CHAPTER FIVE
EUPHEMISM IN ARABIC

5.1 Preliminaries
This chapter is an attempt to throw light on euphemism in Arabic; the efforts of Arab linguists, the concept, and the history when this topic appeared for the first time in Arabic and by whom, are of top priority. It also focuses on how taboo topics, like death, naming and addressing, diseases, insanity, and other issues, are euphemized. Women will be dealt with independently to explore the conservative culture of Arabs and how a woman is viewed by its people. Additionally, motivations which encourage people to euphemize bad and filthy matters are discussed.

5.2 The Concept of Euphemism
The concept of euphemism in Arabic has undergone a long process of discussion started with the efforts exerted by early Arab linguists until the modern Arab linguists who were influenced by the Western linguists. Below is the discussion over the concept which was presented by them.

5.2.1 Early Arab linguists
Terms employed for referring to euphemism are various, and they gave an indication that this topic has a glorious history and prestigious importance in the efforts of Arab linguists, especially the early ones. They did not come with a certain and specific term to label euphemism, as it is being used nowadays. This section reveals and manifests how euphemism was addressed and discussed by Arab linguists.

الكتاية (metonymy), as Arab literature on rhetoric states, was the first device used to throw light on euphemism, and under which aspects of euphemism were explained, Al-Farra' (1970: 316) was the first linguist
who referred to euphemism and taboo when he illustrated verses from the Qur'an. He discussed serious issues like copulation, euphemism for woman; of which was الفراش (the bed), and other issues that paved the way to deal with sensitive matters in language. Al-Jahidh (1998:257,333) metonymized some taboo topics like sex, prostitution, and old age. His reference to these topics indicates the fact that direct reference to socially unaccepted matters is not preferable. This book was written in the second century after Hijrah. Ibn Quteibah (1986:214-5) used the terms التلف (euphemism) and حسن التعريض (beauty of innuendoes) since both these terms indicate euphemism. Al-Mubarid (1986:855-8) followed the same steps of those who preceded him. He discussed euphemism also under metonymy as Arabs avoid mentioning rejected expressions directly.

In his masterpiece of the 4th century after Hijrah, Ibn Faris (1910:218) did the same when referring to metonymy. Arabs euphemize unspeakable things in their speech such as genitals, defecation, and some other taboo issues. Al-Easkari (1952:427) used المحسن النطفي (verbal beautification) to label euphemism, while Ath-Thaalibi (1998) devoted a book on metonymy and innuendo. This book dealt with all areas of taboo and how they are euphemized to make them mentionable. In addition to his use of metonymy, Ibn Rashiq (1972:311-2) believed that التورية (equivocation) is a device through which unmentionable matters are expressed. Like Ath-Thaalibi in dealing with euphemism, Al-Jirjani (1908) wrote a book on metonymy and references. He did the same to cover as many taboo matters as possible that can be expressed via metonymy and reference. Both of them (Ath-Thaalibi and Al-Jirjani) left authoritative rules and authentic literature on metonymy in Arabic. In the seventh century after
Hijrah, Ibn Al-Atheer (1983:51), Ibn Abi Al-Eṣbeē (1980: 53), and Al-Qurṭubi (2003:317) used metonymy to discuss euphemism. Ibn-Atheer and Ibn Abi Al-Eṣbeē defined and clarified metonymy; these definitions and classifications indicate the importance of euphemism in language.

In the eighth century, unlike Al-Ŷalawi (1922:81) and Az-Zarkashi (1984) who followed their predecessors in employing metonymy for referring to euphemism, At-Tibi (1977) uses the term الرمز (symbol) to state euphemism as it refers to intended matter indirectly.

Thus, the discussion above reveals that most of early Arab linguists referred to euphemism when they discussed metonymy and other related subjects.

5.2.2 The Modern Arab Linguists
Modern Arab linguists have tried to give certain terms for euphemism in Arabic. These efforts have been reflected in their writings on euphemism. At-Tarabulsi (1981:213) discusses euphemism under التلطيف (softening) as a matter of translating the term euphemism from English into Arabic. Xarma (1978:176) calls them mild and polite expressions which can be used to avoid taboo sanctions imposed by the society. Al-Khuli (1982:282) translates the English word euphemism into Arabic as التلطيف (softening the expression) or التوروية (equivocation). LeŶebi (1984:105) refers to euphemism by using the term حسن التعبير (beauty of expression) or الكتابة (metonymy). While Wahba and Al-Muhandis (1984:125) translate the term of euphemism into التهويل (comfort). Husamuddin (1985:64) uses نحسين النطق (beautification of expression) next to the English word euphemism when he discusses this subject. Ad-
Dayah (1996:395) follows the term assigned to euphemism by early linguists so that the ٌالكتابة (metonymy) is employed here. ٌEawad and ٌEkrimah (2006:8) explain the semantic function in language—they refer to euphemism as the ٌالتعلط، it is used to avoid taboo matters which are sources of changes in language. Both Ath-Thubeiti (2001:961) and Abu-Xuder (2010:5) adopt the same term التلطف، whereas ٌEumer (1998:228,265) translates the terms التلطف في التعبير into English as euphemism.

In brief, table (15) states the terms and concepts given to euphemism by Arab linguists:

<table>
<thead>
<tr>
<th>Term in Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>الكتابة</td>
<td>Metonymy</td>
</tr>
<tr>
<td>التلطف</td>
<td>Beautifying the meaning</td>
</tr>
<tr>
<td>حسن التعريض</td>
<td>Beautification of innuendo</td>
</tr>
<tr>
<td>المحسن اللغطي</td>
<td>Verbal beautification</td>
</tr>
<tr>
<td>التورية</td>
<td>Equivocation</td>
</tr>
<tr>
<td>الرمز</td>
<td>Symbol</td>
</tr>
<tr>
<td>تحسين التعبير</td>
<td>Improvement of expression</td>
</tr>
<tr>
<td>لطافة التعبير</td>
<td>Nicety of expression</td>
</tr>
<tr>
<td>التلطيف</td>
<td>Beautification</td>
</tr>
<tr>
<td>حسن اللغط</td>
<td>Beauty of expression</td>
</tr>
<tr>
<td>التلطف في التعبير</td>
<td>Euphemism</td>
</tr>
</tbody>
</table>

Table (15) shows the terms given to 'euphemism' in Arabic

This explanation reveals that modern Arab linguists do not use a certain term while referring to euphemism.
5.3 Definition and Modern Efforts

As it has been clarified earlier, early Arab linguists had discussed euphemism under metonymy. This section focuses on the concept of euphemism as it is seen by the modern Arab linguists. Some notable definitions given by the modern Arab linguists are as follows:

Xarma (1978:176) defines euphemism as the use of mild and polite expressions which society cannot use.

Abu Xuđer (2010:11) sees that euphemism is the process of replacing one expression with another, the replaced expression having forbidden semantic connotations due to its overuse or being common, and the new expression being euphemistic.

- In their Dictionary on Arabic terms in language and literature, Wahba and Al-Muhandis (1984:125) define euphemism as "the use of mild expression to replace a painful and unfortunate word or expression" like لفظ انفاسه الأخيرة (breathe his last) instead of مات (died).
- Dictionary of Theoretical linguistics by Al-Khuli (1982:88) defines euphemism as "the replacement of an unpleasant expression with another one which is more acceptable."
- Ath-Thubeiti (2001:5-8) believes that euphemism is kindness or mildness in speech, it is the bright face of taboo, when taboo or forbidden words are replaced with mild and pleasant words to avoid any unpleasant and fearful connotations.
- In his discussion of linguistic change, Eumer (1998:240) sees that the replacement of a harsher word with another one seems more acceptable and the milder one is called 'euphemism'. He adds that it is a source of semantic change.
5.4 Areas of Euphemisms in Arabic
This section deals with the most significant areas of euphemism that are relevant for the present study.

