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Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Linguística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

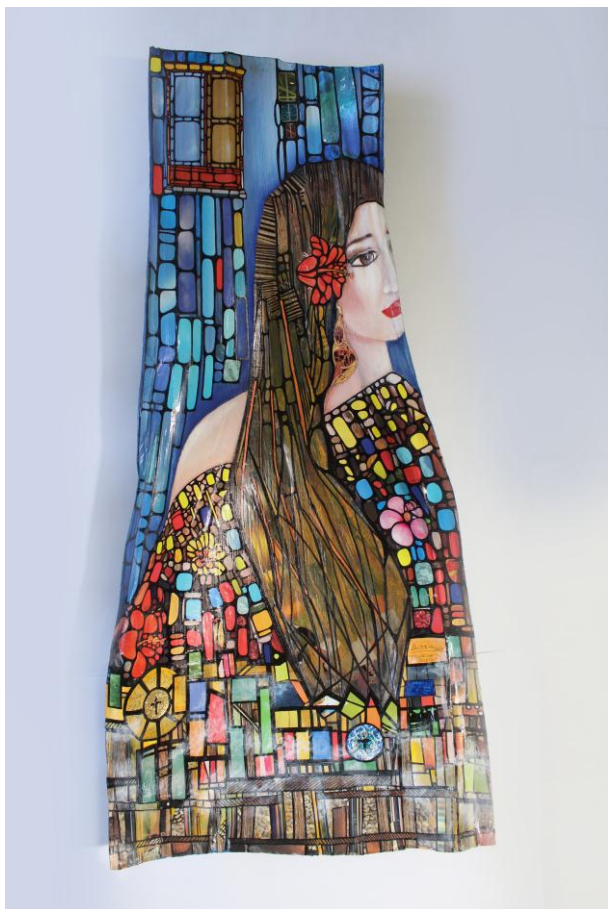
Año 34, 2018, Especial N°

16

Revista de Ciencias Humanas y Sociales

ISSN 1012-1587/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



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Semantic destiny of euphemisms: the nominative sphere of natural need satisfaction

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Abstract

The article describes the main types of taboo unit transformation into euphemism in Arabic, the lexico-semantic evolution of euphemisms on the example of the nominative sphere of natural need satisfaction in ancient and modern Arabic via comparative qualitative research method. As a result, the need for defecation and urination requires you to go out into your personal space, and then sit down to defecate and urinate and finally remove the traces of defecation and urination. In conclusion, with linguistic and extralinguistic factors, euphemistic units can be subjected to the generalization or the narrowing of meanings like all words.

Key words: Euphemism, Dysphemism, Linguistic Factor, Evolution.

El destino semántico de los eufemismos: la esfera nominativa de la satisfacción natural de las necesidades

Resumen

El artículo describe los principales tipos de transformación de la unidad tabú en eufemismo en árabe, la evolución lexico-semántica de los eufemismos en el ejemplo de la esfera nominativa de satisfacción de necesidades naturales en el árabe antiguo y moderno mediante el método de investigación cualitativa y comparativa. Como resultado, la necesidad de defecar y orinar requiere que salgas a tu espacio personal y luego te sientes a defecar, a orinar y finalmente a eliminar los rastros de la defecación y la micción. En conclusión, con factores lingüísticos y extralingüísticos, las unidades eufemísticas pueden someterse a la generalización o al estrechamiento de significados como todas las palabras.

Palabras clave: Eufemismo, Disfemismo, Factor Lingüístico, Evolución.

1. INTRODUCTION

As you know, the euphemism to which people resort in order to express something unacceptable and obscene politely and decently plays an important role in many languages of the world. But the stability of the units of this linguistic phenomenon is connected with its euphemistic potential, which in its turn is conditioned by linguistic and extralinguistic factors. I.A. Kasatova argues that the main linguistic factor of euphemism possible pejoration in the opinion of most linguists is the duration of existence and the constant use of the lexical unit as a euphemism. To this factor, the Arabs add the transition of euphemisms from the quality of

indirect means to direct ones. However, in her opinion, linguistic reasons are not considered sufficient. Like many other language nominations, euphemisms are largely sensitive to the changes in the field of society and human relation culture, as they are the result of social and moral norms existing in society (Alaa, 2012).

The article considers the main types of taboo unit transformation into euphemisms in Arabic, the lexico-semantic evolution of euphemisms on the example of the nominative sphere of natural need satisfaction in ancient and modern Arabic, and lexico-semantic relations between their new nominations. Studying the euphemistic phenomenon under the term metonymy at the end of the 7th century, the ancient Arabic linguist Al-Jahidh noted that genital organ is expressed by the word *farg* in Qur'anic verse, but during prolonged use it lost its euphemistic nature and was replaced by the word *jolod*. Three kinds of linguistic changes are noted in the Arab heritage to turn taboos into euphemisms:

1 - Sound change, for example, *katalaho Allah*, which means Let Allah strike him, turned into *kataaho Allah*, and the word *waelak* - woe betide you by the word *waehak* a then by the word *waesak*.

2 - Component change, as an example we will quote the expression indicating the death *taofaho Allah* which has changed by the phrase *tuofie folaan* then by *kadha ajaluh* and the expression *kadha Allah ilaehom ajalahom* and by the phrase *kudhie alaeh* (Isam, 2001).

3 - Semantic change, for example, the word *sahiba* - a girlfriend to mean *zaoja* - a wife.

