Translating the SUFFIX \textit{-ism} in Linguistics Terminology from English into Arabic
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ABSTRACT

English relies heavily on suffixation in deriving new words. The suffix \textit{-ism} is used to form nouns in both general and specialised languages. In linguistics terminology, \textit{-ism} is used to denote a range of technical concepts. The technical use of \textit{-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 \textit{-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) \textit{-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 denotationally 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, \textit{-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 denotationally 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.

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:


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:


**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).


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 Weiner 1994/1998).

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-muwāda’a for ‘conventionalism,’ madhhab al-ḥatmiyya al-lughawiyya for ‘linguistic determinism,’ madhhab al-nisbiyya al-lughawiyya for ‘linguistic relativism,’ and falsafat al-dhārāʾī 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-tarkībi for ‘structuralism,’ al-madhhab al-aqlī for ‘mentalism’ (Al-Khuli 1982), madhhab tajrībi for ‘empiricism’ (Al-Masʿudi), al-naẓariyya al-istighrāqiyya for ‘distributionalism’,
al-naẓariyya al-wazīfiyya 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 (thunāʾ+īyya) for ‘dualism’ (Al-Masʿudi 2015). Other examples are waẓīfiyya for ‘functionalism’, ʿaqliyya for ‘mentalism’, al-binyawiyya for ‘structuralism’ (Baalbaki 1990), al-lādhihiyya for ‘antimentalism’, al-thunāʾiyya for ‘binarism’ (ALECSO 1989), thunāʾiyya for ‘binarism’, and al-𝗶ṣْticksīhiyya 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-\(\text{tahdidiyya}\) \(\text{al-lughawiyya}\) for ‘linguistic determinism’ and al-\(\text{nisbiyya}\) \(\text{al-lughawiyya}\) for ‘linguistic relativism’ (Al-Khuli 1982).

An example of adding -\(iyya\) to loanwords is \(\text{imbiriqiyya}\) (Al-Mas’udi 2015) for ‘empiricism.’ This translation is a hybrid formation consisting of the borrowed base \(\text{imbiriq}\) (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 \(\text{masdar}\) pattern

In Arabic, \(\text{masdar}\) patterns are grammatical morphemes with functional denotations. They are combined with lexical roots to form \(\text{masdar}\) nouns. As a category, the \(\text{masdar}\) noun is formed according to a specific morphological pattern (\(\text{siga}\ \text{sarfiiyya}\)) to name an action denoted by its corresponding verb or the result of that action. For example, combining the morphological pattern \(\text{fi’ala}\) with the root \(\text{k-t-b}\) the \(\text{masdar}\) noun \(\text{kitaba}\) ‘the process or product of writing’ is derived from \(\text{kataba}\) ‘to write,’ and combining the pattern \(\text{mufala}\) with the root \(\text{b-d-l}\) the \(\text{masdar}\) noun \(\text{mubala}\) ‘the process or product of exchange’ is derived from \(\text{bada}\) ‘to exchange.’ Each \(\text{masdar}\) 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 \(\text{masdar}\) patterns are used in this study to translate -\(ism\) in some of the English terms:

<table>
<thead>
<tr>
<th>Term</th>
<th>root</th>
<th>Pattern</th>
<th>Translation</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>hyperurbanism</td>
<td>(h-dh-l-q)</td>
<td>f(\text{a’})la</td>
<td>(\text{hadhiqa})</td>
<td>Al-Mas’udi (2015)</td>
</tr>
<tr>
<td></td>
<td>(q-r)</td>
<td>tafa(\text{’})ul</td>
<td>taq(\text{’})ur al-laf(\text{z})</td>
<td>El-Sayed (2000)</td>
</tr>
<tr>
<td></td>
<td>(f-s-h)</td>
<td>taf(\text{a})’ul</td>
<td>taf(\text{a})shu(\text{h}) hadar(\text{i})</td>
<td>Baalbaki (1990)</td>
</tr>
<tr>
<td>rhotacism</td>
<td>(r-r)</td>
<td>f(\text{a’})la</td>
<td>ra’ra’a</td>
<td>ALECSO (1989)</td>
</tr>
<tr>
<td>syncretism</td>
<td>(d-m-j)</td>
<td>f(\text{a’})l</td>
<td>dam(\text{j})</td>
<td>Al-Mas’udi (2015)</td>
</tr>
<tr>
<td></td>
<td>(t-b-q)</td>
<td>inf(\text{i’})(\text{a’})</td>
<td>intib(\text{a’})</td>
<td>Baalbaki (1990)</td>
</tr>
</tbody>
</table>

