

Productivity of the Arabic Suffix *-iyya* Implications for Translation and Modernization of Vocabulary

Jamal Mohamed Giaber Mohamed
Department of Translation Studies
United Arab Emirates University, Al-Ain, UAE

Abstract

In creating new lexical items to accommodate new concepts, modern Arabic uses methods of word-formation (e.g., root-based derivation, compounding and borrowing). Another emerging type of word-formation is suffixational derivation, i.e. the productive use of suffixes such as *-iyya* and *-yaat* in forming new words from existing forms. This type of derivation has resulted in the creation of hundreds of words. This paper investigates the morpho-semantic nature of the ending *-iyya*, types of lexical items it creates and their role in translating foreign words and modernizing vocabulary. The study is based on a lexico-semantic survey of the lexical items listed in three modern Arabic dictionaries. The study findings indicate that *-iyya* has developed into a derivational suffix and has been increasingly productive in forming at least sixteen types of concrete and abstract nouns. The study also shows that *-iyya* is used in translating and adapting foreign words to accommodate new concepts.

Key Words: Modern Arabic, *-iyya*, Suffixational Derivation, Translation, Word-formation,

Introduction

Languages are like animate objects; they grow, change and die, if not used for a long time. They grow and change when new lexical items and grammatical or stylistic patterns emerge to reflect changes in the sociocultural aspects of the lives of language users and to meet their new communicative needs. Languages usually experience more change in vocabulary than in grammar. Language users use word-formation processes to create new vocabulary items to cope with new developments in their lives. Thus, productivity is one of the essential properties of human languages. Following Yule (1985, p. 13), humans continuously create new words and expressions by manipulating their native linguistic forms to label new objects and describe situations. However, it is important here to distinguish between productivity and creativity as two word-formation processes. Productivity is a defining feature in human language that allows native speakers to produce infinitely large numbers of words according to specific word-formation processes. It is a rule-governed innovation. Creativity, on the other hand, is an ability by native speakers to extend the language system in a motivated but unpredictable way, i.e. it is non-rule-governed (Bauer 1983, p. 63). For example, the Arabic word *qitaar* was originally formed by the combination of the root *q-t-r* (lit. drag) and the morphological pattern *fi'aal* to mean 'a row of connected camels', which is an instance of synchronic root-based word-formation. In modern times, the word *qitaar* is creatively used through analogy to mean 'train', which consists of a number of connected carriages (Anis et al, 1960). This creative analogy is not rule-governed and therefore is unpredictable.

As is the case with the World's living languages, Arabic has gone through stages of development and change. The most notable being the transition from Classical Arabic (CA) (the language of pre-Islamic poetry and the Holy Qur'an) to Modern Standard Arabic (MSA) (the language of official government institutions, education and media). This transition from CA to MSA refutes allegations by some writers, such as Muhammad al-Jabri, who think that Arabic does not have the potential to represent modern life developments (see for example Khaalis, 2012). Because CA and MSA belong to and reflect the written traditions of different eras, they exhibit clear differences in vocabulary and style. However, they are largely similar in linguistic structure (Ryding 2005, p. 4). MSA is now the official language of more than 200 million people in twenty-one Arab countries and one of the official languages in the United Nations Organization.

To cope with the flux of modern terminology, especially in science and technology, MSA uses different methods of word-formation to create new lexical items to accommodate new concepts and to fill lexical gaps. These methods of word-formation include derivation, compounding, calque (loan translation), blending and borrowing (cf. Haywood & Nahmad, 1962, Stetkevych, 1970, Ali, 1987, Ryding, 2005, Alish, 2005, *al-Hamallawi*, 2008 and Sawaie, 2014). "Although foreign words are always borrowed into Arabic, especially for ever-expanding technical items and fields, the [Arabic language] academies try to control the amount of borrowing and to introduce and encourage Arabic-derived equivalents" (Ryding 2005, p. 7).

In deriving new lexical items, MSA relies heavily on the process of root-based derivation. In this process, a new word is formed by combining a trilateral or quadrilateral root (which carries raw lexical meaning or a semantic field) and a morphological pattern (which has a specific grammatical or functional meaning). For example, the modern word *haasuub* (computer) is formed by combining the consonantal root *h-s-b* (lit. count) and the morphological pattern *faa'uul*, which denotes the concept of instrument. Following Ryding (2005, p. 47), "roots and patterns are interacting components of word meaning and are both bound morphemes. They each

convey specific and essential types of meaning, but neither one can exist independently because they are abstract mental representations”.