5.4.1 Religious Euphemisms
Religious matters and beliefs should be handled with care in order to avoid any misunderstanding or misinterpretation of sacred concepts and beliefs. Islam, Husamuddin (1985:39) states, teaches people to show reverence, politeness, and glorification of their God, Prophets, and religious symbols and issues. Before Islam, people in the Arabian peninsula and its vicinity used to worship idols and statues made of stones and trees, they fought with each other, buried female infants alive, ate dead animals, dealt with usury …etc. Islam taught them to abstain from these acts. In addition to that, they were ordered to worship one God, who is the God of all gods.

If mentioned, God's name should be followed by the phrase سبحان وتعالى (glory to Him) which shows glorification. Reverence and respect should be shown toward His prophet Mohammed by following his teachings so that the name of the prophet is to be followed by the expression صلى الله عليه وسلم (peace and blessings be upon him) when spoken, heard, or written. The companions of the prophet during his life time are to be respected, the expression صلى الله تعالى عليه/عليهم اجمعين (God's grace be upon him/their) is used while mentioning one or all of them. The names of Allah and His prophet are not allowed to be mentioned in bathrooms, as Qanbar (2011:99-100) explains.

Islam and its culture teach people not to use obscene and filthy words or expressions at any moment, regardless of the circumstances. It is to avoid
offending others or appearing ignorant. Insulting pagan idols is not permissible, lest they insult Allah wrongfully without knowledge. Not only is swearing in religious matters the most egregious verbal insult, it is even risky due to the sacredness of these matters, even though directing vile words at non-animate objects seems harmless.

5.4.2 Euphemisms for Death

In Islam, death is thought of as a journey from this life to another life, i.e. from the material to the immortal and eternal one. This journey begins with birth and ends with death as people meet their Maker and Creator. In this life, people will be tested for their deeds. One has to think of himself/herself in this life as a passer-by or a stranger who looks for eternity and immortality with God. Death, in fact, is predestinated. So there is no escape from the reality that everyone will die sooner or later. In this life, people strive to do good deeds, whose fruits will be gained and reaped in the thereafter. People in general, regardless of their religious backgrounds; share to a considerable extent this belief.

In terms of euphemism, death is euphemized to show sympathy with grieved families. Euphemism describes death as a journey in various ways. Adopting Pound's (1936) approach to euphemistic death, Haddad (2009:50-53) asserts that Arabic has 13 categories of euphemistic substitutes, they are as follows:

1. euphemizing death through approaching it as a problem-solving event: يرقد بسلام (lie peacefully)
2. Euphemizing death through (in) direct reference to religion: انتقل الى جانب ربه (transferred to his/her Lord's neighbourhood).
3. Euphemizing death through (in)direct expression of emotion: 

the loss (the loss) which is viewed as the most emotive word in Arabic because it reflects the fact that the deceased will be greatly missed and death will not be easily accepted.

4. Euphemizing death through giving a description of death or the dead: 

breathe his last and discharged the soul.

5. Euphemizing death through medical jargon: 

we did our best to save his life.

6. Euphemizing death through euphemizing burial, funeral, coffin, and corpse: 

the procession, the corpse, burial, and casket.

7. Euphemizing death through describing it as a movement to a specified destination: 

with prophets and saints, in paradise, transferred to the hereafter, and transferred to Allah's mercy.

8. Euphemizing death through describing it as a movement to an unspecified destination: 

departed, departure, absent, departed the life, and one's soul left the body.

9. Euphemizing death through focusing on life rather than death 

deceased's spouse, life insurance, and you may live longer.

10. Euphemizing death through full/partial mitigation cliché. Certain social clichés are used to mitigate death and its subsequent stress. It seems that euphemizers/ minimizers in Arabic are good examples: 

May Allah not predestinate, and after a long life.
11. Euphemizing death through the dead: المغفور له (the late), الفقيد (the lost), المأسوف على شبابه، والراحل (the late) and (the mourned).

12. Euphemizing death through imageries taken from nature: انقصف عمره (his life has shattered), ذابت روحه (his life melted), and فاضت روحه (life had flooded).

13. Miscellaneous ways of euphemizing death: توفى (passed away), قضى نحبه (demise has come), دنى أجله (appointed time has come), and حانت ساعته (his hour has come).

In addition to these ways of euphemisms for death in Arabic, the researcher believes that there are some other ways to express death euphemistically, they are as follows.

1- Personification is a device which can be used to hide it. Thus, death is called ام قشعم (mother of Qasham), see Kura An-Namil (1976:310) since such titles are given to humans.

2- It is said that فلان ورد حوض غتيم (so and so has arrived Ghatim's basin), this phenomenon whereas a name is derived from a proper name or place is called antonomasia; it is a word-formation process.

3- Euphemizing death through indicating that though life is good but death is better: الحياة الدنيا متع و الآخرة دار القرار. الدنيا لعب والآخرة هي الحياة (the life of this world is but a mere enjoyment and the hereafter is a home that will remain forever) and (this life is only an amusement and a play, the home of the hereafter is the life indeed).

4- Euphemizing death through giving a physical description of death or the dead: شخص بصره اغمض عيناه (one's sight cast down) and (one's eyes lowered).

5- Euphemizing death through metaphor and metonymy. As far as metaphor is concerned, it is utilized to euphemize death in Arabic.
Colours are employed in this respect: موت أبيض (white death) is said to denote sudden death; موت أحمر (red death) signifies death resulting from murdering; whereas موت أسود (black death) is given to death attributed to suffocation or drowning. Farghal (2005:59) agrees that death is metaphorized. For example، وضع حدا لحياته (one puts an end to his/her life = s/he commits suicide). Metonymy, on the other hand, is widely used to express death; Ath-Tha'alibi (1998:139) mentions that death is metonymized by various expressions like استائر الله به (Allah preferred him above others) and اختار الله له النقلة من دار البوار إلى دار الأبرار (Allah has chosen to transfer him from the house of destruction to the house of righteous persons).

5.4.3 Euphemisms for Sex

Euphemisms for sex cover three main important topics; they are sexual organs, sexual acts, and sexual relations. This section will deal with these sexual aspects.

Sexual Organs

Human sexual parts have a variety of terms which are expressed using different euphemistic devices to avoid direct reference to these taboo and unmentionable organs. Like any other society, and being conservative as compared with other societies, sexual organs occupy a prestigious importance among euphemisms. Books on how to express unmentionable matters are started with how to euphemize sex in Arabic.

As far as female sex organ is concerned, it is called euphemistically as الآثى (female), العضو (organ), حياء المرأة (woman's shame), الفرج (vulva), الين
Metonymy can be employed to mention it, so it is called the "kohl vessel". Personification is another device which is used in this respect to denote female sex organ; ١١٤١١٩١٤١٩٠١٨١٩٩٢١٧١٨١٩٩٨١٩٩٨١٩٩٨١٩٩٨١٩٩٨١٩٩٨١٩٩٨١٩٩٨١٩٨٦٦٠٧, ١٩٩٣:٥٦ ا. Al-Andalusi (1993:56).