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. taqaʿur al-lafz) or attributive-adjective phrases (e.g. tafāṣuh ḥadārī). 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-Mas‘udi (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-Mas‘udi (2015), the result is either an \(iḍāfa\) or adjective compound. Examples of an \(iḍāfa\) compound are \(thunā iyyat al-
lugha\) (Al-Mas‘udi 2015) and \(izdiwājiyyat al-
lugha\) (Al-Khuli 1982) for ‘bilingualism’. Examples of an adjective compound are \(thunā iyya lughawiyya\) for ‘bilingualism’, \(ta`addudiyya lughawiyya\) for ‘multilingualism’ and \(ta`addudiyya thaqāfiyya\) for ‘cultural pluralism’ (Al-Mas‘udi 2015). In translating ‘bilingualism’ and ‘multilingualism’, \(-iyya\) is added to a base translating the prefix (\(thunā\) for bi- and \(ta`addud\) for multi) to form the compound head. To produce a one-word equivalent for ‘bilingualism,’ Al-Mas‘udi (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 \(tafa`ul\) to form the maṣdar noun \(ta`addud\) from the root ‘\(-d-d\) ‘related to number’. \(Ta`addud\) is used as a head in the \(iḍāfa\) compound \(ta`adud al-lughāt\) 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 \(ta`addudiyya lughawiyya\), suggested by (Al-Mas‘udi 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-Mas‘udi (2015) uses the pattern istifāl (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-Mas‘udi (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 iqāfa or adjective compounds (e.g. tashābuh binyawi, tasāwī zamanī, tamāthul maqta ‘ī, tawāfuq al-bīnā, tasāwī zaman al-maqt’a, and tamāthul al-wahdāt 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 talmih (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 mufaʿal) 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, šīgha, ‘ibāra, lafẓ, istiʿmāl and āṣlūb, 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,’ šīgha mahjūra for ‘archaism’, ‘ibāra āmiyya for ‘colloquialism,’ lafẓ jadīd for ‘neologism’ (Al-Masʿudi 2015), istiʿmāl āmmī for ‘colloquialism’, kalima mustaḥdatha for ‘neologism’ (Baalbaki 1990), lafẓ mahjūr for ‘archaism’ al-taʿbir al-āmmī for ‘colloquialism,’ qawl maʾthūr for ‘aphorism,’ āṣlūb 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 idāfa or adjective compound. For example, in translating ‘echoism,’ El-Sayed (2000) uses the pattern mufāʿalā ‘denoting reciprocity’ with the lexical root h-k-y to create muḥākāt, which is used as a head in the three-word idāfa compound muḥākāt aswāt 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 muqtaṭa, which is used as a compound head in muqtaṭa’ 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 ‘ujma (formed by ‘j-m and fuʿla) and Baalbaki (1990) uses ḥushīyya (formed by h-sh-y and the feminine form of fuʿli). In translating ‘euphemism’, ALECSO (1989) uses talḥif (formed by l-t-f and tafʿil) and in translating ‘foreignism’ Al-Masʿudi (2015) uses iqṭirād (formed by q-r-d 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 idāfa or adjective construction. Examples are istiʿmāl al-kalimāt al-mutanāfiya maʿa al-faṣāha for ‘barbarism,’ istiʿmāl khāṭiʿ li-lālf for ‘malapropism’ (Al-Masʿudi 2015) and istiʿmāl al-taʿbirat al-ʿa jamīyya 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-Mas’udi (2015) in creating wahshiyya and barbariyya for ‘barbarism.’ Both are concise one-word translations, but semantically, wahshiyya 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 idāfa or adjective constructions. Examples are ʿuḥdiyat al-lugha for ‘monolingualism’ (Al-Mas’udi 2015), thunāʾiyat al-lahja for ‘bidialectalism,’ ramziyya sawtiyya 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 idāfa 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-Mas’udi 2015, El-Sayed 2000 and Baalbaki 1990) and mufāraqa zamanīyya (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 istibдаl shādh (Baalbaki (1990) and isāʿat īstīmāl al-ʿalfāz 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 nahwiyya (lit. grammatical aphasia). ALECSO (1989) uses the term ‘amah ‘lit. blindness’ (formed by -m-y and faʿal) as a compound head in ‘amah al-tarākīb ‘lit. grammatical blindness.’ Morphologically, both translations are relatively concise, but denotatively ḥubsa nahwiyya is more precise than ‘amah al-tarākīb. This is because lexically ḥubsa relates to speech, but ‘amah relates to vision. Al-Masʿudi (2015) and El-Sayed (2000) use an existing Arabic word as a compound head in a four-word ḥmāla 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 ḥubbat (lit. difficulty) (formed by ḥ-b- and fuʿla) to create ḥubbat istikhdam al-kalimāt al-nahwiyya ‘lit. difficulty in using grammatical words’ for ‘agrammatism’. El-Sayed (2000) uses the word faqd ‘lit. losing’ (formed by ḥ-q-d and faʿl) to create faqd al-qudra al-lā al-tarkīb (lit. losing the ability to structure) for ‘agrammatism’ and he uses the word khurūj ‘lit. deviation’ (formed by kh-r-j and fuʿl) to create the phrasal verb structure khurūj an al-qawāʿid al-nahwiyya ‘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 raʿraʿa, 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 ḥmāla 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 ḥunāʿiyya lughawiyya in which the stem ḥunāʿ translated 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-
ʿuhādiyya al-lughawiyya for ‘monolingualism’ (El-Sayed 2000), thunāʿiyat al-
lahja for ‘bidialectalism’ (Baalbaki 1990) and izdiwājiyyat al-lugha for
‘bilingualism’ (ALECSO 1989). These translation equivalents are denotatively
precise and morphologically relatively concise.