Another increasingly noticeable type of derivation is what this study will call ‘suffixational derivation’. Initial observation indicates that this type of derivation is becoming very common. It consists in the use of endings such as *-iyya* and *-yaat* in forming new words from existing forms to represent new concepts, translate foreign words and fill lexical/terminological gaps. The aim of this study, therefore, is to explore the morpho-semantic nature of the ending *-iyya*, types of lexical items it produces and their role in translating foreign words and modernizing vocabulary. Eventually, the study will endeavor to answer the following research questions:

- a. Has the Arabic morphological ending *-iyya* developed into a productive suffix?
- b. What role is this suffix playing in the translation of foreign words and modernization of Arabic vocabulary?

The study is based on a lexico-semantic survey of the lexical items listed in three modern Arabic dictionaries compiled by teams of specialists using clearly defined lexicographical methodologies. These dictionaries are:

- a. Hamawi (2008). *Al-Munjid fi al-Lugha al-‘arabiyya al-Mu‘aasira* (3rd ed.).
- b. Abu Haaqah (2007). *Mu‘jam al-Nafaa’is al-Kabiir* (1st ed.).
- c. Omar (2008). *Mu‘jam al-Lugha al-‘arabiyy al-Mu‘aasira* (1st ed.).

It is worth mentioning here that the number of listed *-iyya* formations varies from one dictionary to another. This is apparently due to differences in methodology and sources of data. To the best of my knowledge no study has dealt with *-iyya* in a comprehensive and deep manner. However, some writers have mentioned some aspects of the origin and use of *-iyya* in forming words, as we shall see in the discussion of the origin and development of *-iyya* as a productive suffix.

Finally, this study has a theoretical implication for morphological theory and analysis because the morpho-semantic behavior of the ending *-iyya* triggers a noticeable change in the morphological system of Arabic. In other words, Arabic has always been described as a non-concatenative language, but the use of *-iyya* as a word-formation process is a clear case of a linear concatenation process. In concatenative languages, such as English, most words are easily divided into separate segments. This partially applies to *-iyya* formations in Arabic where *-iyya* can be considered as a separate morpheme with a specific function. Thus, based on its importance, *-iyya* deserves to be investigated in a separate study. In what follows, I will first present a brief account of the origin and development of *-iyya* as a derivational suffix. Second, I will analyze examples of the types of *-iyya* formations, their nature and role. Finally, I will draw conclusions about the morpho-semantic behavior of *-iyya* and its implications for morphological analysis.

Origin and Development of *-iyya* as a Derivational Suffix

In traditional Arabic linguistic studies, there is almost no mention of *-iyyah* as a derivational suffix. According to traditional Arabic grammar, *-iyya* was originally formed by the combination of *nisba yaa’* (relative *yaa’*) and the feminine suffix *-taa’ marbuuta* to form adjectives denoting the feminine as in the phrases *qawaa’id nahwiyya* (grammatical rules) and *siyagh sarfiyya* (morphological patterns) (Ryding, 2005, p. 90-91 and Gaber, 2007, p. 62-64). It was also used as part of *al-masdar al-sinaa’i* (abstract noun) formed from different word categories as in forming *insaaniyya* (humanity) from *insaan* (human being), *hurriyya* (freedom) from *hurr* (free), *huwiyya*

(identity) from *huwa* (he) and *kayfiyya* (quality) from *kayafa* (how) respectively (Sawaie, 2014, p. 323).

Abed (1991, p. 155-157) discusses three views on the origin of the ending *-iyyah*. The first is based on traditional Arabic grammar which considers Arabic abstract nouns ending in *-iyyah* as morphologically derived from Arabic relative adjectives. The second view claims that the form *-iyya* was copied from Syriac, which in turn adopted it from Greek *-ia*, a common suffix denoting an abstraction. The third view claims that the form *-iyyah* was likely to have been influenced by Pahlawi and Persian. The last two views were related to the period when Greek philosophy was translated into Arabic. Abed rejects the idea of *-iyya* being borrowed from Greek, Pahlawi or Persian because, as he points out, the Holy Qur'an as an original Arabic text includes some words ending in *-iyyah* such as *jaahiliyya* (pre-Islamic ignorance) and *rahbaaniyya* (monasticism). Abed concludes his discussion of these views by saying:

“there is no reason, therefore, to believe that the translators of Greek philosophy into Arabic had to borrow the suffix *-iyyah* from other languages. It is true that this suffix was applied, during the translation period and thereafter, to many more terms [...]. But the translators and subsequently Arab philosophers had no need to go beyond the Arabic language in order to find this suffix with which to produce abstract nouns. All they did was broaden the scope of its application”. (p. 156)

In modern times, and regardless of its origin, *-iyya* has developed into a derivational suffix that has been increasingly productive in forming nouns denoting at least sixteen types of concrete and abstract concepts as indicated in the following section.