By the same token, male sex organ is euphemized by the expressions الذكر (male), السكين (the kitchen knife), العضو (the rod), السكينة (swivel), الموز (banana), the "kitchen knife", the "lock", the "castle", the "mouth of wallet", the "tight one", and the "split". The context helps to use ذلك (that) or ذلك الشيء (that one) too. The word المنجز (loincloth) or لباس (pants) gives the meaning of pants for referring to what is underneath it too, see Ath-Thaّئالibi (1998:19-25), Ibn Quteibah (1986:607), Sanchez (2009:96) and Al-Andalusi (1993:56).

Euphemizing Sexual Act
Generally speaking, sex-related matters are avoided to be mentioned because the speaker is viewed as indecent and shameless when s/he refers to these subjects directly. There is silence surrounding these matters which stems from the general feeling of discomfort related to public discussion about sex issues. There is also a lack of desire to deal with problems afflicting women, as Kedar (2002:404) mentions. Due to this...
fact, Arabic developed more than 100 expressions either original or metonymized for referring to copulation in Arabic; see Ath-Tha€™alibi (2000:208). Below are some examples which denote the act of copulation:

- النوم مع
  (sleep with)
- افشاء
  (telling one's secrets)
- بلغ أرمه
  (got what he desired)
- تغشها
  (to cover her)
- تريد شيئاً الآن
  ((you) desire something now)
- تشتهي قريبك
  ((she) desires to be near you)
- يمكن منها
  (to have her)
- تمكنته من نفسها
  (let him have her)
- جماع
  (copulation)
- رقود مع
  (lay with)
- قضى حاجته
  (satisfied his need)
- قضى وطر
  (satisfies his desire)
- قضى غرضه
  (gains what he yearns for)
- مباشرة
  (copulation)
- ملامسة
  (touching)
- مباضة
  (to have lovemaking)

Foreplay is also expressed in the same way; تقبيل (kissing), ملاعبة (making fun with), صمت (flirting with), الضم (coupling), and الشم (smelling) are expressions indicate this process. For more examples, see Az-Zarkashi (1984:300), Az-Zamaxshari (1987:229-230) and Al-Qurṭubi (2003:311).
When sex is by force, it is called اغتصاب (rape); this word is not really taboo, but Arabic has expressions to reflect this illegal and condemned act. Hyperbole tries to make it milder and acceptable as in:

- يجبرها على الجنس (force her to have sex with him)
- يجبرها على الفاحشة (force her to make the sin)
- يعتدى عليها (assault her sexually)
- يراودها عن نفسها (seek to seduce her)

It can be metaphorized by using اغتصبها as the word اغتصب signifies things which are taken by force like invasion. It has been referred to veneration of virginity for unmarried women in (3.9). It is a great value, and virginity for Arabs is the symbol for the honour of the female and her family. The sacredness surrounding the matter of deflowering is reflected in language to euphemize it: يفظ البكراء (deflower), يأخذ وجهها (take her face), and يلقب اللؤلؤ (drill pearls) have been mentioned in Al-Jirjani (1908:21).

**Prostitution**

In fact, prostitution is reflected in literature which is a mirror of society. There is no exact date or history when prostitution existed as an occupation or job. However, because of the shame people feel while discussing it and the need to be seen decent, Arabic euphemizes such area. The place where this evil sexual act happens is called دار الیغاء (house of prostitution); and the woman who sells love is called البغي or البغى بائعة الهوى. In some areas, and for the sake of euphemism, as Sadiqi (2003:138) explains, مغنية (female singer) and ممثلة (actress) are used to avoid words like prostitute. The bad connotations surrounding these places cover the persons who manage such dirty houses too: قواءد (procurer) and قواءدة.
(procuress) are euphemized in some Arabic vernaculars as غيوم (cloud), see Zack (2009:263). There are no specific common expressions or words to euphemize the persons, the acts, and the places where these things are done; it seems that the reason is attributed to the unpleasantness these acts carry and they are condemned in religion and culture. The only way to euphemize the persons who work inside is by referring to the place itself.

**Adultery and Illegitimate Children**

In Arabic, the act of adultery is euphemized by words and expressions like بھتان (illegal sexual intercourse). If committed by married persons, it is called خيانة زوجية (marriage betrayal). Sexual acts may be a motivation for crimes such as honour killing, whether the woman who commits it is married or not. Such acts are widely criminalized in law and society. In any society, it is expected to find a woman who is called euphemistically رقیقة الحافر (she is with a soft foot), meaning she looks for extramarital relation or act. The type of women who is involved in this act is called لاترد يد لامس (she never drives back any hand touching her). Two dangerous consequences of such acts are avoided and warned against: one of them is illegitimate children ابناء غير شرعيين; they are called by various names like:

- ابن طريق (son of street)
- ابن مطفنة السراج (son of who puts out lantern)
- ببيض التراب (eggs of soil).
- ببيض محول (transferred eggs)
- العربي الجديد (the new Arabian)
- الفذل الفرد (the single cup)
- الظريف المعمم (the humourist with turban)
Virginity, on the other hand, is the second danger. According to Arab culture, virginity, as Brouwer (2006:159) describes, is the central value for a Muslim adolescent woman so that she should not be touched by a man before marriage. This means she has to be away from any involvement in illegal sexual relation before marriage. It has been stated in the last chapter that words like صديق or صاحب خلیل (friend or boyfriend) are taboo because of the sexual connotations they hold. Never does Arab culture allow such types of relations. Virginity symbolizes purity and modesty of a woman, "and is closely related to honour and shame codes of the family." Most of women who loose virginity (hymen) without being legally married remain unmarried the rest of their life. It is rare to be accepted as a wife. Al-Jirjani (1908:20-21) and Ath-Thaţalibi (1998:37-40) list the possible expressions to euphemize it:

- ﻲﺒﺘﻜﺮ ﻫﺎ (deflower)
- ﻲﺼﯿﺐ اﻟﮭﺪﻒ (hit the target)
- ﻲﻔﺘﺮع اﻟﺒﻜﺮ (deflower the girl)
- ﻲﺘﻘﺐ اﻟﻠﺆﻟﺆ (drill the pearl)
- ﻲﻄﺮق ﻣﻨﻐﻠﻘﺎ (knock a close thing)
- ﻲﻈﻔﺮ ﻓﻲ اﻟﻤﻌﺮﻛﺔ (win the battle)
- ﻲﻔﺾ اﻟﺼﺪف (deflower the oyster)
- ﻲﻔﺾ اﻏﻼق اﻻﺧﺘﺎم (open seal lock)
- ﻓﻜﻪ اﻟﻜﯿﺲ ﻋﻦ ﺧﺘﻤﮫ (open seal of bag)

**Menstruation and Masturbation**

In Islam, men are forbidden to have a sexual intercourse with a menstruating woman, but they can talk, eat, drink, work, sit, and even sleep on the same bed without making love. It is unlike some other
religions whose followers are forbidden to do these things. Allan and Burridge (1991:64) mention that Jews do not walk in places where menstruating women might have passed before, or they try to avoid sitting in places menstruating women might sit on.

Ath-ThaÉalibi (1998:43-4) brings to attention some expressions used to euphemize menstruation: ضحكت (laughed) can be used to express it. As these women are not allowed to perform or be involved in religious rites like prayer, fasting, pilgrimage, or reciting the Qur'an. A woman can tell her case indirectly by using the expression إنا غير مسموح لي ان افعل ذلك حالياً (I am not allowed to do this rite currently). It will be understood that she is in الدورة الشهرية (her monthly period) or she is حائض (menstruating), the latter term is religious as well as medical and scientific.