With the spread of Islam in the Arab world, the euphemization of speech in Arabic has become the way of speech etiquette and an integral part of Islamic culture. In the Qur'anic verse, Allah says (O those who believe, when the messenger tells the revelation to you, and you want to understand and learn it, and ask the prophet to read more slowly, do not tell him the word *Raina*, which can be pronounced in Hebrew with a distorted, bad meaning. When you want him to pay his attention to you, say: *Unzurna* (look at us) - and listen carefully to what the prophet tells you. The pre-Muslim greeting *imta cabahan & masaan*, which means to be happy and satisfied with your health and state has changed by the welcoming expression *assalamo alaekom* - peace to you. One of the most significant euphemistic themes in the Muslim heritage is the nominative field to satisfy the natural need (to defecate and urinate). Two euphemistic units were revealed in the sacred Koran, the first one: to eat the food, the meal indicated in the Sura (Fares, 1977).

2. METHODS

As you know, the toilets of ancient Arabs were located in low deep places, which guaranteed personal comfortable space far from the eyes of others; therefore, the word *al-ghaait* was used in the Quran as the second euphemistic unit, which means a broad, low place in Arabic. It is worth noting here that this Qur'anic euphemism with a

metaphorical meaning was able to maintain the stability of its euphemistic potential for a long time beyond the framework of the Qur'anic text, but which experienced pejoration according to ancient Arabic written sources and under prolonged use. Following the temporary ephemeral nature, it acquired the character of a euphemism once again to denote excrement, feces. During the identification of this euphemistic image in prophetic Hadiths, various units and expressions with side ideas were used (Egorov et al., 2018).

3. RESULTS AND DISCUSSION

The Egyptian researcher Abdul Al-Nabi Nasser Ali divides the euphemistic units of the well-known Sunni collection of hadiths Sahih al-Bukhari relating to the nominative sphere of natural need satisfaction into the following stages:

1) the euphemisms of the first stage indicate a visit to the place where natural needs are satisfied, for example *dakhalaa al-khalaa* - to go into an open, empty, free space, *ata ak-ghait* - he came to a low deep place, *ata al-khalaa* - he came into the open, empty, free space, *takhkhala* - to be in an open, empty, free space, *tabaraz li hajateh* - to be in an open, empty, free space for the satisfaction of one's needs (Kasatova, 2013).

2) The second stage contains one expression *kaada li hajateh*, indicating the sitting in an open, empty, free space to satisfy one's needs.

3) The third stage is represented by those units that designate the performance of the action aimed on natural need satisfaction (*kadha hajatah*), (*kadaha shaanuh*), (*faragha men hajateh*).

4) In order to determine the fourth stage, they singled out those euphemisms that mean the purification of the external genitalia and anus from stool and urine, for example, *istanja* - to clean the external genitals and the anus from the excrement and urine with water, *istajmar*, *istanfadh*, *tammasah* - the cleaning of the external genitalia and anus from stool and urine by stone (Althalateb, 1992).

It should be noted that these stages are connected with each other by a forced attitude, since each of the previous steps requires performing the next one and vice versa. The need for defecation and urination requires you to go out into your personal space, and then sit down to defecate and urinate and finally remove the traces of defecation and urination. On the other hand, it is observed that each next step points to the previous one implicitly. For example, the lexeme *istandzha* - to clean the external genitals and the anus from stool and urine with water - makes it possible to deduce a whole series of previous stages by reference. It is also observed that the euphemistic terms of each stage are related by synonymous relations

to each other. The degree of their synonymy is built either on formal symmetry (for example *dakhalaa al-khalaa* - went into the open, empty, free space, *ata ak ghait* - came to a low deep place, *ata al-khalaa* - came to the open, empty, free space, *takhkhala* - to be in an open, empty, free space, *tabaraz li hajateh* - to be in an open, empty, free space to satisfy natural needs) took one verb form, or a semantic identity, for example: the members of the fourth stage *istanja*, *istajmar*, *istanfadh*, *tammasah* denote the removal of feces and urine from the external genitalia and anus, but the degree of synonymy of the last three members of this stage is stronger than the first one (Alqurtub, 1964).

4. CONCLUSION

The analysis shows that during the period of Islam appearance there is a large number of euphemisms with the metaphorical image of the action fulfillment place, the stages of natural need satisfaction with the main hint on purity according to Islamic sharia. Over time, the nominations denoting places of natural need satisfaction (*albiracy*, *algate*) have undergone semantic narrowing. The Arabs continue to use (*albirase*, *algate*) as euphemisms to indicate the feces. The verbs were derived from these words to indicate the process of defecation (Nasser, 2010). The image of the place where natural needs are satisfied with the focus of euphemistic units and expressions was also characteristic of the modern Arabian version, therefore, each euphemistic renewal (conditioned by linguistic and extralinguistic

factors), referring to the nominative field (toilet), and entails semantic changes of nominations denoting the satisfaction of natural needs. The actualization of the ideas of water and washing as the result of technical innovations in the field of waste disposal and the equipping of the toilets with a water drainage mechanism connected to a sewage system contributed to the ephemeral nature of euphemisms-synonyms: al-kaneef - a curtain, baet al-adab - the room of morality, baet al-raaha - restroom and the emergence of a new euphemistic chain, daura al-meah, al-hammam - lavatory, al-hammam - bathroom, (the word toilet is of English origin). Such euphemisms can convey different side views to the listener: the speaker wants to wash his hands or face, to comb his hair in front of the mirror. The word (border) as a symbol of freedom and liberation in the Arabic concept is also used by some modern Arabs instead of the lexemes toilet or restroom. In this small and free place an Arab can be kept individually, one can reflect and express his ideas without any censorship. Thus, one can say that semantic change is one of the most actual ways of taboo unit transformation into euphemism in Arabic. With linguistic and extralinguistic factors, euphemistic units can be subjected to the generalization or the narrowing of meanings like all words.

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DEL ZULIA**

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Revista de Ciencias Humanas y Sociales

Año 34, Especial N° 16, 2018

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.
Maracaibo - Venezuela

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