Types of Nouns Formed by *-iyya*

To substantiate the view that *-iyya* has developed into a derivational productive suffix, examples of derivatives for each of the sixteen types of nouns are listed in this section. All these examples are listed in the above-mentioned Modern Arabic dictionaries. The following lists of examples show that *-iyya* is more productive in some types than in others.

1. A noun denoting a theory, philosophy, movement, belief or school of thought

<i>'ukhrawiyya</i>	the school of thought that focuses on death, fate and resurrection
<i>bragmaatiyya</i>	the philosophical view that takes practical results as the criterion for judging successful ideas
<i>'urthudhuksiyya</i>	the Orthodox beliefs and practices
<i>ismaa'iliyya</i>	a <i>Shiite</i> religious movement
<i>iflaatuuniyya</i>	the philosophy of Plato and his followers (Platonism)
<i>brutistaanitiyya</i>	Protestant school of thought
<i>binyawiyya</i>	the theory that considers any text as a structure whose parts have meaning when considered in relation to each other (structuralism)
<i>jamaahiriyya</i>	the theory that calls for giving authority or superiority to masses

<i>rumansiyya</i>	the movement in art, music and literature that gives precedence to feelings, imagination and nature over reason (romanticism)
<i>nisawiyyha</i>	the movement that supports women's rights and advances their role in society (feminism)
<i>naaṣiriyya</i>	the political movement based on the ideas and approach of the late Egyptian leader <i>Jamal 'Abdu-l-Nasir</i> (Nasirism)
<i>'almaaniyya</i>	the belief that matters of religion should be separated from matters of politics and education (secularism)
<i>mithaaliyya</i>	a- the philosophical belief that a perfect life or situation can be achieved b- the philosophical belief that our ideas are the only things that are real (idealism)
<i>taharruriyya</i>	the political philosophy based on belief in individual's independence and calls for the protection of political and civil freedoms (liberalism)
<i>wujuudiyya</i>	the theory that humans are free and responsible for their actions in a world without meaning (existentialism)
<i>libraaliyya</i>	the belief in the importance of allowing a lot of political and economic freedom and supporting change (liberalism)
<i>waaqi'iyya</i>	the philosophical thinking that gives precedence to concrete reality (realism)
<i>tak'iibiyya</i>	the movement in art in which objects and people are represented as geometric shapes (cubism)
<i>taqaddumiyya</i>	the belief and movement to develop society politically, socially and economically (progressivism)
<i>alla-mabda'iyya</i>	the philosophy that rejects moral principles and original values

2. A noun denoting a system, approach or style

the social system under which blood-related families are controlled
by the oldest male in these families

abawiyya

a family system based on the authority of the mother

'umuumiyya

	an approach to dominate and control by a single power	<i>Uhaadiyya</i>
<i>taarikhaaniyya</i>	the approach of analyzing social and cultural events based on historical considerations (historicism)	
<i>aristuuqraatiyya</i>	the system of government run by members from the aristocratic class (aristocracy)	
<i>dyaaliktikiyya</i>	the approach to discover truth through discussion and logical argument (dialectics)	
<i>'u<u>su</u>uuiyya</i>	the approach of following the basic rules and principles of religion in a very strict manner (fundamentalism)	
<i>imbiryaa<i>li</i>yya</i>	the system under which one country controls other countries (imperialism)	
<i>imbraa<u>tu</u>riyya</i>	the system or approach of ruling a number of regions and peoples under one central government (empire)	
<i>istibdaadiyya</i>	the system or approach of government in which one person has complete power (autocracy)	
<i>diktaa<u>tu</u>riyya</i>	the system of government by a dictator (dictatorship)	
<i>tiknuqraa<u>ti</u>yya</i>	the political system or approach in which people with scientific knowledge have a lot of power (technocracy)	
<i>tajrii<i>bi</i>yya</i>	the approach of using experiments and experience as the basis of study and research (empiricism)	
<i>diblumaasiyya</i>	the approach of dealing with people in a sensitive way (diplomacy)	
<i>rumansiyya</i>	the approach in art, music and literature that gives precedence to feelings, imagination and nature over reason (romanticism)	
<i>fidraa<i>li</i>yya</i>	a system of unity between a number of states or countries (federalism)	
<i>malakiyya</i>	the system of government headed by a king	
<i>shaklaaniyya</i>	an approach in art that focuses more on appearance and rules than on inner meaning (formalism)	
<i>tajriidiyya</i>	the approach of abstract art (abstractionism)	
<i>waaqi'iyya</i>	the approach or style in art that represents things and people as they are in real life (realism)	

<i>tak'iibiyya</i>	the style in art in which objects and people are represented as geometric shapes (cubism)
<i>ra'smaaliyya</i>	the economic approach or system in which a country's economy is run and controlled by private sector not the government (capitalism)