Masturbation, on the other hand, is called العادة السرية (the secret vice). Being a rejected act, the scientific and religious term الاستمناء (masturbation) is widely used in classical and standard Arabic. The movement of this act is depicted by the word الخضضة (shaking) to talk of it politely, see Ibn Sidah (1969:499) and Az-Zamaxshari (1993:380). The fluid ejected from this process is called الماني (semen) or ماء الرجل (a man's fluid). In medicine, the most appropriate term which denotes this fluid is السائل المنوي (seminal fluid).

**Homosexuality**

No doubt, illegal and forbidden sexual relations and acts are associated with bad connotations. The more heinous and illegal they are, the more euphemized they would be. Homosexuality, being banned and rejected in nature, is rarely used in discussion. There is a stiff stance towards people who are accused of this act. That is why there is no law to protect this
kind of people. Lexicographically, the word لوط (sodomy) was derived from the name of Prophet Lot who kept warning his people against this act, they were the first in the history of mankind in committing this dishonourable and disgraceful act. The expression من عمل عمل قوم لوط (he who does what the people of Lot did) is an indication to confirm this truth, Al-Hakim (1990:395). In addition to standard expressions, medical and scientific terms are used to help speak of it. Ath-Tha'alibi (1998:73-5) presents some euphemisms for it like:

- فلان يؤثر السخال على الكباش (so and so prefers goats over rams)
- فلان يكتب على الظهور (so and so writes on backs)
- يميل الى من لايحيض ولا يبيض (tends to who neither menstruates nor hatches)
- فلان يؤثر صيد البر على صيد البحر (so and so prefers land game over sea game)
- فلان يحب الحملان ويبغض النيعاج (so and so likes lambs and dislikes ewes)

If someone commits both fornication or adultery and sodomy, it is said:

- فلان يصيد الطيرين (so and so hunts the two birds)
- فلان قلم براسين (so and so is a pen with two heads)

If someone is a doer of the act and receiver of it at the same time, it is said:

- فلان لحاف ومصربة (so and so is a blanket and a loom)
- فلان يذعن للقصاص (so and so submits to justice)
- فلان طور سفقا وطول ارضها (so and so one time is roof and another is floor)
There is a new expression to denote those who have sex with people from the same gender; it is المثليون (same-sex persons). The doer of the act is referred to as فلانان يأتي البيت من الخلف (so and so enters the house from the back door).

Like men, women who do or commit these sexual acts among them, it is called السحاق (lit. crushing: lesbian,); this word is taken from the verb سحق (crush) which expresses the sexual act between two women. Expressions like the following are used to euphemize it:

- فلانانة تقي الترس بالترس (so and so (female) guards the shield against shield); as one of the names of vagina in Arabic is الترس (shield)
- فلانانة ترقص الخرق بالخرق (so and so (female) patches a tearing by another one).

Incest
Incest, sexual relations between family members, has no euphemistic expressions. This terrible and deplorable crime is the most evil sexual act among humanity since it is done with one's mother or daughter or sister. The expression in Arabic is as follows:

من اتى أمه (he who makes love with his mother) is used to talk of it. The family member in this expression (mother) can be changed according to the person whom the act was done with. It is believed that the lack of more substitutes in Arabic compared with other fields is attributed to the fact of being shameful, scandalous, and most hateful and an evil way; see Ibn Quteibah (1986:592).
5.4.4 Euphemisms for Health

The field of health has its own euphemisms. They are used to hide the pains, serious diseases, disabled, and insane persons which are unpleasant to speak of openly.

Some Serious Diseases

Pains and suffering of those who do not feel well and comfortable, or those having health problems, should be alleviated and aided with a soft language. This language conveys psychological treatment to absorb the shocks of hearing unbearable diseases. In the language of Arab society, individuals, as Ṣabduttawab (1994:345) describes, employ a mild language while referring to diseases and maladies. They believe in good and bad omen. Words have a magical power over human behaviour. It seems that this use is global and not confined to primitive societies; even civilized societies do the same as well. The better strategies in speech are, the more tolerant and bearable life of patients would be. There are some avoidable diseases to be talked of in Arab society, this aspect is described below.

Historically, leprosy, as Ibn Quteibah (1986:592) narrates that Arabs avoided communicating and touching leprous or leper persons because they believed this type of people were cursed. Even sometimes they were burnt. It seems their belief that this disease had no chance to reach any degree of recovery or remedy reflects this fact. To refer to this disease or those who suffer from, the patient is called اﻟﻮﺿﺎﺣ (spotted) or الاﺑﺮش (speckled) (1), see Az-Zarkashi (1984:301) and Al-Jahidh (1990:116).

Cancer, on the other hand, is a fearful and worrisome disease these days. It is seen as a silent and slow death. This fact keeps people especially the
patient and the family preoccupied with its consequences. The lack of intensive medical care offered by specialists and modern technology enable to nip the diseases in the bud, this situation causes even more worries about the destiny of the patient. These sick persons who have this fatal and lethal disease are courageous enough to tolerate both its suffering and money spent for treatment. Still we cannot talk about cancer openly. To refer to it, words like نمو (growth), ذاك المرض (that disease), والمرض الخبيث (malignant disease) are used. If the word سرطان (cancer) is said, doctors and others try to add the word حميد (benign). Another strategy is to use the English word 'cancer' itself even with the patient's family to minimize tension and wave of worries about the fate of the patient.

Similarly, AIDS is dealt with in the same way. It is expressed by using its English name as a loanword or by using the translated expression for the full name نقص المناعة المكتسبة (Acquired Immuno-Deficiency Syndrome). The English name is more popular and common in use than the full name in Arabic.

**Illness and Uneasiness**

Taboos surrounding sickness encourage people to develop mild and pleasant expressions for not saying or mentioning that to someone who is sick or ill. The difference in the attitude and perception of sickness helps treatment: some people have the faith that sickness is purgative to make the sick righteous and leave him/her with no sins; others do not have such a belief. In fact, it is seen as a bliss and not distress in the first category of patients because of the belief that illness is punishment to remind them to reconsider the sins they committed and their lifestyle.
However, the symptoms patients have and discomfort they feel are expressed euphemistically. The first strategy Arabs try to use is litotes, the replacement of literal meaning by its opposites. For example, *Thalath Kutub fi Al-Addad* (1912:137) explains why Arabs utilize it in their speech. It is to avoid envy and bring good omen. Like اعمى (blind), it is replaced by بصير (sighted) and مريض (sick) by سليم (sound or healthy). Psychologically, it is highly recommended not to tell the patient about what is going on especially when the case is serious. The medical jargon is helpful as the sick is unfamiliar with it. The most widely used expressions are the following:

- لبس على ما يرام (not that well)
- تعبان (tired)
- في وضع غير طبيعي (in abnormal situation)
- متوقع (indisposed)
- عاجز (deficient)
- طريح الفراش (bed-ridden)
- معلول (unwell)
- عدم القدرة (disability)
- في حال سيء (in bad condition)

**Disabilities**

In our everyday life, we meet people who suffer from disability according to which they act or perform differently from those who have no disabilities. These disabilities are either physical or non-physical like mental limitations. They are categorized in this way because of the lack of certain features which are considered standard requirements or because they have some disabilities that range from slight to serious, (Enright, 2005:34-5).
They are called ذوي الاحتياجات الخاصة (persons of special needs) as they meet difficulties and deficiencies compared with others who do not. It is referred to persons who are under this category, according to Abu Xuder (2010:18) as in table (16):

<table>
<thead>
<tr>
<th>Disability</th>
<th>Euphemistic expression</th>
</tr>
</thead>
<tbody>
<tr>
<td>mute</td>
<td>مشكلة بالنطق speech problem</td>
</tr>
<tr>
<td>deaf</td>
<td>مشاكل سمعية hearing impaired</td>
</tr>
<tr>
<td>blind</td>
<td>بصير مصعوب، or visually impaired</td>
</tr>
<tr>
<td>stupid</td>
<td>صعوبات التعلم Learning disability</td>
</tr>
<tr>
<td>palsy</td>
<td>مقعد مقعد disabled, crippled</td>
</tr>
</tbody>
</table>

Table (16) shows euphemisms for disabled in Arabic

5.4.5 Mental Disabilities
The issue of those who suffer from mental disabilities or disorders is handled with more care to avoid hurting their feelings and their families. It seems that the terms and labels in this field are limited. Translation is a method used here like learning disabilities صعوبات التعلم to denote persons who suffer from psychological and educational problems related to learning, as Abu Xuder (201016) explains.

