

Knowing Taboo Words and Sexual Euphemism in Arabic

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Abstract: Taboo words from one culture to another and from one language to another language is different. A taboo subject is still a fierce conversation and never ending in society in various Arab countries. Likewise, the problem of euphemism, has been the topic of Arab scientists, from the beginning until now. Therefore, this article will discuss about taboo words and euphemisms in Arabic especially related to sex, because no Arab terms of sex, both Muslims and non-Muslims are no euphemistic. In research about taboo words in a language, there are three approaches that can be used, namely sociolinguistic approach, feminist approach and action and speech approach. In this article, we will use a third approach, which is to see the taboo words from aspects of action and speech.

Keywords: Taboo, euphemism, arabic, sex, culture

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I. INTRODUCTION

Arabic is one of the languages in the world most prolific coined the term, where in a single term can have more than one meaning, for example, in the words of taboos that violate decency and can hurt feelings. Likewise, Lagrange added that the problem of euphemism, has been the topic of Arab scientists, from the beginning until now. (Zunaybat, 16 Juli 2010, www.libanonchat.org). A taboo subject is still a fierce conversation and never ending in society in various Arab countries. As well as that carried out by the Dutch writer from Morocco who hold a seminar on the subject taboo in Arab culture in the auditorium of the National Library in Rotterdam (Amziyan, 27 April 2009, www.rnw.nl).

Al-Qadi (2009: 13-22) states that no Arab terms of sex, both Muslims and non-Muslims are no euphemistic. This is due to the strength of Islam as the dominant religion in the region where Arabic is used as a native language. Taboo words from one culture to another and from one language to another language is different. Euphemism about sex in Arabic tend to be more polite, while while English is more vulgar.

Al-Jahiz, a writer who lived in the time of Abbasids, explained that euphemism has existed in several verses of the Koran, as the word of Allah in the Koran al-Karim, surah Al-Mu`minun, verse 5, which reads, "and those who keep his genitals, except for their wives or their slaves" and in Surat an-Nur, verse 30, which reads, "Say to the devout women, hold their gaze, and maintain their genitals " , According to him, it is a euphemism for "vulva". Such euphemisms are plentiful and scattered. Some commentators say that the word of Allah in Surah Fussilat, verse 21, which reads, "And they say to their skins, why did you become a witness against us? " is also a euphemism of the taboo word meaning "female genitalia". Likewise, the word of Allah, surah Al-Baqarah, verse 187, which reads, "Permitted to you during the night of fasting month mixed with your wives. They are your garments and you also clothes for them' is a euphemism of the words "sexual intercourse"

Likewise, Sumi (2004: 77) mentions that there is a tradition which says that the Prophet Muhammad once said to a woman who wants to divorce from her new husband, because her husband is impotence, then he asked back again to her first husband, Then the Prophet said to him that he should stay out with her new husband until she felt 'usaylatahu (sperm of her husband) and her husband felt 'usaylataki (her sperm). The word 'usaylat is diminutive form of the word 'asal which means "honey". The term 'asal (honey) in Arabic, indirectly give the sense of eroticism, as in the phrase *madrib al-'asalah*, which consists of *midrib* word meaning "place" and 'asalah which means "honey". This phrase is a euphemism of the word "place where sperm is sprayed" or "vagina". Euphemism is based on the similarity of nature between "honey" and "sperm", which together form a sticky liquid and equally delicious. The joy when sex is equated with when taking honey. Then, the description when bees are collecting nectar and honey is a euphemism erotic and sensual of circumstances when someone is kissing his girlfriend and spend the night with him.

II. THE DEFINITION OF TABOO AND EUPHEMISM

"Taboo" is a new word that entered Europe in the second half of the eighteenth century through a traveler and British explorer James Cook (1728-1779). In the language of Tonga, Polynesia clumps, taboo means "something that is forbidden in religion". All that is forbidden to eat, which is prohibited from doing so, or are forbidden to say, so-called taboo. (Amziyan, 27 April 2009, www.rnw.nl.) Basically, taboo is the prohibition in anything, especially in politeness, for example there are small children who meddle in the affairs of older people, it can also be called taboo (Allan 2006:2)