3. A noun denoting a state or condition

<i>'arustuqraatiyya</i>	a state or condition of being aristocratic
<i>istaatikiyya</i>	a state of being static
<i>mu'assasiyya</i>	a state or condition of having institutions
<i>mizaajiyya</i>	a state of personal mood
<i>'askaariyya</i>	a condition of ascariasis
<i>'anawiyya</i>	a condition of excessive self-pride
<i>'aniimiyya</i>	a condition of anemia
<i>'ahliyya</i>	a state of having legal capacity
<i>'aaliyya</i>	a state of being automatic
<i>tabaaduliyya</i>	a state of amenability to exchange things or feelings with others
<i>badawiyya</i>	a state or condition of being Bedouin
<i>burjwaaziyya</i>	a state or condition of being bourgeoisie
<i>taabi'iyya</i>	a state of being submissive or a satellite
<i>jaadhibiyya</i>	a state or condition of being attractive
<i>mahdudiy</i>	a state of being limited
<i>hirafiyya</i>	a state of being skillful
<i>mihaniyya</i>	a state of being professional
<i>hasaasiyya</i>	a condition of sensitivity
<i>mahalliyya</i>	a state of being local
<i>takhaadhuliyya</i>	a state or condition of weakness and laziness
<i>khusuusiyya</i>	a state or condition of being special
<i>khinaaqiyya</i>	a condition of having a health problem in the pharynx
<i>takhayyuliyya</i>	a case of fantasy or imaginative feeling
<i>dustuuriyya</i>	a state of being constitutional
<i>madyuuniyya</i>	a state of being indebted

<i>dinaamikiyya</i>	a state of being dynamic
<i>infisaamiyya</i>	a condition of inability to adapt to a situation
<i>'uzuubiyya</i>	a state of being unmarried
<i>dinaamikiyya</i>	a state of being dynamic

4. A noun denoting a practice, tendency, desire or feeling

<i>Iqliimiyyah</i>	a desire or tendency of a region to have political independence
<i>diblumaasiyya</i>	the practice of dealing with people in a sensitive way
<i>'uṣuuliyya</i>	the tendency and practice of following the basic rules and principles of religion in a very strict manner
<i>'ibdaa 'iyya</i>	a tendency to creativity
<i>'anaaniyya</i>	a feeling or practice of caring about oneself only without considering others
<i>hadaathawiyya</i>	a tendency to adopt modern ideas and reject old ideas
<i>tahdiithiyya</i>	a tendency to use modern ideas to meet the needs of modern life
<i>inbisaatiyya</i>	a tendency of being extrovert
<i>taharruriyya</i>	a tendency or desire to be politically and economically free
<i>mahsubiyya</i>	the act or practice of unfairly treating people especially in filling job positions and granting promotions based on relationships and influence not competence
<i>ihatikaariyya</i>	the practice of completely controlling trade in particular goods or the supply of a particular service
<i>tabaaduliyya</i>	a tendency or feeling to reciprocally exchange feelings or things with others
<i>tahakkumiyya</i>	the practice of absolute control
<i>diktaaturiyya</i>	the practice of dictatorship
<i>infisaaliyya</i>	a tendency to separation
<i>infi'aaliyya</i>	a tendency to excitement
<i>fawqiyya</i>	a tendency to or practice of superiority
<i>tajriidiyya</i>	a practice of expressing ideas in an abstract way
<i>yasaariyya</i>	the political tendency to adopt or support left-wing revolutionary ideas (leftism)

5. A noun denoting a set of distinctive features or characteristics

<i>aadamiyyah</i>	the set of features distinguishing humans from other species.
<i>insaaniyyah</i>	the set of features that make one <i>insaan</i> (human)
<i>alla-insaaniyya</i>	the set of non-human features
<i>tikniikiyya</i>	the set of technical features of something
<i>hayawaaniyya</i>	a- the set of features that distinguish animals from other species b- the set of animal features in humans
<i>badiihiyya</i>	the set of features that make something logically acceptable
<i>badawiyya</i>	the set of features that make someone or something nomadic/Bedouin
<i>mihaniyya</i>	the set of features that make one professional
<i>hirafiyya</i>	the set of features that make one skillful