As far as mental disabilities are concerned, they were discussed by early Arab linguists because of the importance of euphemizing them. Expressions like عريض اللفا (with wide head back) and عريض الوسادة (with wide pillow) are given to refer to idiot and insane persons, according to Al-Qizwini (1996:332) and At-Tibi (1977:146). The place where they are
hospitalized is called either الصحة النفسية (health spirit) or مستشفى الجملة العصبية (hospital of nervous diseases).

5.4.6 Human body

Some human body organs and excretions are avoided to talk of openly because of the tabooness and bad connotations they carry. Like in English, Arab culture has some body parts which will be discussed in the sections below.

Body Organs

To refer to human body organs, one has not to come closer or talk of unless certain devices are employed to achieve the purpose. Additionally, tabooness of these parts differs from sex to another: female body parts like groins, posterior and abdominal parts upward including chest are more tabooed than their male counterparts. Before these parts are discussed, the word جسم (body) in Arabic is expressed by these words: بدن, جسم, عود, جسد. They are used in everyday communication to refer to it though each has its connotations. بدن (physique), جسم and بنيه (build) have innocent association as they are more preferable in scientific and medical fields. Whereas جسد and عود have sexual connotations. From a euphemistic point of view, they are arranged as follows:


<table>
<thead>
<tr>
<th>More euphemistic</th>
<th>Less euphemistic</th>
</tr>
</thead>
<tbody>
<tr>
<td>جسم------, عود------, بدن------, بنيه------</td>
<td>جسم------, عود------, بدن------, بنيه------</td>
</tr>
</tbody>
</table>

As far as body organs are concerned, the backside of human is euphemized by these expressions: الجزء الخلفي (backside), الخلفية (back),
المقعد (seat), رذف (rump), عجز (posterior), and أست (buttock). Both عجز and أست are somehow obsolete; they were classical words in poetry and prose. Again, speakers should not forget the golden rule while mentioning human body parts: female body parts are more avoided than male's, and general-for-specific and hyperbolic substitutes are widely used to mention these parts. For instance, the upper part of abdominal area which includes the breasts, when talking of female parts, chest is, as general-for-specific, used to denote الثدي (breast). The words نهد (breast) and ما فوق البطن (above stomach) are expressions utilized to refer to الثدي (the breast). In medicine, as well as these expressions, الغدد الثديية (mammary glands) is also used. It is possible to refer to it directly in the case of male organs. This is applicable in case of reference to فخذ (hip); speakers are allowed to speak of it openly when it is with males, whereas الجزء العلوي للساق (upper part of leg) is the preferable expression to refer to hips of females. It could be useful to employ paralinguistic features like facial expressions or hand movements to help with it. Forearm ينذن of females, is not preferable to speak of, paralinguistic features and general reference to the hand are helpful to avoid unpleasant outcome.

**Body Excretions**

Human excretions represented by urination and defecation are, as it has been stated, unmentionable. To make them mentionable, these unpleasant expressions should be blurred. As far defeation and discharged things are concerned, السيلان الأمعاء (stomach movement), البراز (defecation), النخوة (faeces), and الخروج (discharge) are the standard euphemisms for it, as Husamuddin (1985:21) and Az-Zarkashi (1984:304) explain. Ibn Rashiq (1972:268) adds that the expression يأكل الطعام (eats food) implies the meaning of defeation too. Qanbar (2011:99)
tells that وﺳﺦ (dirt), حاجة (need), and فضلات (wastes) are the replacements for the taboo words in Arabic which denote 'defecation'.

Naoum (1995:114) brings to attention the word أذى (harm) denotes both defecation and urine; the word الاختثان (the two wastes) does the same thing. Historically, the word الغائظ (waste material) was first used to give the meaning of a falling ground or slope where people used to go to discharge human wastes. Later, semantic change happened to include even the dirt discharged as well as the place, as Ibn Abi Al-Esbeε (1980:35) mentions. الحديث (dirt), as a term in religion, gives the meaning of all what goes out from either penis or anus; الحديث الأصغر (minor dirt) refers to ريح الدبر (back wind), whereas الحديث الأكبر (major dirt) signifies faeces and urine. These two expressions (minor and major dirt) are the best to speak of in religious terminology.

If someone is in need to ease his/her bladder, it is to ask about the place where hands are washed, it is to say هل يمكنني أن أغسل يدي؟ (Can I wash my hands?). The request اريد أن أتوضأ (I want to make ablution) does the same. These expressions and others are alternatives to express the need for discharging human wastes. Urination can be expressed metaphorically by saying: ذهب بريق الماء/الشرب (lit. went to fly water/drink) or ذهب بريق الماء/الشرب (went to watershed), (Farghal, 1995:371).

The facilities where these wastes are discharged have undergone through a long process of development and change. The first name given to it was الغائظ (falling ground). Hassan (1980:323) lists the names given to denote these facilities:

- الخلاء (privy)
5.4.7 Naming and addressing

The reason when members of a linguistic community use and develop a certain system of naming and addressing is to show respect and maintain communication with each other. It enables them to reflect the status of the speaker to his/her listener.

Spolsky (1998:20-22) clarifies that the system of Arab speakers, though there is an elaborate set of patterns to address each other, Abu (father of) or um (mother of) + the first name of his/her eldest son or daughter) is widely used. This formulae has been explained in chapter three. Titles, on the other hand, are used to do the same thing when addressing others. The higher a person is, the more titles can be used, as in the following:

صاحب الجلالة الملك فلان, سيادة الرئيس فلان, السيد المدير العام, السيد مدير المدرسة فلان

His Majesty King so and so, Mr. President so and so, Mr. Director General so and so, Mr. Headmaster so and so.

The third person is used too: it highlights the rank or position rather than the name, consider the following examples:
His Majesty, His Excellency, His Holiness, His Highness, and His Reverence.

The second person is used while naming or addressing others as in: جلالكم، سعادتكم، سموكم، قداستكم، حضرتكم

Your Majesty, Your Excellency, Your Highness, Your Holiness, and Your Reverence.

**Euphemizers/ Minimizers**

There are times when a spade should be called a spade. Hence, talking of taboo issues is inevitable. However, some euphemizers are used to help speakers do the same. These euphemizers are used to avoid a shock or embarrassment which is expected when talking with someone. They make taboo matter speakable and mentionable. Qanbar (2011:95) classifies them into three groups:

1. Euphemizers referring to unclean objects or places like sewage, bathroom, footwear …etc.

2. Euphemizers referring to metaphysical creatures (Genie, certain diseases or accidents result in deformation of human body).