In Arabic, Al-Qadi (2009: 13-22), sometimes, there is a taboo word that amended several times, for example, in using the word "toilet", first word is called *Bayt al-rahah* that can literally be translated as "home break", then change to *dawrat al-miyaat* which means "round water", then changed again to *hammaam* which means "bathroom" and the latter turned into *tawaliit*, namely loanwords from English toilet. In reference Arabic, sometimes word *zawjah* which means "wife", was also replaced with the word more polite, like *umm* which means "Mother" plus the name of his firstborn male, such as *Umm Mohammed*, so it means "mother of Muhammad", or if he does not have a boy, we used the name of his eldest daughter, like *Umm Khadijah* which means "mother of Khadija". Moreover, in Arabic, there are also some taboo words or dirty words denoting a particular body part, replaced with the word "it", "what" and others. In the written language, including in the replacement of taboo words in the form of euphemism are symbols, such as asterisks, or the other to replace the word about the raunchy sex

Al-Rajih mention that in Modern Western studies, in terms of the Greek, literally, a euphemism meaning "good words". Then translated into Arabic with different words. Kamal Basyr translate words *husn al-ta'biir*, Karim Zaky translate words *tahsiin al-lafdz*, Ahmad Mukhtar translate the word *al-Tallatuf*, Muhammad Ali al-Khuli translate words *Latif al-Ta'biir*.

Ullmann defines this word as "a means to soften the words.", While Ahmad Mukhtar defines this word with the meaning of "replacing the sharp words with less sharp and unacceptable." This method is used by the East to show the word rough and smooth. According to some modern linguists, a euphemism is to replace bad words with good words, or daunting words with words that are not scary.

There are a variety of motivations why people use euphemisms, such as to maintain decorum. Normally, matters concerning the relations between men and women. Then, also to bring a sense of optimism or vice versa, and to give respect or vice versa. How to make a euphemism there are various kinds, one of which is by using *majazi* words. *Majaz* is the most important means to be able to change the taboo words become polite words, as is the case with the use of *al-kinayat*, which says something not real words. This euphemism can be addressed to a private person or it could be to group, group or community (Zunaybat 16 Juli 2010, www.libanonchat.org)

III. SEXUAL TABOO WORDS AND EUPHEMISM

According to Murphy (2010: 165), in research about taboo words in a language, there are three approaches that can be used, namely sociolinguistic approach, feminist approach and action and speech approach. Taboo words are dirty words related to sex or impurities out of the body, religious words are used as material for ridicule and the names of the animals are used to berate.

In this article, we will use a third approach, which is to see the taboo words from aspects of action and speech. Among the words sexual taboos mentioned by Lagrange (30 December 2010, www.sjoseph.ucdavis.edu) in Arabic texts are as follows:

Meaning	Arabic
Sex	جنسية
Sex	سكس
anal penetration	إيلاج الدبر
vaginal penetration	إيلاج المهبل
The entry of the penis between the thighs of women	التفخيذ
Masturbation	العادة السرية
Masturbation	الاستئارة الذاتية
Masturbation by hand	نكاح اليد
Lesbian	الذلك
Masturbate by rubbing	جلد عميرة
Onani masturbation	السحاق
Lesbian	الممارسة الجنسية بالفم
oral sex	حُلاق
Anal sex	أبني

Prostitution	بِغَاء
Sodomy	اللوواط
homosexual behavior	ممارسات الجنسية المثلية
Homosexual	المثلية الجنسية
Sexual Behavior	السلوكيات الجنسية
Heteroksexual	جنسية الغيرية
Gay	المثلية الذكورية
Bisexual	الجنسية الثنائية
People who pansy	الخِنَاث
Pansy	التخنث
sexual disorders	شذوذ جنسي
Male prostitutes	مُأَجِر
Men who is sodomized	مَأَبُون
Men who sodomized	لوطي
Lesbianism	مُساخِقة
Sexual intercourse	الممارسة الجنسية

If we consider the words sexual taboos as mentioned above, there are a wide variety of forms. There is a singular form of the noun, as بِغَاء, which in Wehr (1980: 68) means "prostitution". and there is also a form of phrase

الممارسة الجنسية which literally means "relationship" (p. 903) and الجنسية and الممارسة means "sexual" (1980: 141). In the form of a single noun, there is derived from Arabic, as مُساخِقة which means "lesbian" (p. 400) and there are a collection of English words, sex, which is transliterated into Arabic ب س ك س.