6. A noun denoting a set of items or a group of people or countries

<i>abjadiyyah</i>	the set of symbols or letters used in writing a language (alphabet)
<i>'alfiyya</i>	one thousand years (millennium)
<i>'aqalliyya</i>	a group of people distinguished by race, religion or language (minority)
<i>bahriyya</i>	a group of naval vessels (navy)
<i>burjwaaziyya</i>	the group of people making up the upper class (bourgeois)
<i>tikniikiyya</i>	the set of techniques used in doing something
<i>huluuliyya</i>	a group of <i>Sufis</i> (mystics)
<i>dhurriyya</i>	one's group of children (offspring)
<i>madhhabiyya</i>	a set of ideas and beliefs of a specific time
<i>'umamiyya</i>	a group of countries forming an alliance of international legitimacy
<i>bahlawaaniyya</i>	the set of acrobatic movements
<i>ma'lumaatiyya</i>	the set of computer technologies used in information processing

7. A noun denoting an administrative area, institution or unit

<i>'iklirikiyya</i>	a school for the training of young people to become priests
<i>akaadimiyya</i>	an academic institution
<i>i'tilaafiyya</i>	a body that includes members from different sides to achieve common goals
<i>ma'muuriyya</i>	commissioner's office
<i>'umamiyya</i>	an alliance or block of countries
<i>Baladiyyah</i>	a municipality

<i>Mahmiyya</i>	a protectorate
<i>khaarijiyya</i>	ministry of foreign affairs
<i>daakhiliyya</i>	ministry of the interior
<i>mudiiriyya</i>	a directorate
<i>mufattashiyya</i>	an inspection department
<i>fidraaliyya</i>	a federation of regions, states or countries
<i>mufawwadiyya</i>	a commission
<i>iqtaa'iyya</i>	a feudal
<i>qunsuliyya</i>	a consulate
<i>'imaamiyya</i>	a country governed by an <i>'imam</i>
<i>mutraaniyya</i>	an archbishopric (the district for which an archbishop is responsible)
<i>jumhuuriyya</i>	a republic
<i>manduubiyya</i>	a commissioner's office
<i>usqufiyya</i>	a bishopric
<i>'abrashiyya</i>	a parish
<i>'itfaa'iyya</i>	a firefighting unit
<i>imbraatoriyya</i>	a big powerful state

8. A noun denoting a single item

<i>Battaaniyya</i>	a blanket
<i>tamthiiliyya</i>	a drama acted on radio, TV or theatre
<i>jallabiyyah</i>	a long, loose garment used in Egypt and Sudan
<i>hanafiyya</i>	a water tap/faucet
<i>fasqiyya</i>	a water basin built in the ground
<i>fadaa'iyya</i>	a satellite TV channel
<i>fulkiyya</i>	a small boat
<i>qazhiyya</i>	an iris
<i>kufiyya</i>	a traditional Arab head dress usually made of cotton
<i>lawziyya</i>	a type of sweet made from almond and sugar
<i>irsaaliyya</i>	a consignment or shipment
<i>naamusiiyya</i>	a mosquito net

<i>hijaa 'iyya</i>	a satiric poem
<i>mahallabiyya</i>	a food made from rice powder, milk and sugar
<i>wujdaaniyya</i>	a romantic poem
<i>mizaaniyya</i>	a budget
<i>itifaaqiyya</i>	an agreement
<i>mawlawiyya</i>	a head cover worn by <i>mawlawi</i> (a member of a <i>Sufi</i> group)
<i>yawmiyya</i>	a daily newspaper/journal/diary
<i>imsaakiyya</i>	a special calendar for the month of Ramadan
<i>marji 'iyya</i>	a frame of reference
<i>istraatiyya</i>	a strategy
<i>sultaaniyya</i>	a wide deep dish made of heated clay
<i>zamzamiyya</i>	a bottle or flask used by a traveler to carry water

9. A noun denoting something given, granted or issued

<i>ma' dhuuniyya</i>	permission
<i>ma' muuriyya</i>	mission or assignment
<i>badliyya</i>	allowance or compensation
<i>ikraamiyya</i>	a tip
<i>'atiyya</i>	something given for free
<i>maahiyya</i>	weekly or monthly wages
<i>yawmiyyah</i>	daily wages
<i>sulfiyya</i>	a loan
<i>shahriyyah</i>	a monthly salary
<i>masna 'iyya</i>	money given in return for handcraft work
<i>'idiyya</i>	a present, usually money, given on <i>'iid</i> (feast) day
<i>sarfiyya</i>	a given expenditure or lot of items dispensed from a store

10. A noun denoting a language

<i>al- 'Arabiyya</i>	Arabic
<i>al- 'Ibriyya</i>	Hebrew
<i>al-Sanskritiyya</i>	Sanskrit
<i>al-Injliiziyya</i>	English
<i>al-Suryaaniyy</i>	Assyrian
<i>al-Turkiyya</i>	Turkish

al-Firinsiyya French

al-Ruusiyya Russian

11. A noun denoting a position, rank or level

'awwaliyya the first place

baabawiyya the position of 'Pope'

baashawiyya the position and rank of *pasha*

'usqfiyya the rank of *'usquf* (bishop)

mutraaniyya the position of an archbishop

'ustaadhiyya the rank of professor

jaami'iyya the university level

thaanawiyya the level of secondary school

ibtidaa'iyya the level of primary school

haakimiyya the position of *haakim* (governor)