3. Expressing admiration is accompanied by certain euphemizers to avoid envy.

The following are examples where most of them are used when talking of a deceased person, disease, or unclean things:

Euphemizers with death, according to Mazid (2006:20) are:

- المرحوم (the deceased, the one who is received mercy )

- حياة فلان (one's life)

- انطاك عمره (he has given you his life)

- بعد عمر طويل (may you live longer)
- حياةك الباقية (your life is the one remaining)
- تعيش انت (may you live)
- خلصت أيامه (his days ended)
- انتقل إلى جوار ربه/الدار الآخرة/دار البقاء/دار الخلود/رحمة الله/الرفق العلي (he transferred to neighbourhood of his Lord/the hereafter/ house of eternity/house of immortality/ mercy of Allah/ the Supreme Comrade)

Euphemizers with unclean places and diseases are the following, according to Gries (2000:88):

- عزك الله (may Allah grant you dignity)
- محشوم (dignified)
- اعتذرني (excuse me)
- بعيد الشر عنك (devil is far from you)
- لا سامح الله وقدره (may Allah not permit nor predestine this).

5.4.8 Woman

There are some specific reasons to allocate a section for woman and how she is euphemized in Arabic language: the first reason is the sensitivity of issues related to women in culture which tries to portray woman in all her conditions. Arabic language, as a second reason, is rich with vocabularies which are used only for woman. However, many of these vocabularies are obsolete in the everyday communication. Culture of Arabs, like other cultures, is highly reflected in their language to the extent that the readers of Arabic literature and language encounter difficulties in mastering the use of words in everyday life. This impression is shared by Arabic foreign language learners as well as its native speakers.
However, for the sake of the present study, conditions of woman are focused on from a euphemistic point of view. Her soft gender and tender senses made Arabic derive names to stand for woman, when semantic issues are discussed in this chapter, it will be explained to support and clarify this point. These are some euphemistic words given to denote امرأة (woman) in Arabic, as Az-Zarkashi (1984:228,300), Ibn Rashiq (1972:268,270), Ibn Duraid (1882:6) and Al-Farra' (1970:300) mention, as in below:

- القوارير (glass surface) - الفراش (bed)
- الحرش (tilling) - الفلوص (little camel)
- البيت (home) - السرحة (big tree)
- البيضة (egg) - الغل (handcuff)
- المها (wild cow) - الجادر (little cow)
- الضباء (antelope) - النعجة (ewe)
- العتبة (doorstep) - القوقصرة (date dish)

When unmarried, she is referred to as كريمة (honourable) and صاحبة العفة والصون (owner of purity and virtuousness). As soon as she gets married, a dramatic change happens in her life. Not only is it reflected in her social status, it is even in the way she is introduced and viewed in society. Instead of being introduced only فلانة بنت فلان (so and so is daughter of so and so), a married woman has various names; the former one is preserved to tell about her family. It is the most common form because Arab society maintains strong social relations that enable them to know each other. Arabs have interest in genealogy. Looking for more prestigious forms, it can be known by her brother or associates herself with her husband too; فلانة اخت فلان (so and so is sister of so and so) or فلانة زوجة فلان (so and so
is wife of so and so). Her association with her husband can be maintained even after his death.

To avoid direct reference to her, her husband euphemizes his wife's name using titles like these in below are given. For more details, see Mazid (2006:20).

- أهلي (my family)
- أهلينا (our family)
- البيت (the house)
- الأهل (the family)
- الزوجة (the wife)
- زوجتي (my wife)
- أهل البيت (householders)
- أم فلان (mother of so and so)

Woman can be the centre of the process; her son can be introduced or defined by his mother's name due to the prestige of a mother's status being either well-known for social prestige or distinguished by a skill or something else. Being a famous woman like Mary the Virgin whose son Jesus is called the son of Mary, ابن أمي (son of my mother) was, and still, used when talking with a brother. It is the same if the mother's family is prestigious or influential, a child can be recognized by the mother; as Ibn Al-Atheer (1983:182) and Ibn As-Sikeet (1998:235) explain.

In her pregnancy, instead of حبلى (pregnant), she is called ذات حمل (of load), مثقلة (loaded), في شهرها (in her month), نترقب مولودا (expecting a child), and حامل (carrying). Among each other, women use منفخة البطن (with blown up stomach), as Ath-Thaخلقibi (1998:45) notes. The process
of giving birth to a baby is euphemized through these expressions: أنجبت (begot), ولدت (gave birth to), and وضعت (laid down). These verbs are used to express delivery. Depending on the sex of the first baby, there is a tradition according to which the mother is given a new title: if the baby is a male or female, then the mother is called أم فلان [mother of so and so (baby's first name)], according to Al-Juboori (2002:69). Her children keep calling her till her death with أمي (my mother), والدتي (my mother), and الوالدة (the mother), especially when she is middle aged. Her husband exchanges a wide set of forms: she is either called by her first name or by the name of her eldest child (mother of so and so) or by using endearment titles like حبيبيتي، حياني، حياني، قلبي (my love, my eye, my life, and my heart respectively). If she is old enough, titles like الحجية (the pilgrim) or العجوز (the old woman) are given to show respect and reverence towards her. The latter exists in rural areas for certain beliefs, as إیعی (2009:135) comments.

As death is inevitable, after her husband passes away، ارملة (widow) or ارملة فلان (widow of so and so) are the suitable expressions for this condition to be recognized by her deceased husband. Instead، الرجيعة (the returned) is used if she returns to her father's house to live in after the death of her husband, though this title is obsolete. As the society is polygamous، men are allowed to get married to more than one up to four at any given time، the expression الزوجة الأولى أو الثانية أو الثالثة فلان (the first، second، third، or … wife of so and so) is employed here. To put an end to the marital relation between a husband and wife، مطلقة (divorced) is given. Neither it nor the state itself طلاق (divorce) is taboo، but they hold bad and unpleasant connotations especially in reference to a particular woman. To euphemize these connotations، educated people use the word انفصال (separation) instead which means divorce too. Some girls are
proposed for marriage, and if it does not materialize due to some reasons, in the course of time, suitors decrease or stop asking for her hand, عائشة (spinster) and تريكة (old maid) are unpleasant to use, according to Ibn As-Sikeet (1998:259). It is better to employ reversal or litotes as a device to express such a case, as a result، غير متزوجة (unmarried) is given. Like that, hyperbole is employed too; it can be said لازالت عازبة (she is still single).

Starting business by women is permissible under certain conditions in religion and culture. Some jobs are negatively viewed, and women cannot hold these jobs, of which are cinema ushers, nurses, and hairdressers. Sadiqi (2003: 84) says:" as far domestics, only girls or women generally work as domestics, but servers in a restaurant may be males or females. With respect to hairdresser, it is their saloons that are negatively viewed." The reason behind these views and tabooness of these jobs for women is that "women come into contact with unrelated men in these services sectors or domestic service positions." As some jobs require work at night, they are considered indecent, and their reputation may be so risky that their chance to find a suitable husband decreases.

At office, she receives more respect which is reflected in the wider range of titles to address her; they are either formal like ست (Mrs.) or endearment ones. Older men and bosses prefer to use بنتي (my daughter) in mixed groups to hide men's intentions. The most widely title received by her as boss is ست (Mrs.) when addressed directly. المديرة (director general or headmistress) is the fit title to refer to her in the third person. Democracy has given woman a chance to run for office; some women are appointed as ministers, others are elected representatives in parliament; السيدة الوزير or السيدة النائبة (Mrs. Minister or the Representative) are associated with such high positions.
5.4.9 Euphemisms for Poverty and Business

In all societies, richness and poverty exist. It is assumed that rich people help those of low-income ذوي الدخل المحدود with the basic human needs without asking for assistance and support. Values and norms encourage people to save the dignity of others. Based on these values, poor people should not be called by mentioning their poverty. Some of the labels like (beggar), (modest), (needy) and (visitor) are given to denote this class. Whatever people give them should not be mentioned, it renders their charity in vain by reminding of generosity or by injury, like him who spends his wealth to be seen of men. In this way, dignity of a poor person is saved.

