (2012) and Peruzzo (2012).