5.8.2. Use of the maṣdar pattern tafaʿul

The maṣdar pattern tafaʿul 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), faʾl 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
tālṭīf, 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

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 šawtiyya as a translation equivalent for ‘sound symbolism’. In this translation, -iyya translates -ism and is added to the Arabic stem ramzi to form the compound head ramziyya. šawtiyya 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-Mas'udi (2015) combines the maṣdar pattern fiʾāl with the lexical root q-y-s (lit. related to analogy) to create qiyās, which is used as a compound head in qiyās mantiqī (lit. logical analogy) for ‘syllogism.’ In the same way, Al-Khuli (1982) combines the maṣdar pattern faʾāl with the lexical root z-w-l ‘related to disappearance’ to create zawāl, which is used as a compound head in zawāl al-ʾiʿrāb (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-Mas'udi 2015, Baalbaki 1990, ALECSO 1989 and Al-Khuli 1982). Analytically, the underlying morphological pattern faʾāl 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 khāṭi li-laṣwāt (Mas'udi 2015), tabādul šawti (Baalbaki 1990) and tabādul al-ʾaṣwāt (Al-Khuli 1982). ALECSO (1989) uses the maṣdar pattern tafʿīl with the root ṣ-h-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
fi kalimatayn. To meet terminological qualities, these translation equivalents can be reduced to a one-word translation, namely tašīf 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 tafaʿul

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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**Biography**

**Jamal Mohamed Giaber** holds a PhD in Translation Studies from the University of Edinburgh. He has been teaching translation and/or interpreting for sixteen years. He is also a professional English-Arabic/Arabic-English translator and conference interpreter. Currently, he is a faculty member at the Department of Translation Studies, United Arab Emirates University. He is the author of five books and eighteen papers on translation and a member of some international associations.

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### Appendix A: Technical Senses and Examples of *-ism in Linguistics Terminology

1. An approach, theory, philosophy, belief, movement or school of thought

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tr>
<td>antimentalism</td>
<td>Bloomfield’s behavioristic approach to research based on the detachment of linguistics from psychology and the turn towards the exact methods of the natural sciences (Bussmann 1996).</td>
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<tr>
<td>behaviorism</td>
<td>the psychological theory that viewed learning as a form of habit formation (Thornbury 2006).</td>
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<td>binarism</td>
<td>the principle by which some linguists have sought to reduce the structure of a language to binary distinctions (Matthews 1997/2014).</td>
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<tr>
<td>cognitivism</td>
<td>the view that cognitive factors have a primary role in language learning (Crystal 1980/2008).</td>
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<tr>
<td>constructionism</td>
<td>the theory that knowledge is constructed through social interaction with others (Richards and Schmidt 1985/2010).</td>
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<tr>
<td>connectionism</td>
<td>a theory that the individual components of human cognition are highly interactive and that knowledge of events, concepts and language is represented diffusely in the cognitive system (Richards and Schmidt 1985/2010).</td>
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<tr>
<td>constructivism</td>
<td>a social and educational philosophy that (a) knowledge is actively constructed by learners and not passively received, (b) cognition is an adaptive process that organizes the learner’s experiential world and (c) knowledge is socially constructed (Richards and Schmidt 1985/2010).</td>
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<tr>
<td>contextualism</td>
<td>the school of thought which endeavors to provide an account of contextual variations in semantic content in terms of a criterion of contextual best fit (Huang 2012).</td>
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<tr>
<td>conventionalism</td>
<td>the view that the truth-conditional content of a sentence is fully determined by the rules of language (Huang 2012).</td>
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<tr>
<td>cultural relativism</td>
<td>the theory that a culture can only be understood on its own terms and therefore standards, attitudes and</td>
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beliefs from one culture should not be used in the study of another culture (Richards and Schmidt 1985/2010).