In the field of business, transactions and deals need people who mediate and follow-up legal and administrative procedures to complete all requirements; they are called (mediators and tradesmen) not (jobbers) which is loaded with bad connotations, (Abu Zaid, 1996:299). To finalize things related to transactions and deals and speed up process, this service in offices is supposed to be free. However, it is expected to find staff members who accept (gift), (honorarium or reward) whether in cash or kind. It is avoided to call it (bribery).

People need funds to start business; banks offer loans that should be interest-free. In one way or another, these loans are viewed as forbidden from a religious perspective; it is (usury) which is a taboo transaction in Islam. To euphemize usury, it is called by banks as (interest) or (facilitations) or (administrative charges). When economic growth is slow, old crafts and jobs are resumed to support families of these craftsmen, regardless of how low these jobs are viewed by others. For the sake of delicacy, according to Al-Qadi (2009-14), they
are named differently to respect individuals and their dignity. شغالة (working lady) is given to خادمة (maid), whereas عامل النظافة (sanitation engineer) is given instead of زبال (garbage man), as (Farghal, 2005:57) states.

Sadiqi (2003:174) clarifies that domestics or maids are associated with poverty and illiteracy because of the conditions of such jobs, their duties "are considered dirty: sweeping the floor, doing the dishes, and washing the clothes …etc).

5.4.10 Lying
To be accused with telling lies is shameful, and brings bad reputation which makes someone untrustworthy and unreliable when telling a story about an event. On certain occasions, especially when the government is responsible for managing an event, government staffs in administration develop their own language to twist the words to appear truthful and more acceptable. This type of language is spicy and full of peppers to be more delicious and tasty. If a statement is issued, it is expected that this language deletes intentionally certain important facts which are not in accordance with the truth. They lie but without actually lying. Their job is embroidery or telling things with exaggeration not euphemize themselves and their acts in order not be considered lairs. These are the euphemistic expressions employed to euphemize the word الكذب (lying). In other words, they euphemize unpleasant things. Consider the following expressions in this area:

- افتراء (fabrication)
- حاله مع كل قضية (as usual with any case)
- كلام خالي من الحقيقة (a statement void of truth)
- كلام عار من الصحة (a statement naked of truth)
- كلام غير دقيق (inaccurate statement)
- كلام لا يثق به (unreliable talk)
- لا يقول الحقيقة كما هي (never tells the truth as it is)
- ليس الأمر كما يصف (the matter is not as one describes)
- هذه قصة أو رواية (it is a story)
- هناك حقيقة مخفية (there is a hidden fact)
- هناك حلقة مفقودة في الحدث (there is a missing link in the event)
- يبالغ في القول (exaggerate in talking)
- يستمر على الحقيقة (hide the truth)
- يجنب الحقيقة (avoid the truth)

Organizations and institutions, governmental or non-governmental, hide themselves behind their الناطق الرسمي (spokesman) in order not to be blamed for being inaccurate in conveying their message.

5.4.11 Defeat
Nations in their histories undergo through critical and decisive movements in which their citizens suffer from tragedies and agonies. One of these moments is when the nation is defeated, or it loses a war. Politicians in such a situation have to absorb the shock and alleviate the situation. In Arabic, defeat in war is hidden by words like النكسة (setback). The first time this word was used during the Arab war with Israel in 1967, according to Farghal (2005:64). However, the expression متحيزا إلى فئة (retreat to troops of one's own) was the first used to euphemize it; this expression is obsolete in Arabic, as Al-Xafaji (1982:157) mentions. In the military, other expressions are taken, of which are انسحاب منظم (planned pullout), إعادة تنظيم (regrouping), قتال تراجعي (withdrawal fighting), and انتهت القوة مهمتها وعادت إلى قواعدها (the force ended
its task and went back to its base). By the same token, Farghal (2005:64) adds that suicide attack/operation\\n(الهجوم/ العملية الانتحارية) is euphemized by\\n(المملكة الانتحارية). Also,\\n(التصفية الجسدية) (lit. purify physically) stands for\\n(اغتيال) (assassination).

5.5 Islam and Euphemism
Beyond dispute, the role of the Qur'an is undeniable. Not only had it affect ed the spiritual side of people, the change covered even social life and behaviour. It was like a revolution in all aspects of life for Muslims, especially with manners and etiquette that members of society should follow. The Qur'an, as Husamuddin (1985:40) notes, orders and teaches Muslims the manners of discourse and addressing others, it bans and prohibits the use of dirty language. These instructions are mentioned in the Qur'anic text and the traditions of the prophet Mohammed (peace be upon him). The impact on language and literature is reflected in the dramatic change in the themes in literature that show how the language of the Qur'an was often used with excellent figurative effects to link between metaphor and homiletic. Allen (2003:60-3) illustrates that the metaphor of the Qur'an in the field of blindness and deafness is used to state disbelief. Its imagery of the Qur'an was used to be the main source of allusion and citation. Some writers employed the Qur'anic text "to serve as models of polite discourse."

5.6 Semantic Relations
Euphemism is used by language speakers to avoid taboo matters that might lead to distress and discomfort for the speaker and the listener. Euphemistic expressions are employed to soften and make speech milder and nicer; some structures of euphemism can blur and cover what is going on or what is being said about. These issues are seen in the semantic
relations. Abu Zulal (2001:143) believes in the existence of them among euphemisms.

**Synonymy**

Synonymy, which means the similarity in meaning, is adopted to avoid a word holding bad associations. Arabs, as Zuwein (2000:20) describes, use alternative labels to refer to the same thing. Synonymy, as well as homonymy, is used to express the same thing but in a milder way, compared with other semantic relations. Because they feared the lion, many other names like ﺍﻟﻘﺴﻮرة, ﺍﻟﮭﯿﻀﻢ, ﺍﻟﮭﺯﺮ, ﺍﻟﻠﯿﺚ, ﺍﻟﻀﯿﻐﻢ, ﺍﺳﺎﻣﺔ were given to denote it. The motivations, according to Farghal (1995:376) and Farghal (2005:61-2), push Arabs to utilize this interesting phenomenon were envy and evil eye. Through synonyms, the substitutes take an opposite direction for using negative terms, they reveal the preferable "rather than the existing state of affairs and are reminiscent of another deeply-rooted tradition in Arabic culture." Examples such as ﺻﺤﯿﺢ (retrieved), ﺳﺎﻟﻢ (sound), and ﻣﺮﯾﺾ (sick). The word ﻣﺠﺒﻮر (with a healing broken limb) is used for ﻣﻜﺴﻮر (with a broken limb).

**Hyponymy**

It is a semantic relation in which a word belongs to a lower rank or class, like red to colour and scarlet to red. The expressions ﺛﻼﺛﺔ ﺛﻮر (when the soul reaches the collar bone) and (the soul of the dying person reaches the throat) are hyponyms of death.

الضراء is the homonymy of المرض (disease)

دارئة is of ﺘﺼﺪ (catastrophe)

اللفاحشة is of ﻣﻌﺎﻓﻰ (retrieved), ﺳﺎﻟﻢ (sound), and ﻣﺮﯾﺾ (sick). The word ﻣﺠﺒﻮر (with a healing broken limb) is used for ﻣﻜﺴﻮر (with a broken limb).
Frēj (split) is used with al-dākīr wa l-anšī (male and female private parts respectively).

