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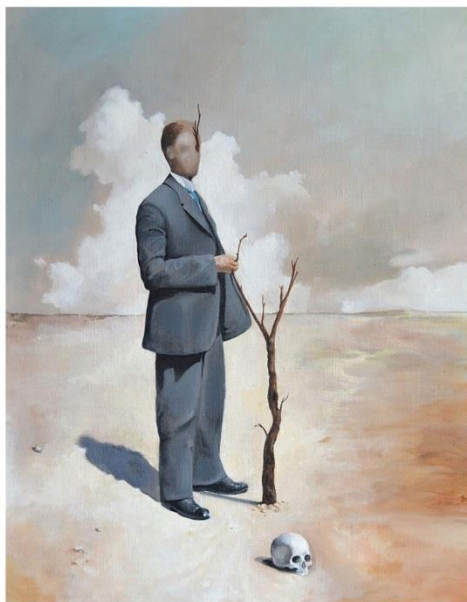
Classification of Euphemisms in Russian and Arabic (Outlooks and Aspects)

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Abstract

The article considers euphemism as a dynamic developed linguistic phenomenon in Arabic and Russian, the criteria for the classification of euphemistic units and the impact of linguistic and extralinguistic factors on this process via comparative qualitative research methods. As a result, the classification approach is also largely connected with linguistic and extralinguistic factors that surround euphemisms. Since euphemisms are considered to be part of the language, they live and develop like everything else in the language. In conclusion, euphemism is a developed updated and dynamic phenomenon in modern languages.

Keywords: Euphemism, Arabic, Classification, Euphemisms, Linguistic.

Clasificación de eufemismos en ruso y árabe (Perspectivas y aspectos)

Resumen

El artículo considera el eufemismo como un fenómeno lingüístico dinámico desarrollado en árabe y ruso, los criterios para la clasificación de las unidades eufemísticas y el impacto de los factores lingüísticos y extralingüísticos en este proceso a través de métodos

comparativos de investigación cualitativa. Como resultado, el enfoque de clasificación también está relacionado en gran medida con factores lingüísticos y extralingüísticos que rodean los eufemismos. Dado que los eufemismos se consideran parte del lenguaje, viven y se desarrollan como todo lo demás en el lenguaje. En conclusión, el eufemismo es un fenómeno actualizado y dinámico desarrollado en los idiomas modernos.

Palabras clave: eufemismo, árabe, clasificación, eufemismos, lingüística.

1. INTRODUCTION

The euphemism that denotes, according to most scholars, a word or expression substituting for another unpleasant rude is one of the most common linguistic phenomena in many languages of the world. This stylistic way plays an important role in the history of the development of society and its language. (Reflection of moral and spiritual culture, values, ways of thinking and worldview of an individual and ethnocultural community) in euphemisms was conducive for the researchers to consider this phenomenon in relation to various aspects.

The scholars directly or indirectly studied the classification of euphemisms as well as the issues of definition, factors, functions, and methods of their formation in different periods. In the work The Problems of Translation of Euphemisms in the English Press (Based on BBC News Articles), MAKSIMOVNA (2018) divides modern classifications of euphemisms according to style of use into stylistic,

thematic, according to purpose of use into conceptual and motivational. According to stylistic classification, Academician HADI (2018) in his work (On Euphemisms) distinguishes euphemisms into three types:

    1)   Common euphemisms in the national literary language

    2)   Class and professional euphemisms

    3)   Family and popular euphemisms.

When classifying euphemistic units on the basis of their function, BERDOVA (1981) divides them into six groups:

    1)   To substitute for the names of scary objects

    2)   To substitute for the names of various kinds of unpleasant, disgusting objects.

    3)   To indicate what is considered to be obscene.

    4)   To substitute for the direct names for fear of shocking others (etiquette euphemisms).

    5)   To disguise the true nature of the signified.

    6)   To designate organizations and professions that appear to be prestigious.

Combining thematic and psychological criteria, AL- SAALIBI (1984) developed a general (conceptual - motivational) classification based on the following motivational groups:

    1)   Religious euphemisms – motivation: oriented motives of fear, superstition, dread.

    2)   Moral and ethical – the feelings of tact, pity, politeness, sympathy.

3) Social, professional, family and popular – social stratification.

4) Aesthetic – historically determined ideas about beauty and ugliness.

5) Political – the desire to veil political contradictions.

The classification of euphemisms with pragmatic goals by MOSKVIN (2007) is as follows:

1) Euphemisms formed because of politeness: word and expression, types of discrimination:

a) Age discrimination

b) Property discrimination

c) Discrimination of people with physical and mental disabilities

d) Racial and ethnic discrimination.

2) Euphemisms that distract attention from the negative phenomena of the reality:

a) Euphemisms that cover up for aggressive hostilities

b) Euphemisms associated with negative consequences in the socio-economic sphere

c) Euphemisms related to crime.