defaultism the default interference theory that the meaning of a scalar implicatures is automatically worked out by an addressee on encountering a scalar implicatures trigger (Huang 2012).

distributionalism the doctrine developed in 1950s that the description of a language should initially be based on evidence of distributions alone, in abstraction from and preceding the study of meaning (Matthews 1997/2014).

dualism the theory that there is a direct relationship between language and the external world as opposed to a relationship between language and mental representations (Brown and Miller 2013).

emergentism an approach in psycholinguistics which posits an interaction between biological and environmental processes in language acquisition (Crystal 1980/2008).

empiricism a view of language, especially of language acquisition, in which sense experience is seen as the ultimate source of learning (Crystal 1980/2008).

epiphenomenalism the theory that events in the nervous system give rise to consciousness, but consciousness cannot effect events in the nervous system (Richards and Schmidt 1985/2010).

essentialism the belief that certain group characteristics such as gender, sexuality, race or ethnicity are universal to all members of the group (Richards and Schmidt 1985/2010).

ethnocentrism the belief that the values, behaviors and beliefs of one’s own group are superior to those of other groups (Richards and Schmidt 1985/2010).

formalism the approach that attempts to provide a description of the form of language independently of some other aspects of language such as its function (Huang 2012).
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<tr>
<th>Term</th>
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<tbody>
<tr>
<td>functionalism</td>
<td>the school that considers communication to be the primary function of language. It attempts to explain linguistic phenomena in terms of their external, functional motivations (Huang 2012).</td>
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<tr>
<td>holism</td>
<td>the thesis that a complex whole consists of more than the sum of its parts and accordingly, no single part can be adequately characterized without reference to the whole to which it belongs (Huang 2012).</td>
</tr>
<tr>
<td>interactionism</td>
<td>the view that language development and social development are associated and that one cannot be understood without the other (Richards and Schmidt 1985/2010).</td>
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<tr>
<td>linguicism</td>
<td>the beliefs and practices that are designed to promote and maintain unequal divisions of power, prestige and resources between groups on the basis of language (Richards and Schmidt 1985/2010).</td>
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<tr>
<td>linguistic determinism</td>
<td>the view associated with Sapir and Whorf that the speakers of a given language have their conceptions of the external world determined by their native language (Brown and Miller 2013).</td>
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<tr>
<td>linguistic imperialism</td>
<td>the theory that languages may be viewed as occupying a dominant or dominated role in society such as the case of English which plays a dominant role internationally (Richards and Schmidt 1985/2010).</td>
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<tr>
<td>linguistic relativism</td>
<td>the view associated with Sapir and Whorf that the speakers of a given language have their conceptions of the external world determined by their native language (Brown and Miller 2013).</td>
</tr>
<tr>
<td>localism</td>
<td>an approach to linguistic analysis which proposes that expressions of location in space and time are more basic to grammatical or semantic analysis than are other types of expressions (Crystal 1980/2008).</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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<td>-----------------------</td>
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<tr>
<td>logical atomism</td>
<td>the view that there is a process of logical and philosophical analysis of language that ultimately terminates in atoms of meaning, which can specify the meaning of a linguistic expression independently of its relationship with other linguistic expressions in language (Huang 2012).</td>
</tr>
<tr>
<td>logocentrism</td>
<td>in stylistics, a language-centered view of literature or other behavior, especially associated with the structuralist approach to analysis, which focused on the study of the language of a text to the exclusion of the author, social context and historical situation (Crystal 1980/2008).</td>
</tr>
<tr>
<td>Marrism</td>
<td>a linguistic theory, founded by the Soviet linguist Marr in the 1920s, in which all linguistic development is represented as a reflection of economic relationships, and language itself was seen as a phenomenon of the social superstructure (Bussmann 1996).</td>
</tr>
<tr>
<td>mentalism</td>
<td>the theory that a human being possesses a mind which has consciousness and ideas and can influence the behavior of the body (Richards and Schmidt 1985/2010).</td>
</tr>
<tr>
<td>modernism</td>
<td>the literary and artistic movement which emerged in Europe and the United States towards the end of the 19th century (Wales 1990). It was characterized by the rejection of tradition and authority in favor of reason, science and objectivity (Richards and Schmidt 1985/2010).</td>
</tr>
<tr>
<td>monism</td>
<td>a theory of meaning which takes form and content to be inseparable and a change in form brings a change in meaning (Brown and Miller 2013).</td>
</tr>
<tr>
<td>native-speakerism</td>
<td>the belief that native-speaker teachers of English are superior to English teachers whose mother tongue is not English (Richards and Schmidt 1985/2010).</td>
</tr>
</tbody>
</table>
nativism  