'amiiraaliyya the position and job of an admiral

12. A noun denoting an art, skill or ability

bahlawaaniyya the skill to perform acrobatic movements

tajriidiyya the art of abstractness

tak'iibiyya the art of geometrical representation of people and things

'ukhtubutiyya (from octopus) an ability to extend control and command

mihaniyya the ability to do things in a professional way

ihтираafiyya the ability to do something in a skillful way

diblumaasiyya a- the art of managing international relations

b- the skill of dealing with people in a sensitive way

13. A noun denoting a branch of knowledge

'alsuniyya linguistics

'usluubiyya stylistics

maghnaatiyya magnetism (the branch of knowledge that studies magnets and magnetic phenomena)

ma'lumaatiyya the branch of knowledge that deals with information technology

14. A noun denoting an event

ihतिfaaliyya a celebration

<i>hiwaariyya</i>	a group dialogue
<i>mahrajaaniyya</i>	a big festival
<i>fa'aaliyya</i>	an activity held in the form of a gathering, conference or exhibition

15. A noun denoting a defining feature or aspect

<i>huwiyya</i>	identity
<i>kayfiyya</i>	quality
<i>naw'iyya</i>	a type or kind
<i>kammiyya</i>	a quantity or measure
<i>'aqliyya</i>	a way of thinking
<i>shakhsiyya</i>	a character

16. A noun denoting a profession or service

<i>jundiyya</i>	military service
<i>'ustaadhiyya</i>	the profession of teaching

Nature and Role of *-iyya* Formations

A careful study of the above examples reveals lexical, morphological and semantic aspects of *-iyya* formations. It also shows how *-iyya* is employed as a derivational suffix in translating foreign words to accommodate new concepts and to bridge lexical gaps in MSA. Lexically, *-iyya* formations are full-fledged lexical items within MSA vocabulary. They are attested forms listed in modern Arabic monolingual dictionaries (e.g., Anis et al, 1960, Abu Haaqah, 2007, Omar, 2008, and Hamawi, 2008) and bilingual dictionaries (e.g., Baalbaki, 2005 and Arts, 2014). The listing of *-iyya* derivatives in modern dictionaries reflects their currency among MSA users. The examples also show that *-iyya* is used to create nouns denoting concepts belonging to different aspects of life (e.g. philosophy, politics, art, religion, languages, health, psychology, education, administration).

Morphologically words ending in *-iyya* are created in three ways:

a. Manipulation of native Arabic forms:

This includes the derivation of concrete and abstract nouns from singular common nouns, proper nouns, plural nouns; adjectives, particles, pronouns, participles, and prepositions (cf. Ryding, 2005, p. 90-92). The following are examples:

i. Derivatives from singular common nouns:

hiwaariyya (an event for group dialogue) from *hiwaar* (dialogue)

jundiyya (military service) from *jundi* (soldier)

waaqi'iyya (realism) from *waaqi'* (reality)

ustaadhiyya (professorship) from *ustadh* (professor)

ii. Derivatives from proper nouns:

naasiriyya from *Naasir* (Late Egyptian leader *Jamal Abdu-l-Nasir*)

ismaa'iiliyya (Ismailism) from *Ismaa'il ibn Ja'far al-Saadiq*

wahhaabiyya (Wahhabism) from *ibn abdu-l-wahhab* (a Saudi religious reformer)
 (Hanbalism) from *ibn Hanbal* (a prominent Moslem cleric) *hanbaliyya*

iii. Derivatives from verbal nouns:

taharuriyya (liberalism) from *taharrur* (liberation)
tajriidiyya (abstractionism) from *tajriid* (abstraction)
istibtaniyya from *istibtan* (self-contemplation)
taqaddumiyya (progressivism) from *taqaddum* (progress)

iv. Derivatives from plural nouns:

nisawiyya (feminism) from *nisaa'* (women)
jamaahiriyya (superiority of masses) from *jamaaahir* (masses)
nujuumiyya (stardom) from *nujuum* (stars)
'usuuliyya (fundamentalism) from *'usuul* (fundamentals)

v. Derivatives from adjectives:

'akthariyya (majority) from *akthar* (more) or *kathiir* (many)
aqalliyya (minority) from *aqal* (less) or *qaliil* (few)
uhaadiyya (unilateralism) from *uhaadi* (unilateral)
mithaaliyya (idealism) from *mithaalii* (ideal)

vi. Derivatives from particles:

kayfiyya (quality) from *kayfa* (how)
kammiyya (quantity) from *kam* (how many or how much)

vii. Derivatives from pronouns:

huwiyya (identity) from *huwa* (he)
anaaniyya (selfishness) from *'anaa* (I)

viii. Derivatives from participles:

maqbuuliyya (acceptability) from *maqbuul* (acceptable)
mas'uliyya (responsibility) from *mas'uul* (responsible)
mahsuubiyya (favoritism) from *mahsuub* (favored)
madyuuniyya (indebtedness) from *madyuun* (indebted)

ix. Derivatives from prepositions:

ma'iyya (company) from *ma'a* (with)
fawqiyya (superiority) from *fawqa* (above)
duniyya (inferiority) from *duna* (less)

In some cases, nouns ending in *-iyyah* are derived from negative forms with the prefix *alla-* denoting negative in MSA as in the following examples:

allamabda'iyya (the philosophy that rejects principles and original values)
allamantiqiyya (the state of being illogical).
allainsaaniyya (the set of non-human features)

b. Translation of foreign words:

This consists in the use of *-iyya* in translating foreign words to create Arabic translation equivalents to incorporate new concepts related to different fields. The emergence of these equivalents represents one aspect of development in modern Arabic following intensive contact with European languages, especially English and French. This act of translation comes as a move to meet the need for modernizing Arabic vocabulary by creating a terminology that represents modern specialized concepts. This process has already led to the creation of tens of terms in different areas. These terms are either created (a) based on the meaning of the foreign word as a whole unit or (b) based on the structure and meaning of the foreign word (cf. Stetkevych, 1970, p. 42-51). Equivalents created according to the first procedure seem to be based on the overall meaning of the foreign word without delving into the analysis of its morphological structure. This is apparently because the relevant foreign words are not morphologically consistent, i.e. they do not share the same structure or ending. Examples include *alfiyya* (millennium), *i'tilaafiyya* (coalition), *ma'muuriyya* (mission), *mahmiyya* (protectorate), *mudiiriyya* (directorate), *mufawwadiyya* (commission), *iqtaa'iyya* (feudal), *jumhuriyya* (republic), *'itfaaiyya* (firefighting unit), *tamthiiliyya* (radio or TV drama), *fadaa'iyya* (satellite TV channel), *fa'aaliyya* (activity), *mizaaniyyah* (budget) and *ma'lumaatiyya* (information technology).

Arabic equivalents created on the basis of the second procedure seem to build on an analysis of the morphological structure and meaning of the foreign word. This process is used in translating foreign words ending in specific suffixes. In this process, the Arabic suffix *-iyya* is apparently used to translate foreign suffixes such as *-ism*, *-ics*, *-acy*, and *-ship* as can be seen from the following examples:

i. Use of *-iyya* in translating the suffix *-ism*:

<i>taarikhaaniyya</i>	historicism	<i>binyawiyya</i>	structuralism
<i>tajriibiyya</i>	empiricism	<i>nisawiyya</i>	feminism
<i>'almaaniyya</i>	secularism	<i>mithaaliyya</i>	idealism
<i>taharruriyya</i>	liberalism	<i>taqaddumiyya</i>	progressivism
<i>mihaniyya</i>	professionalism	<i>yasaariyyah</i>	leftism
<i>iqliimiyya</i>	regionalism	<i>mahsuubiyya</i>	favoritism
<i>tahdiithiyya</i>	modernism		

ii. Use of *-iyya* in translating the suffix *-ics*:

<i>'alsuniyya</i>	linguistics
<i>'usluubiyya</i>	stylistics
<i>bahlawaaniyya</i>	acrobatics

iii. Use of *-iyya* in translating the suffix *-acy*:

<i>istibdaadiyya</i>	autocracy
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iv. Use of *-iyya* in translating the suffix *-ship*:

<i>'ustaadhiyya</i>	professorship
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c. Use of hybrid formation:

Borrowing is a common practice between languages to exchange knowledge, transfer culture and fill lexical gaps. As with many other languages, Modern Arabic has been in contact with modern European languages, especially English and French, for a long time. As a result, MSA has borrowed many English and French words. Borrowing often results in hybrid formation as a word-formation method. In the context of this study, hybrid formation consists in the use of *-iyya* to derive nouns from borrowed words. The result of this process is a hybrid derivative that consists of a foreign base and the Arabic suffix *-iyya* as in the following examples:

<i>bragmaatiyya</i>	pragmatism	<i>urthudhuksiyya</i>	Orthodox
<i>iflatuuniyya</i>	Platonism	<i>rumansiyya</i>	romanticism
<i>imbiryaaliyya</i>	imperialism	<i>aristuqraatiyya</i>	aristocracy
<i>dyaliktiikiyya</i>	dialectics	<i>tikinuqraatiyya</i>	technocracy