2. METHODOLOGY

It is observed that the tendency of euphemisms for development and dynamics is conducive to the creation of a new typology of euphemistic words and expressions. MEUKHADEANOVNA (2005)

identifies historical euphemisms that used to perform a substitutional function, but at present their euphemistic potential is not recognized by native speakers. The author considers obsolete euphemisms are those that are out of use and their euphemistic ability has decreased, but still recognized by a native speaker. SENICHKINA (2008) also thinks that the euphemistic type according to origin (medical terms, abbreviations, foreign words, and expressions) is not actually euphemisms but sometimes their formation and appearance in the language is due to a euphemistic function.

3. RESULT

In Arabic linguistic literature, two stages of euphemisms can be defined – ancient and modern. The first stage is referred to as the beginning of the 7th century when there was the first written mention of euphemisms by Arab scholar Al-Farrah. In his book (Maani al-Qur'an – the meaning of the Qur'an), the author marks the sound change used by the Arabs to euphemize speech, for example, instead of the phrase (katalahu Allah – may Allah drop him dead) the ancient Arabs used the phrase (kataahu Allah).

Following Al - Farrah, many Arab ancient specialists dealt with a number of euphemisms. They studied nomination, definition, and motivation of euphemisms.

Modern scholars continued the research tradition of their ancestors. Along with the definition and designation of euphemism,

they mainly drew attention to their factors and classification. Modern Arabs distinguish linguistic and extralinguistic factors as the main reasons for originating euphemisms. To the linguistic factors, one may refer the repeated use of the same word, for example, the word (al-ghaeet), used in the Holy Qur'an as a euphemization al-uthra - faeces), and denoting a low place in Arabic. Due to the use of this metaphorical lexeme, it has become a direct nomination and has changed to a more acceptable type (kadaa al-haja - satisfying a natural urge). Linguistic motives include the difference in dialects within the very Arabic language, for example, the Arabic word (al-afeea) means (hell) in the Moroccan dialect and (health) in other dialects.

One of the significant attempts to classify euphemisms in modern Arabic linguistics belongs to Saudi linguist Al-Rajihi. Based on the position according to which the euphemistic replacement is carried out, the scholar divides euphemisms into two parts. The first part is based on an individual position, based on the interlocutor's dexterity in selecting a suitable euphemistic term, for example (once a Muslim caliph asked his vizier about the name of the tree al-hilaf, denoting a quarrel, and he immediately replied that this tree is called al-wefak – reconciliation). The second part, a collective one, depends on what is already approved by Arab society. It should be noted that this type coincides with NEAMAN (1990)'s classification that is based on frequency/ general order.

When developing his classification, the Iraqi Anglicist KHANFAR (2011) Malik in his article (Euphemism in Arabic. Classification and Form) dwells on the way of forming euphemisms.

Some Arab scholars study the semantic field of euphemisms. An example is the master's thesis by Egyptian applicant Abdul Nabi Nasser Ali which divides euphemistic units with a metaphorical image of the place of action and the stages of satisfying a natural urge with the main hint of purity according to Islamic Sharia into four stages.

All the above classifications of euphemisms in Russian and Arabic prove Maximovna's opinion, based on the idea of American linguist PANIN (2010) about the absence of clear criteria for euphemisms and the subjectivity of classifying words to this category. We cannot but agree with her words that (the classification "systematization" of euphemisms also carries some subjectivity: a lot depends on an approach chosen to the study of euphemisms, a definition of the concept on which the scientist relies, an aspect distinguished for classification, etc.

However, in our opinion, the classification approach is also largely connected with linguistic and extralinguistic factors that surround euphemisms. Since euphemisms are considered to be part of the language, they live and develop like everything else in the language. Their development and dynamism are interconnected with human evolution. Indeed, the units of language and speech represented by lexemes, phrases, sentences, and texts are considered to be the main expressive euphemistic objects, but at present it is possible to fix new ones, to confirm our view, we give the following euphemistic example, it is written on one of the social sites by one of the famous Egyptian actors in response to the jest of one of his fans about his niece:

I always say that you are right, that I am nervous, but this time I do not listen to you. And when such a girl scoffs at my niece and says that her hair looks like a metal sponge. I did not find a suitable one with which she scolded my niece but she smells (***) worse than my legs after three hours in shoes without socks. I do not listen to anyone when (***) a girl like this points to a little girl and calls her hair a metal sponge (AL- FARRAA, 2016: 14).

4. CONCLUSIONS

Here, the actor replaces the taboo "abusive words" with dots and stars (using the method of deleting taboo words). It should be noted that nonverbal means are also included along with verbal means of communication; therefore, it can be said that this is a way of conveying taboo information by euphemistic nonverbal means. According to the above mentioned, and as a result of the natural process of evolution of the linguistic phenomenon of euphemisms, we can also differentiate another typology of euphemisms such as linguistic, verbal-linguistic, verbal and non-linguistic, non-verbal. Thus, we can say that euphemism is a developed updated and dynamic phenomenon in modern languages. The classification of euphemistic units is based on subjective criteria, but in some cases these criteria are determined by the objectivity of their dynamics and directed by linguistic and extralinguistic motives.

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