**Homonymy**

This semantic relation means a word has different meanings. Words like bōar (doom) gives the meanings of perish, death, and loss. By the same token, in the field of disease and hardship, ṭuṣra (ailment) gives the meaning of disease too. Rīfīth gives the meanings of copulation in the field of sex and saying bad things about woman. The meanings of being glad or menstruated are in the word ṭuḥkhāt (laughed). The expression bāṭın al-ʾīlām (secret sin), as Abu Zulal (2001:191) states, denotes either ṣuḥrah (having girlfriends) or zānā (adulteration).

**Antonym**

It is a word that gives the opposite meaning. In Arabic, this type of relation is used for the sake of good omen. Consider these examples which are employed in this subject:

ṣalmī it gives the meaning of sound or a person who is stung by a snake, wasp, bee, or scorpion.

bīṣir is given to denote both either a blind or sighted person.

5.7 **Semantic Aspects**

Some semantic features are discussed to clarify the meanings of some euphemisms. In the field of 'woman' ʾal-mārah, for example, a woman is euphemized with ʿal-qurūr or ʿal-qurūr (glass surface). Az-Zarkashi (1984:299) explains that Arabs believe that women have a tender and kind heart according to which they should be handled with care. This is the reason why they are called so. Likewise, the word ʾanqūja (ewe) denotes woman. It is attributed to the fact that they are a part of men's life.
(touching: copulation) is derived from the word بشرة (complexion) to depict the process in which the skins or complexions of both (the husband and wife) touch each other, Al-Qurtubi (2003:317).

Compared to بنت (daughter), إمرأة (woman) reflects the prestigious social status and, as Sadiqi (2003:131) describes, "cease to be tabooed in spite of the fact that their sexual organs are involved in both expressions." بنت (girl) has connotations of being adult and unmarried, whereas إمرأة (woman) transforms adult female from individualism to motherhood. The componential analysis in table (17) shows the difference between them:

<table>
<thead>
<tr>
<th>بنت (Girl)</th>
<th>إمرأة (woman)</th>
</tr>
</thead>
<tbody>
<tr>
<td>+ man</td>
<td>+ man</td>
</tr>
<tr>
<td>- male</td>
<td>- male</td>
</tr>
<tr>
<td>+ adult</td>
<td>+ adult</td>
</tr>
<tr>
<td>- married</td>
<td>+ married</td>
</tr>
</tbody>
</table>

Table (17) states the difference between "girl" and "woman" in Arabic

In addition to be married, the connotations which إمرأة (woman) has in Arabic tell that the holder can depend on herself, whereas بنت (girl) lacks this meaning.

In the field of sex, illegitimate son is euphemized by various expressions as it was stated in (5.4.3). ابن حرام (illegitimate); the lexical meaning of this word is a child whose parents are not legally married. In other words, the child was a by-product of extramarital sexual acts. Another expression to denote it is ابن مطفلة السراج (son of (mother) who extinguishes the lamp). This expression depicts how such a woman does her best to make things secretly since she extinguishes the lamp at night to have sex with
somebody who is not her husband. Place, time, and partners are reflected in it. Al-Jallad (2008:82) mentions that the expression الحرام (forbidden) is used contextually to mean indecent and ill-mannered. It stands for a tough insult to dramatize the negative feelings associated with the word الحرام (forbidden) in this context. Euphemistic expressions signifying doorstep children like الزجاج (glass), بيض التراب (soil eggs) and بيض محول (transformed eggs) depict that such a kind of children are rootless. Neither eggs nor glass have roots from which things are reproduced.

As far as prostitution is concerned, بغي (prostitute) euphemizes زانية (whore). The word بغي (prostitute) is derived from the verb يبغي (look for). Thus، بغي (prostitute) means a woman who looks for men. For more details see Ibn As-Sikeet (1998). الخضخضة (shaking) is an onomatopoeic word to stand for the secret vice; the sound and movement are revealed in this word. It is said الخضخضة خير من الزنا (shaking is better than adulteration), as Az-Zamaxshari (1979:166) explains.

5.8 Pragmatics and Euphemisms
Early Arab linguists paid attention to the role of context in using language. The contextual factors represented by the relation between participants in a given situation and formality are the cornerstone in the process. Thus، Farghal (1995:367) describes that euphemisms are pragmatic choices by users of language to fulfill interaction; this choice "is not arbitrary، rather، it is intentional undertaking opted for in light of diversified contextual factors that include knowledge of social role or status، spatial and temporal location، formality level، the medium، subject matter …". Euphemisms in Arabic can achieve the following pragmatic aspects:
Indirectness

Naoum (1995:52) explains how Arabs viewed euphemisms as the best indirect way in speech to avoid any direct and frank reference to forbidden and unpleasant matters. This feature is the essence of both euphemisms and metonymy under which Arab linguists discussed euphemism. Various expressions in forms of metaphor, simile, …etc are employed to carry out this purpose. For example, death is euphemized through the indirect reference to religion, or indirect reference to emotions as in انتقل إلى الرفيق الأعلى (transformed to the Supreme Comrade, لبي نداء ربه (answered his Lord's call), انتقل إلى الدار الآخرة (transformed to the hereafter), المرحوم (the deceased), الراحل (the late), لم يعد على قيد الحياة (no longer with us), and so on. To ease your bladder is mentioned indirectly by euphemistic expressions like اريد ان اغسل يدي (I want to wash my hands), اريد ان أتوضأ (I want to make ablution), أين المغاسل (where is the washroom)...etc. Interrogative structures play the same role in Arabic to talk about taboo things indirectly. Also, to avoid telling someone that s/he is a liar, it is possible to say: احدنا لا بد وانه كاذب (one of us has to be a liar). To be more indirect in the last example, one can say: لا تشهد الحقيقة (do not distort the truth).

Politeness

Politeness is the other goal achieved through euphemisms in language. Considering naming and addressing are good examples to clarify our aims. Kinship, as a topic in Arabic, is a fertile soil to help give an idea about how these honorific expressions (names and titles) show deference in society. Kinship terms denote people who are biologically related to each other as family members like father, mother, uncle, brother, sister, … etc. In this sense, they are considered the closest relatives. Age is another factor, like power and solidarity, in showing politeness; the
contextual meaning of kinship terms depicts how they do so. For example, ٰrequestCode uncle, as a kinship term, is widely used in Arab society to show reverence or deference to people who are elder than their interlocutors, say either in thirty years or more or they are similar in age to their interlocutor's father, as Al-Juboori (2002:47) shows in the following diagram:

Diagram (1) shows a comparison between lexical meaning and contextual meaning of "Uncle " in Arabic
Summing Up

Like the term 'taboo' in Arabic, the concept of euphemism in Arabic has undergone a long process of discussion started with the efforts exerted by early Arab linguists until the modern Arab linguists who were influenced by Western linguists. Both religion and culture were the driving force that encouraged linguists to pay attention and write books on Arabic language and rhetoric in particular. Thus, most of early Arab linguists referred to euphemism when they discussed metonymy and other related subjects. Arabic uses various ways and more euphemistic words in the field of sex compared to other fields. To be polite and indirect are the strategies employed in conversation when using euphemistic expressions.
Notes on Chapter Five

1- He was a king of Heirah of Iraq, lived in the fourth century and had leper. His name was جذيمة (Juthaima, they called him جذيمة الإبرش (Juthaima the speckled) to avoid speaking of leper.