In the form of a phrase, there is a relationship between a noun with an adjective, such as السلوكيات الجنسية which means "behavior" (Wehr, 1980: 424) and الجنسية is "sexual" and there in the form of a combination of a noun to noun or which in Arabic is called with *idhaafat* or "Construct Phrase" (Mace, 1998: 128) إيلاج النبر, literally, word إيلاج means "slipped" (Wehr, 1980: 1097) and said النبر means "anal" (p. 263)

Meanwhile, when viewed from the process of meaning formation, there are several things to note. There is a word formed from the verb, as word الخِنَاث meaning "one who sissy" or word التخنث which means "sissy". These two words are words derived from the verb خنث, which means "be like women" or "effeminate" (p. 263) and there are words that are not formed from the verb, rather than nouns, as word لواط which means "sodomy" and word لوطي which means "men who like sodomy". These two terms are not derived from the verb لوط (لاط) which means "hit" or "attached" (p. 883), but is derived from a noun, the name of a prophet لوط (Luth).

When viewed from the word formation, word consists of two parts, namely noun لوط meaning "Lut" and a suffix ي denoting "followers". As mentioned Ali Jarim that one of the meanings of the suffix ي (-y-) for man and suffix ية (-yat-) for the woman who is put behind the noun is a "follower". (Jarim, 1975: 43-75) As was the case on the word محمدية, which combines word محمد meaning "Muhammad" and the suffix ية meaning "followers". So that means the "Mohammedans".

Thus, the meaning of the word لوطي whole is "Followers of the Prophet Lut". Meanwhile, the relationship between word لوطي meaning "Followers of the Prophet Lut" with word لوطي which means "Men who like sodomy" is because the history mentioned that the followers of Prophet Lut are people who like to do sodomy. The formation of such words by Samsuri (1982: 5) also called lexical meanings and structural meanings. Lexical meaning is the meaning contained in the dictionary or lexicon. This lexical meaning can shift. There is lexical meaning shifted slightly, and some are shifted much so far to deviate from its original meaning. This shift depends on sentence entered. To know the exact meaning, it must be seen first relationship in the sentence or in the structure of language. Meaning obtained from lexical meanings shift also called structural meaning.

Another thing to note on the list of words above are the words that have the form of idioms and not the idiom, so that there are easy to understand and some that are not easy to understand. The words are easy to understand example is

الممارسة الجنسية بالفم, means "having sex with a mouth" or in other words "oral sex". Word الممارسة dan الجنسية explained in the previous section, while the particle ب meaning "with" (Wehr, 1980: 38) and noun الفم meaning "mouth" (p. 728).

While, idiom whose meaning is elusive for example العادة السرية. In the list of words above, this phrase means "masturbation". If the phrase is interpreted one by one, then it means wider than the intended meaning. Word العادة means "custom" (p. 854) and word السرية means "secret" (405). Thus the complete meaning literally means "secret habit". Masturbation was done in secret, but not all habits are conducted in secret is masturbation.

So, this idiom meaning broader than intended. In addition to this word, there is another idiom in the list of words above. As mentioned by Nida (1974: 202) that idiom means a phrase consisting of several words meaning can not be obtained from the individual words that make it up..

Another word that needs attention in the glossary at the top is the phrase that is formed by loan translation, such as *الجنس ثنائياً* that means "bisexual". Called loan translation, because this phrase is translated one per one. *الجنس* is a translation of sexual and *ثنائياً* is a translation of the word bi.

IV. CONCLUSION

Thus the discussion about some taboos and sexual euphemisms in the Arabic. There is a pattern borrowed from foreign terms, some use a long word and given new meaning,, and, there is also a form of combination of words in the form idiom. However, to be considered in further research in the words sexual taboos and euphemisms in Arabic is not clear which words are taboo and words are euphemism. As said by Jansen (1997 :. 148) that phrase *العادة السرية* is a euphemism form of the word "masturbation". The question now is if this phrase is a euphemism form, and where the original taboo word that means "masturbation"? Is not a substitute euphemisms taboo word that was not polite or rude?

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