<i>diplumaasiyya</i>	diplomacy	<i>burjwaaziyya</i>	bourgeoisie
<i>dinaamikkiyya</i>	dynamism	<i>libiraaliyya</i>	liberalism
<i>akaadimiyya</i>	academy	<i>abrashiyya</i>	parish
<i>qunsuliyya</i>	consulate	<i>fidraaliyya</i>	federation
<i>al-Turkiyya</i>	Turkish language		

Semantically, nouns created by *-iyya* denote either concrete or abstract concepts. Most nouns denoting concrete concepts belong to aspects of daily life such as *battaaniyya* (blanket), *jallaabiyya* (long loose garment), *fulkiyya* (small boat), *sulfiyya* (loan), *ikraamiyya* (tip), *shahriyya* (monthly salary), *naamusiiyya* (mosquito net), and *zamzamiyya* (water flask). Most nouns denoting abstract concepts belong to the areas of knowledge, belief, philosophy, and methodology such as *tajriibiyya* (empiricism), *mithaaliyya* (idealism), *wujuudiyya* (existentialism), *mizaajiyya* (the state of being moody), *badawiyya* (the state of being Bedouin), and *fawqiyya* (a feeling of superiority). Some *-iyya* formations are polysemous as can be seen from the following examples:

<i>tajriidiyya</i>	a- the theory and principles of abstract art b- the approach or practice of abstract art
<i>ustaadhiyya</i>	a- the rank or position of professor b- the profession of teaching
<i>jumhuuriyya</i>	a- a country governed by a president b- the system of republican government
<i>diblumaasiyya</i>	a- the practice of dealing with people with sensitivity b- the art of managing international relations
<i>kayfiyya</i>	a- the quality of something b- how something is done

Conclusion

This paper was devoted to the investigation of the morpho-semantic nature of the Arabic suffix *-iyya*, the types of lexical items it creates and their role in translating foreign words and modernizing Arabic vocabulary. The study is based on a lexico-semantic survey of the lexical items listed in three Modern Arabic dictionaries. The study was set to answer two research questions:

- (1) Has the Arabic morphological ending *-iyya* developed into a productive suffix?
- (2) What role is this suffix playing in the translation of foreign words and modernization of Arabic vocabulary?

The study shows that in modern times *-iyya* has developed into a derivational suffix and has been increasingly productive in forming nouns denoting at least sixteen types of concrete and abstract concepts. These words are gaining currency among MSA users and have become part of modern Arabic monolingual and bilingual dictionaries (cf. Omar, 2008, Hamawi, 2008,

Baalbaki, 2005 and Arts, 2014). The *-iyya* derivatives belong to different aspects of life as follows:

- 1- A noun denoting a theory, philosophy, movement, belief or school of thought.
- 2- A noun denoting a system, approach or style.
- 3- A noun denoting a state or condition.
- 4- A noun denoting a practice, tendency, desire or feeling.
- 5- A noun denoting a set of distinctive features or characteristics.
- 6- A noun denoting a set of items or a group of people or countries.
- 7- A noun denoting an administrative area, institution or unit.
- 8- A noun denoting a single item.
- 9- A noun denoting something given, granted or issued.
- 10- A noun denoting a language.
- 11- A noun denoting a position, rank or level.
- 12- A noun denoting an art, skill or ability.
- 13- A noun denoting a branch of knowledge.
- 14- A noun denoting an event.
- 15- A noun denoting a defining feature or aspect.
- 16- A noun denoting a profession or service.

These nouns are derived from singular common nouns, proper nouns, plural nouns, adjectives, particles, pronouns, participles, and prepositions. The study also shows that *-iyya* is used in translating and adapting foreign words to accommodate new concepts and bridge lexical gaps. Thus, *-iyya* derivatives from Arabic native forms, translated words and hybrid formations are full-fledged lexical items listed in MSA monolingual and bilingual dictionaries.

Finally, this study shows an aspect of significance for morphological theory because the morpho-semantic behavior of the suffix *-iyya* is triggering a noticeable change in the morphological system of Arabic, which has always been described as a non-concatenative language. The productive use of *-iyya* as a word-formation process reflects an act of concatenation and this has a theoretical implication for the morphological analysis of MSA.

About the Author:

Dr. Jamal M Giaber Mohamed is a holder of PhD in Translation Studies from the University of Edinburgh. Currently, he is a faculty member at the Department of Translation Studies of UAE University. He has been teaching translation and interpreting for fifteen years. So far, he has published six books and twenty papers on translation and related issues. He is also a professional translator and conference interpreter.

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