nominalism  
the doctrine that universal terms such as ‘dog’ did not correspond to anything in reality except the individual objects that could be referred to by means of the term (Brown and Miller 2013).

positivism  
a philosophical movement which began in the early 20th century and was characterized by (a) an emphasis on the scientific method as the only source of knowledge and (b) a desire to rebuild society on the basis of ‘positive’ knowledge (Richards and Schmidt 1985/2010).

pragmatism  
1. A philosophical movement with the belief that one’s philosophical concepts must be connected to his/her practices (Huang 2012).

  1. contextualism

rationalism  
the philosophical doctrine that knowledge is based on reason rather than on the experience of senses (Matthews 1997/2014).

reconstructionism  
an approach to curriculum development emphasizing the importance of planning, efficiency and rationality and stresses the practical aspects of education (Richards and Schmidt 1985/2010).

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

translation holism  
the view that how one word is translated relies on how other words in the same language are translated (Huang 2012).

2. A type of language-related system, method, process or its result

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

communicative dynamism

in Prague School theory, the process by which an utterance gradually unfolds meaning (Crystal 1980/2008).

cultural imperialism

the transmission, in language teaching, of ideas about a dominant culture during the course of teaching in which certain cultural stereotypes and values are presented as universal and superior while others are viewed as inferior (Richards and Schmidt 1985/2010).

Hyperurbanism

the process or result of an exaggerated attempt by a speaker to imitate linguistic forms or a linguistic variety that he/she considers prestigious (Bussmann 1996).

linguistic criticism

the process or result of analyzing literary texts via linguistic theory and methods (Brown and Miller 2013).

literalism

the process or result of using literal translation as a technique or approach in rendering texts from one language to another (Shuttleworth and Cowie 1997).

rhotacism

the change of a consonant to \( r \) (Bussmann 1996).

suppletivism

the process or result of completing a defective inflectional paradigm by lexically similar but etymologically unrelated stem morpheme (Bussmann 1996).

syncretism

the process or result of the merging of inflectional categories by the transfer of the functions of one category to the form used by another (Aarts, Chalker and Weiner 1994/1998).
text criticism  the process or result of investigating older written or printed works, especially poetic ones, with the aim of reconstructing the original version (Bussmann 1996).

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

cautious optimism  in relevance theory, the level of pragmatic development that is higher than naïve optimism but lower than sophisticated understanding (Huang 2012).

cultural pluralism  a situation in which an individual or group has more than one set of cultural beliefs, values, and attitudes (Richards and Schmidt 1985/2010).

multilingualism  the coexistence of several languages within a politically defined society (Bussmann 1996).

4. A linguistic characteristic, property or feature
antagonism  a property of ambiguous lexical items with various interpretations that are antagonistic and cannot be held simultaneously (Brown and Miller 2013).

egocentrism  a property of language being centered on the here and now of the person who is speaking, i.e. I. (Huang 2012).

exoticism  a feature in a translation resulting from cultural transposition in which linguistic and cultural features of a source text are taken over to the target text with little or no adaptation so that the target text has an obvious foreign appearance (Shuttleworth and Cowie 1997).

formalism  a specific feature or set of features used as part of the process of formalization based on specific formulations (Crystal 1980/2008).

isochronism  a rhythmic characteristic of some languages where the stressed syllables fall at approximately regular
isomorphism a property of two or more linguistic structures whose constituent parts are in a one-to-one correspondence with each other at a given level of abstraction (Crystal 1980).

isosyllabism a characteristic of a language in which syllables are isochronous, i.e. the duration of every syllable is equal and they occur at regular intervals of time (Brown and Miller 2013).

5. A special type of word or phrase

aphorism a concise and possibly memorable phrase or clause expressing some piece of everyday wisdom (Brown and Miller 2013).

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

alphabetism a shortened form of a word or phrase (Crystal 1980/2008).

colloquialism a word or phrase that is more commonly used in informal speech and writing (Richards and Schmidt 1985/2010).

echoism words that are considered to be imitative of nature, acoustically similar to the thing to which they refer such as tick-tock and the clock (Richards and Schmidt 1985/2010).

euphemism an indirect word or phrase often used to refer to something embarrassing or unpleasant to make it seem less offensive, indecent or alarming than it really is (Huang 2012).

idiotism a regionally restricted word typical of a certain dialect used as a marker of a geographical spread of a dialect (Bussmann 1996).

initialism an abbreviation formed from the initial components of two or more words (Brown and Miller 2013).

neologism 1- a word newly introduced into a language by being borrowed or invented (Brown and Miller 2013).
2. In neurolinguistics, new content words that have been fabricated by an individual according to language-specific phonotactic rules, but do not belong to the lexicon (Bussmann 1996).

6. A special use of language or a linguistic element

- **anachronism**: the use of a word or expression not appropriate to the time in which a text is, or purports to be, produced (Brown and Miller 2013).

- **archaism**: the use of outdated expressions for poetic, ironic, or elevated connotation (Bussmann 1996).

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

- **bidialectalism**: the use of two or more dialects by an individual or community (Brown and Miller 2013).

- **bilingualism**: the use of two or more languages by an individual or community (Brown and Miller 2013).

- **euphemism**: the use of a word which is thought to be less offensive or unpleasant than another word (Richards and Schmidt 1985/2010).

- **foreignism**: a person’s use of a word or expression from another language when speaking his/her native language with the aim of creating a special effect or to indicate special knowledge (Richards and Schmidt 1985/2010).

- **malapropism**: use of a word in error in place of one which sounds like it (Matthews 1997/2014).

- **monolingualism**: the use of a single language by an individual or community (Brown and Miller 2013).

- **sound symbolism**: the use of specific sounds or features of sounds in a partly systematic relation to meanings or categories of meaning (Matthews 1997/2014).

7. A language-related physical or psychological disorder

- **agrammatism**: a speech disorder in which a function word or an inflection marker is omitted (Brown and Miller 2013).

- **autism**: a brain disorder characterized by impaired social interaction and communication and restricted and
repetitive behavior (Richards and Schmidt 1985/2010).

battarism a type of fluency disorder and/or its associated thought processes (Bussmann 1996).

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

paragrammatism an acquired language disorder. In English, it is characterized by substitution errors of function words (Bussmann 1996).

rhotacism a speech disorder caused by stuttering of the r-sound (Bussmann 1996).

8. A type of linguistic ability or competence

ambi-bilingualism the ability to function equally well in two or more languages across a wide range of domains (Richards and Schmidt 1985/2010).

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

bilingualism a speaker’s competence in two or more languages and their use in every day communication (Bussmann 1996).

biscriptualism competence in reading and writing two scripts of the same language (Richards and Schmidt 1985/2010).

monolingualism the command of only one language as opposed to bilingualism and multilingualism (Bussmann 1996).

multilingualism the ability of a speaker to express him/herself in several languages with equal proficiency (Bussmann 1996).

plurilingualism the knowledge of several languages by an individual (Richards and Schmidt 1985/2010).

9. A type of linguistic structure or relationship

complementarism
according to the British linguist Geoffrey Leech, relationship and interface between pragmatics and semantics (Huang 2012).

euphonism  an agreeable combination of sounds, which can lead to assimilation, dissimilation, vowel harmony so that words are easier to pronounce (Bussmann 1996).

sound symbolism  the relationship of linguistic sounds to acoustic or optical phenomena in the extralinguistic world (Bussmann 1996).

syllogism  an argument in the form of two premises and a conclusion drawn from them (Richards and Schmidt 1985/2010).

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

10. A type of linguistic error or mistake

solecism  an infraction of the rules of grammar (Bussmann 1996).

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

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